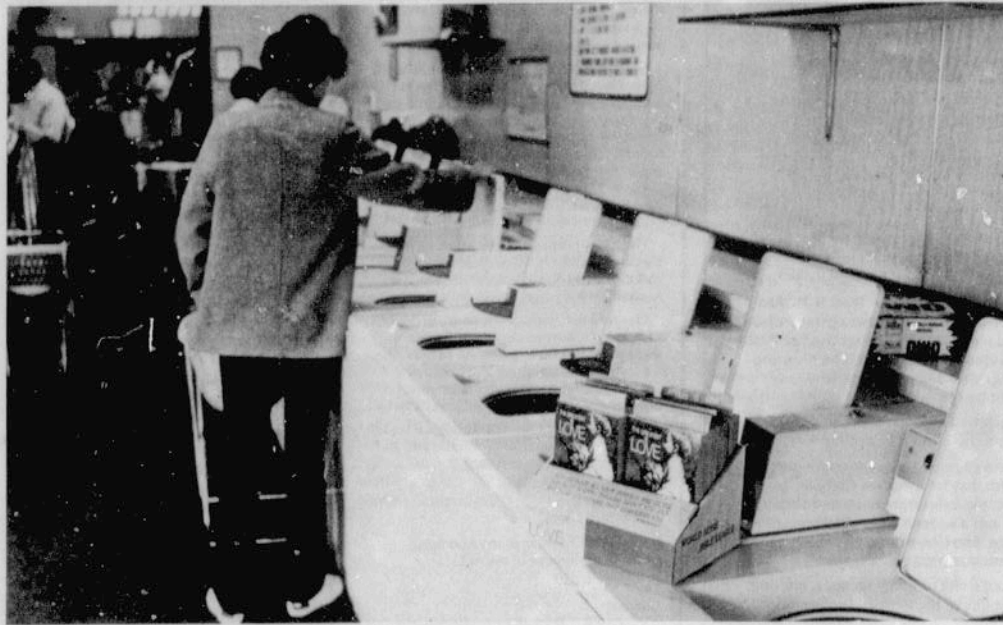




A laundromat with a difference



Thanks to the owner of this laundromat at Strathfield and the World Home Bible League those who visit here for their weekly wash will be able to kill time during the washing cycle with "The Greatest is Love" which is a Living Bible New Testament and can take it home. This is but part of the overall strategy by the League to saturate by every means areas of Sydney where Churches take up the programme. Similar display boxes can be found in garages, chemist and hardware/gift shops. The follow-up "The Touch of His Hand" is a gospel correspondence course, and there is also a film strip and accompanying literature for discussion. It has recently been translated into Chinese and finds ready acceptance amongst the Chinese Vietnamese refugees in Cabramatta.

"We looked around for areas where people have to sit and wait," said Rev. Neil Flower, a minister in the area. Some of the Christian businessmen insisted on paying for their own stock.

"Now we are aiming at a copy of the New Testament in every school classroom's library. Already we are half way through this project."

USA Pro-life now law

The United States Senate Sub-Committee has approved a Bill declaring that human life begins at conception has delighted pro-lifers in Australia.

The Right to Life in the States has been working tirelessly for several years towards a Human Life amendment and this Bill is seen as a possible alternative to an amendment to the United States Constitution.

The voting on this Bill came after several days of hearings before a Senate judiciary sub-committee in which several internationally known geneticists appeared to give evidence. Six of the seven experts who testified agreed that human life begins at conception. One of the experts was Professor Jerome Lejeune from the University of Rene Descartes in Paris whose testimony before the sub-committee will appear in full in the forthcoming journal of the Foundation, "Genesis Review".



Threat to Christian hospitals

The Leader of the National Country Party in NSW, Mr. Leon Punch, today challenged the Wran Government to deny that it planned to socialise the NSW public hospital system.

"The Wran Government is committed to the Labor Party platform to socialise the hospital system," Mr. Punch said.

"The socialist policies of the Labor Government dictate that the Christian influence be removed from the field of hospital care.

