

SCEGGS Walkathon Helps CareForce



Rev. A. Witham of HMS chats with students taking a break in their 12 km walkathon.

To mark its centenary, Sydney Church of England Co-educational Grammar School (SCEGGS)-Redlands organised a Walkathon of students on February 29.

All money raised by the students went

to two Anglican Home Mission Society Care Force projects: supplying emergency food relief for hungry children and their families, and providing camping holidays for children and young people in difficult circumstances.

World Vision leader visits Central America (continued from page 7)

He was assisted by a team of 15 Christian students. However, the ministry was disrupted by the National Guard, who accused them of giving food to guerrillas. He was arrested and tortured. His family was threatened and some of the students were taken away too.

"Our work was so successful", said the leader, "because the students struck the balance of giving spiritual help but not neglecting people's physical needs."

This leader was freed after people in El Salvador, the United States and the Rev. John Stott in London took up his case.

However, despite all the torture and harassment, the students' work continues.

In Nicaragua, Harold Henderson met with the president of the evangelical aid agency CEPAD (Comite Evangelico Pro-Ayuda Al Desarrollo), Dr. Gustavo Parajon.

"He was a very impressive Christian, who

had founded CEPAD during the 1972 earthquake which flattened the capital city, Managua. CEPAD today is not only a Christian aid agency, it is a forum through which Protestant pastors come together for spiritual nurture and has provided the Protestant Churches with a face and a voice. CEPAD represents 90% of Protestant Churches in Nicaragua", explained Harold Henderson.

Christians are very positive about the process that has followed the 1979 revolution. Christians, particularly Protestants, are actively participating in the re-structuring of their country, which was controlled for nearly 40 years by the repressive Somoza dynasty.

"The two major differences between the Nicaraguan revolution and the Cuban and Russian revolutions are an active participation by people, which is very evident when you visit the country, and the direct involvement of the Christian Church.

Egg on the face (continued from page 1)

Others have asked about SALEUO — particularly when they have been critical of what has been written by him/her. In the light of a letter in the last issue which did not reflect editorial views we offer the following explanation. Some time ago we printed a tongue in cheek editorial. A lot of readers were upset and showed a lack of a sense of humour. Wanting to include satirical comments from time to time we commissioned a number of writers to write under the name SALEUO — which is Greek for "I Stir". The writers are known only to the editor and they send copy whenever they feel like it. It is usually published in the letter columns because it does not reflect editorial policy. In keeping with this then, if a SALEUO article upsets you and causes you to think through an issue then it has done its job. You are not necessarily expected to agree with the view expressed — the editorial staff often don't.

(If there are readers with a sense of humour who would like to join the team of SALEUO writers, please contact the Editor.)

In Legalese it is Written:

"We respectfully petition, request and entreat that due and adequate provision be made, this day and the date hereinafter subscribed, for the satisfying of these petitioners' nutritional requirements and for the organising of such methods of allocation and distribution as may be deemed necessary and proper to assure the reception by and for said petitioners of such quantities of baked cereal products as shall, in the judgement of the aforesaid petitioners, constitute a sufficient supply thereof."

OR
"AS JESUS PUT IT, "GIVE US THIS DAY OUR DAILY BREAD."

Cultural cutbacks (from page 8)

The People's Daily emphasised the need to settle the problem "among militants in the party and people, by criticism and self-criticism."

The editorial also stressed that "the most important political guarantees" are in the four tasks set by Mr. Deng.

They are reforming the economic system and structures, building a socialist civilisation, the anti-crime drive and finally the consolidation and rectification of the party style.

"It is a long task," the paper noted, adding that Mr. Deng said it was the best way to "turn our country into a modern socialist state, with a high level of material and spiritual civilisation." CATW

Bible League crisis (continued from page 1)

In view of the immense need in third world countries the members of the finance committee in the USA have decided that credit to Australia cannot be maintained any longer.

In a letter mailed in December to all users of Bible League material these facts were clearly set out. Over 3,000 churches and individual users were thus contacted. Up to January only just over 100 of these reacted.

COMBINED EFFORT NEEDED

An average gift towards this need of only \$20 by each local church or individual using Bible League material would solve the problem. All such gifts will be used to enable the League to continue to supply its popular, inexpensive material. The league is a non-profit organisation.

Booklets for Prisons and Parents

Additional titles are expected soon in the low cost series of "Someone Cares" and "God Understands" used by tens of thousands in Australia. "Full Pardon" for prison work, and one for parents who have just received a baby. These, it is hoped, will be available during the second part of 1984.

Prayer for Missions

The Evangelical Missionary Alliance in N.S.W. has called on Christians throughout the State to observe Saturday March 24th, as a special day of Prayer for World Missions.

E.M.A. is made up of 43 societies, both denominational and interdenominational, with a total of 1,500 Australian missionaries serving in almost every country in the world. These missionaries look to Christians at home to stand with them in prayer.

Seven churches in the Wollongong/Sydney/Newcastle area will be venues for prayer on March 24th. Further information can be obtained from the respective Convenors:

St. Michael's Anglican, Wollongong: Mr. G. Carfield, (042) 29 3416

Narwee Baptist: Rev. R. Case, 707 3670

Springwood Baptist: Mr. M. Knight, (047) 21 8221

Castle Hill Baptist: Rev. J. Reid, 634 2496

St. Paul's Anglican, Chatswood: Rev. D. Checkley, 412 2303

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The Australian



CHURCH RECORD

FIRST PUBLISHED IN 1880

1744
1795

APRIL 2, 1984

Registered by Australia Post Publication No. NAR1678 Telephone 264 8349 PRICE 50 CENTS

Local Chinese upset over TSM delegation

While denominational leaders, the press and TV, feted the official delegation from the China Christian Council and the Three Self Patriotic Movement, the local Chinese Christian response was more muted.

Although the Australian Council of Churches had invited some leaders of the Sydney Chinese Churches, both denominational and independent, to the official functions, especially the service in St. Andrew's Cathedral and the Consultation on Friday and Saturday March 16 and 17, they declined. The only local Chinese Christian observed to attend the Consultation was the Anglican Mr. Samuel Au who worships at Milsons Point.

Anglicans Naive

"Many Chinese Christians regard the Anglican Church as naive in welcoming the TSPM at the Cathedral service" ACR was told. When asked why this was so, since a friendly attitude displayed to the TSM in Sydney might well allow the formation of relationships that could be used profitably to help protect, or at least ameliorate the conditions of Christians in mainland China, the reply came back: "Experience among overseas Chinese in their dealings with TSM delegations show that it is TSM which will do the manipulating". They go back to China and say "Look, we were well received by evangelical Christians overseas — come in our movement!". The ACR was told that the worry was not political persecution — which these Christians are well used to, but the compromises in belief and gospel obedience which ensue when Christians enter an organisation considered by many in China to be heretical.

Informal Contacts

However, the response by Sydney Chinese was not uniform. Although the few who saw a true, if limited role for TSPM stayed away from official functions because of the political implications involved in attending, almost all shades of opinion took the opportunity of unofficial contact with the delegation. Private and informal consultations took place almost every day. At the inevitable suppers and teas which concluded most functions, conversations were observed between the TSPM delegation and local Chinese.

Dean Shilton's Response

ACR asked the Dean of St. Andrew's Cathedral, Reverend Lance Shilton, if he had consulted with the Chinese Christians in Sydney before opening the Cathedral to the Australian Council of Churches for the service of welcome. Dean Shilton replied that he had consulted the Executive of the ACC, of which he is a member, the Archbishop, and a few other people informally. "The purpose was to build bridges of friendship" Dean Shilton said. The Dean went on to say that he had warm and Christian relationships with Bishop Ting since 1972.

Three Choices

Reacting to the criticism espoused by some local Chinese, Dean Shilton said that he could understand that attitude given the suffering in their own backgrounds. There is only one of three choices, the Dean said, "Either we show them friendship and see what good

Continued back page



The TSM delegation spent a quiet day seeing the sights of Katoomba in the Blue Mountains outside of Sydney, 2nd from right: Bishop K. H. Ting, 5th from right, Mr Han Wen-Zao. Photo: ACR.

MOW re-opens the Women's Question

On the Saturday during which George Street Sydney was filled with happy Catholics in green celebrating St. Patrick's Day, a group of about 120 Protestants, mainly women, though not exclusively, were meeting at a MOW seminar in Chapter House.

MOW is the "Movement for the Ordination of Women" — an interim organisation which aims at promotion of the ordination of women in the Anglican Church of Australia, as a fundamental part of the ministry of men and women in the Church. However as their membership brochure states because "the context of ecumenical dialogue membership of MOW is open to women and men from all denominations."

Though sponsored by MOW, the theme of the day's seminar claimed to be ministry, not ordination, and 3 women talked of their own experience of ministry opportunities.

The welcome by Robyn Claydon to MOW's first public meeting stressed the importance of the hearing of the personal voice — that while some in the audience would be able to identify both similar experiences and feelings, others could not. However, the challenge was to "still listen with an open mind and a sensitive heart."

Women Teaching Men

Janet Wyatt B.D., Th.L., the first speaker, was introduced as a woman who was trained at Deaconess House, a CMS missionary in Rangoon for 9 years, currently a licensed lay reader in the Diocese of Canberra/Goulburn, member of the Bishop in Council, Member of the Anglican General Synod and currently employed as Senior Editor with the Australian Government Publishing Service. Janet quoted Kevin Giles regarding "the inconsistency of teaching and not carrying it through in every situation" and applied this to the practice of missionary societies in sending women overseas to establish churches and to teach men, even in theological colleges, and then upon their return home not to allow them more than 5 minutes address, from the lectern not the pulpit, whilst on deputation.

Her ensuing presentation highlighted the situation of some American and British missionary societies and then focussed on Australian CMS, where in 1984 there are 48 married couples as missionaries, 5 single male and 41 single women serving, and the disproportionate numbers of women not involved in decision making within the society. Sociological parallels did little to ease the burden of that knowledge.

Janet presented some of the discriminatory attitudes towards single women urging at least, within the church, for there to be recognition of existence. She rejected the views of Elizabeth Elliott as printed in *Southern Cross* that every woman is made to be a mother — even if only a spiritual one, and challenged her understanding of the Trinity (as a hierarchy) in the light of the Athanasian Creed.

Janet Wyatt's final comment on the whole issue, from her past and present experience within the Christian Church, that there was too much emphasis on ordained ministry and not enough on lay ministry drew warm applause and agreeing murmurs from the audience.

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Cathedral Welcome for Chinese Delegation

At 3 p.m. on Sunday, March 18th, a service of welcome was held at St. Andrew's Cathedral for the eleven delegates from the China Christian Council and the Three Self Patriotic Movement. Representatives from various Christian denominations made up the processional party. The service began with a General Confession and Declaration of forgiveness, and a congregational singing of Psalm 23.

The Old Testament reading from Isaiah 60:1-9, emphasising the universality of Zion's splendour, was read by Jean Skuse, General Secretary of the Australian Council of Churches. The New Testament reading from Matthew 2:1-11 was read in Mandarin by a member of the Chinese Delegation.

The Dean of Sydney, the Very Reverend Lance Shilton, led the intercessions which included a prayer for God to pour his Spirit upon the Christian Church in China, that it might be equipped to fulfil the Lord's commission to take the gospel to all people. He then greeted the Delegates and Bishop Ting, making reference to the very long history of Christianity in China.

Bishop Ting's sermon

Bishop Ting preached. The Bishop began by speaking of the Delegation's consciousness of the presence of the Holy Spirit, the prayer support of Christians in China, and the warm welcome of Christians in Australia. He then spoke of the relationship of the universal church throughout the world and in its particular expression in different countries. The Chinese church, he said, shared the confession of Jesus Christ as Lord with churches everywhere and in every age. However, every effort was being made to make the church in China Chinese. He noted the recent moves in the Church of England in Australia to change its name to the Anglican Church of Australia, as evidence of similar thinking. Christians in China are, of course, very thankful to God for the past work of missionaries in China but Bishop Ting noted that they had worked hard to make themselves dispensable. The self-supporting, self-governing church in China today, therefore, is a testimony to their success, rather than to their failure.

Not self-isolation

Bishop Ting made a point of emphasising that "Three Self" did not mean self-isolation or self-sufficiency; hence the visit to Australia to "compare notes". The Chinese church is, he observed, a small church in a big country, and so the aim of such a delegation is to seek to enlarge that church's vision through contact with Christians in Australia. The Delegation, therefore, was looking to share the experiences of the church in Australia, and to learn more of the way ahead.

Speaking more specifically of the Chinese church, the Bishop noted that in terms of its structure the church was "post-denominational". He also noted that the China Christian Council was regarded as a transitional structure, and there was still a long way to go to a united church of China.

