

Industry . . . The forgotten Missionfield?



Sister Hazel Bake talking to workers on the job at Rothmans.

Where is God at the workplace? For those with no spiritual background, the question of God does not often arise in the noisy, high-pressure industrial world, which seems to run according to its own authority and purpose. And for the person of faith, there is the tendency to live uncomfortably in two worlds — a private, spiritual world, and the "real world" of work and commerce.

Many have accused the church of turning its back on the workplace. And in many countries, communism has eagerly stepped in to fill the vacuum we have left.

Industrial Mission in Australia

The Industrial Mission (I.T.M. — the "Interchurch Trade and Industry Mission") began in 1960 in response to these needs. Eleven member churches (Anglican, Baptist, Catholic, Churches of Christ, Congregational, Greek Orthodox, Lutheran, Presbyterian, Salvation Army, Serbian Orthodox and Uniting Church) have combined their resources to enable clergy to gain access to workplaces across the country as *industrial chaplains*. The work has proceeded slowly — there has been a lot of ground to catch up — but is currently expanding greatly. It now covers 250 firms and thousands of employees throughout Australia.

What do industrial chaplains do? Essentially, chaplains meet people on the

job. Through regular visits, chaplains become known to employees and executives as a trusted and respected part of the work scene. They are independent, available to all staff, and their work is confidential. Above all, in their listening, in their counselling, in their care and in their very presence, chaplains are witnesses to Jesus Christ.

A Family Weekend at Katoomba

The Easter Convention at Katoomba this year, April 20-23, will emphasise a family programme providing bright, interesting and spiritually profitable sessions for primary and secondary students, together with creche facilities and playgroups for preschoolers.

Whilst the younger members of the family enjoy themselves, parents can take in excellent Bible teaching sessions led by Bishop John Reid, Rev. David Cook and Canon John Chapman.

Teaching emphasis will be on growing in the Christian life with topics centering on the Christian life at home and in the workplace, growing in the Word of God and growing with God's people.

Australian Bible Society Leader Elected to Key Asia Post

A meeting of the United Bible Societies Regional Executive Committee (ASPREC) in Hong Kong on March 20, 1984 elected the Australian General Secretary of the Bible Society, the Reverend James Payne, to be its Chairman, the first Australian to hold the post. An 'ecclesiastical ballot' provided that all members could be eligible for election. Members of the committee came from India, Pakistan, Sri Lanka, New Zealand, the Philippines, Korea, Taiwan, Indonesia, Thailand and Australia.



The Reverend James R. Payne

Mr. Payne said that every Christian in Australia should have a deep concern for the Asia Pacific Region where fifty nine percent of the world's population reside and where eighty percent of the world's non-Christians are located.

New Project and Development Director for A.E.



Andrew Macintosh

African Enterprise Australia has appointed a new Project and Development Director.

He is Mr. Andrew Macintosh. He succeeds Mr. Kevin Lyne who retired from the position at the end of 1983.

Mr. Macintosh is a parishioner of St. Matthew's Anglican Church, Manly in New South Wales.

Before joining AE, Mr. Macintosh held a senior post in the Australian Public Service. He has occupied senior positions in the Departments of Prime Minister and Cabinet, Urban and Regional Development and Home Affairs, and Environment.

MAINLY ABOUT PEOPLE

DIOCESE OF THE MURRAY

Rev. G. Roper at present Rector, Largs is to be inducted as Rector of the parish of Port Elliot on 6th July, 1984.

DIOCESE OF NEWCASTLE

Two new deacons were ordained in Christ Church Cathedral on February 4 — The Rev. P. Barrington has been appointed to the parish of Cardiff and the Rev. C. Butterworth to the parish of Woy Woy.

Rev. S. Willey left Bulahdelah at the end of February to take up his appointment as Registrar of the Diocese of Carpentaria.

DIOCESE OF RIVERINA

Rev. Gary Priest has been chosen to be the new Dean of Bunbury and will commence on the 7th May, 1984.

DIOCESE OF ROCKHAMPTON

Rev. Canon P. Gribble has resigned as Rector of

Blackwater as from April 29th to become Chaplain to the Mission to Seamen in Brisbane.

Rev. A. Burnet has resigned from the parish of Barcaldine and returned to the United Kingdom.

SYDNEY DIOCESE

Rev. J. A. Ross will retire as Chaplain at Liverpool Hospital on 30th April.

Rev. W. B. Newton will resign as Rector of Riverstone on 30th June.

Rev. A. W. Quee will resign as Rector of Beverly Hills and has accepted the position as Rector of Dapto.

Rev. Barry S. George, C.M.S., has been licensed as an Assistant Minister of St. Andrew's Cathedral.

Rev. B. Higginbotham, has been appointed as Rural Dean of Petersham.

Rev. B. F. V. King has been appointed as Rural Dean of Hornsby.

The Australian



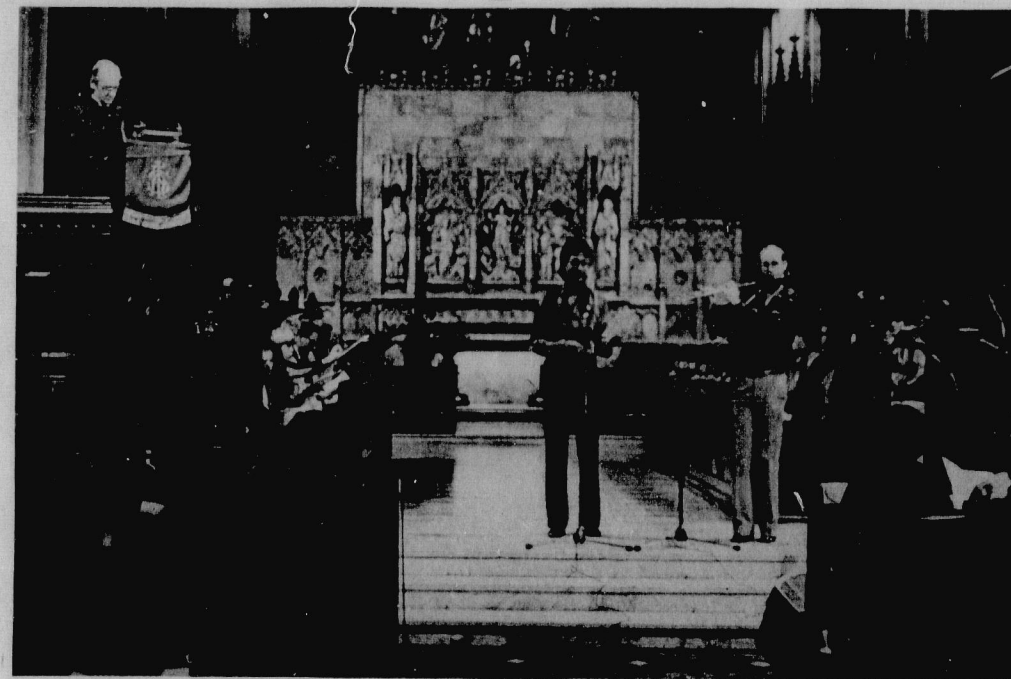
CHURCH RECORD

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Not Dancing in the Rain



This years Sydney Anglican Good Friday service was held in the Cathedral because of rain. Although attendance was down, the outstanding feature was the obvious number of casually dressed young people and young families.

The dance group, "Prepare", presented their items with professional skill while the singer, Byrt Mallanyk, presented items with appeal to people of all ages. The Archbishop gave a 'down to earth' address with practical illustrations through which the ordinary man in the street could easily understand the full meaning of Easter.

Ramon Williams

ABC Dismantles Religion

In a broadcast on 2CH recently, Rev. Bernard Judd said, "It's on again! The Religious Programme Department of the A.B.C. is under threat of being dismantled. The Australian Broadcasting Corporation does a pretty good job for the whole of our nation. Of course, it gets a lot of criticism especially for its current affairs broadcasts and interviews. Whichever Party is in power angrily alleges a hostile bias. The Liberals did and now the ALP does. Political Parties will accept nothing except fulsome praise. The A.B.C. has a number of specialist departments — Sport, Drama, Education, Special Projects, News, Current Affairs.

From the days when Kenneth Henderson got it firmly established, the A.B.C. Religious Programmes Department has enjoyed a very high nation-wide reputation because of the expertise of its specialist staff. Why disperse this specialist team? Why dismantle this Department and absorb it in a wider Talks Section? If the new A.B.C. management wants to lower the standard of the Religious broadcasts, it is going the right way to achieve such a deplorable result. Senator ("Diamond Jim") McClelland and his Senate Committee on Education, Science and the Arts was the spearhead of the 1975 attack on the Religious Department and we routed their onslaught. In the intervening years, there have been other lesser attacks which have come to nothing. This renewed assault is even more dangerous than the 1975 one because the new A.B.C. management plans to axe the Religious Department along with others like Rural Affairs and the Science Department.

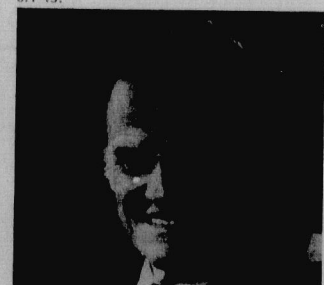
I understand the decision will be taken on the 1st May one way or the other!"

Billy Graham Crusades — 25th Anniversary Service

Despite wet and windy weather, almost 700 people attended the special Thanksgiving Service organised to celebrate the 25th Anniversary of the first Billy Graham Crusades in Australia and New Zealand. Representatives from many denominations took part in the Service, which was held in St. Andrew's Cathedral, Sydney.

A choir, under the leadership of Mr. Barry Starr, commenced the Service with the singing of "When the Trumpet of the Lord Shall Sound" and provided further musical items during the Service, as well as leading the congregational singing of some of the well-known hymns from previous Crusades.

A prayer of thanksgiving for God's blessing on the Billy Graham Crusades over the past 25 years was offered by the Rev. A. H. Orr, who had been on the Executive Committees for the Crusades of 1968 and 1979, and who was Director of the B.G.E.A. office from 1977-1979.



The Dean of Sydney, the Ven. Rev. Lance R. Shilton said in his opening remarks that "we look back with gratitude for the spiritual 'shots in the arm' brought by Billy Graham to this country in 1959, 1968 and 1979, when many thousands came to a living faith, and still continue to make their mark in the life of the church." He went on to announce a Sydney-wide outreach in 1985 with Dr. Leighton Ford, to be known as SYDNEY CELEBRATION '85. The newly-appointed Director for this forthcoming event, the Rev. Barry George, was commissioned by the Chairman of B.G.E.A., Bishop A. J. Dain.

Among many present who had been brought into a personal relationship with Christ for the first time during the Crusades over the past 25 years, was Mr. Bill Vicent, National Director of L.I.F.E. Ministries. He shared with the congregation a testimony of his conversion during the 1959 Crusade.

The address at the Service was given by Archbishop Sir Marcus Loane, who was the President of the '79 Crusade. He said, "We look back and thank God for all that He has wrought, both in our own lives and in the lives of others. The truly lasting effect of those Crusades may best be judged by the number of men and women whose lives were changed and who were called to train for the Christian ministry at home or for missionary service abroad."

Archbishop Loane went on to speak warmly of his personal regard for Billy Graham who, he said, is "a man of total sincerity and shining humility. We can never be too thankful that God raised up such a man for our generation" the Archbishop said, "we thank God upon every remembrance of his servant."

Moore College Library

Brian Booth Returns from Speaking Tour of South Africa

Former Australian Test Cricket Captain, Brian Booth has returned from a visit to South Africa where he was involved in a ministry programme with South African Cricketer, Trevor Goddard.

After addressing 52 meetings and speaking to about 13,660 people, stumps were drawn for Brian Booth and Trevor Goddard who pronounced themselves satisfied with their month-long tour of South Africa, organised by African Enterprise.

During that time, they saw many schoolboys, school teachers, businessmen and women, an old cricketing comrade and an autograph hunter come to know the Lord they had both been speaking about.

They enthralled everyone with stories about the greats of cricket and very cleverly related the game to their experience of life with Jesus Christ.

Brian Booth commented on his last day in South Africa: "This tour has been exciting, challenging and eye-opening. I have gained much which I will be taking back to Australia to share with people there."

"We have spoken at businessmen's breakfasts and women's groups. We have shared with sportsmen and teachers and pupils. Each meeting has presented opportunities to share the Gospel and get alongside people."

"It is a real privilege to see evidence of the mighty way God works".

Trevor Goddard commented that even though he and Brian had last seen each other 16 years ago on opposite sides on the cricket pitch, they had been moulded by God into a fighting-fit team to carry the Gospel message.