"Many hospitals in country areas conducted by religious orders are threatened by Labor's socialisation scheme. There is no doubt the Wran Government wanted to conceal its plan until after the election later this year but Bishop Muldoon forced the Government's hand and made Health Minister Stewart admit that the Government intended to close the Mater Misericordiae Public Hospital down at North Sydney and convert it into a geriatric unit. "Hospitals run by religious orders fulfil a very vital role in providing hospital care to thousands of patients in country towns and cities.

"Should any of them be closed down or restricted then an intolerable burden would be thrown upon regional hospitals and thousands of patients would be deprived of specialised comfort and care in their home towns.

"I challenge the Premier to deny his Government plans to socialise the public hospital system in New South Wales. Mr. Wran should come clean and let the public know what his Government intends to do as a result of the review of the public hospital system."

See editorial "Will it be a sin to vote A.L.P.?" page 2

"All invited to Royal Wedding" says Dean

"Comparatively few had the privilege of being present at the marriage of the Prince and Princess of Wales but there is an open invitation for all to be present at the marriage feast of the Great Prince. Invitations to the Royal Wedding in Heaven are open to all. The Spirit and the Bride say, 'Come! Whosoever will may come. The invitation is accepted by receiving Jesus Christ as Saviour and acknowledging Him as Lord," said the Rev. Lance Shilton, Dean of Sydney, at the service held on the 29th July to commemorate the marriage of Prince Charles and Lady Dianna Spencer.

Those attending the service included His Excellency, the Governor of NSW, Parliamentarians, Consular representatives, Heads of Churches and members of Royal societies and organisations.

Prayers were led by the Primate of Australia, Sir Marcus Loane, for God's blessing upon the Royal couple and that through their service together the peoples of the world would be blessed.

Note: Although the same music, lesson and prayers were used in the service as those in the wedding at St. Paul's Cathedral, London, the message of the gospel was stated, in contrast to the sermon given by the Archbishop of Canterbury, in which the name of Jesus was not even mentioned. It says little for the Archbishop's concern for the gospel that he did not use such an opportunity, in view of having an audience of around 500 million people.

Only pressure USSR knows — only protection Christians have

"Publicity in the Western press is the only form of protection for Christians in the Soviet Union," said Mrs. Kojevnikov, UK Editor of the Keston News Service, at a press conference in Sydney recently.

"The only pressure to which the Soviet Union responds is the questioning of its political prestige by the West. Pastor Georgi Vins wouldn't have survived without Western publicity," she argued.

"We use official Soviet publications, as well as other sources, and thus get the most accurate view possible in such a censored society. A surprising amount comes to us in the ordinary mail, as not all mail leaving Russia can be censored. We only print a story if we get information from several unconnected sources. However, information from psychiatric hospitals is rather dicy."

There is a religious renaissance amongst Soviet youth, which is causing concern in high official circles. At first they thought it was just a fad. In the last two years there has been a definite stepping up of pressure against Christians in the Soviet Union, which sets the tone in Eastern Europe. But they are very different persecutions from those of Stalin, in that believers are now organising themselves, and they have founded the Christian Committee for the Defence of Believers' Rights.

The two Christian families who sought refuge in the US Embassy are now facing a new problem. The Embassy is being moved to a new location. Once they leave the present premises, in order to move to the new building, they will be under Soviet jurisdiction and thus lose their immunity. Their continued safety is therefore in jeopardy.

20 years to register

If a group of 20 believers wish to open a church, they are allowed to ask the authorities for a permit. However, some have been asking for 20 years. So they start anyway, and this leads to the charge of "unregistered worship".

No religious instruction of children is permitted, except parent to child. But Christian parents can be declared unfit to bring up a child, and their child is taken away from them. From that declaration there is no appeal, and no further access to the child.

A school teacher found to be a Christian can be charged with "spreading religious propaganda", which is an offence.

Any charitable activity undertaken by anyone other than the State is punishable.

Any building becomes the property of the State. Thus Christians may build a church building out of their own resources, which, when completed, becomes State property, and which the State can then close."

Mrs. Kojevnikov showed a bed sheet torn into strips and covered with closely written handwriting. It was the transcript of the trial of a 19-year-old, charged with anti-Soviet slander, on the sole grounds of having religious books in her flat. It was given to a tourist, who wrapped it round his body, under his clothes, and brought it to Keston College.

"No church may act without the approval of the Minister for Religious Affairs. But the contents of the book of regulations is confidential to the authorities, and most people don't know even of its existence," Mrs. Kojevnikov said.