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We have chosen the I Believe Series because it is an important contribution to evangelical literature. The Series was edited by Michael Green and sought to make modern scholarship on important issues available at a level that the ordinary Christian could understand. Sadly, the books have been too expensive for most people — some of the titles selling for almost \$15. Some titles were issued in cheaper editions. We are offering the better quality edition to our readers.

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(Note: unfortunately this offer only applies to full subscriptions — theological students rates are not included.)

An Example

One subscriber, immediately this offer was made, found three members of her local congregation who wanted to subscribe. She has obtained her free book and donated it to her Church library.

There are many people who are not subscribers who might be interested if current subscribers spoke to them about the Church Record. Why not try in your local congregation?

Newest Title

The last title to be released in the I BELIEVE SERIES is "I Believe in Satan's Downfall". Written by the series editor, Michael Green, it attempts to deal with the modern trend in theology to disregard the idea of a personal Satan. At the same time, however, there is an increase in the interest of our age in the occult.

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

You can obtain a copy FREE by introducing three new subscribers to the Australian Church Record.

"The Bloke in the White Shirt" Gets OAM

In 1964 when Stan Hummerston was flying up from Ceduna to attend meetings of the Coober Pedy Progress Association a man was considered formally dressed if he wore a singlet. Stan used to modestly cover his bulging biceps with a white shirt and soon became known as "the man in the white shirt". Some of the locals still don't know that his name is Hummerston. Maybe this article will help them get the name right!

For Mr. Stan Hummerston, Registrar of the Diocese of North West Australia and longest serving member of the BUSH CHURCH AID SOCIETY field staff was awarded the Order of Australia Medal on Australia Day 1984.

Stan left a successful business in Wollongong, N.S.W., at the end of 1957 to go with his wife Dorrie, at the call of God to take charge of the B.C.A. Hostel at Port Lincoln, S.A. (The Port Lincoln Hostel accommodated 30 girls from outback South Australia who came into Port Lincoln for their education.)

In 1964 Mr. Hummerston assumed the responsibility of Administrator of B.C.A.'s Flying Medical Service based at Ceduna, and in 1970 at the invitation of the then Bishop of North West Australia, the Right Reverend Howell Witt, he became the Administrator of that vast Diocese (the biggest land Diocese in the Anglican Communion) assisting the Bishop in both business and pastoral concerns.

We rejoice that the nation has seen fit to honour this fine B.C.A. man for his service to people in Christ's name.

THE COUNCIL FOR THE PROMOTION OF SYDNEY ANGLICAN DIOCESAN SCHOOLS

Executive Officer

The Council for the Promotion of Sydney Anglican Diocesan Schools was established by Ordinance of the Anglican Church in the Diocese of Sydney in 1947. It now administers a developing and expanding group of seven independent Anglican Primary and Secondary Schools within the Sydney Metropolitan Area.

The Council seeks a mature person, aged from 35 years, for the newly created position of Executive Officer in its Administrative Office at Hurstville. The new officer will be responsible for co-ordinating the day-to-day administrative and planning functions of the Council.

Active Christian commitment, with an understanding of, and support for, the aims of Christian-based education in independent schools, is seen as essential. The applicant should have the ability to respond to, and grow with, the demands of an expanding organization in the educational field, and also an enthusiasm in promoting Anglican Schools.

The Executive Officer will be directly responsible to the Council for Promotion through its Chairman and Executive, and will work in close consultation with the School Principals and the Chairman of the Board of each individual school.

Applicants with tertiary qualifications in Business Administration and Management, or some related discipline, will be preferred. Sound personal experience and knowledge of modern business practice, administrative processes and information management are of vital importance. Experience in investigatory, negotiating and advisory roles will be desirable, while some knowledge of property development and maintenance will be an advantage. Effective communication, reporting and documenting skills are essential to the position.

An attractive salary, with travelling allowance, will be negotiated, depending on qualifications and experience. A contributory superannuation scheme is available after a qualifying period.

Written applications with references, marked "confidential" should be forwarded to:

The Chairman of the Council,
P.O. Box 61,
Kogarah, N.S.W., 2217.

Witnessing at the Easter Show



The Bible Society and Christian Literature Crusade stand, at a previous Easter Show. Photo: Ramon Williams

The BIBLE SOCIETY IN AUSTRALIA and the CHRISTIAN LITERATURE CRUSADE, will again promote Bible and Christian books at their stand, in the A.M.P. Pavilion, at the Royal Agricultural Society's Easter Show, Sydney, April 13-24.

A feature this year will be the closure of the stand as far as sales are concerned, on Good Friday and Easter Sunday, in deference to the special significance of these days.

The stand will be manned, however, so

that a special Easter leaflet can be distributed. A special sign will draw attention to Christ's death and resurrection.

On Thursday, April 19, from 4.30 p.m., former test cricketer and Australian hockey olympian, Brian Booth, will be present to autograph copies of his recent book "BOOTH TO BAT".

This is a wonderful opportunity to meet a dedicated Christian sportsman and purchase a book, which is both easy to read and full of drama in sport.

S.U. Bible Teacher

The Rev. Arthur Deane joins the staff of Scripture Union as Bible Teacher. For the last four years, since relinquishing his post of International Director of the Africa Evangelical Fellowship, Arthur Deane has been exercising a Bible teaching ministry within Australia on behalf of A.E.F. This month he takes up a new appointment as Scripture Union (N.S.W.) Bible Teacher, with the prayerful good wishes of the Fellowship's Australian Council.

John Tigwell, State Director of Scripture Union N.S.W., says:

"We see this appointment as part of Scripture Union's commitment to the Scriptures and to sound exposition and Biblical teaching. In many places in N.S.W. people are crying out for authoritative, relevant Bible teaching. Our prayer is that Arthur Deane will continue to serve in this way and that through Scripture Union there will come even wider openings for ministry."



The Rev. Arthur Deane is well-known in Australia as a Bible Teacher and convention speaker. His early ministry was devoted almost entirely to youth work and was followed by pastoral experience in Sydney. He was Vice Principal of Sydney Missionary and Bible College from 1959 and Principal from 1964. In the early seventies he became International Director of A.E.F., based in London. During this time he travelled widely, particularly in Africa. He is a graduate of Moore College, Sydney, the University of Sydney (M.A.) and the University of London (B.D.).

Cathedral Welcome Cont. Churches re-opening

Bishop Ting also commented on the suppression of Christianity during the cultural revolution. Those years, he said, were times of terrible suffering, when religious freedom was denied and all churches were closed for over ten years. Through his experience, the church in China learned that God's strength is evident in our weakness, and so emerged at the end of that ten years with a renewed faith in the risen Lord. Over the last 3-4 years, protestant churches, he said, have been opened at a rate of one per day; so, affirmed the Bishop, evangelism is happening.

Bishop Ting concluded his message with the observation that the self-propagating church of China still has many problems, but, strengthened by the love of God, it is now a much stronger and larger church.

The service concluded with the singing of "Now thank we all our God", and the Benediction, given by the Bishop of South Sydney, the Right Reverend J. R. Reid.

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The Christian Church in China: View 1

"Wide and growing ministry of the Three-Self Movement"

Han Wen-zao, Associate General Secretary of the Chinese National Christian Three-Self Movement Committee and the China Christian Council gave ACR this exclusive interview. Concerned about misapprehensions of the church in China, and especially the widely believed rift between an official TSPM church and a house church movement, Mr Han fully answered our questions.

Han As you know the China Christian Council's emphasis is on pastoral work like publication of the Bible, co-ordination of the theological training programmes, publication of the catechism, compiling the new Hymn book. And we're serving all the congregations no matter where they meet. They may meet in cities, in rural areas, in church buildings or in homes, or in other places. We have established links with many, many Christian groups. For instance, the Syllabus issued by the Theological seminary, 40,000-85% of it goes to the rural areas to the lay leaders of these meetings in homes we call "meeting points".

Then we are also supplying the Bibles. Since last year most bibles have been supplied to the rural areas, and we are still now continuing to print bibles and supply bibles. The shortage problem is not so serious now as compared with the situation two years ago.

There are certain Christian groups which we haven't related to in a proper way. For example, those places, those congregations meeting in the North-West or in the remote areas in mountainous inland areas. As soon as they have heard that the China Christian Council is supplying the Bible and other publications they just write us. So we are considering paying a visit to that region, the North-West region, Sinkiang. There are Christian congregations in Sinkiang. They have asked us to supply them with Bibles, even though we haven't linked up in a proper way.

Then there are certain small groups who have not related themselves to the TSM, for instance, in Nanking. I said to one group — "you go ahead, you just go ahead, you meet in your way, and if you want to go to our church, OK."

Why opposition?

ACR Why do they oppose the Three-Self Movement?

Han Sometimes due to bad relationships with the staff of the local TSM Committee. Maybe they have hurt someone's feelings, done something a bit rude, but mostly because of different attitudes towards New China. And these groups, they have some connection with the outside. But this is just the rare case. However, someone in Hong Kong, or their own circle, generalises this rare case.

ACR What is the government's attitude towards this group of people?

Han So long as they abide by the constitution, nothing happens.

ACR If they don't want to come out and meet in the open, and still carry on in their own?

Han It's still alright. But now some of these groups have changed. For instance in Nanking, some of the TSM members are making friends with some of the members of the small gathering, only a few people. I think that's the duty of the pastor, really, to do some pastoral work, to do away with some misunderstanding. So that's the case, but someone in Hong Kong or in some other place just played up this issue.

ACR So you are saying that it is outsiders who are causing the problems?

Han I think that it is outsiders together with some small groups inside.

ACR Did not the government of China suppress the group known as the Little Flock? Also, did not TSM publish an article attacking the Little Flock?

Han Yes, the government has had something to do with that group. We only published an article, written by an elder and deacon of the Little Flock group in Shung Hi, that's Mr Tank Sohing. We only published that article in our Syllabus for the Theological Seminary, and a complete text just published by the Shung Hi Christian Council, that's all. That's our duty on the pastoral side, no matter whether you agree or not, but for us it's our responsibility to lead Christians in a proper way. We think that their teachings are heretical.

ACR Was there a very strong move from outside China to support that group?

Han Yes. Then they violated the law. And someone outside said, "Oh the TSM had done something to make the decision to suppress the Little Flock". Well we don't have the right. Our responsibility is to publish books to lead the Christians into the proper way, and not to be led into heretical ways. That's our duty.

ACR You mentioned that during the cultural revolution Christians suffered quite a bit.

Han Together with others.

ACR Are the people still suspicious of the government?

Han Well, you know that the leading party of New China is the Communist Party. In 1979 during their central session, or something like that, they summarised the historical lessons, and they openly admitted that they had committed a mistake by launching such a cultural revolution. It was a mistake, a serious mistake they would never repeat again. So we appreciate their frankness in admitting such an error.

Hong Kong changeover

ACR Sir as you know Christians in Hong Kong are currently a little bit apprehensive about the changeover, or the restoration of Hong Kong to China towards the end of this century. No doubt you have read some of their publications where they are thinking "What should we do, what can we do?" Do you have anything to say to Christians in Hong Kong?

Han When we were in Hong Kong we were asked such questions by the Hong Kong Christians, and we said that after 1997 the Hong Kong churches will be administered by themselves. We wouldn't do anything.

ACR Do you have any word of assurance to give to them, that they shouldn't be so fearful of the changeover of government?

Han There's their job. We just say, "Don't worry, we are still advocating the three-self principle, Three-Self Movement, but you make your own decision, you can make your own plan."

ACR Will the government still allow them to maintain ties with outsiders once the changeover has taken place?

Han So long as the Hong Kong church is administered by the Hong Kong Christians I think that there will be no problem.

Theological education

ACR There is growing interest amongst Christians in Seminaries here in Chinese church history. One of the biggest problems we face is validating evidence. We hear different claims from different people, especially post 1949.

Are there any resource centres where Australian or overseas scholars may go and study at first hand the documentary background to Chinese church history? Or are your theological seminaries not yet recovered enough from the devastations of the cultural revolution?

Han Well we are just now in the initial stage of re-establishing that kind of work, so I don't think that we are yet ready to receive scholars from abroad. Of course we have invited several scholars to make some speeches in the Seminaries, also in the Centre for Religious Studies in the University of Nanking.

The faculty and staff of the Centre for Religious Studies in the secular university have invited some scholars but for very short visits and we are only able to send one student to study abroad, in Canada, because of the language difficulty and an inadequate grounding in theology. The time will come when we can invite more from overseas.

ACR What are the age requirements that the TSM has established for entrance into their theological training programmes?

Han At first, not over thirty-five, then thirty, and this time, not over twenty-five. We lower the age limit. The youngest one is seventeen, but no age limit at that end, only the highest maximum, not the minimum. Then senior high school graduate. They will have to be

recommended by the church because, after all, they are trained to do ministry. The students in the Nanking seminar come from all parts of the country, so we do not know them very well, therefore, we cannot just select them according to their grade in the examinations. It wouldn't be the best way, so we listen to the recommendations of the church.