Stephen Bollaert, Africa Enterprise team member who co-ordinated the tour, said: "The timing of this tour was perfect. It corresponded with the tour by the West Indies cricketing side when cricket was on everybody's mind!"

"The two did more than speak and sermonise. They actually got out on the playing fields and demonstrated what they were talking about, and in this way showed how team management and leadership are related to life and particularly to life with Christ".

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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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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.



A photograph taken three years ago tells it all. Pictured together were three students from one year. One is now working as an actuary. His faith was radically deepened as a result of his time at Menzies. He hopes soon to train at Moore College. The second, from a non-evangelical background is now a tutor and bible study leader within the college.

opportunity to influence tertiary students for God.

Dr. Paul Barnett is the Master of the college and he is aided by Miss Evonne Paddison as Deputy Master and 12 convinced Christian Tutors. This team, supported by the college Board, is committed to ministry.

Tutors are chosen on the basis of their commitment to the gospel, their sense of calling to the ministry at college, their academic qualifications and their readiness to be a friend of students and involved in the wider aspects of college life.

How does one Minister in a University College?

Like all missionary situations bridges of communication and concern have to be built and crossed. So the college's ministry team is genuinely concerned about the things that matter to a university student and that is summed up in the words, "making the grade". Thus the college provides academic assistance and works to establish an environment of learning and thinking.

Uni students also care about the basics of life: food, shelter and to a lesser extent clothing. Menzies sees it as part of its ministry to provide the best possible food and shelter it can at the lowest possible



During the week over 80 students meet in small groups to study the bible together. These groups have been instrumental in building up young Christians. They also attract a large number of non-Christians seeking to discover what Christianity is about. Training programmes are also provided in biblical counselling, small group leadership, evangelism and follow-up. The aim is to equip students for service in the church and give them a commitment to mission as they leave the college.

faith to personal and world issues and to deepen a commitment to world mission. The theme of the September School is "Christ Means Commitment". Dr. Graeme Goldsworthy will be speaking on Christ: The End of the Law and Revd. Philip Jensen will speak on the Person and Work of Jesus, to name but two of the speakers. Through this ministry the work at Menzies has reached out to the university and the community at large.

Each year a score of students are converted and many others see a deepening of their faith. Most students have graduated after three years at the

Menzies Means Ministry



The third, untouched by the gospel committed suicide last year. His death is an ever present reminder that the ministry is vital and must never be taken for granted.

Robert Menzies College is an Anglican university residential college at Macquarie University. The opportunities are unique, 200 young adults living together under the sound of the gospel. The ministry is worthwhile. The college exists not only to provide accommodation, not merely to give academic assistance which encourages excellence, but chiefly to present the gospel to those within the college and to have an influence for Christ to the university at large.

How are such Aims Achieved?

Through people who have answered God's call to this mission field. Through people who recognize the unique

price. The college is committed to making it possible for students from low income families to have university residential accommodation.

Further, it is seen that part of the responsibility to the collegians is to foster a good social environment, so the college provides concerts, barbecues and the like, and it also successfully mans a number of sporting teams.

It is in this context that ministry is conducted at Menzies.

What is the Nature of the Ministry at Menzies?

The focal point of the Christian college life together is the morning service, known as Sunday at 10, held in the Barnetts lounge room. Up to 70 students squeeze in and share together an informal service followed by morning tea.

Each year a mission is held. Last year Revd. John Chapman led the mission. He challenged students to consider the claims of Christ. A number of students were converted. One, who was from a Christian home but had rebelled against his family's faith is now a transformed person and involved in an outreach bible study to students living in nearby university housing. Another who had for two years rejected the gospel and in a sense sat on the fence became a Christian at the end of the mission. He went on a Beach Mission team in the long vacation and is concerned to share his faith.

Dr. Peter Jensen will lead this year's mission in August.

A Sunday night service is held in a borrowed building, the Baptist Theological College Chapel. We have assurance of the use of this building until the end of the year but not thereafter. This service is under the leadership of the College Master and the Anglican Chaplain. It is largely attended by college students and is very much an aspect of the Menzies Ministry. Through committed college students the ministry has also extended into the neighbouring college, Dunmore Lang and into University Student Housing. Small group bible studies are being run in both these places.

The need for deeper Christian education for lay people has been a burden of Dr. Barnett's for some years and 1983 saw the commencement of the School of Christian Studies, affectionately known as SOCS. Three schools have thus far been with over 300 people having attended.

The schools' aim is to educate those who attend in the basic tenets of the Christian faith; to stimulate thinking within the disciplines and professions; to develop Christian thinking about complex issues of today relating biblical

college. They have come from a variety of places and return to them. Some to Singapore and others to such places as Hong Kong, Uganda, New Zealand, Melbourne, Broken Hill, in fact the country and the world over. Many arrive at the college unchurched and ignorant to the gospel message. Many leave equipped to be His soldier and servant. We pray, to their life's end.

The opportunities are unique and the ministry is worthwhile and it can be extended. They need a building in which to house both their Sunday services and their School of Christian Studies. They need a building in order to extend their educational and cultural activities. They don't need a building just to fill up a space on a block of land that the university has generously made available. They need a building as an AID TO MINISTRY, as a tool to continue what has been begun. They need a Chapel/Education Centre, and in this the college's Tenth Anniversary Menzies have launched an appeal to this end. The building will provide a secure place for ministry which is now a present reality and will ensure that ministry for many decades to come.



Protestant and Roman Catholic Erosions of Religion

by D.B. Knox

Jesus made Himself the centre of religion. This is the opposite to what a prophet does, who points away from himself to God; but Jesus directed the hearer to Himself. Thus he said "Come unto me all you who are weary and heavy laden and I will give you rest". And again, "I am the light of the world, he that followeth Me shall not walk in darkness but shall have the light of life", or again, "If any man thirst, let him come unto me and drink". And on the evening before His crucifixion He told His disciples "I am the way, the truth and the life, no man comes to the Father but by Me".

The Apostles also made Jesus the centre, God with us. They preached Him as Lord and King. Thus Peter told the religious leaders in Jerusalem "There is no other name given among men whereby we must be saved but the name of Jesus", and Paul told the Jews of Asia Minor "Be it known unto you brethren that through this man is proclaimed unto you remission of sins and by Him everyone that believes is justified from all things".

Jesus is the Centre

The New Testament teaches emphatically that Jesus is the centre of true religion and that there is no way to God except through Him. The reason is simple; God was in Christ; God gave His only begotten Son; so that Christ's death and resurrection is the God-given way by which sinners may return to the presence of their Heavenly Father. To by-pass Jesus Christ is to by-pass God Himself and it is an absolute contradiction to think that we can come to God when we deliberately by-pass Christ, our great God and Saviour. We must remember that we can only come to God by way of forgiveness; in ourselves we deserve nothing but God's condemnation. Only through forgiveness can we be received into God's presence, and forgiveness is extended to us only on the grounds of Christ's perfect life and death. That is why there is no other way to God but by Christ.

Diversions from Centre

There are two tendencies, always with us, which divert the centre of religion from Christ. The first is the tendency to interpose religious rites and ceremonies between ourselves and Christ, so that instead of putting our faith directly in Christ we do so only indirectly, because the proper performance of the ceremony becomes the principal object of our faith and attention. The second tendency is moralism; that is to say, a tendency to rely for salvation on our own efforts and the uprightness of our conscience. Both tendencies, to trust in religious ceremonies, and to trust in our moral life, rather than to trust in the forgiveness of Christ, are to be found within protestantism, as well as within Roman Catholicism but the latter has provided some classical examples of false reliance on religious ceremonies for salvation.

Ritualism, Cloth, and Prayers

For example, there is the Roman Catholic teaching about the scapular. The scapular is nowadays a small piece of cloth about two inches square suspended round the neck by strings (though in recent years a medal may take the place of the cloth). Roman Catholics believe that in the thirteenth century the Virgin Mary appeared to a certain Simon Stock in a vision and said as she gave him the scapular, "Receive the scapular, in which he that dieth shall not suffer eternal fire; behold the sign of salvation, a safeguard in danger, the covenant of peace and everlasting alliance". These words promise the wearer of the scapular salvation from hell, not merely from purgatory, but there is no word about faith in Christ, so that the attention of the worshipper is effectually diverted from Christ to the supposed virtue of wearing this religious cut. However, moralism and ritualism cut clean across the centrality of Jesus. Both protestantism and Roman Catholicism have these tendencies, but the sacraments have been misused in the same way. Their purpose is to concentrate our faith in Christ's death. Thus Baptism speaks to us of the washing away of our sins and the Lord's Supper of the promise that God makes to us of forgiveness through Christ's death. The mistake comes when we regard the services in themselves as something to trust, as though because we

have taken part in Baptism or the Lord's Supper we have received some benefit by that very act. But we should look through these services to God's promises in Christ and so put our faith in God. Just as with a telescope, if you merely look at the glass in the telescope you will see nothing, except perhaps your own eye reflected in it, but if you look through the glass you will see the distant object more vividly, so the Sacraments are meant to focus our attention on Christ and His death and to increase our faith in Him; but they may be misused to distract our attention from Christ by focussing it on the Sacraments themselves.

A third illustration of how religious rites distract from Christ is the practice of praying to the saints, and especially to the Virgin. There is the well known statement of St. Alphonsus Liguori, one of the great doctors of the Roman Catholic Church, which describes a vision in which Brother Leo saw two ladders to Heaven. At the top of the red ladder stood our Lord Jesus Christ, at the top of the white ladder the Virgin Mary. Those who tried to ascend the ladder to Christ invariably failed, but those who climbed the white ladder over which the Virgin Mary presided "soon gained the top" (Glories of Mary p. 176, Dublin 1841). Could there be a clearer illustration of how prayers to the saints distract from the centrality of Christ in religion. Jesus said "No man comes to the Father but by me", for "God was in Christ reconciling the world to Himself".

Moralism

The second tendency which distracts from the centrality of Christ is moralism; that is to say the belief that we can come into God's presence in our own right, that we can pray to God apart from Christ's intercession. The error is a common one; it springs from too slight an estimate of the seriousness of sin, as though we could avoid sin easily, and is forgetful of the terrible hold that sin has over our nature right to its core. The error is also based on too slight an estimate of God's holiness as our judge, as though God will judge us by balancing our goodness against our badness. But this is not what is revealed in Scripture; God is of purer eyes than to behold iniquity, any iniquity, and will condemn all wickedness. Thus we can only be saved through forgiveness, for through forgiveness our sins are blotted out from God's sight, and forgiveness can only come through Jesus Christ Who died for our sins. It is because we need to be saved that we need Jesus Christ for there is no salvation in any other name. If we could get along without forgiveness, then we might be able to get along by our own efforts, but if, as the Bible affirms, we need to be forgiven before we can stand in the presence of a Holy God, then none of us can be saved except through Jesus Christ.

Moralism is an error that springs up particularly easily in Protestantism, notably in Anglicanism, and interestingly enough in modern Roman Catholicism. Up till one hundred years ago the Roman Catholic Church taught emphatically that it was not possible to be saved apart from membership of that Church. This at least safeguarded the concept that salvation is through forgiveness, even though forgiveness in Roman doctrine could only be obtained through the church sacraments. But in 1854 Pope Pius IX declared that the necessity of membership of the Roman Church was not required of those who were incurably ignorant of its character. As a consequence, modern Roman Catholics teach that Protestants and even pagans may be saved by their own moral efforts. Thus a little pamphlet circulated amongst Roman Catholics in Sydney entitled "Is Anybody Sure of Going to Heaven?" by the Rev. R. J. Miller of the Redemptionist

Fathers states on page 18 "The Catholic Church teaches that everyone will be judged by God on the basis of his fidelity to conscience throughout life. . . . Anyone who sincerely believes he must be a Lutheran, or a Methodist or a Baptist in order to be saved is bound to practice such a religion so long as he is convinced that it is God's command. Only thus can he ever save his immortal soul". This sounds strange in a church which burnt so many thousands of people because they were convinced that they ought to be Protestants, that is, while in fact they were doing what this pamphlet says was the only way in which they could save their immortal souls!