EDITORIAL

Will it be a sin to vote A.L.P.?

The threat by the Roman Catholic Bishop Muldoon to see the Wran Government would be "thrown out on its neck" at this year's election is a bold if not foolhardy one.

The point at issue is not the Left wing influence on the A.L.P. as it was in the 1950's with Cardinal Mannix of Melbourne when he declared that it was a sin to vote A.L.P. in preference to D.L.P.

This matter relates to the clear decision of the N.S.W. Government to turn the Mater Misericordiae Hospital into a geriatric hospital. The government's decision is based on its shortage of funds to upgrade the hospital to the tune of \$25 million and also the needs of the surrounding area where the percentage of the aged population is considerable.

The Anglican Diocese of Brisbane found itself in great difficulties over the running of a hospital by a group of religious sisters of the Sacred Advent in the 1970's. The synodical decision to close an antiquated private hospital servicing the needs of the private patients of the medical fraternity close by resulted in the scandal of litigation. What the diocese of Brisbane wanted was a hospital for old people which was based on the needs of the community. It rightly believed that the role of the Church Hospital should be to provide for the needs of geriatric portion of the population, not to service the rich. The latter could be provided for by the private sector, but not the former.

It is doubtful that the rash threat of Bishop Muldoon to unseat the Wran government will really work. Only a small portion of the North Shore serviced by the hospital will be affected and there is after all a major public hospital nearby.

It is doubtful that the Roman Catholic Church really has the clout it used to have with its adherents. The thinking laity will realise that the sheer costs involved in funding hospitals demands that the maximum efficiencies be exercised so that hospital care of a reasonable standard be provided for all in N.S.W. The diverting of \$25 million from Government Hospitals to up-date a hospital whose services are required for another important purpose cannot be justified.

Furthermore it is really a Christian approach by a Bishop to threaten the ruling government because they will not give money to his church's hospital?

Attempts to blackmail the Government into changing a well thought out decision are deplorable. The Minister for Health may be a Roman Catholic, as Bishop Muldoon was quick to remind him in a television statement, and although he is in theory bound to follow his bishop, he has a wider ministerial responsibility to act for the welfare of the community at large. The Government has nothing to fear, the credibility of the Roman Catholic Church stands in judgement.

There is Christ's way to make the point, and using ungodly tactics is not one. The Bishop's approach only reduces the credibility of the Gospel. Protestant Churches need to take note. It is legitimate to approach the Government of the day, but not to threaten. If the Roman Catholic Church has not learnt from history, the Protestant Churches must.

NOTES AND COMMENTS

Noffs' Nippon Nuptials

The statement of the Reverend Ted Noffs of the Wayside Chapel will rightly have drawn the condemnation of Christian people when he said concerning his marriage business of Japan Shintoist that he adapted the Christian marriage service to suit the needs of those being married in his chapel.

"Well, Shinto embraces all faiths, so they (Japanese couples) have no difficulty in entering into it all enthusiastically. And this is my own special ceremony — most of it is familiar, but I've removed all the theological foolishness that is often a stumbling block for people of different faiths... things like trinities and holy spirits." Sydney Morning Herald 1/8/81.

While it will be for the Uniting church to take action if Mr. Noffs holds his licence to officiate according to the rites of the Uniting Church, Christians will need to reflect upon what Mr. Noffs is actually doing. He has devised a service that he knows Japanese who are Shintoists will be able to use in good conscience. He is not asking them to make promises in the name of the Father, Son and Holy Spirit for he knows and they also know that they do not believe in God the Father, Son and Holy Spirit, nor apparently does he.

Before we point the finger, how many wedding services will have been performed in Christian Churches where the couples are in the same position as the Japanese bride couples? It is suggested there will be many. Yet we in the West are happy to join couples together in the name of the God in whom they do not believe, and ask them to swear binding lifetime oaths in the name of the blessed Trinity.

It will be easy to condemn Mr. Noffs for acting according to his conviction with the Japanese, yet how far removed are many wedding churches for doing precisely what he does. Does the greater condemnation rest upon those ministers who believe in the Trinity and are

convinced of the person of the Holy Spirit, and yet are unwilling to carry out the implications of their convictions when it comes to marriage? There will be a number of reasons in the minds of ordinary Christians as to why this is done including "establishing good relations" in the community to the right to wedding fees.