ACR Do they have to agree with the "Three-Self" principle too?

Han That's not a requirement.

ACR I don't agree.

Han It doesn't happen.

ACR In certain Australian colleges they require you to agree with the doctrinal statement of the college. For example, the Baptists will be required to be able to perform believers baptism and not infant baptism — that kind of thing.

Do you have anything of that nature?

Han At least, not of that sort.

Counting Christians

Han The number of Christians from a conservative careful estimate is 3 million, but outside they say 50 million, 75 million, the highest number I've ever heard is 100 million. Of course, being a Christian, I would like to see 1 billion Chinese being Christians, but we have to be honest and

to be realistic, to know where we are, then we can start our work.

ACR 3 million, is that by estimate or by registration?

Han Well, not registration. Of course, some of the churches have congregational registration. Many, many churches have no such registrations. The estimate comes first from the Provincial Council, and also from supplying the bibles and the calendars. The reason why someone in Hong Kong says such a big number of Christians, I think is to impress people outside: "Only 3 million supporting the Three-Self Movement, the rest are not, and thus there is a two church movement, and that one seems to be the major one." But that's not the situation, that's not the case, if you come to China you will see who your own eyes. You may meet some who do not fully support the TSM — but very few.

Seminary programmes

ACR What sort of programmes do your seminaries have?

Han Well not very much different from the West. First, we put quite an emphasis on Biblical Study, because the students are quite young and they are not well grounded in Biblical knowledge. Then, church history, including the history of the church in China. The systematic

Continued Page 5

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Lesley Hicks

One question I've been asking myself all the more seriously since the High Court's 3-2 verdict against the Chamberlains' appeal is: "Can the system of police detection and legal procedures we enjoy in Australia, with all its checks and balances and provision for appeals, fail completely to make a true determination of what really happened in a given situation, and thus fail to give a just verdict?" I fear it most certainly can fail, and did fail in that case.

Puzzlement

At the time of writing this, I have sat taking notes through the first week in Griffith, of the long-delayed coroner's inquiry into the death of Donald Mackay in July 1977. Here too we have a baffling mystery on which police inquiries and the statements of many witnesses have over the years failed to throw a clear light. At this stage, the facts as to just what happened in the carpark of the Griffith Hotel/Motel are about as murky as the darkness of that winter night. There has been contradictory evidence of the sequence of events and their timing, and puzzling discrepancies. But when more pieces are fitted into the puzzle as the inquest proceeds, I trust the picture will be clearer. At least the bid to halt the whole thing has failed — an appeal to the Supreme Court on behalf of one of the three men charged in Victoria with conspiracy to murder Mackay was rejected. I thank God for that.

Encouragement

That's the dark side. The encouraging side is that the Christians of Griffith are making a strong stand of witness. Hundreds of them attended an ecumenical service of prayer for justice on Sunday night March 11, just before the inquest began; a roster for continual prayer during the court's sittings was set up; and outside the courthouse each morning, the people of Griffith's Uniting Church (the one to which Don Mackay belonged and which is providing splendid support now to his widow and family) maintained a silent vigil, holding up challenging banners and placards:

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"Take notice that an Extraordinary General Meeting of the members of the Society of The Church of England Homes will be held on the 8th day of May 1984 at 19 Gibbons Street, Telopea at 7.30 p.m.

Business

To submit to the members a resolution that a draft Ordinance cited as the Sydney Anglican Home Mission Society (Vesting of Church of England Homes property) Ordinance 1984 transferring the property and assets of The Church of England Homes to The Sydney Anglican Home Mission Society Council and repealing The Church of England Homes Constitution Ordinance 1978 be approved and that the Committee of The Church of England Homes be authorised to petition for such an Ordinance from Synod or Standing Committee.

J.N. Collison,
Chief Executive Officer
The Church of England Homes

A copy of the draft Ordinance is available on application to the Chief Executive Officer, 45 Hunter Street, Parramatta.

The shaking of the foundations

LET JUSTICE ROLL ON LIKE A MIGHTY RIVER AND INTEGRITY FLOW LIKE A NEVER-FAILING STREAM. (Amos 5:24)

HONESTY BRINGS PEACE OF MIND
SPEAK THE TRUTH
NO MORE LIES

JUSTICE FOR TOMORROW'S WORLD
GOD KNOWS

The Oath

As I heard the oath administered to each witness: "The evidence you shall give at this inquest on behalf of our sovereign Lady the Queen touching the disappearance and suspected death of Donald Bruce Mackay shall be the truth, the whole truth and nothing but the truth; so help me God", it struck me that this solemn promise of truth-telling is the linch-pin of our system of justice — or any system for that matter. If the expedient or malicious lie becomes tolerated even in court-room conditions, we can kiss justice goodbye. Yet if men and women are already living their lies, and have suppressed truth for years, lying under oath would seem no great hassle.

System in Jeopardy

The oath invokes the fear of God, and the witness swears it holding the Bible. Without that awe, regard for absolute truth is far less likely. It is ironic indeed that the Anti-Discrimination Board, in its summary of its still-to-be released new report on religious belief and the absence of it as a ground for discrimination (see my article in the previous issue), suggests that the Christian origins of our legal system are "relics" the Board will need to look at. Though it may matter little whether the oath violated by lying is one sworn before God on the Bible or one made as a non-religious affirmation, contempt for truth and contempt for God tend to go together. The more prevalent that attitude becomes in this society, the greater the jeopardy of our legal system.

Of course judges are used to being lied to, and they and juries have throughout the centuries decided to reject some witnesses' evidence as false or unreliable and accept that of others as true. But what if police are corrupt? What if apparently disinterested witnesses have been bribed or blackmailed to give false evidence? No system can cope with too much corruption.

A New Government

By the time this appears, we in NSW will have been through an election called in response to allegations of massive corruption. Whatever the political colour of the new administration, we Anglicans will continue to pray, in the words of the prayer for all people in the service of Holy Communion, "for all who exercise authority in this land. Grant that they may impartially administer justice, restrain wickedness and vice, and uphold integrity and truth."

My prayer is that we will see in this administration what NSW has lacked so long — the will to combat organised crime. I am tired of seeing the law manipulated to circumvent justice, with the victory, especially in notoriously hard-to-prove conspiracy cases, going to the wealthy criminal, or the organisation behind him, who can afford to hire the most expensively persuasive Q.C.

But if this inquest brings at long last a breakthrough in this case, we could see the beginning of an unravelling of the fabric of deception; more and more may come forward to break silence on this and on many other crimes.

China Consultation — Evangelical Reactions Balanced

On Friday through Saturday March 16 and 17, the Australian Council of Churches set up a Consultation, by invitation only, between leading church and missionary figures and the official delegation from the Three Self Patriotic Movement and the China Christian Council.

The Chinese delegation consisted of Ms Cao Sheng-Jie, Associate General Secretary, China Christian Council, Han Wen-zao, Associate General Secretary, Chinese National Christian Three-Self Movement Committee and China Christian Council, Hua Chang-Ji, General Secretary, Sichuan Provincial Committee of Three-Self Movement, Ms Ge Bao-Juan, Nanjing Seminary Student, and Pastor Liang Fu Huan, General Secretary, Guangdong Provincial Christian Council. The other members of the Chinese delegation were Luo Guan-Zong, General Secretary, Shanghai YMCA, Ms Phoebe Shi, Associate General Secretary National YMCA and Vice President of China Christian Council, Pastor Shi Ze-Sheng from Beijing, and Pastor Sun Yan-Li from Shanghai. Also prominently present was Bishop K.H. Ting who is Principal of the Nanjing Theological College, Vice President and Director of Religious Studies, Nanjing University, President of the China Christian Council and an ordained Anglican Bishop. Ms Tan Shu-Quing acted as Interpreter.

Amongst the local representatives were Dss. Margaret Rogers and Bishop David Penman, evangelicals within the Anglican Church, Bishop Gibran of the Antiochian Orthodox Church, Jean Skuse of the ACC, Reverend Professor Rollic Busch, and Dr. Brian Ferguson of the Uniting Church, John Denton from the Anglican

Consultative Council, and representatives of Missionary Societies, including Alan Cole, Walter Newmarch, Jack Shellard of the Church Missionary Society, and Neville Cooper and Roy Ferguson of the Overseas Missionary Fellowship.

Aid for China

The two day's discussion ranged over a number of topics. A paper was delivered on the History of the Church in China prior to and since liberation, with special developments in the last three years since the fall of the Gang of Four and the greater liberalisation by the present Chinese Government. Dr. Graeme Ferguson spoke on Theological Education in Australia. Dss. Margaret Rogers delivered a well received paper on Women in the Church in Australia. Two papers, one from the Chinese delegation and one from the Australian guests were given on what it means for the Church to be in the respective societies. Opportunities were taken for worship.

At one stage, in response to a question, Bishop Ting indicated that the Church in China was able to receive aid from overseas so long as that aid was appropriate. Bishop Ting pointed out that recently the Seminary in Nanjing was offered air conditioners for its rooms. Their reply was to say that the air conditioners would be most welcomed when the bulk of the Chinese population had been able to afford them. Small amounts of money, books and other materials are welcome.

Evangelical Response

Alan Cole of CMS has given us the following considered reaction to the Consultation.

Reflections by Alan Cole

What shall we say, after two days of consultation with the Chinese delegates from the "Three Selves" Patriotic Movement and the China Christian Council? There are many things for which we can give thanks to God — the unfeigned faith of the pastors, the patient endurance of the church members during the ten years of persecution under the Cultural Revolution, the limited measure of religious freedom enjoyed today. As far as the "Sinicization" of the Chinese Church is concerned, and the insistence on "Self Support, Self Government and Self Propagation," we can all rejoice. Today we see a painstaking attempt to build up the kind of Christian church that can coexist with a government that has no belief in religion, but still has a use for it, in uniting the State, conciliating minorities, and building good international relations overseas. These are all official Chinese Communist standpoints, and very understandable from their point of view, (see "Concerning our Country's Basic Standpoint and Policy on Religious Questions", 31st March 1982, Central Committee of the Chinese Communist Party). But there is a Chinese proverb that says "When riding a tiger, it is hard to dismount", and working so closely with a Party whose ideology is so different from Christian faith poses tremendous problems. If the Church is to "obey the leadership of the Party" and "support the Party's leadership", has it become in this sense an instrument of government control? We were wisely reminded at the Conference that at least twice previously Christianity entered China, and was then extinguished because of over-close association with, and reliance on, a Government: but is this not just as true of the Left as of the Right, of Socialism as much as of Feudalism or Imperialism? Further, when Government control of a church is so close, if a determined "Gang of Four" can overturn official policy and remove even tenuous religious freedom for a decade, could a similar group not do so again? Nevertheless the present leaders of the TSPM and CCC have decided that this close collaboration with the Government is the necessary price to pay for the present "Concordat" and we who are not in the situation have no right to criticise, even though we may have our fears or reservations. A penetrating article

by Paul Mojzes "The Attitudes of Churches to Socialism — the Eastern European Experience" (Mission Review July/Sept. 1983) may be commended to readers in this connection.

But there is a more serious aspect, which did not emerge at the Conference. The Chinese Government apparently does not want any church but one that is visible and registered — and thus accountable and controllable. Let us admit at once that this is not only true of Communist states: it is equally true of right-wing totalitarian states, and for exactly the same reason. Not even our Chinese friends would deny that there are some groups who do not wish to exchange their less centralised forms of religious life (perforce followed by all in the days of the Cultural Revolution) for the "Open Churches" directly under the control of the TSPM and the CCC. Government policy is quite clear here. "So far as Christians carrying out religious activities in house meetings is concerned, they should in principle not be permitted, by they should not be rigidly stopped. Through work undertaken by the patriotic religious personnel to persuade the religious masses, other suitable arrangements should be made (source as above). This is apparently what is being done, and it raises the question again in our minds — has the Church become again an area of State policy? Is it necessarily a good thing for "brethren to dwell together in unity" in these terms?

It is no accident that the church grew at least threefold (to quote figures both from the same Chinese Government document and from our Chinese friends) during the period when all Christians perforce met in "house churches". Whatever their many faults, these groups were (and are in the main) evangelical and evangelistic. We rejoice to hear of evangelism through the TSPM churches, but these others are our brothers and sisters in the Gospel too: we cannot ignore them. Let us say again that we completely dissociate ourselves from all attempts to use such groups for any form of political activity directed from outside China: but we feel that perhaps in some cases this charge may have been used to

Continued next page

Melbourne Mission responds to youth unemployment

The Mission of St. James and St. John has received word from the State Government of Victoria through the Community Employment Programme that a grant of \$64,180 has been approved for their proposed "CONJARA" Horticultural Project. This grant will pay for the majority of costs involved in establishing this job creation project at Blackburn Family Services, and allow seven long-term unemployed young people, including three from residential institutions, to be employed for an initial period of 28 weeks.