Kung and Conscience

But it is not an isolated quotation. Hans Kung in his book "That the World May Believe" which has been very highly commended in the Roman Catholic Church writes on page 5 that "A Protestant can be in God's grace and can win eternal life if he lives according to his conscience and keeps God's commandments". You will notice that there is here no mention of forgiveness, but only of moral effort, as leading to salvation. The fact is, of course, that no-one can keep God's commandments as they should be kept, yet this is not Kung's meaning. He sincerely wishes it to be understood that a Protestant can keep God's commandments and so can come to Heaven even though not a member of the Roman Church; and on page 83 he extends the same concept to pagans who have never heard of Christ. If a pagan lives a good life he also will be saved. Kung's words are "If a pagan surrenders himself in faith in some obscure but real way to the one True God in Jesus Christ of Whom he is perhaps only dimly aware under one hundred concealing veils, and if he then shows forth this faith in works of love, then he may be saved".

The Redemptionist pamphlet sums it up on page 20 "Anyone . . . can be saved by being obedient to what his conscience tells him is the will of God". The Second Vatican Council has said the same. All this

sounds fine, but what authority have we for speaking like this on God's behalf? We may well ask what has become of the first of the ten commandments, "I am the Lord thy God, thou shalt have none other gods but Me". In this new teaching it does not seem to matter who you have as your God. There may be one hundred "concealing veils" of different pagan deities but we are saved by our works. This teaching has returned to de facto pelagianism, that is to say, to the doctrine that a man is able to do the will of God by following his conscience and so save himself.

Unpleasant Realities

But there are two facts which make this comforting doctrine untrue, and so a stumbling block to those who seek the way to God. The first unpleasant fact is that we cannot do God's will perfectly, and the second is that unless we do God's will perfectly we must be judged as sinners, for as St. James says, even if you abstain from adultery, you are condemned if you commit a murder, so too you are condemned if you break any of God's laws, even though you keep the rest (James 2:10, 11). But of course; we are all the time breaking hundreds of God's laws, if only by losing our temper, disguising the truth, or being selfish.

Salvation only through Forgiveness

The conclusion is that there is no way of salvation except by the acknowledgement of our sin and the seeking of God's forgiveness. Moral effort in the future, can never cover the past. The Christian doctrine of salvation always has been salvation through forgiveness, and not through good works. Salvation is through forgiveness and this requires on our part repentance from our sins and the acknowledgement of Christ as Lord and Saviour. There is no other way and we must not turn aside from Christ either by over-confidence in our own works, or by reliance on some religious activities which tradition suggests are ways of salvation, for Jesus Christ alone is the Way, the Truth and the Life, and He is able and has promised to save all who come to God by Him. Salvation is only through forgiveness in Christ.

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Lesley Hicks

David Watson, the English evangelist and author, has died from cancer at the age of 50. I have only heard him speak a couple of times, and shaken his hand, but I feel as though I have lost a friend. His books have brought him close, as have the tributes and interviews with him in publications as varied as the magazines *Today* and *On Being* and the Sydney Morning Herald, which featured several articles by Alan Gill.

I knew him well by reputation before he visited Sydney in 1980, and I was not disappointed when I heard him and saw his team in action. His gently-spoken modest manner carried great conviction. What I did not realise was the amount of stress he was under during that visit, judging by the account in his autobiography *You Are My God* (Hodder & Stoughton, 1983, Ch 16). He returned from that exhausting ten-week tour to confront great problems, and eventually a split, in his home congregation in York, which by that time had a full-time vicar to free him for wider ministry.

Growth Through Pain

The story of his ministry from the beginning is a blend of great triumphs, through powerful evangelism and creativity, won at the cost of much prayer, deep pain and vulnerability. David Watson struggled constantly with asthma, and his wife Anne with depression, yet

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David Watson and Discipleship

they were used to build from virtually nothing a thriving fellowship with a world-wide outreach.

In 1982 the Watsons left York to live in London. They had come to the tiny congregation of St. Cuthbert's, York in 1965 as a newly-married couple. By 1972, the congregation had utterly outgrown that church building and was offered the three-times-larger St. Michael-le-Belfrey, in the shadow of York Minster. Before long, they were holding Guest Services in the vast Minster, and filling it. Some of these services were televised by the BBC.

But no-one should ever under-estimate the cost to David and Anne Watson of their commitment to this community and their availability to God's Spirit as His instruments in renewal. There is no genuine spiritual growth without pain and struggle. Writing after the wrench of their move with their teenage daughter and son to London, Watson says (P.197-8):

God's Darkroom

"Anne and I know that through the fires of past trials God has brought us into a much more complete marriage, and our family relationships are closer than they have ever been. God can use even our sins and mistakes, when surrendered to him, to increase the beauty of his pattern in our lives, and to make us more useful in serving others. Nothing is outside his sovereign control and constant love. He is the One who turns our negatives into positives, especially in the darkroom of suffering. That is the confidence we can always have when we pray 'Our Father, who art in heaven...'

"Having written these words I heard only yesterday and unexpectedly, that I have to go into hospital in two days' time for a major abdominal operation which is expected to knock me out of action for the best part of six months." His autobiography ends with his reflections at that point of his life, facing the cancer which led to his death early this year. It was not his last book, however. *Fear No Evil*, which I have not yet read, tells of his encounter with evil.

Western Flabbiness

Another recent book of his is *Discipleship* (also a Hodder paperback, first published 1981, this edition 1983). It encapsulates much of the teaching evident between the lines of his autobiography. In his introduction, Watson gives alarming statistics about the decline of western Christianity, contrasted with the phenomenal gains in Third World churches. Why, he asks, is Western Christianity too flabby to do anything much in the strenuous battle against Marxism and Islam? His book says nothing about anti-nuclear demonstrations as the way forward for Christians, though he quotes Solzhenitsyn: "I wouldn't be surprised at the sudden and imminent fall of the West... Nuclear war is not even necessary to the Soviet Union. You can be taken simply with bare hands."

"Why is that? It is because Christians in the West have largely neglected what it means to be a disciple of Christ. The vast majority of western Christians are church-members, pew-fillers, hymn-singers, sermon-tasters, Bible-readers, even born-again-believers, or Spirit-filled-charismatics — but not true disciples of Jesus. If we were willing to learn the meaning of real discipleship and actually to become disciples, the church in the West would be transformed, and the resultant impact on society would be staggering." (p.16).

Rockhampton Aboriginal Ministry

The Anglican Church is to provide a full-time resident priest for Woorabinda Aboriginal community from early May. The Bishop of Rockhampton, the Right Reverend George Hearn, has announced the appointment of the Reverend Peter Smith as residential chaplain.

Mr Smith is currently honorary missionary at Point Pearce Aboriginal community in South Australia. He will move to Woorabinda early in May with his wife Raylene and their children Peter 13, Clayton 11, and Monique 4. His official commissioning as Priest/Chaplain will take place on May 23.

Commenting on the appointment, Bishop Hearn said, "This will be the first occasion that our church has had a resident priest full-time at Woorabinda and the news has been warmly received by the local Aboriginal community. I am confident that this new ministry will encourage the development of church community and leadership at Woorabinda, and will also assist in the

nurture of family life."

The national mission agency of the Anglican Church, the Australian Board of Missions, will support the appointment with a grant of \$17,500 towards the stipend and travelling costs, with the remainder to be funded by the Diocese of Rockhampton. The Diocese will also provide a highset house and car for the chaplaincy.

The appointment at Woorabinda complements the earlier appointment of the Reverend Neil Forgie as chaplain to the Aboriginal and Islander communities in Rockhampton.

Both Chaplaincies will be using the resources of two ecumenical training colleges for local Aboriginal leadership, Nungalinga College in the Northern Territory and Wontup College in North Queensland. The colleges, both sponsored by the Anglican, Roman Catholic and Uniting Churches, use mainly extension education methods in their work.

New Church of England Homes Appointment



The new Director of Welfare Services at the Church of England Homes, Parramatta brings a wealth of varied experience and impressive qualifications to the position.

The Rev. Bruce Dart has a Master's degree in Social Work from the Loyola Graduate School in Chicago and a Bachelor of Arts degree from the Moody Bible Institute, also in Chicago.

Before moving to the USA from Sydney in 1965, Mr. Dart obtained a trade certificate as a carpenter and joiner and completed training at the NSW Police Academy in Bourke Street, Sydney, afterwards serving as a constable at North Sydney and later special traffic control in Sydney and Coonabarabran in North Western NSW.

While carrying out his theological studies in Chicago, Mr. Dart served as Youth Pastor of the People's Bible Church from 1968-1970 and as Minister to Youth at South Park Church, Park Ridge, from 1971 to 1973. He was ordained at Park Ridge in May 1973.

From 1972 to 1978 he also worked as Youth Guidance Director of the Youth for Christ movement.

In 1978, Mr Dart was appointed Asia Regional Field Director for Compassion International. Resident in Seoul, South Korea, he was responsible for Compassion's Christian child development programs in Hong Kong, The Philippines, Thailand and Burma, as well as Korea.

New Principal at BCSA... New Phase of Training

The Bible College of South Australia has moved into an exciting new phase with the recent arrival of Dr. Ross Bensley as its new principal. His induction took place during the college Commencement Service held in the Adelaide Congress Hall on Thursday, March 15.

BCSA reports: "Dr. Bensley brings a distinguished background of academic achievement, together with first-hand experience of missionary work and parish duties. Originally from NSW, where he studied at the Sydney Missionary and Bible College, the Australian College of Theology and Moore College, he has been overseas since 1975, returning to Australia during 1983.

In 1975 he worked for several years in Bolivia at the invitation of the Evangelical Christian Union, developing theological education. As rector of the George Allen Theological Seminary he developed the training program and saw tremendous growth in student numbers and diversity of teaching.

This ministry led him to pursue further studies through the School of World

Mission at Fuller Theological Seminary in Pasadena, California, USA. There he completed a Th.M. and Ph.D., focussing on the interpretation of theological issues within a cross-cultural perspective.

His academic teaching and pastoral skills have been highly commended by those with whom he worked in California. Over the last year he, together with his wife and two children, have been adapting again to the Australian culture through work in an Anglican parish in Epping, NSW.

Dr. Bensley comes to Adelaide singularly well equipped to develop BCSA's work in preparing students at various levels for lay witness, pastoral work and missionary outreach. He brings youthful vigour and creative imagination to the task of the BCSA into further developments from its now firmly established position as a training college committed to biblical study together with deep involvement as a constituent member of the Adelaide College of Divinity.

Melbourne Election board resignation explained

Archdeacon Hugh Girvan of Geelong is the new member of Melbourne's Archbishopric Election Board, following the resignation of Canon Peter Hollingworth last month.

Canon Hollingworth said, he had resigned on Wednesday March 14 because he had realised after the previous week's board meeting that there was a conflict of interest and duty.

"It had become plain to me that I could not be an elector and a candidate," he said.

"It is difficult to know when a person becomes a serious candidate, but I felt at that stage that the time had come to go."

The chairman of the board, Professor Kevin Westfold, told SEE that there had been no other resignation from the committee and confirmed that he was not expecting any.

He would not say whether a decision on the new archbishop was imminent. The board was meeting approximately once a week, he said.

Canon Hollingworth said criticism of the time it was taking to choose an archbishop — particularly as reported in the secular press — was unfair.

"I suppose it is partly due to outsiders' lack of understanding," he said.

"People used to operating in a secular situation find it difficult to see that we are choosing a man who is to be our father in God, probably for a long time. He has got to be the one the majority believe is called by God, and these things can take time."

He said the delays due to board members being away or ill were legitimate, because the board had committed itself to making sure it didn't meet with people absent wherever possible.

He said the questionnaire had taken time, but had been a sound means of consulting church people about their thoughts.

"It's a critical decision and we have to be patient and let the Holy Spirit do His work," he said.

Canon Hollingworth said he felt the diocese's method of choosing an archbishop was the best one, though he felt the number on the board was too small.

But the level of fellowship and interaction between members was excellent and the process was being carried out in a spirit of prayer, beginning each meeting with a eucharist.

Borrooloola Mission Safe

The ABORIGINES INLAND MISSION of Australia has received a report from Borrooloola stating that very little damage was done to their church and mission house by Cyclone Kathy which devastated the main settlement. Mervyn Pattemore, the A.I.M.'s area Superintendent for the Northern Territory and Andy Gough, based in Katherine, drove to Borrooloola to ascertain the damage following preliminary reports that every building had been destroyed. Only the police station and an adult education centre were reported as still standing.

The A.I.M. Church and Mission house are located across Rocky Creek, away from the main area. The A.I.M. Church building has survived without any damage. It had been built to cyclone standards in 1982.

RAMON WILLIAMS

The A.I.M. Mission house has had its solar hot water system torn from the roof. Several sheets of roofing iron have also been torn off the verandah section. A light pole holding two floodlights, in the yard, has been knocked over, but wonderfully no windows have been broken.