We are not advocating that every couple who turn up to the door of the minister's house who are not Christians should be told they cannot be married in the Church because they do not believe.

There is provided at that time a unique opportunity to talk sensitively to those who wish to have a Christian wedding, about the God who has made the relationship into which they desire to enter, how God can be known through the person of His Son, and how the God who has made the relationship has also spoken as to how the relationship will really work.

Given unhurried time and opportunity for couples to decide whether they wish to enter into marriage as Christians is the right way forward.

Fancy depriving people of the opportunity to know the God who has made the marriage relationship through the Gospel as they are about to enter it.

If it becomes obvious that the couple are unmoved by thoughtful Gospel presentation, then it would be hypocritical for the minister to marry them. He knows they do not believe in the name of God to whom they make their promises, and they know that he is aware of that fact. What does that do for the credibility of the Minister of the Gospel and what does that do for the Gospel?

Before the stone is cast at Mr. Noffs for his blasphemy about 'theological foolishness... like trinities and holy spirits', are we without sin if, believing in the living God we allow others to falsely swear in the God in whom they do not believe?

LETTERS TO THE EDITOR

Dear Sir,

Today magazine is published by Mission Publication of Australia. Last month our manager heard a radio announcement of the visit of WCC representatives to check the Aboriginal situation in this country.

To his surprise Aboriginal leader Gary Foley was introduced as the Australian Council of Churches representative. I'm not sure of his official status, however, apparently, he arranged the details of the visit, and happily informed the listeners of the forthcoming programme.

Some years ago Gary Foley wrote to us. As publicity officer of the Aboriginal Medical Service, he demanded that we stop sending them copies of our magazine Today. (We might add that another Aboriginal leader had advised us to send it in the first place.)

Gary Foley's letter left us in doubt about his hatred for all things Christian. I quote from his last paragraph... "Christianity has brought more misery and suffering to the people of the world than any other single disease in the history of mankind. Our purpose in life is to smash and destroy Christianity and its perverted purveyors in any way we can, so you can see we have no use for your filthy propaganda. Please send us no more."

The 'filthy propaganda' to which he referred was news articles by Aboriginal Christians, devotionals, pictures of Aborigines around Australia, short gospel messages, etc.

Our manager wrote, on June 16, to the ACC, saying that it seemed most incongruous to them to have as their spokesman a man who is committed to smashing and destroying Christianity. As yet he has received no reply from them.

There are many Christian Aboriginal leaders who could have acted as consultants for the ACC.

Yours sincerely in Christ,
Geoff Higgins,
Editor, Today Magazine

Mr. Foley is Chairman of the Aboriginal Advisory Committee of the ACC.

Dear Sir,

I refer to page 4 of your issue of 13 July, 1981, in relation to the Archbishop of Perth, Dr. Peter Carnley, and his views on the resurrection.

An article by His Grace to that effect was published in Church Scene on 24 April, 1981.

His views appear not only contrary to article 4 but are ably criticised by Sir Norman Anderson in 'A Lawyer Among the Theologians', the following quotation by Sir Norman from another writer (at p. 110) being relevant:-

"A large part of the difficulty... has arisen from the error of attempting... the resolution of four landscapes into one. The extent to which these harmonistic methods have been carried, has produced a natural though not a rational reaction towards the opposite extreme of denying all consistency and unity in these inspired variations of a single theme and converting even incidental proofs of oneness into pretended proofs of contradiction. Between these extremes of error, as in multitudes of other cases, there is happily a middle course of truth and moderation, which, refusing to reject the tokens of either essential harmony or unessential variation, endeavours to account for every seeming inconsistency, and yet leave each narrative in undisturbed possession of its characteristic and designed peculiarities."

The above words were written in 1858, and the views which Dr. Carnley puts as "new", can be seen to be but a re-statement of views in existence in 1858. The views which he puts in his article seem to me to reflect the thinking so much evident in our society today, namely, that the latest is the best and therefore right. This view cannot unfairly be labelled "chronological snobbery".