Mr. Chris Delbridge, who has been working with a local steering committee to develop the CONJARA proposal, said: "The Mission has had a long and respected involvement in working with youth in the community and in residential care. This new initiative will extend our Agency's commitment in counteracting the negative experiences of young people who have been significantly disadvantaged through unemployment and residential institutionalisation."

"We intend to bring together the two areas of the Mission's youth involvement by recruiting three young people from our own Blackburn Family Services and from Orana Homes for Children, and

three others from the local community."

"Though this project will be modest in size, we hope that it will provide a model for Christian Agencies and other Church groups for responding practically to the unemployment crisis our society faces."

CONJARA will commence its activities in late March. Final preparations will consume much time and energy for the project committee and the administration section of the Mission as a trained horticulturalist is employed as supervisor, the site is prepared, growing programmes are finalised and detailed planning of the life-skills and horticultural skills training programmes is carried out.

Ideas for supplementary programmes to provide extra work and infuse variety into weekly schedules are on the drawing board, and will be commenced at a later date. Further down the line, the Mission hopes that the project will attract re-funding and move towards economic self-sufficiency.

Chris Delbridge, who will become the CONJARA project co-ordinator when it commences, remarked: "The Mission has been very fortunate to have such an interested and skilled committee working with them in this preparatory stage."

Weipa: The Big Little Town

The Reverend Lex Carey, the Bush Church Aid Society's Missioner from Weipa in North Queensland states that, "Weipa to me is a big little town." He continues, "There is big machinery and big drinkers. (I am told that figures show Weipa drinkers rate second to Darwin in alcohol consumption per head.) With it are big problems, big fish, big wet, big heat and on we could go."

Mr. Carey goes on to explain, "The exciting thing is that there is a far bigger God overlooking every part of it and He is doing big things in the lives of many people who were once part of the big problem."

Mr. Carey relates a true account of a big change that occurred in one particular life. "Mal was at a Christmas party when a number of the men, after a few drinks, began to say what they believed about God. Mal's wife, about 14 months earlier, became a Christian and he came to see the reality of God in his wife. So, he spoke up and said, 'I believe in Jesus Christ' and with that another man at the party came and hit him a hard back-hander across the face and then punched him in the teeth. At this same time, his wife who had gone home earlier to put their baby to bed, was woken and she knew she had to pray for Mal. Mal, being most upset the next day, felt the need to talk about Christianity. Later he invited the Lord into his life. He then said, 'I'll speak up for Jesus again'."

The Reverend Lex Carey will be sharing many more encouraging stories of how

God is at work in a big way throughout Australia at B.C.A.'s Annual N.S.W. and A.C.T. Rallies in April.

Rally Dates

WOLLONGONG — St. Michael's,
3rd April 8 pm
BLACKTOWN — Christ Church,
4th April 8 pm
SYDNEY — Thanksgiving Service,
6th April 6.30 pm,
St. Andrew's Cathedral
— Rally, 6th April 7.45 pm
Chapter House
NEWCASTLE — St. Augustine's, 9th April
8 pm
Merewether
CANBERRA — Belconnen Churches
Centre,
11th April 8 pm

Reflections Cont.

suppress something regarded as undesirable on other grounds.

We therefore feel that the whole Christian position in China (as indeed in Russia) is very complex. What was presented at the Conference was true, and there was much in it for which we thank God, but there are also other sides to the picture, which give us grave concern. We have no wish to add to the difficulties of our brothers and sisters in Christ in the TSPM related churches by drawing attention to this: but where there is no full understanding, there can be no full prayer for the Chinese Church.

Church in China: View 1. Cont.

theology which seems to be the main one and also, Biblical language, Greek and Hebrew; and Homiletics — how to be a preacher — and English. English seems to be an important course. Then Chinese literature, world history. If our students know nothing about world history they can't be expected to understand Christian teaching and thought.

Also philosophy, Chinese philosophy, and so on. Some students have been taught especially in music, and also in painting, with the Chinese traditional way, on Biblical themes — but only three students. They are devoting much of their time to learn how to paint. Also they do field work. At present about 20 students have been sent out to the field to gain some experience.

ACR How many in training at the moment, China wide, in full-time training from two to seven years?

Han In Nanking less than 10 for the seven year course. Altogether, 124 students in Nanking. Out of that about 10, less than 10, near 9 most probably are taking the seven year course. And then the great majority take the 4 year course.

Students admitted last Autumn, that's September, they take the 2 year course. And after 2 years study, if they prove to be good students then they can continue to the 4 year study programme. That way we can select the best students.

In Chan Yung and in Foo Chow, they have about 50 students. Chang Yung has a 4 year course, and Foo Chow does not have a 4 year course, just one at junior level. Peking also has a junior level, 2 year course. We are expecting them to send some of their good students to us in Nanking.

ACR In your library do you have lots of Christian works done by Chinese themselves?

Han You mean Chinese theological books? Unfortunately I would say no, not as many as English books. We have received many English books, mostly from the States, and also from UK, and also from Canada. Both from individuals, and also from organisations like SPCK and the South East Asia Theological Foundation, and some Church Councils.

ACR So students have to learn English?

Han That's right.

Living longer: marriage tougher?



Allan Craddock

Life-expectancy in the western world has increased dramatically during the last century and a number of important social implications have to be recognized and dealt with in the wake of this change. Two consequences of increased life-expectancy are (1) lengthier and possibly more complex marital relationships and (2) extended and more densely populated kinship networks. These consequences both have the potential for enhancing or detracting from marriage and family living. The direction of the effect largely depends upon the attitudes and goals of marriage and family members, and the kinds of strategies they employ in order to realize their expectations.

(1) Longer lives — lengthier marriages:

Some writers have seen the fact that length of marriage is increasing as a largely negative influence in the latter stages of marriage. The argument is that it is too much to expect two people to maintain an idealized commitment for an abnormally long period of time. For example, the notion of sexual faithfulness is seen to come under incredible stress when the marriage extends for what is regarded as an unusually long period of time.

Proponents of this view point to the increased levels of extra-marital sexual activity, high incidence of marital conflict and high rates of separation and divorce in modern marriages as symptoms of the difficulties being produced by the expectation that marriage is for life and life-expectancy is higher than ever before in modern history.

The solution, suggested by those who hold this view, lies in modifying the nature of commitment so as to make it more realistic (not expect total sexual fidelity or that this marriage will be for life) and to recognize that a series of shorter marriages is both acceptable and desirable in the light of altered social and physiological circumstances.

Naturally enough, Christians find such solutions unappealing and unrealistic in the light of what God has revealed of His values and purposes for marriage: "A man will leave his father and mother and be united to his wife and the two will become one flesh. So they are no longer two but one. Therefore what God has joined together, let man not separate" (Matthew 19:5-6)

What then is a more constructive reaction to the stresses which can arise in a lengthy marriage which will need to grapple with significant changes in the persons who are married to one another and changes in their circumstances? It is clear that one must avoid neglecting the need for change. It is too easy to simply meander on in marriage, following the well-oiled grooves as it were, and repeating activities and conversations merely out of habit. Mere habit requires little thought and produces little satisfaction. The end result for a thinking, feeling and dynamic couple will be boredom and resignation — little or no satisfaction, inspiration, enthusiasm and importantly, little to look forward to in anticipation.

In order to avoid such stagnation there is a need for recreation. No, not playing games but re-creation. This means taking something good which was created in an earlier time and renewing or recreating it, and doing so aware of new needs and new circumstances. Some of the old ways can be left as they are since they continue to be appropriate and satisfying. Other old ways will be seen as having served their (earlier) purpose and new ways will need to be sought so as to develop new challenges and new areas of pleasure.

The simple fact of trying to re-create and thereby sustain a satisfying

relationships can be a thoroughly enjoyable exercise in marital communication. There is a need for openness, honesty, trust, acceptance, humour, sensitivity, and a mutual preparedness to listen and to learn, all of which are factors which cannot easily be expressed and benefitted from in a stagnated and habitual style of marriage. The process of re-creation is as satisfying and strengthening as the outcome being striven for. Perhaps the point is that such a process should be an ongoing activity whose task is never really accomplished with finality as long as life goes on.

(2) Longer lives — more relatives: This second consequence of living longer can be of great benefit if we get our perspective right. The longer one lives and the longer one's marriage, the greater the number of kin. There are more married couples today whose parents (and even grand-parents) are still living. Some writers point to the increased emotional and economic responsibilities which accompany these changes and see these as burdensome and as contributors to marital and family tension. Indeed, there is some real truth in this view. But it is not the only scenario.

Relatives can be burdens, but they can also be sources of significant support. Our preoccupation with the suburban nuclear family has blinded us to the advantages of extended kinship networks. There is a stereotype of relatives which is unhelpful and which almost guarantees a low quality relationship. Our expectations are limited by such stereotypes. It is better to look at how we can minister to one another as kin.

For example, we can minister to our elderly kin so as to meet their needs and to enable them to cope with changes in their bodies and lifestyle. But, we should be equally ready to accept the ministry which they are able to offer in the light of their experience and current life circumstances. Health and longevity factors make this kind of mutual service more possible than ever and yet so often our stereotypes and fears of the young and old block the operation in both directions.

These two issues (recreation of marriage and constructively utilizing extended kinship networks) are closely related. Long standing marriages can find further recreation, at least in part, by finding goals and activities which have to do with giving of themselves and being useful resources to their younger kin. Our society has turned this round and has created a premature and false sense of uselessness and burdensomeness towards the elderly. Christians need to be in the forefront of moves correcting these misconceptions and enabling renewal in their family relationships.

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Editorial

Evangelical Perceptions of China

The letter we have received from Bishop K. H. Ting, our conversations with both mainland and overseas Chinese and the careful balance apparent in Dr. Alan Cole's response, all point to the difficulty of perception we face over the question of the real situation of the Christian church in China.

What is Plain

Six things are clear however:

1. Since the defeat of the Gang of Four the christian church and national christian organisations in the form of the Three Self-Patriotic Movement and the China Christian Council have enjoyed greater liberty. Public evangelical preaching, public worship and the private bearing of witness to Jesus Christ are all evident, and from the government's point of view either legal and encouraged, or tolerated.
2. Bibles and christian literature are being disseminated widely if not profusely throughout China.
3. The TSPM had not only suffered along with many non-Christians and even Marxist groups during the reign of the Gang of Four, but also their contribution to evangelical or real Christianity prior to the start of that cultural revolution was **not entirely positive**. A research paper we will publish next issue will elaborate on this point. The TSPM was theologically liberal and acted in varying degrees as a persecutor of Christians. The composition of TSPM and CCC has changed since 1979, and even the remaining earlier members have suffered what we might interpret as a 'refining fire' (see ACR March 19, 1984, p. 3 for a fuller discussion).
4. This visit is primarily associated with a public relations exercise in the West by the Chinese Government who are seeking greater contacts and economic interchange with the democracies. (This is not necessarily a bad thing.) The way in which the chief spokesmen, Bishop K. H. Ting and Mr. Han Wen Zao, speak **exactly** in the terms of the Central Committee of the Chinese Communist Party's official stance on religion supports our fourth contention. We have a complete English text of an official document dated 31st March, 1982. Bishop Ting and Mr. Han's comments on the number of Christians, the importance of and attitude to be taken to the house churches, etc., are exact versions of the document's statements. Again this is not necessarily bad or even avoidable. In brief, to safeguard the integrity of one's (Christian) neighbours one is not obliged to tell the truth, or all the truth to those who desire to unjustly defame or destroy that integrity. But for all that, this delegation, with Australia as the best credible entrance into the religious, English speaking world, clearly has the best for New China at the top of its official agenda.
5. That the number of protestant Christians is greater than the official figure (as at 31st March, 1982) of three million is beyond serious dispute. Exactly how many is not easy to determine. A total of ten million would seem reasonable. On any but the official view there are more Christians outside of the umbrella of the TSPM and CCC than under it.
6. In spite of the linguistic slide in the delegation's statement while in Australia that the Three Self-Movement is but a "principle", (thought of as something one cannot either belong to or not belong to), it is plain that the movement is an **organisation**. And primarily that, even though it reflects the Three Self-Principle which not only pre-dates it but has existed worldwide throughout all protestant missionary work since the early 19th century. The TSPM and the CCC, and especially the latter, are in Mr. Han's word at the Sydney Press Conference, "looking forward to the time when they are the single, united Church of China." To think then, in terms of Christians who exist and organise themselves both within and outside of the TSPM and CCC — i.e. two church groupings — is a clear and precise reflection of the real situation. The following quotation from the Central Committee of the Chinese Communist Party's document of 31st March, 1982 supports this contention: "So far as Christians carrying out religious activities in house meetings is concerned, they should in principle not be permitted, but they should not be rigidly stopped. Through work undertaken by the patriotic religious personnel to persuade the religious masses, other suitable arrangements should be made."