"This was indeed wonderful", said Jean Bunce, the A.I.M. Administrative Secretary. "We have much to thank the Lord for".

Alan Talbott is driving out from Katherine to estimate the cost of repairs and will assist in any building work necessary. Mr. Talbott has previously assisted the A.I.M. in other centres throughout the Northern Territory.

A New Spirit is needed in Australia... And families can lead the way

Families can lead the way in forging a new spirit in Australian cities, country towns and rural areas, according to Dr. Cliff Wright, a Melbourne author and clergyman.

Dr. Wright is chairman of the Marriage and Family Week National Council which will encourage people in this years Week to discover "Who's Who in the Family". During the Week, May 6-13th, families, churches, synagogues and other organisations are invited to take up this theme, which concerns the way our varied roles affect our relationships with one another. A leaflet on the theme has been prepared by the Council, and is available on request from the Children's Bureau, 225 Beach Road, Black Rock, 3193.

Dr. Wright is optimistic about the future of the family in Australia. Though concerned about the high rate of family breakdown in the past decade, he affirms that most people believe in the family and want to see it survive. However, people must realise that roles within the family are changing, and acceptance of some of these changes may be essential.

"The negative side of the older culture has included a masculine wariness of what is seen as feminine, such things as expressing emotion", he said. "Men feel they must be arrogant, they must be strong, they must never weep. This blocking off of tenderness is destructive.

It is pushing away something God-given".

Dr. Wright suggests that changes brought by the women's movement have led to liberation for many men and women. For instance, women have felt liberated to strive and succeed in areas once taboo to them, and men have felt themselves able to form closer relationships with their children. As a result, there have been dramatic changes in the role patterns of many families.

These changes he sees as essentially positive. He points out that Christ had a profound acceptance of women. Talking to a woman of low reputation, he shared some of the deepest insights of the gospel with her. Nor was Jesus afraid of the softer side of his own nature. Confronted by grief, he wept. Talking about himself and Jerusalem he did not hesitate to identify with the feminine image of a hen gathering its chickens beneath its wings.

One of the disquieting changes in our society is the trivialisation of sexuality which results in failure to achieve real intimacy. Dr. Wright believes that agape love, the love that springs from a realisation that God cares about all human beings, is essential if erotic love is to be what God intended.

"Erotic love is based on agape love", Dr. Wright said, "otherwise it becomes merely zoological".

Marital Happiness and Family Background



Alan Craddock

To what extent is marital adjustment affected by the model provided in the family of origin experienced by the partners? This type of question is often asked during meetings I have spoken to on the subject of marital relationships. Lying behind such a question is the assumption that good and satisfying childhood and adolescent family experiences facilitate adjustment in marriage, whereas poor and unsatisfying experiences impede marital adjustment.

If this assumption is correct one cannot help but feel rather pessimistic about the chances of large numbers of newly married couples. In fact a strong sense of doom can rest with couples whose families of origin were marked by marital distress. They can easily come to feel that marriage is inevitably a place for conflict and power politics. On the surface this view appears to have considerable validity, and the large numbers of young people who express cynical and pessimistic attitudes concerning marriage would appear to do so in the light of their observations of their parents' conflicted marriages.

However, the initial assumption is far too simplistic and a recent study from the United States provides a clarification of the role of family of origin experiences in subsequent marital adjustment. (Wilcoxon, S.A. and Hovestadt, A. J. "Perceived health and similarity of family of origin experiences and predictors of dyadic adjustment for married couples." *Journal of Marital and Family Therapy*, 1983, 9 (4), 431-434)

This study assessed the perceptions of 75 couples insofar as the degree of healthy family functioning in their family of origin and their own degree of marital satisfaction were concerned. The analysis of the data showed that there was no simple relationship between the "health" of the family of origin and subsequent levels of marital adjustment. Highly satisfied couples came from well adjusted as well as poorly adjusted families of origin. These results point to the inadequacy of the simple assumption described earlier and more importantly to dangers of incorrectly assuming the inevitability of a conflicted marriage when the couple come from difficult family backgrounds.

Wilcoxon and Hovestadt reported that the factor which did relate significantly to marital adjustment was the similarity of partners' family of origin. Highly adjusted couples were those whose families of origin were either both "healthy" or both "unhealthy". It appears that similarity of experience, either positive or negative, promotes marital adjustment. On the other hand dissimilarity of experience in the family of origin impedes subsequent marital adjustment. We need to look briefly but more closely at the likely reasons for this result.

(1) **Couples with similar positive experiences:** The reasons for their good adjustment are not hard to uncover. They begin with positive models and with positive expectations. Some of their parents' skills will have been acquired by such couples and they are able to exchange resources and negotiate conflict constructively using these skills. The danger is that their optimism and skills can be taken too lightly and that they will run the risk of not maintaining their communication and sensitivity over time and in the face of changing circumstances. It is encouraging, however, that the couples in Wilcoxon and Hovestadt's study did not indicate that age, length of marriage and number of children in their current family significantly influenced this effect.

(2) **Couples with similar negative experiences:** This is the really encouraging group of couples. Despite their family of origin background they are able to form a satisfying marriage. They do so perhaps because they are mutually aware of the dangers. Their parents provided them with a model of what not to do. It is possible to learn what to do in this way. In the face of insensitivity and poor communication it is possible to come to highly value sensitivity and good communication as a reaction to the negative model being provided. Furthermore, families are not the only place where these skills may be learned.

When both members of a marriage have learned in this or some similar way, they are both equally aware of the dangers, of what they need to do and of what their relationship goals need to be. They are less likely to take their marriage for granted and more likely to work hard and consistently in order to avoid the traps into which they saw their parents fall.

(3) **Couples with dissimilar experiences:** These are the couples who were less satisfied and adjusted in their own marriages compared to the two previous groups of couples. One member perceives his or her family of origin positively, the other negatively. Their perceptions and experiences are different. Thus, their attitudes, beliefs and fears about marriage also take very different forms. For example, the partner from a troubled family will be likely to be extremely sensitive to signs of quarrelling, whereas the other partner is likely to be more able to be frank and assertive, falsely confident that his or her partner can take it in the same way that his or her parents handled conflict with ease and honesty.

Such couples are on vastly different wavelengths. Not only are their levels of sensitivity different, but they have vastly different strategies for dealing with frustrations and for achieving goals. They can be split even further by being possessed of very different sets of values as to what kinds of goals are important and necessary for a satisfying and well adjusted marital life.

This last group of couples is suggestive of the importance of relevant similarities between couples intending to be married. It goes beyond mere similarity of interest and extends into similarity of experiences. This is not to suggest that couples need to be identical. Complementary differences enable strength, innovation and stimulation as characteristics of relationship.

It is clear that incongruent factors need to be recognized as the dangers that they are. Pre-marital and marital effort can help to modify these factors but some dissimilarities are so fundamental that change can only come with a great deal of commitment and effort. Couples whose family of origin experiences are vastly dissimilar will need to carefully identify and work on their differing levels of sensitivity so as to recognize and to implement more appropriate and harmonious ways of communicating and meeting their needs.

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Editorial

Obedience

"But that's too hard". How many people have had that response to the command, to live the Christian life? Some don't think that way, of course. Last issues editorial was about those who seem to think that Christianity is just another set of ethics to live by. We made the point that this is a wrong interpretation of the Scriptures. A close study of the Bible will make it clear that the Christian ethic is, in fact, revolutionary and an honest response to it is that such a lifestyle is not possible.

This has given rise to a problem amongst many Christians who justify their ethical standards or lack thereof by pointing to the difficulty of living according to Biblical standards. There is a tendency, therefore, to set standards which are less than Christian.

This has been in line with a problem that Evangelicals have often had over sanctification. Our concentration on justification has often been at the expense of any consideration of what to do with those who get converted. This has given rise to the caricature, often close to the truth, of Churches who set out on evangelism programmes and then have nothing to welcome new converts into. Once you're saved you simply go out and save others is the caricature. This is shown in the poverty of adult education programmes in most evangelical churches and in the lack of spiritual growth among many who regularly attend Church.

The Christian has been freed from the Law — that is the message of the Cross. It is now a relationship with Jesus that matters. But the response to the Cross demands on obedience to the Saviour. As Isaac Watts put it so well —

"Love so amazing, so divine,
Demands my life, my soul, my all."

But, granted my desire to be obedient, how do I do it, confronted as I am by so many pressures and so many temptations? That is a fair question and we need to answer it, especially when we are dealing with new converts.

The Resurrection contains the answer! There are many aspects to the resurrection and we are all familiar with most of them. One that seems often to be neglected, however, is that the doctrine of the resurrection means that we no longer face our battle with Satan alone. The Risen Christ is alive and stands with us in that battle.

It is this fact, and no other religion can offer this, that makes living the Christian life possible. The Resurrection tells us that Jesus has already defeated death and Satan and it is that victory that can be ours. The problem for too many of us is that the Resurrection is an historical fact rather than a living experience.

We still fail of course. Some Christians are afraid to acknowledge this fact preferring to give the impression that they have already won the battle. But God is more realistic. It is this that makes the passage in Hebrews 4 so important — "For we do not have a high priest who is unable to sympathise with our weaknesses, but we have one who has been tempted in every way, just as we are — yet was without sin. Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need."

What a pity that far too often the Christianity we proclaim is dry and dull. The message of the Resurrection is that Jesus is alive. A life lived with the risen Christ ever present will be filled with excitement and with a growing sense of the power to be victorious over Satan. It is this that makes obedience to God's standards possible.

"Dungeons and Dragons", Playing with Fire

Many youth and children have fallen for the lure of a large and expensive set of games known as "Dungeons and Dragons".

Monsters, spells, potions and magic form the context for what the promoters of the games offer as a myriad of adventures, "for 3 or more adults, ages 10 and up!"

One Sydney parish reported the need to minister to a child who had lost interest in his Christian faith through playing the games. A diocesan school banned the game.

These games require the use of occult devices, such as spell-casting, which are forbidden in the Scriptures. Some people see the games as educationally valuable because of the amount of detailed reading and mental calculation involved. However, children (and adults) are also learning to use the ways of the devil.

Deuteronomy 18:9-14 lists occult activities which are an abomination to the Lord, and forbidden to His people. Quite a number of other passages enlarge the list or repeat the prohibition.

Christians are taught in the New Testament not to make light of the devil. Satan and the demons are real spiritual beings who make war on Christians and the Church, even though they have been mortally wounded by Christ on the cross. Mortally wounded lions and elephants are known to be much more dangerous than the well-fed and uninterrupted varieties. So Paul (Ephesians 6:10-18), James (James 4:7-8) and Peter (1 Peter 5:6-9) warn that they are to be rebuked, resisted and fought against.

The Dungeons and Dragons games proceed through the "playful" use of the tools used by Satan. While young people are playing with spells, Satan is playing them!

Anyone who watches parents on the sideline as their children play in

competitive sports knows that no game is ever **only** a game. The players themselves are in touch with strong feelings of desire to win and defeat the opposition. Those feelings are reality.

The games differ from play-acting of human situations. Demonic figures in reality are simultaneously at work while (unbeknown to the player) the player is engaged in a "game". Therefore the demons and forces of spiritual wickedness in the heavenly places are able to have negative effects on the lives of the players and the atmosphere.

On the other hand, whilst play-acting purely human drama could be operative along with demonic forces, it is arguable that to act out Shakespeare's "Julius Caesar" is to take on the roles of human characters long since dead and therefore unable to influence the lives of those doing the acting. It is possible that, even here, there could be a danger if the human beings acted out were, in real life, demon-possessed or under some Satanic oppression.

The more advanced games require the detailed reading and study of manuals that read like text-books of the occult. The time and energy required to master these books (e.g. Dungeon Masters Guide, Players' Handbook) would take more energy than a detailed study of the entire New Testament. The player is enticed (unaware?) into a detailed study of the ways of Satan, and away from the Word of God.

C.S. Lewis and Tolkien wrote fantasy stories. Reading such stories is different from role-playing them in the presence of unseen demons. The level of identification with characters differs when role-play occurs as against reading. Educationalists have long since grasped the significant of this difference — hence the use of drama in education, Christian and secular.

Editor's Note

There has been a growing concern at the number of people, including Christians, who have become hooked on the game "Dungeons and Dragons". Some see no danger in it — or at least no more danger than monopoly addicts have of having their views on the economy changed — while others have condemned it as being totally wrong.

The Board of Education of Sydney Diocese asked one of their staff, Rev. Lindsay Johnstone, to report on the game. He has produced a very thorough report for them. The Church Record asked him to write an article for us based on that report.