Yours Sincerely,
R. W. Gee

Dear Sir,

"Jesus, the bushfire-fighter... SYDNEY — If Jesus Christ had been born in Australia he could well have been a volunteer bushfire-fighter, according to one of Australia's most influential churchmen.

"The Anglican Dean of Sydney, the Very Reverend Lance Shilton, also took a thanksgiving service for volunteer bushfire-fighters that although many people in the community didn't seem to be particularly religious, many still adhered to the 'Christian ethic'."

Australasian Express, April 28th, 1981

I would appreciate it if clergymen would not bring the Lord into disrepute by gimmicky preaching.

Yours faithfully,
William Gerald Hardy,
London

AFES Day Conference

The annual Sydney Area conference for the AFES (Australian Fellowship of Evangelical Students) is to focus on knowing God and being known by God. Graham Cole, a lecturer at Moore

Theological College, will be the main speaker, basing his talks on Psalm 139.

The conference, for students, graduates and friends of the AFES will be held on Saturday, September 12 from 9.30 am-9.00 pm at the Chinese Christian Church, Milson's Point.

The programme includes small group discussion and prayer and also a childcare programme for children 0-8 years old.

MAINLY ABOUT PEOPLE

DIOCESE OF MELBOURNE

Rev. K. J. Brierty, All Saints' Preston is to be part-time Locum Tens Co-ordinator from 19th July, 1981.

Rev. J. M. Furnedge, St. Chad's Chelsea is to be inducted into the parish of St. James Syndal on 18th August, 1981.

Rev. D. M. Jones, St. Martin's Airport West is to be inducted into the parish of St. Francis-in-the-Fields, Mooroolbark on 8th September, 1981.

Rev. E. R. Baldwin will resign from St. John's West Brunswick to serve in the Diocese of Bendigo on 15th July, 1981.

Rev. M. C. Lee will resign from Mission of St. James and St. John on 1st October, 1981 to return to the Diocese of Sydney.

Rev. D. E. Marshall resigned from St. Bartholomew's, Burnley on 21st June, 1981.

The following have been appointed Area Deans

Box Hill	Rev. H. St. J. Edwards
Croydon	Rev. J. Hannon
Coburg	Rev. D. Farrer
Essendon	Rev. K. Parker
Williamstown	Rev. N. Whale
Caulfield	Rev. C. Coish
Heidelberg	Rev. H. Dillon
Frankston	Rev. R. Pidgeon

DIOCESE OF SYDNEY

The Ven. O. T. Cordell died on 9th July, 1981.

Rev. W. T. Gregory, shall retire from West Pennant Hill on 31st December, 1981.

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I am an active member of St. Paul's Church, Castle Hill, and would appreciate the opportunity of meeting you.

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Lifestyle — "generous rather than simple"

Rev. Graham Cole, Dr. Paul Barnett and Professor John Neville address A.C.L. Conference, chaired by Bishop John Reid, on Christian Lifestyle which 80 to 100 people attended

"Not formal religious observance that God values," says Professor Neville

"It is not formal religious observance that God values, but how we behave towards our fellow men and women. In New Testament language, the Kingdom of God involves preaching good news to the poor, binding up the broken hearted, and proclaiming liberty to captives. When Jesus applied these phrases to his mission in the sermon recorded in Luke 4, he was quoting from Isaiah 61, from the same prophet who said that true religion is to loose the fetters of injustice," said Professor John Neville, of NSW University, in his paper "The Implications of the socio-economic and political order for our living a responsible lifestyle".

"It is easy to fall into the trap of regarding the poor around the world as unfortunate people in desperately tragic circumstances through no fault of their own, but also through no fault of ours. They are poor in part because of the international economic order which by and large we complicitly accept and from which we benefit," said Professor Neville.

"It may well be that as Christians we are called to adopt a simple lifestyle, but there is nothing inherently virtuous about simplicity. A simple lifestyle can be quite irresponsible and even self indulgent. I have met a number of sincere and well meaning people who have opted out of conventional economic life in Australia, and taken up subsistence farming. If it were widely adopted in Australia it would significantly reduce world food supplies, increase the world price of food, and lead to more people starving to death," said Professor Neville.