Why Evangelical Uncertainty?

Against this background evangelical uncertainty springs not only

from the difficulty of perceiving the real situation in China, but also from the way such perceptions as we know them cut across the gospel. The gospel is the clear word from God about the forgiveness of sins and the summons to repentance and faith in Jesus Christ, enscriptured, and mandatory for all humankind. Ministry is to flow directly from and be controlled by that gospel message. Anything that hides the gospel or hinders its direct and clear ministry is of the devil. There are elements in the current situation which are **for** and **against** those twin foundational concerns.

To bring forward just one, by way of example. The idea of one united Christian Church of China bodes evil for the gospel and its ministry. All unitary or national denominations have been persecuting ones, to one degree or another — the Catholic Western Church, the Church of England, the Lutheran Church of Germany, etc. Evangelical Christians, who are by definition the only true Christians must, and now largely do realise that a plurality of denominations safeguards liberty and stands as a bulwark to minimizing influences on either the gospel message or its ministry. Other areas of concern are also apparent in this situation — the permitted scope of evangelism and teaching, the capacity for the TSPM and CCC to register (for themselves or the government) the names and whereabouts of Christians in China, etc. As Mr. Fong has so appositely rebuked many of us, Westerners and Chinese, the gospel is **not** about politics. True Christians are not "organised Christians", but born again believers about the business of the kingdom of Christ.

If evangelicals in Australia are uneasy about the situation in China and the attitude they should take to this delegation it is because of the central interests of the gospel and its ministry, and our own experience of organised Christianity swallowing up true Christianity.

Australian Council of Churches

The Australian Council of Churches have acted impeccably in what they have done with this visit. They not only exposed the delegation to the unfettered questioning of Australian religious and secular newspapers but very carefully invited a wide range of evangelical leaders to the Consultation, even ones whose scepticism they knew before hand. The fact that little else was open to the ACC since the vast majority of Chinese Christians are evangelicals and the TSPM and CCC has to continue to convince this majority group of their benefices does not detract from the even-way the ACC has hosted the delegation.

Where the ACC are remiss is in what they have not done: their own visit to China, the publications they produce or sell, and the composition of this delegation does not do justice to the majority Chinese Christian situation. The ACC should now turn itself fully to this omission in the same even-handed way it has examined the official church movement.

Our Attitude

The ACR has more background research papers and news items to come. This important and historic contact with our brothers and sisters in China will remain news for some time.

What should we do? We should seek the face of Christ in whoever sits opposite us. We should be wise as serpents and innocent as doves on political issues and implications.

Outside of the immediate problem posed by this delegation, evangelicals must inform whatever they do or say on China by the real situation. Mr. Fong's criticisms of some evangelical organisations are not only surprising and devastating, but they are also well informed. "Bible smuggling" to China should now stop. Such, and related activities, must always have a circumstantial reference, a reference to relationships, otherwise they do not fully reflect a true Christian ethic. Above all, evangelical responses must be informed by the gospel message and its ministry.

For all of us, delegation member or Australian who are "organised Christians", repentance is needed. Christianity is not politics. The gospel saves, not ideology. For all of us, delegation member or Australian who are true evangelical Christians, it would be better for us to die than to compromise the gospel and its ministry, or to be party to injury of fellow Christians who look to us for help and guidance in a world which still implacably sets its face against the Son of God.

The Christian Church in China: View 2

"Christians have a spiritual relationships with God, not political"

An interview with Fong Boo Li

Seeking wider christian opinion, ACR interviewed a Chinese Christian who has had extensive experience in Mainland China and three overseas Chinese communities.

ACR What's your impression of these meetings. Do they only speak for their own groups the Three Self Patriotic Movement and China Christian Council Groups?

Fong Yes, you know — these are the usual kinds of official meeting: an official speaking. In my opinion, this delegation only represents its own organization. They can't represent the Christians in China. Bishop Ting has announced there are 3 million Christians in China. I believe the number of Christians is more than that figure. Many who go to the open churches only go to attend the meeting, where they can sing the hymns freely and they can pray with other Christians, hear some sermons from the pulpit and have some chance to communicate with other Christians.

They say that the Three Self Movement is just a movement one you can't enter or you can't leave. I think this is just a technique of talking. We Christians have a spiritual relationships with God, not political, not theoretical. You must have a personal experience. But in China, some Christians are just organized Christians, they have no personal, spiritual experience. Most Christians in China have the spiritual experience and they don't like to touch any organized matter, or any organization, that's the true situation.

ACR May I ask you two questions from that. First of all, what things do TSPM do which shows that it is in fact an organization, and an official organization of the government? Secondly, why are so many Christians in China suspicious of organizations?

TSPM and the government

Fong The Three Self Movement is not organized by the government, but just controlled by it.

The purpose of this movement is to educate or to encourage the organic Christians to love their country, to involve themselves in the social movement that's planned by government — that's the important purpose of that movement. The TSPM does not encourage Chinese Christians to preach the gospel, or to build or plant the church in China. No, the most important factor is to encourage and educate the Chinese Christians to love our country and to support the Communist Party.

ACR Now, by way of reply the TSPM say that they are involved in theological education, they have full-time courses ranging from 2 to 4 to 7 years duration. And from those courses their graduates become pastors, and these courses, although they have some political content, also teach Bible and theology. How do you reply to that?

Fong I think the theological education in these colleges is only one part of their education, and not a high percentage of it. The other part of the education is about church history. But not the usual church history. They speak against the foreign missionaries, how they occupied China and influenced China, how they mixed with the imperialists — that kind of history, not the true church history. Also, technical things: how to manage a church, how to organise or how to just look after a church, church affairs, not theological education. Most of the courses cover that sort of thing.

ACR The TSPM at the Australian meetings seemed to claim responsibility for the increase in Chinese christians from 700,000 at the time of the revolution in 1949 to 3,000,000 today. What you say about that claim?

Fong I believe the number of christians after the communist occupation really grew. But that is not the work of the TSPM. That came only by personal work. That's totally personal contact, personal witness, personal follow-up, not organized. You know, in China we are not allowed to organize any Gospel meeting open to the public.

1.3M Bibles

ACR The TSM would not contradict that it is outside of the law to have an open Gospel meeting. Further, they claim in recent years, especially in the last 2 years, large numbers of Chinese Bibles have been printed and disseminated to church groups affiliated with TSM. Do you have any comment on the truthfulness of that statement?

Fong I believe that they announced there was 1.3 million Chinese Bibles. That's correct. But still not enough to supply the needs or the demands of the Christians in China. They printed 1.3 million, but also thousands of Bibles came into China by Christians visiting China as tourists.

ACR Do you have any evidence that these 1.3 million Bibles are in fact making their way into the homes of christians, and into christian churches?

Fong I believe, because all the christians in China, they are thirsty, they need Bible, that's why they try to do the best for any way they can get the Bible, they just get the Bible. I know a person who does not belong to the open or TSM church, but he registered to get the Bible, 23 Bibles. He gets the Bibles from the open or TSM churches and afterwards he sends these Bibles to the house churches.

ACR So your friend did received 23 bibles from TSM?

Fong Yes, sure, sure. I have two copies of their Bible.

Counting Christians

ACR TSPM claims 3 million christians, others claim up to 64 million christians in China. How many Christians do you think are in China, and on what basis do you make your estimation and on what basis do you think TSPM make their estimation of 3 million?

Fong The TSPM say that their estimate has come from the circulation of their publications — Bibles, calendars and some theological correspondence courses. Yes, those are their sources. But we know there are many christians who are not connected with the TSPM. I am not saying they are against "three selves". No, they just have their own burden for the Lord. They don't like to touch any organization — that's the true Christian, everywhere in the world. And my own estimate? I think more than 3 million but how many, that's very difficult to say as a precise figure. By my knowledge, because I went there a few times, and visited the churches, — open churches and house churches, at least more than 10 million.

ACR How do you calculate that 10 million? TSM have told us some of the ways they work out their number, what sort of general ways do you move towards a figure of ten million?

Fong For example, of the three million christians who are connected with the open churches I believe maybe 70% of them are also related to the house churches. They come to meet other christians in the Sunday service that's prepared by TSM. Afterwards, in their normal christian living, they also meet with other christians who never got to TSPM churches. Of these 3 million, one christian will have two non TSPM christian friends, that's about 10 million.

Open church meetings

Fong The TSPM never provide Bible studies or prayer meetings — no. Only a Sunday service that's all.

ACR You mean, no preaching?

Fong Yes, they preach, but no Bible study groups or classes. Most christians just have their own bible studies in their own home, and most of these don't like to attend the open meetings.

ACR Coming back to TSM services — they have liturgy, prayers, Bible readings, etc.

Fong And even choirs.

ACR Right. From your experience and from your friends' experience in China, is the preaching Biblical preaching or is it political preaching, or a mixture?

Fong After the cultural revolution the pulpits of the open churches are much better than before. Why? Because I think that in the TSPM open churches the workers or staff know that if they provide preachers that belong to them nobody will attend the meeting. There's no attraction. But if they invite an evangelical preacher, that's more attractive for christians. Therefore in the beginning, after the cultural revolution, many evangelical preachers were invited to preach from the pulpit of the open churches. And some of these thought that this was their opportunity to feed the christians with biblical truth. This was a very good chance. But in these later days, during the last 6 months, in a movement against criminal activities, all the sermons that are preached on Sunday must be recorded by the church or by the TSPM. This is just in the last 6 months, before that it was quite free.

ACR Is this part of the reason why many genuine christians in China are suspicious of TSM? That if they join TSM they become known to the government and the government can change its mind, become less friendly towards christianity and put more restrictions on christians?

Fong I think no christians there are against the "Three Selves" as principles. They know TSPM is only a tool of the government, the means by which the government through the Religious Affairs Bureau controls the christians and their activities. I think that a true born-again christian, has no interest in such politics. They are not against TSPM, just not interested. But from the government's point of view, if you don't support TSPM that means you are against it.

Our attitude

ACR Moving a little bit towards Sydney. It appears that no representatives of the Chinese churches in Sydney went to the Consultation. What has been the attitude amongst the Chinese in Sydney towards this visit?

Fong I understand that all the Chinese churches here in Sydney are evangelical. You know, they are afraid of the World Council of Churches. They don't like to touch the WCC because the WCC is very interested in political things, and not based on the biblical faith — that's the main problem.

ACR Some Sydney Chinese Christians here said that the Anglican Church was very naive in giving TSM's Bishop Ting a special service on Sunday, because Bp. Ting and TSM will go back to China and say, 'Look, you see, we were welcomed by evangelical christians in Sydney, you ought to come into our movement'.

Do you have any comment on that?

Fong I think this delegation has come to Sydney mainly for propaganda purposes, more than christian communication. Not spiritual activities, just social activities. They come here to just have some christian fellowship? No, it is political and social, not spiritual.

ACR What attitude do you then think born-again Australian Christians ought to take to these sort of delegations? Should we not attend their services? Not give them opportunities to speak to our born-again congregations? Or, to be more subtle in the way that we deal with them, or just to ignore them?

Fong My aim is just to get to know a little more of them, so as to pray more for them. The Lord teaches us that "God so loved the world" — there's no exceptions, you know. We must concern ourselves with true needs; they need the Lord. We can just know them and pray for them. Many years ago there was a brother, he came from Taiwan, he asked

me a very funny problem. "If you met Mao Tse Tung, Chairman Mao, what would you say? I would just tell him, "You need Jesus". We can save nobody through politics. We just preach the Gospel, that's the only way to save persons. We can communicate with them, we can make friends with them, but at the same time we must pray for them — this is the purpose of a christian.

Spiritually behind

ACR In what ways can Australian christians assist their christian brothers and sisters in China, many of whom are outside TSM?

Fong If possible, we can just offer our physical support. Spiritually, I think we are behind them a long way because they suffered so much for the Lord; they have spiritual experience more than we. As we have the chance we can offer physical support, and spiritually, we must pray for them. That's the only way.

ACR What sort of physical support; and what are the avenues for supplying it?

Fong If it is possible, negotiate with this delegation or the Chinese Churches Council. It would be good to send Bibles to every Christian in China. We know that even the paper is very difficult to get. One needs to apply for each piece of paper, there is so much demand. That's the physical need. If possible, supply some theological text books, tool books, to the theological seminaries.

TSPM's positive role?

ACR I take it then, by suggesting that we negotiate with TSM so as to offer paper or financial assistance, and perhaps help with textbooks, you are saying that TSM could, or does have some sort of positive role for Chinese Christians?

Fong I think if we can get some sort of material support from abroad that is good. But at this moment I don't think they would like to receive this support because that's against their "Three Self" principle.

ACR As you know, some organizations which are trying to directly give physical support to Christians in China either use legal ways, for example tourists trying to take a few things in and legally distributing them, or illegal ways. Should christians outside of China continue to support each organizations at all, or be very discerning in the way they support them?