To read **about** something demonic can tend to negativity and doom, and is often known to be associated with nightmares.

However, to **act out** something demonic, and using devices forbidden in the Bible, is to risk or initiate an involvement with the devices and schemes of the unseen forces of evil.

Christians are instructed in the New Testament to be aware of the reality of a cosmic conflict between Christ and Satan. We are to engage in spiritual warfare.

Christians are to resist Satan and the demons in their attacks on our standing in Christ (Ephesians 6:10-18). We are called upon, through prayer, to bind the evil spirits and to release the ministering angels to do the will of God in our own lives and the lives of others (Matthew 18:18-20 and Hebrews 1:14). We are, by prayer, to bring down Satanic strongholds that enslave and destroy others (2 Corinthians 10:3-5).

In these ways we are to take our proper place in relation to God's plan for the ancient serpent (Revelation 12:7-12).

Beware of the Occult

Dean Shilton in his regular broadcast on 2UE said,

"Foreseeing is believing" was the heading of an article which appeared during the week in the "Daily Telegraph" about the biggest occultish gathering in Sydney.

It claimed that 25,000 people will visit the four-day E.S.P. Fair at Centrepont. We are told that it proved a cosmic success in Melbourne last month.

An astrologer, psychic and Fair organiser said, "An ESP Fair is the sort of thing which really fascinates people."

One doesn't need to be psychic to realise that there is an increasing interest in our materialistic community in the occult. Some may treat it as harmless fun to play around with tarot cards and to read the astrology charts and to talk to the professional palmists. The fact remains that it is very dangerous.

I was disappointed to hear a palmist on a radio programme which is well-known for its high standard of interviewing and its serious assessment of vital issues. Listeners described the palms of their hands over the air so that inane interpretations could be given from the studio.

As people in this country depart from their belief in God handed to them from former generations they are trying to replace it with something else to satisfy the spiritual dimension of their being. Gullible people with problems who readily reject God and His commandments will get caught up in nonsense. When faith in God declines, superstition increases.

Dabbling in the occult is dangerous because the spirit world is a real world and the person who, against the teaching of the Bible, involves himself in these forbidden areas will eventually suffer the consequences of such disobedience.

When a person comes into living faith in Jesus Christ and recognises Him as his Saviour and Lord, he triumphs over the devil and all his works. He has then no desire to seek spiritual substitutes.

Such a person will take notice of what the Bible says: Leviticus 19:31 "Do not turn to mediums or wizards; do not seek them out, to be defiled by them; I am the Lord your God."

In the New Testament as a result of the witness of the Apostle Paul it is recorded in Acts 19:17-19 "And many that believed came and confessed and shewed their deeds. Many of them also which used curious arts brought their books together and burned them before all men."

Anyone, however respectable he or she might appear to be, and however much he or she might be accepted in our materialistic society, who is trying to act as a go-between between God and man would not only be acting superfluously but also blasphemously and dangerously. God has revealed all we need to know about this life and the next. Idle curiosity or dabbling irresponsibly or evil intention will ultimately lead to slavery, misery and destruction.

True Christians know that 'there is one mediator between God and man, the man, Jesus Christ. He said, "I am the Way, the Truth and the Life. No one comes to the Father but by Me."

29. That parish clergy with District Offices of the Probation and Parole Service within their boundaries should seek to co-operate with the Service in the after-care of offenders, and in seeking to meet the spiritual needs of those offenders who are subject to conditional-release programmes.

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The Pork Barrel

War and the Christian

Anzac Day makes us all ask ourselves the question "were those who fought and those who died in the wars which our country has been involved in this century, wrong?"

Would it have been better not to have gone to war at all? Because, after all, was it so drastic, death is so permanent, the sense of bereavement and loss is so real and poignant. If there had been no war 30 years ago the men then killed would still be alive, in all likelihood, sisters would still have their brothers, wives their husbands, children their fathers. Was it worthwhile, was it right to jeopardise one's life, not knowing the outcome, whether it was life or death? There are a lot of people in our community today who are saying that no-one ever wins a war, all war is futile and therefore all who engage in it are wrong-headed. Is this so?

Hitler's Europe was characterised by secret police, concentration camps and gas chambers. Because the last world war removed those horrors it is stupid to say no-one wins a war. We would have known how wrong this sentiment is had we lost the war.

Protect right relationships

The rights and wrongs of war is a question about the maintenance of right and fair relations between nations. Defensive war, such as the wars in which Australia engaged this century, are fought to repel governments wishing to impose their will on other people living at peace beside them. War is justified when it is undertaken to protect right relationships, in other words, when it is defending righteousness. Righteousness is the thing to be sought, which means right relationships between people, everybody is treated in a way which is due to them.

The most important thing in life is right relationships, relationships with God, relationships with one another. Only when you have right relationships between everybody is it possible to live at peace with your neighbour, to live in friendship and fellowship. And so the chief thing to aim at in all our actions is righteousness. For example, we must never use our power or position to wrong our neighbour or "to put a fast one over", or to take him down. We must always be in right relationships with him. Fairness, rendering to everybody what is due to them, this is the basis of life. The old word for this is righteousness, and it is this which ought to direct our actions, namely, to give to everyone what is due to them, always. This is the basis of a free society.

It is sometimes said these days that love ought to be the principle of our conduct, but this is not so. Love motivates our actions; we should be well-disposed towards all, desiring their good and promoting it. But our love does not tell us what is the right action to do, it is our own sense of righteousness (which is in effect a judgment) which shows us what is the right and true relationship in each situation and it is this judgment which should direct us as to what our action should be.

Love

Love for others will not only motivate us to action, but will also help us to be unbiased and fair in our judgment of what is right. In this way love is essential, but it must be holy love, for a love which does not differentiate between what is right and what is wrong is little else than sentimentality. Or it may simply be a disguise for a reluctance to undertake the painful or the troublesome thing. It may merely be an excuse for shrinking from pain, or the unwillingness to face the possibility of bereavement or even loss of one's own life. Love is not a guide to action. Love motivates but the guide for action is righteousness, that is, the discernment of what is right and fair.

We always have an obligation to do the right thing in the circumstances we find ourselves in. That duty is the basis of life.

We need to recover a passion for righteousness, for right relations, and we should be equally quick to react towards any diminution of true and just and fair relationships between men, and indeed we may have a duty to involve ourselves in effort to prevent these right relationships deteriorating under the threat of tyranny or dictatorship. In other words, we may be called upon to engage in some form of resistance, such as war, on a national scale; or vigorous protest and action within the nation itself.

It must be remembered that we do not have control over the details of our own lives. Events are happening to us all the time. People are coming into our lives quite unsought on our part, and their needs may involve us in action to maintain right relationships not only between ourselves and them but also between them and others.

Personal inconvenience

In other words, we may have to act on their behalf. These things do not happen to us haphazardly, God is in control of the details of our life and He has promised that He will not let us be overwhelmed with trials beyond our strength (1 Cor. 10:16).

Acting rightly in the circumstances of life towards all the people with whom we come into contact (being in right relationships with them, in other words) will mean that we may have to give up projects, at least for the time being, in which our heart is set. We do not shape the details of our life and we must be willing to follow where righteousness and duty indicate. The doing of what is right or neglecting to do it in the relationships which we find ourselves involved in is a serious matter. In the parable of the sheep and the goats in Matthew 25, Jesus taught that our eternal destiny, whether heaven or hell, is determined by our reactions and relationships with those whom we come across in life.

Christ our example

God takes right and wrong relationships very seriously indeed. His love for the world motivated Him to give His Son to us, but it was God's knowledge of what was just and right to re-establish relationship between sinners and himself which led to the method of the atonement in which Christ became sin for us. Love motivated God's action — He so loved the world, but a sense of righteousness directed Him — He gave His Son to die for us. Jesus did what was right in the circumstances, and as a consequence the events brought Him into the position where He was crucified. But His perfectly righteous life, always doing what was right by others in each circumstance led Him through death to His triumph and crown of glory at God's right hand. In it all Jesus did what was right in His relationships with others.

We as individuals or as a nation are to do the same. If the world situation becomes such that another country needs our help to resist someone acting wrongly towards it then if we are in a position to help we have an obligation to help. We must use our judgment as to the practicality of the possibility, and of the seriousness of the threat in comparison to the possibility of our help. But if there is a need which we can in fact meet, whether as an individual or as a nation, we have a duty to meet it. We didn't choose the circumstances which face us with this duty, but God chose them; and we must act rightly in them with our faith in God, knowing that our serving Him, that is, doing what is right, will not be in vain.

Righteousness, maintaining and establishing right relationships with other people and between the nations, is what we are called upon to do following the example of our Saviour, and in the end we will receive with Him the crown of life.

Right relationships — that is the thing to aim at in everything, and chiefly, right relationships with God. We must begin by acknowledging our sin and asking for His forgiveness, then by taking Jesus as our Lord in reality and not merely in words. This is the true relationships with God and it will last throughout eternity.

WORLD

Christians in Beirut forced to teach Islam

Teachers at a Christian school for the blind in Beirut are being forced to allow Moslem Fundamentalists into their school to give lessons to their students.

The school, which is the only school for the blind in West Beirut, takes children of all races and creeds. Many of them have been blinded as a result of the war. The Rev. Fuad Nseir, the superintendent says that they have always made it clear that it is an evangelical school and that the Bible is taught there and the parents accept this.

Most of the local people and the local authorities, he said, are also glad to have the school in the area and to see these handicapped youngsters being trained for jobs.

But Moslem militias took control of West Beirut last month, and a few weeks later a group of fundamentalists forced their way into the school and insisted on holding classes on the Koran. On one occasion as many as 70 of them surrounded the building and said the lessons had to be conducted there.

The children and the older students have been stirred up and frightened by their presence and their teaching. What had been an oasis of tolerance and calm in an extremely tense area has been shattered by this intrusion.

The school has come to an agreement with the local forces of law and order, who are in some disarray themselves, to compromise with their intruders. They are allowing the group, who just call themselves 'Islam' and have no official status, to come into the school each afternoon and take over the main hall. "We don't like it" Mr. Nseir said, "These people are still threatening us, but it is the only way we can go on doing our work."

For the present the school and the foreign Christian teachers, four of whom are sponsored by Middle East Christian Outreach, are being advised to stay and continue their work as best they can, but they say they are acutely aware of their need for wisdom, patience and guidance.

C.E.N.

Chinese official speaks on religion in Hong Kong

Li Chuwen, a vice-director of Hong Kong's New China News Agency and one of mainland China's official representatives, told a visiting Italian senator that Hong Kong's religious freedom would remain unchanged after 1997.

According to reports in Hong Kong's Catholic weeklies *Kung Kao Po* (23 Dec 83) and *Sunday Examiner*, (30 Dec 83), Li met senator Victor Colombo on 2 December 83 and told him that religions would be able to continue their activities in Hong Kong after Hong Kong returns to mainland China just as before. He specifically noted that churches would be able to maintain the same international relations as they enjoy now.

To Catholics this means they could continue their relationship with Rome. Furthermore, foreign personnel working with church organizations would not be excluded from Hong Kong. The social welfare and educational programs of the churches would be allowed to continue.

Finally Li emphasized that the Three-Self principle that regulated Protestant and Catholic activities in mainland China would not be carried out in Hong Kong. The Three-Self principle, he stated, was born out of special situation at the time of liberation (1949).

CATW

First consultation on ancestor worship

The first Asia-wide consultation by evangelical Christians dealing with the issue of ancestor worship was held in Taipei, Taiwan, during December 26-31, 1983. The purpose of the Consultation on the Christian Response to Ancestor Practices was to discuss views on the issue in order to develop scriptural guidelines to help churches and theological schools in Asia. The consultation was jointly sponsored by the Asia Theological Association and by the Taiwan Church Renewal Centre.

About 70 delegates came from Taiwan and 28 from other countries such as Japan, Korea, Philippines, Thailand, Indonesia, and India. All but two of the 15 papers presented were by Asians, but less than 50 per cent of the participants were Asians.

Some of the issues dealt with were the Biblical perspective on and history of ancestor practices and Christian alternatives. The participants agreed on a *Working Document Toward a Christian Approach to Ancestor Practices* which is provided free by the Asia Theological Association, P.O. Box 1477, Taichung, Taiwan 400. A list of the papers in English and their prices are available from the same address.

The following are excerpts from the consultation's statement. "We affirm that the Bible is the final authoritative and fully inspired Word of God. Therefore, we seek to be faithful to the Bible in discussing commands and principles to guide us in our Christian response to ancestor practices. . . . We may identify with the practice of those whom we seek to reach to the extent that we do not contradict the revealed Word of God. We must act with a good conscience and with due respect to our weaker brother or sister" (1 Cor. 8:10, Rom. 14).