"What can we do? We can cut down on our consumption and give the money saved to trustworthy agencies to succour those in greatest need in poverty situations and to finance projects which help to change the circumstances which create poverty. It may seem that our whole income, not just a portion of it would have little effect on world misery. Maybe; but we can be mesmerised by large numbers. What we give can make a big difference to the lives of actual living human beings. It is a very natural reaction when confronted with the facts of world poverty to be overwhelmed and hopeless, to turn our back on it because it seems impossible that things will improve. The situation is not hopeless and in fact things are getting better. Perhaps the most dramatic indication of improved standards of living is that in low income countries, the life expectancy has increased from 35 years in 1950 to 50 in 1978.

"Christianity is not a world-renouncing religion. The issue is where does reasonable enjoyment stop and turning our backs on the hungry start? We are called to live generously. But at least some of us must also take seriously the call to loose the fetters of injustice by working to change institutions," Professor Neville contended.

The Kingdom — on earth as in heaven?

"It was once remarked that Christ preached the Kingdom, the Church preaches Christ. It reminds us that the kingdom was the major theme in Jesus

Christ's recorded teaching — the Kingdom of God on earth is a situation where God's will is done as it is in Heaven — where His will is carried out by all men and is reflected in social institutions.

"Is the present international economic order a system of fetters of injustice that the Bible calls on us to break?"

"The proposals with the greatest potential for improving the economies of developing countries are codes of conduct for transnational corporations and reductions in the tariffs industrial countries impose on the exports from the developing countries. In the past, much has been wasted, or given in the form of arms and military equipment, or which helps the donor rather than the developing country receiving the aid. It is up to us as Australian citizens to do all we can to see that the amount given by its government in development aid is increased, and not cut.

"Probably the most important thing Australians can do to aid development in low income countries is to lobby for the removal of tariffs and quotas protecting the textiles, clothing and footwear industries.

"There are no easy answers. We can fall into two traps. On the one hand, we can fall into the folly of utopianism; on the other hand we can take the attitude 'eat, drink and be merry, for tomorrow we — and others — die,'" said Bishop Donald Cameron in his comments on Professor Neville's paper. "Professor Neville's paper was an emancipation from hopelessness. Under God, because we cannot do everything doesn't mean that we do nothing. It is the devil's tactic that we be hypnotised by despair."

"As I understand him, the Lord's priority in the ministry of the gospel was to the poor, the captive, the blind, the oppressed. As the people of Jesus we must ensure that the disadvantaged do not miss having the gospel of the grace of God — the poor, the ethnic minority groups, the unemployed, the prisoners, the aged, the sick, the social outcasts. And because love and sensitivity are involved, the bringing of the gospel will also involve the bringing of other good things as well. What we must fight against is the eternal tendency of evangelicalism becoming comfortably middle class, passive, nominal and uncaring," said Rev. Paul Barnett in his paper on Lifestyle in the New Testament, which he based on Galatians 6:10.

Generous, rather than simple

"God sides with the poor and oppressed. Absence of this bias is a barometer of the non-Christian," said the Rev. Graham Cole, at the conference.

"Our accent should not be on the simple life, with its dangers of introversion and asceticism, but generous living as seen in Christ; not self denial, but generosity," said Mr. Cole.

"Singular lack of radicalism"

"The conference displayed a singular lack of radicalism," said Bishop Cameron in his summing up of the weekend.

As one participant was heard to comment, "Now we've been to a conference on lifestyle, we've done our bit, and we can go back to living the way we did before."

The way is love

"We know love by this, that He laid down His life for us, and we ought to lay down our lives for the brethren". (1 John 3:16)

The command to love demands sacrifice. It's too easy to close our minds and hearts to those in need. This is self-centredness. Love is other-centredness.

World Vision is a Christian organization. We seek to help those in need: the hungry, the sick, the spiritually deprived. World Vision believes the way to help the poor is to love them.

"Let us not love with word or tongue, but in deed and truth". (1 John 3:18)

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"Trud" attacks Australian based organisation

The official newspaper for the Soviet trade unions, *Trud*, has expressed indignation that Western Christian relief organisations and religious groups are sending religious literature into the USSR. In an article entitled "Under the Guise of Religion" *Trud* claims that this literature is nothing but hostile propaganda, which seeks to confuse believers in the Soviet Union and encourage them to violate Soviet law.