Bible smuggling unhelpful

Fong It is a very sad thing to say about many of these organizations outside China which promote financial support that most of the donations they receive never enter China; they just support themselves. They build very big buildings, or a camping place, or very modern offices, even transportation devices, for themselves. They travel a lot, and preach a lot, they promote a lot, making 90% for themselves, the other 10% they use to create a showcase — no real help for the Chinese Christians in China. I don't like to encourage any christian outside China to use the illegal ways to send any christian materials. You must use legal ways, and get permission, and not act against the Constitution of China. Bible smuggling is causing great problems for christians in China.

ACR Where then do we go to apply, and how do we use the legal ways?

Fong I know an organization called To Help China Foundation, they negotiate with the government department in Peking. They are christians. Officially, the Chinese government will only receive support from overseas Chinese. But not direct christian support.

ACR Any final words on the TSPM?

Fong As a christian I just like to fellowship with them. Our burden is to bear witness for the Lord and to preach the Gospel. I believe that only the preaching of the gospel can make a man saved. Anti-communism, anti-capitalism will not save anybody.

The only way is to preach the gospel, this is the only business we christians can involve ourselves in. Other sorts of activities are not a christian's business.

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Chronicle

Brief Historical Background to Christian Unity in China

Before the Nineteenth Century¹

Nestorianism was introduced into China in the year 635AD by Syrian monks from Persia. This form of Christianity existed for two hundred and ten years. It was patronised by the T'ang emperors but did not take root among the Chinese people. The Nestorian monks disappeared after Emperor T'ang Wu-tsung issued an edict to suppress religions in 845 AD.

The Nestorians returned to China in the 13th Century with Kublai Khan. Franciscan missionaries were welcome in Cambulec (now Beijing) and the first Catholic Church was opened in China around 1300 AD by John Monte-Cervina. The converts were chiefly among the Mongol princes and the Nestorian monks and Franciscan missionaries were financially supported by the Mongolian Government. When the Yuan (Mongol) dynasty was overthrown by the Ming dynasty in 1368 AD, Christianity disappeared again from the Chinese scene.

Jesuit missionaries arrived towards the end of the 16th Century. These early Jesuits made a genuine attempt to accommodate the Christian religion to Chinese culture but their efforts were checked by the papal court in Rome over the "Rites and Terms Controversy". Emperor K'ang Hsi was greatly angered by this kind of foreign intervention and started to expel the Jesuit missionaries. So for the third time, Christianity in China almost disappeared.

Christianity in China in the Nineteenth Century²

The first Protestant missionary was Robert Morrison of the London Missionary Society who arrived in 1807. Early nineteenth century pioneers in the Protestant mission field such as Robert Morrison and Charles Gutzlaff laid the foundation for their considerable knowledge of Chinese with their work among Chinese settlers in South East Asia before they went to China. Although Morrison's early translation of the Bible was a valuable basis for later work, it was scarcely intelligible to a Chinese reader and the small number of pre-1842 converts were more influenced by powerful preaching than by Christian literature or an understanding of Christian doctrine. The first generation of missionaries were united in the view that the Chinese were an idolatrous and barbarous people and saw no positive values in any aspect of Chinese culture. Chinese intellectuals at this period were still firmly convinced of the superiority of their own civilization and the Confucian values. The image of Christianity was not helped by Gutzlaff's association with opium smuggling and his valuable services to the British in the First Opium War (1839-1842).

It was the Second Opium War which really opened China to the Protestant missionary. The Treaty of Tientsin (1860) not only legalised the import of opium for the first time, but also laid the foundations of the system of extra-territorial jurisdiction and legal privilege which made possible the establishment of missions and the permanent residence of missionaries outside the coastal ports. The last forty years of the nineteenth century saw the establishment of most of the Western European and American Christian denominations as well as hospitals, schools and orphanages. The period was also characterised by a very powerful anti-Christian movement among the Chinese people which culminated in the Boxer War of 1900.

The mid-nineteenth century also saw the establishment of the Taiping Tienguo (Heavenly Kingdom of Great Peace 1850-1864), the only Christian mass movement in China's history. The founder, Hung Xinchuan established a government at Nanjing which ruled the richest provinces of China for over a decade and narrowly missed overthrowing the Manchu Qing Dynasty. The foreign missionaries gave no support to this movement because of Hung's theological deviations. The suppression of the Taiping movement by Qing loyalist military forces owed a great deal to British military and technical aid and was part of the reason for the Qing Government's becoming during its last sixty years, the ally and in a sense the client of Britain.

Early Twentieth Century

Nearly one hundred years after the arrival of Robert Morrison, the Protestant Christian converts in China numbered about eighty-five thousand.³ When the Protestant missionaries held their Centennial in 1907, there was not a single Chinese Christian present. When Dr. John R. Mott organised the First National Christian Conference in Shanghai in 1922, more than half of the representatives were missionaries. All meetings were conducted and recorded in English.

The country was divided into denominational "spheres of influence" by mission boards. The classic example our Chinese friends quote is that of churches established by Northern Presbyterians (USA) in the south of China, still being called Northern Presbyterians. Similarly Baptists in the north of China were Southern Baptists. At the time of the National Christian Conference in 1922 there were more than 130 foreign mission bodies represented in China with a total of 6,250 missionaries. Yet, in spite of sincere attempts by some missionaries to encourage Chinese leadership, the churches in China remained under mission control. Christianity was regarded as a foreign religion, dependent on foreign finance, personnel and ideology.

After Liberation in 1949

It was only after Liberation in 1949 that the appropriate context was provided for the Chinese church to stand on its own feet. The missionaries withdrew and mission funds stopped coming. For the first time, Christianity in China was no longer regarded as a foreign religion. Education and health care became the province of the Government and schools and hospitals were no longer regarded as areas for missionary enterprise.

In 1950 the organisation of the Chinese Christian Three-Self Patriotic Movement began a new chapter in the life of the Chinese church. Christians began to organise around a long-standing ideal of self-support, self-government and self-propagation. They supported the national goals which transformed Chinese society. We have heard of the depth of human suffering in China before Liberation manifest in political intrigue, hunger, prostitution, opium smoking, gambling, begging, disease. The building of the New China has brought many reforms. As Han Wen-zao said at the Hong Kong consultation: "The politics put forth by a government led by a party which openly disavows belief in God, and the changes it has been able to bring about, are the very things we Christians have all along wanted to do but were incapable of".

The rule of the Gang of Four during the Cultural Revolution was a dark period for the church. Churches were closed and used for other purposes and house-gatherings remained the only form of active church life. Pastors went to work in factories, on farms and in wastelands. But many Christians in China today claim their faith is stronger because of this experience which they describe in terms of death and resurrection.

Since 1979 churches have been reopened. Christians are experiencing again the joy of open worship with other Christians. It was into this joyous, witnessing, worshipping church that our Australian team was welcomed.

(Reprinted from the Report of the Australian Council of Churches Team Visit to China April 19th-May 4th, 1982, page 8-11, Jean Skuse editor.)

Within the limitations of space, the ACR regards this as a reasonably accurate and fair summary of Chinese Church history. A slight reservation rests on a possible inference from the account of the division of China into denominational "spheres of influence". Granted the western and imperialist background of these 19th and 20th century Christians, the fact remains that such a division consciously reflected on age old principle of Christian missions — "comity", or rationalization of scarce resources to efficiently attempt a large task.

1. This Section based on an address by Kiang Wen-han, Research Fellow, Shanghai Academy of Social Sciences: "How Foreign was the Religion in China?", given at Montreal, October, 1981.
2. From material supplied by C. Bredt.
3. Kiang, Wen-han, op.cit.

WORLD

Bible Correspondence Ad draws a thousand replies

A recent ad in two Karachi newspapers offering information on the great prophets of the Islamic faith drew more than a thousand replies. The ads were placed by the Pakistan Bible Correspondence School of Karachi, sponsored by Witness to the World of the Associate Reformed Presbyterian Church of North America. The people who replied to the ad received a free set of lessons for the course "The Law and the Prophets". The course concentrates on the prophets of the Old Testament which are recognized as prophets not only in the Christian faith but also in Islam. Through the study of the prophets the basic Gospel is presented. More than 300 persons are expected to complete the full course of study and receive a certificate for their effort.

The Pakistan Bible Correspondence School has grown more than 25 percent in the last year and the enrollment is now at 3000 active students. The five staff members mark an average of 3,300 lessons per month.

(RES NEWS)

It is not going to last forever

The Bible is now regarded as the standard textbook for religious instruction in Uganda.

Bishop Festo Kivengere of the Anglican Church in Uganda, revealed this on a recent visit to the National Headquarters of the Bible Society, in Canberra.

The Bishop said that Ugandans were responding to this tremendous religious freedom, creating an enormous demand for greater knowledge of the Bible — one that has lasted 30 years and is still on the upswing.

Good News Biblus, he said, sell "like hotcakes."

"You can see how hungry people are for the Bible."

"Only God can create a hunger for His Word, but you just don't know how long most African countries will remain open to the Bible."

"When you have such a wide open door, it is a challenge to move in quickly."

"You can't say this situation is going to last forever."

Eddie Gibbs to California

Dr Eddie Gibbs, the author of *I believe in Church Growth*, has been appointed assistant professor of church growth at Fuller Theological Seminary's School of World Mission.

Located in Pasadena, California, Fuller Seminary has the reputation for being the academic centre of the international multid denominational church growth movement. Dr Gibbs leaves his post as national training director of Mission England.

Parliamentary move to protect Prayer Book

A bill designed to safeguard the position of the 1662 Book of Common Prayer has been reintroduced in the British Parliament because Prayer Book supporters feel that the bishops are not doing enough to preserve and promote the old services.

Lord Sudeley, a vice-president of the Prayer Book Society, reintroduced the Prayer Book (Protection) Bill into the House of Lords on February 9.

The Bill lays down a provision that, if twenty per cent of the people on the church electoral roll in any parish want Prayer Book services, they can present a petition to the incumbent for a Prayer Book service as a principal service on one Sunday a month. Lord Sudeley described this as "a modest request."

The Bill easily passed its second readings in both Houses of Parliament when Lord Sudeley originally promoted it in 1981; but it was then allowed to lapse when the bishops issued a series of resolutions stipulating that the Prayer Book should be used and taught in all theological colleges and stating that its use in parishes should be discussed in diocesan bishops' councils.

Soon after that, Prayer Book Society supporters began monitoring how this was working and, as long as eighteen months ago, were dissatisfied with the results.

In their view, theological colleges were still not using or teaching the Prayer Book enough. As for the bishops, when they were approached on the subject, nearly half of them "never bothered to reply," says Lord Sudeley; the rest, with three or four exceptions, "were defensive or evasive, or a combination of the two."

Prayer Book supporters had left it until now to revive the Bill, Lord Sudeley explained, because it had seemed best first "to try to negotiate something tactfully behind the scenes."

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REVIEW

Lutterworth cutting back

A major publisher of Christian books has announced that it is cutting back its publishing division and accepting no new titles this year.

The United Society for Christian Literature — the publishers of Lutterworth Press books — have discovered that the two areas they concentrate on have both retracted. Theological textbooks and Church reports seem to be required in much smaller quantities and the developing world is, to a far greater extent, producing its own literature.

The Rev. Alec Gilmore, general secretary of USCL, said that the Society will continue to use its resources to promote and distribute Christian literature. It also hopes to enter into a period of enquiry and research with the Church as how best to serve its present needs.

Apartheid: bid to co-opt 'partners' in oppression

The South African Government is trying to co-opt Coloured and Indian groups as junior partners in its "system of oppression," an inter-faith colloquium on apartheid agreed in London recently.

A call for more inter-faith co-operation in South Africa came from the three-day meeting, which was organised by Bishop Trevor Huddleston, CR, with the United Nations Special Committee Against Apartheid, reported the Church Times.

Up till now apartheid has been given religious backing "by open or tacit acceptance in white, mainly Christian circles," says a statement issued from the colloquium, where sixteen representatives of six major world religions joined in the discussions.

"But, with South Africa's new constitution, the situation has changed," the statement says. With the co-opting of the Coloured and Indian groups into the system, "Hindus and Muslims are being confronted more than ever before with the ugly reality of this ideology."

A long list of recommendations includes the encouragement of new and existing inter-faith groups to help develop "attitudes of respect and understanding between all faiths and cultures in order to undermine all self-serving exclusivism and discrimination."

The idea of the colloquium grew out of an inter-faith dialogue sponsored by the World Council of Churches in Mauritius early in 1983.

Meanwhile the annual meeting of Christian Concern for Southern Africa has called on church finance departments to stop "taking advantage of the oppression of black people in South Africa." Claiming that action has been delayed "so that the receiving of profits can continue," CCSA says that there are no longer any grounds for Churches and similar bodies to derive income from companies operating in South Africa, either directly or through subsidiaries.