"'Ancestors' spirits' have no supernatural power either to bestow blessings or to inflict curses upon the descendants. We, therefore, encourage Christians confronted with the problems of ancestor practices not to be controlled by a sense of fear, trust, or adoration of the ancestors nor create an impression of such to the surrounding society and to fellow Christians. At the same time, Christians in each situation should wisely decide proper action under the leading of the Holy Spirit according to Scripture and their conscience."

"We should be constantly reminded of the commandment to honour our parents as well as the first and second commandments. Parents will be truly honored only when these first commandments are faithfully obeyed. Believers not only have to respect parents and take care of their families and relatives but also have to exceed the non-believers in these duties (1 Tim. 5:8)."

"Christians in any situation have the obligation to seek points of contact with our unbelieving neighbours, even in the cases of ancestor practices by showing our sincere sympathy to the bereaved in order to witness Christ to them and to eventually transform the practices themselves (1 Cor. 9:19-23; 1 Peter 2:9; 3:15). The points of contact should remain, however, within the limit of the general principles and guidelines given above."

CATW

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ANGLICAN CHURCH
DIOCESE OF SYDNEY

An English Problem — The rising cost of the clergy

The Clergy are being priced out of the market in many small parishes, according to a pamphlet published today by the radical Anglican group Parish and People.

Now that it costs an estimated £10,000 a year — £200 a week — to meet the cost of one parish clergyman, the Church Commissioners can no longer pay; and, as for the congregations, "the level of our contributions wouldn't keep a bingo club going," claims the pamphlet, "The Big Squeeze."

Church people could pay fewer clergy and do the job themselves, the pamphlet suggests. "Now that labour is more expensive, can we afford the luxury of the visiting parson? If we all had to pay £10 a visit, how many of us would be asking the Vicar to call?"

Meanwhile, it claims, the clergy rush round proving how cost effective they can be . . . "spending their time with weddings and funerals that people pay for, less ready to do work that brings no (financial) reward." Would we be better off with wandering monks, the pamphlet ponders?

And it asks the parishes to do their own surveys — to see how many basic needs could be met without clergy, and to consider what the picture will look like in A.D. 2000 . . . and whether anyone will be interested.

Church Times

First visitor to Minhsien, China, finds church alive and well

Ever since mainland China's Gansu-Tibetan border closed to missionaries in 1950, no foreigner has been allowed to visit Minhsien, Gansu, site of a former Christian and Missionary Alliance mission station. According to a first-hand report in a recent issue of *Alliance Witness*, Dr. Janet Fowler, a medical doctor in Hong Kong, has become that first outsider.

She reports that the large mission property is now part of a local hospital and that many people remember Rev. and Mrs. William N. Ruhl who worked there in the 1930s and 1940s.

"A pastor among them told me that there were more than 1,000 Christians in the greater Minhsien area," she says.

"Approximately 200 in the city itself attend the government-approved Three-Self Protestant Church," she added.

CATW

MISSIONARY GIFT IDEA

"We love to receive news from Home."

These are words expressed many time over by missionaries who are serving the Lord Jesus in other parts of the world. Why not send a gift subscription of the Australian Church Record to a Missionary of your choice, or send a request to us and we will select a missionary for you to support. The cost is \$18.00 a year. Help a missionary to keep in touch with home.

Appropriated Buildings Returned to Churches

At least three Baptist churches in Cuba again have the use of buildings which had been appropriated for other purposes, reports the European Baptist Press Service. After 14 years the Urban Reform authorities in Luyano have given back the pastoral house nearby. In Cueto, a small town in eastern Cuba, local authorities recently returned to the church a large building occupied since 1963 when hurricane "Flora" left several families homeless. The families were relocated and the educational building is once more in use by the congregation. Since the nationalisation of private schools in 1961, the educational building and pastoral house in the city of Bayamo has been used as a grade school by the community. Now, "greater economic stability has permitted the Ministry of Education to build other facilities" according to the official statement issued when the building was returned to the Baptist Church on 1 January 1984.

Other Baptist groups apparently are continuing to obtain building permits and materials. The Second Baptist Church of Santiago de Cuba has begun reconstruction of its building and adjacent educational facilities. This ambitious project will include one full floor housing the central offices of the Baptist Convention of Eastern Cuba.

Keston College

US Bishops oppose prayer in schools

Presiding Bishop John Allin and fifteen other bishops of the Episcopal Church in the USA have rallied to oppose the US Senate's latest bid to restore prayer in American State schools through a constitutional amendment.

In a letter sent to all the senators earlier this month Bishop Allin declared that "any intrusion by the State into the sacred area of responsibility that must be exercised by family and church is bound to lead to resentment and a blurring of the natural social functions."

And the Bishop urged senators "to uphold the Constitution in its present form, and to oppose any amendment that would introduce prayer or other religious exercise in our nation's public schools."

Fourteen other Episcopal bishops added their signature to the letter, which was based on an ECUSA resolution passed by the Church's Executive Council in 1981, when an earlier attempt to introduce school prayers was made by the Senate.

'Naive' effort

A fifteenth bishop, the Right Rev. John Spong of Newark, New Jersey, has issued an additional statement of his own, claiming that the effort to "put prayer back in school" was "inappropriate and naive."

And, on March 13, Bishop John Walker of Washington, with other Christian and Jewish leaders in the capital, was out on the Capitol steps holding a vigil to back up a call in which they stated: "We have taught our children to pray, and we don't want Government teaching them. Prayer is for parents to teach, and not the Board of Education. Prayer is for the church and synagogue to teach, and not the Government."

Church Times

MARANATHA

Seven Minutes to Twelve

As I look at my watch it is 7 minutes to 12.

I wonder how close we are to the end of the world. Is it 7 to 12, or 10 o'clock or 7 o'clock on God's time scale?

I really don't know. In fact Jesus has told us not to try and predict the time when He will return again.

But this I do know — Jesus will return again as King and Judge of the world. He will bring in the new Heavens and the new earth.

This I know, He wants all people to be ready when He comes again. How can I be ready? By living now with Jesus as our King and Master. If His terms of peace have been received then we are ready.

The main reason why Jesus has not returned as King is because God the Father is having mercy on all people. Each

day is another for people to turn to the King and receive His offer of peace and pardon.

There is a children's game which has the cry "coming ready or not". Jesus will return again — it will be the Day of Judgement. Will you be ready? He wants you to be because He has told us all how to be ready for Him.

In that same children's game there is usually a place designated as "bar" — a safe place where you can't be caught.

Trusting Jesus now as our Saviour and Master is the place of "bar". If we are with Him now, He will deliver us from judgement.

God is very kind indeed — He says "be prepared"! and then tells us how to prepare.

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 unforeseen 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

Sir Kenneth Clark

The great English Art critic and Historian, Sir Kenneth Clark has written in his autobiography of the following curious incident:

"I had a religious experience. It took place in the Church of San Lorenzo, but did not seem to be connected with the harmonious beauty of the architecture. I can only say that for a few minutes my whole being was irradiated by a kind of heavenly joy, far more intense than anything I had known before. This state of mind lasted for several months, and, wonderful though it was, it posed an awkward problem in terms of action. My life was far from blameless: I would have to reform. My family would think I was going mad, and perhaps after all, it was a delusion, for I was in every way unworthy of receiving such a flood of grace. Gradually the effect wore off, and I made no effort to retain it. I think I was right; I was too deeply embedded in the world to change course. But that I had 'felt the finger of God' I am quite sure, and, although the memory of this experience has faded, it still helps me to understand the joys of the saints."

There are several points of this interesting story which cry out for comment. Notice, for example, that it leaves Clark sure that there is a God, even though he is not himself personally in

touch with God. Notice, too, the reasons he gave for not seeking to continue the experience. There are three:

First, that the moral reform which would be required is too great. At least this is a frank recognition that God is holy and requires from each person a life of holiness and obedience. Clark counted the cost and decided against going on. His decision was moral not intellectual. I suspect that most intellectual objections to the Gospel arise from people whose quarrel with God is moral and spiritual.

Second, that his family would think he was mad. Once again, like many of us Clark admits that the opinion of others guided his negative response to God.

Third, that his unworthiness to receive such a flood of grace made it likely that he was self-deluded. But this is the saddest difficulty of all, because it shows a complete ignorance of the Christian God. No person is ever a Christian because they deserve grace. The very point of grace is that we do not deserve God's favour. Grace means forgiveness not achievement. That is why we speak of amazing grace! What a pity that Sir Kenneth did not at this point respond to the grace of God in Jesus Christ our Lord.

Peter Jensen

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

THE GOOD READ

JOHN CHARLES RYLE,
Marcus Loane, Hodder,
144pp, \$4.95

When I first came to the big city to attend University I was perplexed by differences between the local church and the one I had become used to. Somehow, things didn't seem quite right. At home for holidays I went to the Rector to discuss the problem. He listened patiently then took a copy of J. C. Ryle's *Knots Untied* off his bookshelf and gave it to me. It was the first "doctrine" book I'd ever read and I still remember the excitement as I discovered reasons for the things I had intuitively come to believe. I became a J. C. Ryle fan and sought more of his writings — not easy to find until recent times thanks to the Banner of Truth Trust.



I also sought to find out something about this man who had been so helpful to me in my spiritual pilgrimage. The first book I found was a small paperback by Marcus Loane. I splurged a whole 4/2d on it. Then I discovered the chapter in Loane's *Makers of Our Heritage*. In recent times I enjoyed Toon and Smout's J. C. Ryle Evangelical Bishop though I suspect this book was not readily available for most readers. I also read Peter Toon's J. C. Ryle, A Self Portrait; the material Ryle wrote for his children with no intention of it ever becoming public. It seems to me sad that it was released in this way.

Now Marcus Loane has written another biography of Ryle, taking into account new material (what a pity so much Ryle material and memorabilia was destroyed by a WWII bomb.). This biography takes us much further than all of the others. Its great strength is, of course, Loane's approach to writing history. It is marked by a thoroughness and preciseness that other writers should copy while, at the same time, having a devotional intent. After reading Ryle's own biographical writings one can only conjecture that the great man would have been thrilled with the style of this biography.

In this book there is a mixture of Ryle the great evangelical leader and the personal man. His life was marked by tragedy; he was widowed three times, and yet through it all his ministry developed from a small country parish to the first Bishop of Liverpool. Loane captures the personal triumphs and

heartaches remarkably well and it is easy to get caught up in Ryle's life. At times this is a moving book.

There is also much to learn from it. Ryle's approach to ministry, especially his personal contact with his people, is one which we would do well to ponder on today. Ryle's approach to the problems besetting the Church of England of his day is an object lesson to us as we seek to defend today's Church against the numerous attacks on its life.

My only disappointment is that the author has made so little comment on Ryle's own autobiography. He writes, "It is more than doubtful whether Ryle would have cared for it to be seen by any eyes other than those of his children..." He calls it a valuable resource for the early years of Ryle's life and has obviously used it extensively. I believe that the document damages a modern view of Ryle because of the cultural background which is so different to our own. There needs to be an attempt to explain some of those views in Ryle's work which seem strange to us by putting them carefully into the context of Victorian England. It is a pity that this was not included in this book which will serve as the classic Ryle biography for a long time to come.

I was frustrated by the publishers' decision to put all the "footnotes" at the back. The majority of readers who are being introduced to Ryle's life will find this no problem as they can simply read the story uninterrupted. I sought to check sources and follow up comments made in the text and I found it frustrating. I also feared for the book's binding as I kept trying to keep the place while checking the details. But this is a minor point.

The book contains an appendix called "The Distinctive Character of Evangelical Testimony" in which the author sets out those things which are basic to Evangelical faith. To those of us in Sydney the material is already familiar. Perhaps we've taken it too much for granted over the years. I couldn't help but think, as I meditated on it, that for many in other parts of the world this statement will be of tremendous help and it is no wonder that others have given Sir Marcus Loane a status as one of the great modern evangelicals. We, in Sydney, have been very privileged to have had his ministry among us.

J. C. Ryle still has a lot to say to us. For those who want to know about the man I can highly recommend this book. It is superb.

D. Kirkaldy

English no.1 in Singapore

English will become the sole teaching medium in Singapore schools in the next three years, the Government announced recently, according to a Reuters report.

The Education Secretary, Mr Goh Kim Leong, said the policy shift was in view of dwindling movement in non-English medium schools in the past few years.

"As Trees Walking"

Roger Hurdling
Paternoster 1982
239 pp

Coping with long term illness is what this excellent autobiography is all about.