As a prime example, the author of the article cites leaflets sent to Soviet citizens by the "Orthodox Action" Brotherhood's Australian chapter. Soviet citizens in the Volgograd region, says *Trud*, have been outraged by the receipt of such literature, which, according to *Trud*, advocates a return to "patriarchal Russia". The "Orthodox Action" Brotherhood consists of unpaid volunteers, whose primary aim is to make knowledge about the basics of Christianity available to their fellow believers in countries where such information is not readily available. The Brotherhood has no political platform, but it advocates equal rights for believers and non-believers alike.

"Orthodox Action", Jehovah's Witnesses in the USA and Baptist organisations abroad are represented by

Sadchenkov as sinister vehicles for the activities of the CIA, which seeks to use churches for its own ends. The author then proceeds to cite a number of cases of Soviet citizens being duped by these organisations, but finally recognising them "for what they really are".

Although, according to Sadchenkov, the activities of the above-mentioned bodies are a manifestation of the "crisis of bourgeois ideology, which finds no support in socialist countries", the Volgograd regional chapter of the "Znanie" (Knowledge) society (which propagates, among other things, atheist knowledge and literature) has brought the activities of these organisations under close scrutiny.

"In discussions with believers," reports Sadchenkov, "members [of 'Znanie'] endeavour to explain how the ideas of clerical anti-communism can distort people's perception. For example, how can one possibly accept the attempts of religious centres abroad to force their own conception of an ideal homeland on believers in the USSR, or to try to convince Soviet believers that they have no true homeland, that their real compatriots are fellow believers abroad?"

Australian to head African relief work



Mr. Kevin Lyne, with the Reverend James Katarikawe, Ugandan team leader of African Enterprise.

Mr. Kevin Lyne, of Carlingford Anglican parish in Sydney, has been appointed project director, aid and development, for the international evangelistic organisation, Africa Enterprise, in East Africa with headquarters at Nairobi in Kenya. The decision to set up the secretariat for aid and development projects was made by the international council of Africa Enterprise to separate this aspect of the work completely from evangelism and general ministry. The new departure, in which Mrs. Lyne will act as secretary, will leave the evangelists free to concentrate on ministry. The secretariat will be based in Nairobi.

Tolstoy influences Christian actor



Actor and playwright, Maxwell Jackson (centre), with Gordon Moyes (left), on Gordon Moyes' television programme "Turn Round Australia".

Photo: Michelle Piggott

Leo Tolstoy's Christ, and many Gospel characters, are vividly brought to life by actor Maxwell Jackson, in his one man show entitled "Tolstoy's Christ".

Leo Tolstoy, acclaimed as the world's greatest novelist at the age of 50, turned to the Gospel of Christ, in the last 30 years of his life, to find answers for a despair that was almost suicidal. His faith brought alienation from his family, causing him to run away from home at the age of 82 and to die a lonely death in a railway station-master's house.

"Tolstoy's Christ" is based on Leo Tolstoy's life, writings and beliefs, as well as adapting the text of Tolstoy's

shortened version of the Gospels into modern English. The performance lasts about 1 hour, 40 minutes and is designed for any auditorium whose acoustics can sustain a professional voice without amplification. Churches, chapels, music chambers, theatres or lecture theatres are all suitable.

Maxwell Jackson, who calls himself "simply a man of the theatre", has in his career taken leading parts around the world as actor, director, producer, Arts administrator, writer and playwright.

"Tolstoy has had great impact on me as a person," said Maxwell Jackson.

London Institute for Contemporary Christianity

When the London Institute for Contemporary Christianity opens after Easter next year it will offer courses in Christian faith, life and mission to people in the professions, business and industry. Its aim will be to help them apply the biblical revelation to the contemporary world, to relate their Christian commitment to every area of their lives, and to become more effective witnesses for Christ in society.

First news of this new project has just been released by the Rev. John Stott, Rector Emeritus of All Souls', Langham Place, who is the Director and principal architect of the London Institute and will be leading its 10-week School of Christian Foundations. There will also be a 10-week School of Christian Mission, led by the Rev. Andrew Kirk of St. Paul's Church, Robert Adam Street, in Central London, who is the Institute's Associate Director.

A School of Christian Encounter is also planned.