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English Church schools could be 'lent' to other faiths

The Church of England could hand over control of some of its schools on a "lend-lease" basis to people and other faiths, such as the Sikhs and Muslims, a "green paper" discussion document suggests.

The London *Church Times* reported that such a scheme would operate in two ways: at schools with some children from minority faiths, individual places reserved for Church of England governors could be given temporarily to representatives of those faiths; whilst, at schools with a majority of other-faiths children, the governing bodies could surrender their Anglican majorities for a period of five to seven years.

The authors of the report — the Church of England's National Society for Promoting Religious Education — are not convinced that providing schools specifically for children of other faiths would be a good idea; and they see a lend-lease scheme as a good way of allowing minority-faith leaders to decide whether they do in fact want such schools before the Government takes any far reaching decisions.

The National Society also sees the lend-lease scheme as a means of fostering racial harmony and reconciliation. However, this area is only one of many dealt with in the very wide-ranging *Future in Partnership* report; and its suggestions are no more than that, for this is simply a discussion document.

In a foreword, the Bishop of London, Dr. Graham Leonard, who is chairman of the National Society, says that he is very glad to commend the report because "it is well informed, eirenic and constructive. But, most important, it faces with integrity the ideological issues which tend to get pushed into the background because of economic pressures."

Balance of power

The report says that there are two main external factors causing changes in educational policy: the continuing fall in live births, and the consequences of economic recession. These external forces "will continue to damage the balance of power and policy within the education service unless and until there is voiced a political commitment to a publicly funded education service, a commitment which is matched by the sort of resourcing that will allow a degree of flexibility and innovation."

If part of the Churches' presence continues to be through voluntary schools, the report suggests, voluntarism could become a reconciling agency between the other partners in the system and an increasingly powerful central Government department — "it certainly remains an element of diversity that warns the nation off a monolithic, politically directed education system."

But, unless the voices of the voluntary bodies are distinctive and clear — for the Churches, firmly within a Christian framework — "voluntarism will lack bite and will fail to make sense of its share in the schools of the nation."

The report condemns what it calls the rigorist policies of some Church schools which will accept only the children of practising Anglicans. Such policies on selection are harsher than those of most parishes over baptism, marriage and burial, it points out, and they sidestep the element of service to the nation.

Rigorist policies expose school governors to accusations of hidden selection and may lead to ghetto-like huddles, the report warns. "Such evidence as exists does not support the wilder accusations of racism and selection by ability that have been made about Church schools, but the danger is never far away."

MARANATHA

The Chocolate cake test

But Sir, "how can I know if the Bible is true?"

This is a very popular question on the lips of young people today.

I usually reply "how do you know chocolate cake is chocolate cake?" "You eat it and see." "That's right" I say, "the same with the Bible, you must taste it and see."

My experience has certainly been that as I read the Bible it rings true to my human experience.

As I read it, it is like a mirror where I see myself reflected. I see a self-centred person, I see a person with joys and sorrows, I see a person unworthy of ever entering into God's presence.

As I read I see another person — the Real Person called Jesus of Nazareth. I see His birth, life, death and resurrection spoken of hundreds of years before it happened.

I see in Him as He walks the paths of

Palestine and the green grass of Galilee, One who is not self-centred, One who also experiences joys and sorrows, one who is worthy.

I see Him hanging upon a cross bearing all of my self-centred sin so that if I will come to Him I too shall be worthy of entering into God the Father's presence.

I learn that by receiving God the Son (Jesus) as my Saviour, God the Father makes me one of His children.

I enjoy His presence with me (God the Holy Spirit), I am invited by the Father and motivated by the Spirit to "cast all my burdens" upon Him in prayer.

Yes, the chocolate cake test is really worth applying to the Bible. Take it up, read it. Read it humbly asking and expecting God to meet you as you read. Start with the icing — one of the Gospels, perhaps John or Mark. You will find it most delicious and very rewarding.

Peter Brain

INVESTMENT OPPORTUNITY

Interested person(s) are invited to invest in a non-profit Christian Association with a 15% per annum rate of return.

BACKGROUND Tasmanian Christian Enterprises was incorporated in 1969 as a service organisation to other Christian outreach bodies. Areas of support include the translation, printing and distribution of bibles, the provision of funds to enable under-privileged children to attend Christian Youth Camps, and the training of Asian students for Overseas Missionary Service.

SOURCE OF FUNDS These are derived from a trading trust that involved the importing and distribution of musical instruments. Exclusive franchises include the Alex Steinbach range of pianos that now account for 15% of all piano imports into Australia.

SECURITY OF LOANS Loans are guaranteed by Tasmanian Christian Enterprises Inc., and backed by net assets in excess of \$500,000.00. The Management of the Association is with people who are qualified and experienced in Business Management. Independent opinions can be obtained from the Association's bank (Westpac) and Auditors (Atkinson Gibson).

LOAN CONDITIONS Minimum investment would be \$1000 for a minimum term of 1 year at the rate of 15% per annum with interest paid six monthly. Favourable consideration would be given to an unforseen circumstance on the part of the investor requiring the funds to be paid back inside the minimum 12 month period.

INFORMATION UPDATE As investors will be directly contributing to the ability of the Association to extend its support ministry, information on the Association's activities will be sent on a regular basis.

Enquiries should be directed to

Tasmanian Christian Enterprises Inc.,
223-225 Charles Street,
Launceston, Tasmania, 7250
or by phoning the Accountant, Mr. Michael Overton, or Managing Director,
Mr. Peter Edwards,
TOLL FREE on 008 030 122

Quick Cuts

De Facto Relationships

I remember once getting so hot under the collar about an injustice that I fired off a letter to the Law Reform Commission complaining. The husband of a defacto wife had died, leaving the poverty stricken woman with four children to bring up. His estate, however, went to the grown up children of a previous marriage, who did not need the money at all. It seemed to me that this longstanding defacto relationship needed some legal recognition under those circumstances.

Well, much time has gone since then, and the law has changed in various ways, I believe. And yet, whatever happens a defacto relationship can never have the real basis that is given to a properly constituted marriage. That is merely a matter of definition, I guess, but in these days, when living together without legal form is so popular it is an attempt to make a deeper point.

What is marriage? The word commitment comes to mind at once when we ask that question, and of course that's true. It involves a commitment of 2 persons to each other made through promises which offer a total giving of one to the other 'till death do us part'. It's this

total giving that the usual defacto relationship lacks — and it lacks it on purpose. People are frightened of giving up their future for ever to another person. They cannot take a person on trust for ever. Sounds reasonable when you put it like that, and yet . . . and yet . . .

The trouble is that when you avoid God's way of a lifelong cleaving to another person, you are cheating yourself as well as them and your children too. Commitment is not commitment if we hold something back; it is compromise. Love cannot flourish under such circumstances. Our time commitment ('till death do us part') is a symbol of our intensity commitment. Lack one and you'll lack the other; lack commitment and you'll have removed stability in relationships; remove stability and you cannot be relaxed enough to love and be loved; you cannot be a family. I hope the current defacto fad passes. It will only lead to deep misery. Marriage, true marriage is God's plan, and he knows best.

Peter Jensen

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

THE GOOD READ

Helping your Children Love Each Other

Joyce Milburn
Bethany 154 pp

My grade soccer referee training is not good enough to settle the fights at our place. What JM calls "sibling rivalry" is a constant problem. Anything that could solve this is a must.

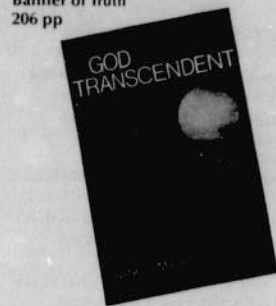
Some people might find this book just the thing. I feel the problem is so desperate that it is beyond books. Perhaps a group of parents could use this book as the launching pad for encouragement and discussion. For that is where I feel real help will be found. Our church families should be pushed to be more supportive so parents don't feel so isolated as they bring up their children in the little boxes Australians call homes.

The book is simple, practical and most helpful.

S. MILLER

God Transcendent

J. Gresham Machen
Banner of Truth
206 pp



Many authors today seem unsure about the nature of the Gospel. It is therefore refreshing to read an author who was

perfectly clear on the subject. "God Transcendent" is a collection of Sermons and addresses delivered by J. Gresham Machen in the 1920's-30's. The introduction describes him as "one of the most colourful and controversial figures of his time."

The introduction, written by the editor, N. B. Stonehouse, gives valuable background. It introduces the author, who was a professor at Princeton and Westminster Seminars, and was in wide demand as a speaker, writer and broadcaster. It also gives background information on the occasions and circumstances of some of the addresses. Stonehouse writes, "the sermons presented may be regarded as more or less representative of Machen's preaching over a period of two or more decades."

The title comes from the first sermon, and is only loosely descriptive of the rest

of the book. The main emphasis is an explanation and defence of the Gospel. Machen saw the main threat to the Apostolic and Reformed Faith in the "non-doctrinal", "non-redemptive, optimistic religion of humanity which is so popular today." His attack on these "modern substitutes" for the Gospel is still relevant today. Yet he didn't engage in controversy for its own sake. He is clearly motivated by a deep love for God, a love for the Gospel of justification by grace alone through faith alone, and a love for sinners.

Be prepared for occasional digressions and reactions to issues no longer contemporary. But be prepared to be challenged and stimulated. This is a book to refresh and encourage all who "contend for the faith that was once entrusted to the saints."

Michael Robinson

"A Movement not an institution... Not two churches in China"

At a well attended press conference on Monday March 19, Bishop K. H. Ting, President of the China Christian Council and Director of Religious Studies, Nanjing University with Mr. Han Wen-zao of the Three-Self Movement and the China Christian Council, answered questions fielded by the Australian media.

Theological Studies and Abortion

On Theological training, Bishop Ting said that seminaries already existed in Nanking, Sun Yang, Fu Chow and a little seminary in Peking. Plans are afoot for opening centres in Shanghai, Wu Han, Chan Lui. Chan Lui will aim to give theological education for Christians in minority nationalities. These schools operate at different levels, from two to seven years, plus four to five month short term courses especially designed for leaders of Christian groups who meet in homes. All these courses are full-time. Part-time courses are through Nanking using a monthly circulation called *Syllabus* which reaches 40,000 Christians, 55% of whom are estimated to be meeting in homes. There is no government restriction on whether the beneficiaries of these courses work full or part-time in Christian ministry on graduation. There is no government registration required for these students. The seminaries act independently of the ministry of education.

Regarding abortion, Bishop Ting said that Christians generally were very sympathetic to the need for planned parenthood in a country which had to support 1,000 million people. Morally, they believed abortion was undesirable. The Church actively encourages newly married couples to restrict the number of children to one, in line with government policy. Abortion is discouraged, but in the extreme it is the lesser of two evils.

Home Churches

The ACR asked about the restrictions on religious activity that the Three-Self Patriotic Movement have to impose on Christians who join them from the (illegal) house church movement.

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Roman Catholic Difficulties

Bishop Ting also spoke of the difficulties caused by the Vatican refusing in 1958 to approve of two names submitted to them for Bishops. Since that unhappy time the Vatican has refused formal recognition of the now 60-70 Roman Catholic Bishops in China. The Catholics have their own patriotic association.

O.M.F.

In response to a question about the strong allegations put out by the Overseas Missionary Fellowship concerning the TSPM, Bishop Ting replied: "Unfortunately, in China the OMF is not such a reputable body anymore, although the China Inland Mission did a lot of good work in the 19th and early 20th centuries." "All the good missionaries went to China to make themselves dispensable." "The witness of a Church in China which is self-governing, self-supporting and self-propagating is a testimony to the success of their work. It is not an indication of their debacle or failure." Bishop Ting made a warm appeal for OMF to come to China and share in the fellowship there and thus change their minds.

Communism and Christianity

Bishop Ting went on to say that the ideological assumptions of Marxism and the theological convictions of the Christians are diametrically opposed at many points. "We do not try to reconcile them, and we have not been asked to reconcile them." Christians and communists as human beings and fellow-citizens have many purposes in common, and therefore we can work together. The history of the church over 2,000 years shows that profitable coexistence between Christians and non-Christians at the level of common purpose is possible.

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Christian Deviations

ACR asked, "What steps does the TSPM take to restrict bizarre, heretical Christian behaviour?" The Bishop said that the TSPM and CCC have no authority to pontificate on what is the proper faith for Christians although they do advocate certain credal positions — the Nicene Creed, the Apostles' Creed, etc. When faced with deviations, their only approach is pastoral, through teaching and writing to point people to the teachings of the Bible. Recently a catechism has been produced to more widely disseminate Christian teachings. By way of footnote, it was added that the CCC is not yet the Church of China and therefore has no formal authority over Christians.

ACR: "What does the government organisation, the Religious Affairs Bureau do to restrict heretical, bizarre religious behaviour? Does it at all consult with the TSPM?"