Dr. Roger Hurdling realised he had diabetes when he was on a three day bird watching camp as a teenager. That was in 1951. Over the next 20 years the diabetes was controlled, he became a leading layman in the Anglican church in England, and a doctor of some high reputation. Then a side effect of diabetes showed itself, and he realised he was going blind.



This is a real book about a real man. He entertains us with his whole family history (why not?). In the early 70s he is the doctor in a university context and tells of his struggles with abortion, and drugs. All very interesting.

He also recounts his struggle with the healing claims of some Christians, of his first encounters with charismatic Christianity, of letters to and from Christians such as Michael Harper. All very good reading.

His last two chapters where he sums up his approach to facing illness as a Christian show his maturity and the advantage he has as a doctor in working through these issues.

S. MILLER

God Transcendent

J. Gresham Machen
Banner of Truth
206pp.

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 Seminaries, 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.

SCECGS Walkathon raises \$13,000

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

The Walkathon raised \$13,000 which will go to a number of Anglican Home Mission Society Care Force projects including the supply of emergency food relief for hungry children and their families, providing holidays in Christian camps for children and young people in difficult circumstances and helping to support hostels for Indo-Chinese young people now living in Australia without their parents.

A spokesman said, "HMS is very grateful to all pupils who took part, and to the school chaplain, the Rev. Donald Hood, who organised the event with strong support and encouragement from the Headmaster and staff."

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China Consultation

Dear Sir,

As a former C.M.S. missionary in China from 1938 to 1951, two years of which was spent under the communist regime, may I add my comments to those made by various people over the delegation's visit to Australia.

The question I asked as I read some of the comments was how far removed was the attitude of some Australian Christians to the New Testament injunctions to love one another and our Lord's prayer that "they may be one"?

As I joined in the consultation and met members of the delegation on other occasions I thanked God for the unfeigned faith expressed by them and their fellow Christians in China who, through much tribulation, have remained true to the faith once delivered to the saints.

It was a joy to hear news of the expansion of the Church in Zhejiang province where I served from 1939 to 1951. Mrs Cao, the associate president of the China Christian Council, brought me greetings from the Rev. Chen En Foh who was a former colleague of mine in Lin Hai. His mother was my former language teacher and as our Bible woman was a wonderful example of a dedicated and enthusiastic Christian.

Pastor Chen, her son, is now in charge of the Church in Hangzhou and is also carrying out a lay training programme to help meet the needs of a rapidly growing Church which is seeking to make Christ known. May the Australian Church give thanks to God for the great things he is doing in China where a new Church is being opened at the average of one a day and the house churches continue to increase in number. May we accept Bishop Ting's challenge to pray for China and especially the millions of Christians in that land. He said "We feel supported by the prayer and help from Australia on the basis of mutuality. May we not sin against God or the Chinese Christians in ceasing to pray for them?"

Yours sincerely,
 Mary M. Andrews
 Ex C.M.S. Missionary

MOW reversion

Dear Sir,

So the Movement for the Ordination of Women's meeting merits page one news (A.C.R. 2/3/84).

In reading the article, it seems to me that David Cohen's seven theological bases for the ordination of women need to be challenged.

Certainly God made man male and female in His image and gave them the mandate to rule over the creation. In Genesis 3:16 the man, Adam, is given headship over the woman, Eve. The New Testament supports the headship of man over the woman, viz., 1 Cor. 11:3; Eph. 5:22-24, and 1 Peter 3:1.

Whilst we not only live in a post-fall but also post-cross area, the Apostle Paul says that nevertheless **woman was created for the man** and not man for the woman (1 Cor. 11:9). The Christian woman today should still submit to her husband. The cross of Christ has not changed the roles of the sexes. Both sexes are equal at the cross (Gal. 3:28) but, as the Scriptures clearly show, this does not imply sameness of function, e.g., Eph. 5:22 ff.

Whilst, certainly, God graciously gives His Spirit to both men and women, spiritual gifts are to be used in accordance with the guidelines laid down in the Scriptures. One ministry that is seldom mentioned by those who favour women's ordination is the ministry of older women teaching the younger women to "love their husbands and their children" (Titus 2:4).

The Apostle Paul says clearly that an athlete who does not run according to the rules is disqualified. Women's ordination is against the rules of Scripture (see 1 Tim. 3:1-7 and Titus 1:5-9 and 1 Cor. 14:34-35). Paul says that the rule for women to keep silent in the church is given as a Command of the Lord (see 1 Cor. 14:37). Does God lead His people to disobey His own Word? God forbid!

As for quoting texts to support one's own

FREE AD

This service to readers is a form of free advertising. A person wishing to buy or sell anything can place a free advertisement of up to three lines. If the advertisement is successful, the advertiser is asked to pay The Church Record 10 per cent of the value of the sale price, up to a maximum of \$10 per advertisement. The service is known as FREE AD and runs on an honour system. The advertiser will be responsible for forwarding to The Church Record office what is owing.

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LETTERS

Ecumenical service

Dear Sir,

I refer to the letter from Mr. E. Keith Clarke (ACR 2/4/84) in which he states: "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."

My recollection is that Sir Marcus stated that a reason for not attending the Service was that a Mass would take place.

Those who participate in a mass are expected to believe that the bread and wine used in the service become the actual flesh and blood of Jesus Christ (transubstantiation.) However, transubstantiation is contrary to the teachings of Article XXVIII of the Anglican Church of which Sir Marcus was then Archbishop of Sydney. The Article states that "Transubstantiation... is repugnant to the plain words of Scripture". Also, the Roman Catholic church teaches that the Mass is a sacrifice "Offered according to apostolic tradition not only for the sins, punishments, satisfaction and other necessities of the faithful who are alive, but also for those who have died in Christ but are not yet wholly purified". (From "The Catholic Faith" p.403). These teachings are contrary to Scripture.

Even if a mass was not to take place at the Ecumenical Service, there are so many other areas of disagreement between Roman Catholicism and Anglicanism, it would be wrong for a church leader, especially, to attend such a service, because it would give observers the impression that the differences are not as serious as they really are. For those of your readers who would like to know more about these differences, an excellent paperback is available from C.M.S. and other bookshops. It is titled "Pope or Gospel?" and is written by David Samuel.

When Sir Marcus was consecrated Bishop, one of the questions asked of him by the Archbishop was: "Are you ready to drive away all false and strange doctrine contrary to God's word; and privately and publicly to call upon and encourage others to do likewise?" Sir Marcus answered: "I am, the Lord being my helper". In the light of what I have written, it is clear that Sir Marcus DID translate words into action when he did not appear at the Ecumenical Service.

Mr. Clarke goes on to write: "Our Roman Catholic brethren surely are not excluded from the merits won for all by Christ's death upon the Cross". The fact is, that those who choose to rely for eternal salvation on the teachings of the Roman Catholic church (as against the teachings of Scripture) exclude themselves from the merits won by Christ. Let me explain! On the one hand, Scripture teaches that 'we are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ by faith, and not for our own works or deservings', as summarised in Article XI of the Anglican Church.

On the other hand, the Roman Catholic church teaches that: "If anyone says that justifying faith is nothing else than confidence in the divine mercy that remits sins on account of Christ, or that it is this confidence alone which justifies us, anathema sit". (From "The Catholic Faith" — 1976 edition, p.533).

In other words, the Roman Catholic church has pronounced 'anathema' on all who believe the teachings of Scripture summarised in the Anglican Article referred to above. 'Anathema' is a term applied to a person "solemnly pronounced excommunicated or expelled

from communion with the church by the pope". (From "The Catholic Encyclopedia".) A person who has been excommunicated is excluded from the Sacraments.

When we talk about 'unity', we should be clear about the difference between 'unity' and 'union'. 'Union' implies the state of being united into a single organisation for a common purpose. 'Unity' implies oneness in the spirit, aims, interests, feelings, etc. Those who seek to bring peoples' minds into oneness with the Scriptures are true seekers after unity in the church; and Sir Marcus has always excelled in this.

Yours sincerely,
 H. Hinton
 Cabramatta.

Corruption leader

Dear Sir,

Thank you for having the courage to run a leader on corruption in government (Church Record, March 5) — a subject conspicuous by its absence in most of the Christian press.

No matter what our political persuasions Christians must be light to expose, and salt to prevent rotteness in our society, however unpopular that may make us.

Yours sincerely in Christ,
 Roy Gwyther-Jones

Women For The Family Conference

Theme: "God Created Male & Female"

Women For The Family recently announced: "A warm welcome is extended to all women to the WOMEN FOR THE FAMILY Conference 4-6 May 1984 at the Sydney Missionary and Bible College, Croydon.

The issues to be dealt with are vital. Militant feminism needs to be challenged as many Christian women are unaware of the issues at stake and the dire consequences on their families and society. The implementation of some laws will seriously undermine our freedom.

Qualified and well-informed Biblically-based speakers will expose hidden snares and the delusion of "benefits", and stimulate intelligent discussion on issues of serious consequences.

Speakers: Dr. Clair Isbister, C.B.E.; Mrs. Dorothy Hulme-Moir; Mrs. Babette Francis; Sen. S. Walters; Mrs. Clare Howard (Tasmania); Mrs. M. Bignold, LL.B.; Mrs. P. Judge; Rev. Fred Nile MLC; Rev. Dr. Broughton Knox; Mrs. Kay Stevens.

MAINLY ABOUT PEOPLE

DIOCESE OF ADELAIDE

Rev. J. E. Warren will resign as Rector, St. Stephen's Glenunga as from 28th July, 1984 and will begin a full time healing ministry.

Rev. C. J. Heath will resign as Rector of Broughton Valley/Crystal Brook, Diocese of Willochra to become Rector, Kapunda as from 28th June, 1984.

Appointments of the following Army Chaplains have been announced:

Rev. R. M. McDonald from Perth, W.A. to Singleton, NSW

Rev. A. M. Martin from Singleton, NSW to Adelaide S.A.

Rev. J. B. Simpson, Kapooka NSW to Melbourne, Vic.

Rev. R. D. Thompson from Brisbane, QLD to Puckapunyal, Vic.

Rev. J. A. S. Nicholls from Brisbane diocese to Kapooka, N.S.W.

Rev. D. M. Cockram from Perth, W.A. to Holsworth, NSW.

ST. PAUL'S CHAPEL

The chapel at the Centre in Da Costa Building,

Grenfell Street, Adelaide from which The Rev. R. J. C. Williams is conducting his ministry as Priest to the City of Adelaide is to be licensed by the Archbishop for public worship on 8 May, 1984.

Rev. Fr. Antony Snell, S.S.M. is to be transferred to the English Province of S.S.M. where he hopes to undertake some teaching work at Durham. He expects to leave Australia on May 10.

The Ven. A. G. Daw has tendered his resignation as Archdeacon of Adelaide, Organising Chaplain of A.H.M.S. and Director of Evangelism from 19 November, 1984.

PARISH OF WILLOCHRA

Peter and Raylene Smith, together with their family, will leave after Easter to serve at the Aboriginal Community of Woorabinda in the Diocese of Rockhampton

Alan Forsyth to be commissioned as Rector of Maitland on Friday 27th April.

Martin and Vivienne Bieby and family will be moving to Coober Pedy in May, with the commissioning on Friday evening 18th May.

DIOCESE OF RIVERINA

Rev. Gary Priest, will be resigning from Broken Hill South to go to Western Australia.

Rev. Phillip Alstin to be inducted as Rector of the parish of Broken Hill South in Mid-May.

DIOCESE OF NEWCASTLE

The Ven. Graeme Lawrence has been appointed as the Dean of Newcastle. He will resign as rector of Griffith and Archdeacon of the Riverina. He will be installed on St. Peter's Day, 29th June, 1984.

Rev. Dr. Christopher Pullin was ordained on 4th February in St. Peter's Cathedral Adelaide.

DIOCESE OF SYDNEY

Rev. N. Macken Asst. Minister of Wentworthville has accepted the position as Rector of Blackheath.

Rev. R. J. Haynes Rector of Kensington has accepted the position as Rector of Riverwood.

CAMPS CO-ORDINATOR (PART-TIME)

Vision Valley, Arcadia, has a vacancy for a Camps Co-ordinator (Part-Time). Vision Valley, an activity of the Wesley Central Mission, is a residential Conference Centre near Hornsby, offering catered accommodation to Churches, Schools and Community Groups. We are seeking an energetic and experienced person to help develop our Youth Camping Ministry.