Ting: "The RAB is a state organisation whose job it is to see to it that the policy of religious freedom is correctly implemented. Therefore that is the bureau to which we refer a lot of our complaints and grievances. We are rather thankful for the existence of the RAB because we suffered terribly through the years of the cultural revolution. The RAB was closed down by the Red Guards, and therefore we were not protected from lawlessness."

"If a group of Christians are only teaching wrong religious things, then it is not the business of the RAB to meddle in it. Religious belief should be respected. No state organ should interfere in peoples' religious views. But if some people under the cloak of religion do things which are subversive to the State, then it is the Police or the Security Department which would look into it, and not the Religious Affairs Bureau."

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Corruption Allegations in N.S.W.

Dear Sir,

That justice needs to be done, and to be seen to be done, is self-evident. It is because of this that I want to ask you if you think justice was either done or seen to be done in your articles of March 5 on the above subject. I didn't find it all that helpful.

You raise some issues which are important. You seem to be disinterested in others which seem to me to be equally important.

We are all disquieted by what is happening with the so called "Age" tapes. If they are authentic, then there has been much wickedness. If they are not, then there has been much wickedness. We are in a Catch 22 situation.

Do you consider your reporting was balanced? I had read most of your articles in the secular press. What did you consider to be Christian in your review? You tell us that Bruce Ballantyne-Jones knows that the tapes "had nothing to do with" a Liberal Party plot. What crystal ball has he?

Why do you not comment on such obvious questions as—

—The illegality of the phone tapping and the way information was gathered.

—The fact that we should be concerned to see that all people are considered innocent until proved guilty. It is not the onus of the accused to prove his innocence.

—The invasion of privacy.

What should our attitude be, as Christians, in the light of these matters? What, in your article, do you think helps us to a Christian perspective? We must not follow the world in these matters!

It seems that "what is whispered in secret" is to be blared for all the world to hear without the benefit of the Judge who judges perfectly.

John C. Chapman

Dear Sir,

Thank you for the fearless and informative article on alleged corruption in N.S.W. (MAR.5).

The people of N.S.W. must be naive not to have been made aware of the serious implications of the Age tapes, by the extraordinary efforts of the N.S.W. Government and the Federal Government to hide behind legal technicalities and debate the illegality and authenticity of the tapes rather than address themselves to the importance of the contents of both tapes and transcripts. The attempted cover-up of a 'snap election' astounds many.

Christians and other people of goodwill feel frustrated. "What can we do?" is on the lips of many.

There is Good News. Each Christian in N.S.W. can daily pray that God who 'loves His righteous people... but ruins the plans of the wicked' (Ps 146:8-9) will do just that.

Each Christian can seize the opportunity afforded by this 'snap election' to say "Thus far and no further" by putting the five members of the incorruptible team, led by Mr. Jim Cameron into the Legislative Council. By voting 1-5 for the Cameron-Nile Upper House team and 6-10 for the party of their choice, Christians need no longer feel they have lost their power to influence government.

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

MELBOURNE: St. Jude's Carlton. Near city centre, cnr. Lygon and Palmerston Streets. Sundays 10 a.m. Holy Communion, 7 p.m. Evening Worship. Minister, Peter Adams. Visitors welcome.

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

LETTERS

With a Christian team of independents on the Upper House ungodly legislation would not go through.

Let us turn N.S.W. right side up.

Muriel O'Neill

Chinese Delegations

Dear Sir,

I regret very much the publication in your paper of an article by Canon Cole, in which he raises the question as to whether the delegation of the China Christian Council now visiting Australia is "Christian" and not a "cover-up" for something else.

It hurts us to be subtly condemned by a fellow Christian. That article forces me to say that all eleven of us, like so many other Christians in China, refuse to cover up our faith in Jesus Christ and for that reason almost all eleven had to pay the price for their Christian integrity.

Now we have come to seek the bread of Christian fellowship and mutual spiritual enrichment and Canon Cole has served us stone instead. The only "crime" we can confess to him is that we, with the rest of the Chinese Christians, do not think it right to be enemies of our own motherland which has put in the leading position a party which is honestly atheist.

May I use your columns to say how deeply moved and thankful we are for being received most warmly and taken most seriously everywhere in Australia we have been? Let us not poison the friendship that is growing so well.

Sincerely,
K. H. Ting
President, China Christian Council

(For the sake of accuracy we should point out that the head and the sub-headings for the article referred to by Bishop Ting are entirely the ACR's. Only the content of the article belongs to Alan Cole. We should also point out that Canon Cole rang us and objected to the headlines when he received his copy of the ACR. The headline was designed to not only capture the attention of our readers but to accurately reflect the major question that most Australian Christians have in their mind concerning this visit. No offence was intended by the article or its headline to either Bishop Ting or other members of the delegation. What the ACR invites is a response by Bishop Ting to the content of the article. Does he think it reflects the real situation in China? We open our columns to Bishop Ting or any other member of the delegation on this or related issues.)

Dear Sir,

The Australian Church Record is "provocative" according to James S. Murray, religious columnist of "The Australian". Indeed, he has used the ACR more than once to sharpen his teeth on it. It appears when he does not know what to write, he goes through its pages for stimulation. Though fundamentally opposed to its views, he mollifies his criticism with grudging praise by describing it as "a vigorous little paper, established in 1880 (which) raises ecclesiastical blood pressure with some frequency and is not afraid to take on high-powered theologians, nor indeed archbishops who do not toe its

ideological line". The fact that ACR's March issue differed from his own view on the 11 delegates from the China Christian Council incited James S. Murray to devote his whole column to this provocative journal.

Personally, I think the word "provocative" illustrates above anything else that this Christian journal is alive and kicking in a society where so much "Christianity" is moribund. The Gospel is provocative. The Cross is provocative. The Living Word of God is provocative. Indeed, as long as there are Christians worth their salt, their very existence in this unthinking permissive society is a provocation.

Phyllis Creasey

Nasty attacks

Dear Sir,

I certainly won't stay "your friend" much longer if you publish such nasty little attacks on fellow Christian ministers as you did in your own letter to yourself written under the name of Saleo II (ACR, 5th March, page 11). Your comments have no place in a Christian newspaper. If you are seriously alleging that a man married a couple just because they were wealthy then let's see your arguments clearly set out, after, of course, you have personally spoken to the person concerned. You may disagree with a minister's philosophy of pastoral care — indeed the issue of weddings and baptisms is still a controversial one — but you have no right whatsoever to gratuitously attack the minister as you have done.

Something's got to change in the tone of the Australian Church Record

Yours sincerely
Robert Forsyth

Dear Sir,

Further to the answer of Saleo II (ACR, 5/3/84), it is the same sentiment that prompts men to declare a building as "the parish Church of a city"; invite all the citizens to contribute to its upkeep and restoration (whether they attend Church, profess Christian belief or not) on the basis of its historicity and supposed relevance and then bleat like sheep when some of their new-found "parishioners" want to use the back yard for a party.

It is the same sentiment that accepts any non-Christian for marriage in a church, baptises infants of folk who never darken church doorways for reasons of faith, won't raise its voice in defence of Sunday (Elizabeth Knox, ACR 5/3/84) and set the tone for a luke-warm church that is an offence in God's sight.

That sentiment is rightly expressed by Phyllis Creasey in the same issue, quoting Isa. 29:13:

"These people come near me with their mouth and honour me with their lips but their hearts are far from me. Their worship of me is made up only of rules taught by men."

QUESTION: Mr. Editor, why did you devote so much of that issue of ACR to secular corruption as a cause for Christian concern?

ANSWER: (?)

A. Jones

Dear Sir,

I refer to Sir Marcus Loane's Sermon preached at the Consecration of the Reverend Canon Dudley Foord (ACR March 5).

Under one of the headings "Gospel fulness"

there is a fine well-expressed plea for Unity. Among other things Sir Marcus says, "It is only this God Who can make us all one in Christ Jesus." It just seems to me that Sir Marcus failed dismally to translate words into action when he did not appear at an Ecumenical Service at which his Holiness the Pope was present a few years ago on a visit to Sydney.

Our Roman Catholic brethren surely are not excluded from the merits won for all by Christ's death upon the Cross. We just cannot talk of unity on our own terms.

Yours sincerely,
E. Keith Clarke

Easter dance

Dear Sir,

It was with sorrow that I saw in the diocesan magazine "Southern Cross" that Sydney Diocese will once again be featuring a dancing group in its annual Good Friday Service in Sydney Square. This is the second year it has done so and, although I tried to draw attention to the issue last year, it would seem that the powers that be are set on the path they have chosen.

This sense and sensual supposed method of presentation of Christian truth is not only without New Testament precedent (other than Herodias' daughter) but is contrary to the spirit, letter and theology of the New Testament where the visual and symbolic approach of the Old Testament has been replaced by a religion essentially of the heart and spirit (Romans 2:28,29 fulfilling e.g. Jeremiah 31:31-33; Ezekiel 36:25-27).

It arises from an unbalanced emphasis on 'each member exercising their gifts'. God's method is preaching in words empowered by the Holy Spirit. I suggest it is because we know so little in reality today of Spirit-empowered preaching that we turn to such methods. It is a sign of a Church shorn of spiritual power.

Was it by accident that the same day as Southern Cross arrived I was reading William Arthur's "The Tongue of Fire"? Arthur was a Methodist of the last century in Britain eminent in godliness and scholarship whose book had wide influence. Speaking on the symbolism of the tongue of fire at Pentecost he suggests this one symbol was the signal that all former (altar, cherubim, incense, ephod etc.) were ready to vanish away.

"All the emblems of the old dispensation were for ever superseded. In their room the Lord had appointed only two; and they chosen with a singular aptness at once to suggest ideas, and to avoid image representation: — The water, wherein the mind could see a symbol of the cleansing Spirit, but the eye no attempted likeness; the bread and wine, wherein the body and blood are forcibly brought to mind, but no personal similitude is set before the eye.

"These two only were the UNARTISTIC emblems which Christ had ordained for His Church. His was to be a religion of the understanding and the heart; wholly resting on the convictions and the principles, BUILDING NOTHING ON SENSE, and permitting nothing to fancy" (emphases mine, "The Tongue of Fire" p.38).

The contemporary trend to turn to the Arts to evangelise I strongly suggest is wrong. Whatever theology it is based on, it is contrary to that propounded by the New Testament.

Yours sincerely,
(Rev.) Maxwell Bonner

MAINLY ABOUT PEOPLE

DIOCESE OF BATHURST

The Reverend Hugh Booker has resigned as rector of Coolah to become one of the first members of the newly formed Company of the Good Shepherd.

Captain Bruce Heeves of the Church Army will be the other member.

The Reverend Chris Collins has resigned as Chaplain of Orange Hospital and has moved to live in Canberra.

The Reverend Roger Zohrab has been appointed acting Deacon Chaplain of the Orange Hospitals.

The Reverend Richard Dutton, formerly rector of Lake Cargelligo in the Diocese of Riverina, has been appointed Assistant Priest in the Parish of Holy Trinity Orange.

The Reverend Graham Wainwright has resigned as rector of Gilgandra as from end of January. He will be in charge of the Church of the Good Shepherd at West Dubbo.

Archdeacon John Reeves will be looking after the parish of Gilgandra until a new rector is appointed.

The Reverend Bruce Walker, formerly Assistant Priest at Forbes, was inducted as Rector of Peak Hill on 9th February.

Bishop Kenneth Leslie, celebrated his 25th Anniversary of his Consecration as a Bishop on 2nd February.

DIOCESE OF NORTH-WEST AUSTRALIA

The Reverend Alan Francis Maddox and the Reverend Stephen Paul Warren were priested at Holy Cross Cathedral, Geraldton in February. Alan Maddox will serve as Asst. Priest in the Cathedral of the Holy Cross in Geraldton and Stephen Warren will continue his work at Willagee.

DIOCESE OF ADELAIDE

The Rev. G. Roper, Rector of Largs Bay has accepted the offer of the cure of souls in the Parish of Port Elliot in the Diocese of The Murray. He will resign his present cure on 25 June, 1984.

The Rev. B. N. Smith, Chaplain of Hillcrest Hospital has accepted the cure of souls of St. Columba's, Hawthorn with effect from 29 June, 1984.

DIOCESE OF MELBOURNE

Appointments:
Edwards, R. Keith. From the Diocese of Ballarat to Associate Priest Christ Church Brunswick as from 1st March, 1984.

Lawry, Peter R. From assistant curate S. Mark's Templestowe to General Licence as Director of the Pantom Hill Centre as from 4th March, 1984.

Purdie, Keith M. From incumbency parish of Flinders to incumbency of S. Faith's Underwood. Induction by Bishop J. A. Grant on Thursday, 24th May at 8.00 pm.

Simpson, John B. To Chaplain at Watsonia Barracks, Macleod, from February 1984.