Hours: One day per week in School Term, with 3 weeks work over each school holiday period.
Age: Applicants should be 21 years and over.
Experience: Experience in directing and organising youth camping programmes is essential.
Salary: Details available upon enquiry. The position is non-residential.
Duties: include:—
 1. The planning and development of our Youth Camping Programme and Leadership Training.
 2. Co-ordination of Voluntary Staff for Camp Leadership.
 3. Promotion of camps.

This position demands that the applicant be a committed Christian. This commitment will be evidenced by active involvement in a Christian Church. For further details or written applications (with references), please contact:

The Manager,
 Vision Valley,
 Vision Valley Road,
 ARCADIA N.S.W. 2159
 Phone: (02) 655 1515



Applications Close: 1st June, 1984
 An activity of the Wesley Central Mission.
 Superintendent: Rev. Gordon Moyes.

Christian Agency "Up Front", with sleeves rolled up!



Arthur Beals, President of World Concern International, explained the work and aims of the organization at his Sydney meeting. Keen interest was shown, especially in the work of Christian Veterans in foreign countries (Photo: Ramon Williams)

The President of WORLD CONCERN INTERNATIONAL, Arthur Beals addressed a businessmen's breakfast in Sydney, Tuesday April 3rd and clearly explained the aims and methods of this organization. "We insist on declaring ourselves as a Christian Agency up front, even in countries known to be Moslem, Hindu and even Marxist."

"We are concerned agents, doing the work and will of the Lord Jesus Christ. If we are to help the world we do not give the 'handout' but rather a 'helping hand'."

That "helping hand" could be veterinary workers serving as brief replacements, or for long term commitments, as well as any other program that will "minister to all needs". "We believe in a wholistic ministry," commented Mr. Beals.

WORLD CONCERN insists on working in partnership with other organizations and local churches.

The Refugee Program is usually in co-operation with the United Nations or a local Government. Refugees are sent pouring out of Vietnam and upon their arrival in Malaysia, are met by medical personnel and welfare workers, from WORLD CONCERN.

"There is no work known as 'WORLD CONCERN', as we provide the workers for existing programs. We are not involved in Church Planting but we assist those who are," commented Mr. Beals.

He went on to quote situations where economic advice had been given to a village and local church, in the Philippines. Because of that help, an industry was begun which has helped finance the church and its work. Similar assistance was given in Pakistan where all that was needed was help to commence.

"Although we have helped a base to commence in Australia, there is now the need for Australians to see the opportunities and assist in every way possible. Any funds received here would be used direct for the project intended," said Mr. Beals.

HMS Speaker

Guest speaker at the Sydney Anglican Home Mission Society's Festivals at Wollongong, Parramatta and Sydney this year will be the Rev. Thomas Wang, general secretary of the Chinese Co-ordination Centre of World Evangelism in Hong Kong. In his work, Mr Wang acts as a link between the Christian communities within the People's Republic of China and Chinese Christian communities throughout the rest of the world. His first New South Wales address will be at the Festival at St. Michael's Cathedral, Wollongong on Tuesday, May 1, commencing at 6 pm. The next night, Wednesday, May 2, the Mr Wang will be guest speaker at the HMS Parramatta Festival at St. John's Cathedral.

Great step forward in Ministry

Over 500 people, predominantly Asian, attended the commencement of the International Service at the Lyceum Church-in-a-Theatre on Sunday, on 15th April.

In announcing the development of the International ministry at Wesley Central Mission, the Superintendent, Rev. Gordon Moyes, said: "Exactly five years ago we commenced a service in Cantonese and Mandarin for a handful of Chinese

people. Over the past five years we have seen this Congregation grow from strength to strength.

For the past two years Rev. Dr. Tony Chi, whom the Mission brought from Singapore to head up this work, has spearheaded incredible growth. There are currently 300 active members of the International Congregation and they have outgrown Wesley Chapel in Castlereagh Street.

Book on Time launched where time began



Ron Buckland, National Director of Scripture Union (left) — the man who launched the book — and Jeff Blair, General Manager of Anzea Bookhouse — the Publisher of "Tyranny of Time". (Photo: Ramon Williams)

LANCER BOOKS, a division of ANZEA BOOKHOUSE, launched Dr. Robert Banks' latest book, "THE TYRANNY OF TIME", at the Sydney Observatory. The Sydney Observatory was chosen as the location for it was here that the measurement and standardization of time for Australia took place. Originally a ball was dropped signalling the firing of a cannon at 1 p.m. precisely. Today the Observatory houses the Atomic Clock which controls the radio time signals heard throughout Sydney.

Raylee Llewellyn of the Sydney Observatory staff explained the history of the measurement of time and the various methods used to signal a set time. "Shipping needed local time and standard time, relative to Greenwich mean time," commented Miss Llewellyn. "An entire English fleet was wrecked in the Mediterranean Sea, simply because of a wrong measurement of time. Four minutes measured one degree of

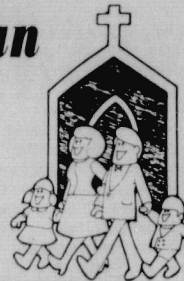
longitude and a simple miscalculation meant being off course by many miles".

The book "THE TYRANNY OF TIME" sets about to discuss the use of time wisely and to advantage. The author explains something of the reason for his study of the subject of "time" on page 35.

"We have seen that it is certain groups amongst the middle-class urban members of highly industrialised countries who are hardest hit by the time problem. It is pre-eminently those people whom I am addressing in this book. I am aware that there are others within Western societies who do not have this problem at all, or at least do not appear to do so. I am thinking of the unemployed, the disadvantaged and the prematurely retired. They feel they do not have enough to do. I am concerned about such people. In my own way I am attempting to do something to alleviate and alter their situation."

RAMON WILLIAMS

The Australian



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How opposition grew to Homosexual Act

With the exception of the Uniting Church the major church bodies in New South Wales are opposed to the decriminalisation of homosexual acts proposed by the Premier Mr. Neville Wran. Mr. Wran had said that he would, in the very near future, introduce a new bill to make homosexual acts between consenting male adults in private no longer criminal acts. The Premier had given strong intimations that if the proposed bill was not passed it would be re-introduced in a way which would not allow a free, conscience vote.

Anglican Response

The standing committee of the Sydney Anglican Diocese had discussed this matter earlier. As a result, the Archbishop of Sydney, the Most Rev Donald Robinson, wrote to every member of the NSW Parliament. The letter said:

"We have not changed our attitude to this issue (decriminalisation) since the last time legislation of the kind now envisaged was considered by the Parliament. Though we do support the removal of anomalies we are firmly opposed to the decriminalisation of homosexual acts.

"Some issues, by their very nature, are of a kind that demands the exercise of a conscience vote. The decriminalisation of homosexual acts is such an issue and we strongly object to any suggestion that it should be determined along party lines.

"We believe we speak for the majority of Anglicans — 1.3 million people — in the diocese of Sydney."

Festival of Light

Mr Fred Nile, MLC, as National Coordinator of FOL-CSO, in a press release entitled "Wran to Legalise Sodomy" condemned the Premier's proposal as immoral and an act of political blackmail.

"We condemn his plans to ram through his Sodomy Bill within the next two weeks, for the following reasons", said Mr. Nile.

"1 During the elections Mr. Wran did NOT state sodomy would be his

top priority in the new Parliament and so has no mandate from the people of NSW. He is rushing the Bill through in two weeks to prevent community discussion and to distract public attention from the Jackson case before Judge Slattery.

2 Mr. Wran's threat to remove the conscience vote for ALP Catholic members is a shameful act of political blackmail.

3 The deceptive language 'that homosexual acts between consenting adults in private will be reformed' conceals the real proposal which is simply the legalisation of sodomy.

4 The NSW Anti-Discrimination Act Homosexual Sections already adequately covers the rights of homosexuals in NSW and no further legislation is needed or desirable in this State.

5 The massive health problems associated with perverse acts such as sodomy etc, particularly Aids, Syphilis and Hepatitis B, etc, means such legislation is irresponsible.

6 The rapid growth of the homosexual paedophile movement is also putting children and teenagers at risk and should not be encouraged.

7 The act of sodomy should remain illegal so that it cannot be taught in sex education classes in our schools as a normal sex act.

Continued on Page 4

Wang Embraces Anglicans



The Rev. Thomas Wang addressing a crowd of 2000 at the Sydney Town Hall on Friday, May 4 at the Anglican Home Mission Society's Sydney Diocesan Festival. Mr. Wang, who is General Secretary of the Chinese Co-ordination Centre for World Evangelism, also addressed HMS festivals at Wollongong and Parramatta and saw some of the Society's work with needy and disadvantaged people in the Sydney diocese. During his eight-day stay in Sydney he made contact with the 11 Chinese Christian churches in the city and arranged a series of bible studies and other engagements for the period May 11-16. In between his HMS engagements, Mr. Wang preached twice at St. Andrew's cathedral and at the Soldiers' Memorial Church at Cabramatta and St. John the Baptist at Milson's Point. He spent from May 8-11 in Melbourne talking to Chinese Christian churches in that city.

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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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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.

ATTACK ON PORN VIDEOS

The Festival of Light has launched a major attack in recent months on the move to legalise X rated videos in NSW and elsewhere. This is such an important issue that the A.C.R. has printed a detailed background article on the matter (p.7.)

In a letter sent to the Federal Attorney-General, Senator Gareth Evans, Rev. Fred Nile M.L.C., National Co-ordinator of the Festival of Light, appealed to him to outlaw the flood of pornographic videos now sweeping the country. In that letter he made the following comments:

NSW Premier urges national ban:

The NSW Premier Hon Neville Wran Q.C., realises that the situation has got out of control. Mr Wran said that despite the government's commitment to non-censorship, "there are certain things beyond the pale". He named the main areas of concern with video-films showing pack rape, sado-masochism and extreme violence in association with sex acts. (Sydney Morning Herald 20/2/84 and other papers 20/4/84.)

A few weeks later Mr Wran said he would propose a national ban at the next meeting of Federal and State censorship ministers. "These films" he said "should not be legitimised in any form in NSW".

Prohibit 'X' and 'R' rated videos:

We contend that it is not enough to ban 'X' rated material. The violent content of 'R' rated videos is known to make viewers "violence prone".

'R' rated material should therefore also be banned because of the harm it will inflict on society and because 'R' rated material was only ever to be available for viewing by adults in closed theatres. 'R' rated films should only be shown to adult audiences and totally prohibited from video-cassettes where they can be viewed by children in a home.

The legislation required for videos — in our opinion — should be much stronger than for films shown in cinemas where to a certain extent, some control can be exercised in theatres. In private homes there is often no control and the material is easily available when parents are absent. It is estimated that in Britain — where legislation is inadequate — a large proportion of very young children have already been exposed to material that is harmful and damaging. British politicians from all parties are now convinced that they must act. British M.P. Graham Bright said recently that the producers of the "debased and debasing material have only one aim:

"to exploit the worst elements of human nature for profit. Shown to children, the damage could be forever" (The Age 16/1/84) under the heading "UK War on Video Nasties".

Continued on Page 11

San Francisco Close Down

Coincidental with the moves in New South Wales has been a controversy in San Francisco where a large part of the city's elected administration are gay activists. Activists from within their homosexual community, shocked by the continuing rapid rise in AIDS cases have decided to prevent bathhouses and bookshops and bars from allowing sexual activity in their premises.

The closure proposals resulted out of the actions of a Deputy Sheriff and long-time gay activist Larry Littlejohn. Littlejohn, claiming that he was frustrated by the lack of effectiveness of education measures in stopping the alarming spread of AIDS and the failure of Bathhouse and Sex Shop proprietors to co-operate in educating their clients, approached City Hall to file an intention to circulate an

initiative petition to make it city policy "to prohibit sexual activity amongst patrons of public bathhouses".

Such a petition needs to collect 7,332 signatures and then would go out as a referendum for city voters in the November ballot.

In order to avoid a city-wide referendum which would almost certainly have expressed a large anti-gay backlash a series of manoeuvres within the homosexual community resulted in an unhappy compromise whereby a temporary closure order has been ordered by the City Health Department under already existing laws.

Some homosexual city officials had issued strong statements supporting the closure on health grounds. "If there was typhoid we would close the public baths".

It was argued that a preponderance of AIDS cases are directly traceable to those who frequent such places and continue to indulge in multiple sexual activity.

They argued that despite attempts to educate these people, they continue to behave in a fashion that puts their own lives and the well-being of the gay community at stake.

Other homosexual groups, including the Bay Area Physicians for Human Rights, opposed the closures. They reiterated an earlier opinion that certain sexual practices were unsafe wherever they took place, but that the closures are not the answer.

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