The London Institute will be a non-residential Christian community based at St. Paul's, Robert Adam Street, where students will meet five days a week for worship, lectures, tutorials, and seminars, and for a midday meal. The whole community will also spend one evening each week together, and each student will be encouraged to undertake a mission project as a means of practical service. The Institute will have a European flavour, and students are also expected from the Third World and North America.

The London Institute will open with an Inaugural Term for about 50 students from April 19 to June 25, 1982, followed by a residential Summer School in July, and several one-week and week-end seminars through the Autumn, students being welcome to attend the Inaugural Term, or the Summer School, or both.

Archbishop of Canterbury's new unity call — the visible structures

In a call to the Roman Catholic Church to take up serious discussions with a view to unity, made at Westminster Abbey, the Archbishop of Canterbury outlined some of the issues. His subject was "Unity, Diversity and Comprehensiveness".

Dr. Runcie referred to the centralisation of Roman Catholic affairs at the Vatican; to Church of England reaction to such centralisation; to what would be involved in acceptance of the universal ministry of the Bishop of Rome; and to other issues upon which there are divisions, including married clergy, and contraception.

Such new discussions with the RC Church would mark a further step on the "unity path" along which Church of England and other Anglican spokesmen are anxious to move. In recent years the Anglican/Roman Catholic Commission (ARCC) has issued reports and joint statements on doctrinal matters — Eucharist; Ministry; and Authority. At the local level much has been done to promote joint and shared activities. Now Dr. Runcie, who has declared himself to be absolutely committed to Anglican-Roman unity wishes to carry the process on to a new stage. Both sides he says will

have to face hard and tough questions.

The Archbishop's call is timed with the proposed visit of the Pope in mind. He said that when the Pope came to Britain he hoped that they could "take a step towards that unity — towards the mutual exchange which will show both traditions more clearly the visible structures that unity in diversity requires".

In a leading article *The Times* commented on Dr. Runcie's call. The leader writer found his address "notable", but on the issue of papal primacy considered the Archbishop, "lapses into ecumenical mistiness", and continued, "Peering past that blur one sees a chasm, on the far side of which are the spiritual claims of the papacy, deeply rooted in history, brought to breathing-taking extremity at the first Vatican Council and confirmed at the second, though in a manner and context which limit and soften them a bit. They are claims of both authority and jurisdiction. Can one see the central institutions of the Roman Catholic Church or for that matter Pope John Paul II melting the universal magisterium and jurisdiction of the papacy into a universal presidency?"

Making Christ known to the Greeks in South Australia

The evangelical work among the Greek people in South Australia started 20 years ago under the leadership of Pastor Emmanuel Glynatsis.

The Ethnic Radio SEBI-FM in Adelaide has given the opportunity for a regular full-hour programme to present the Gospel in song, testimonies and message, so that the Gospel is entering almost every Greek home in S.A.

An even greater encouragement is the fact that Australia and New Zealand is being covered through the Greek Press with the Gospel. This programme has progressed for six months. Weekly Gospel messages in one newspaper, and bi-weekly in a second (under the heading, "The Voice of the Lord"), are printed. These explain the Gospel of Jesus Christ to the thousands of Greek readers. The two newspapers are the largest Greek language papers in Australia and provide a wonderful opportunity to present the Gospel. A New Testament in modern Greek is offered free to all, with encouraging results from readers throughout Australia.

During these years many heard the Gospel and responded to the Lord. As a result, the "Greek Evangelical Church" was established with a strong Bible emphasis. Today almost every Greek home in South Australia has received a New Testament.

WHAT A WORLD

Lesley Hicks

Spiritual warfare

I meet contrasting moods amongst Christians about the times we are living in. One is the attitude that though things are bad, it was ever so — there's nothing we can do about it except to lead our own good lives, say our prayers and care as best we can for our own families.

Others are more militant, though different targets are chosen for attack. Some emphasise the fight for social justice; there is concern for the poor and the oppressed, for Aborigines, refugees and the racially oppressed in such countries as South Africa. They may also be identified with nuclear disarmament and environmental causes.

Another group, also militant, is concerned with other moral and social issues. They deplore the frightening escalation of, say, pornography or homosexual behaviour, or of Australia's gambling mania. On the whole, they favour censorship, restrictive legislation on drugs, alcohol, etc., and a strong emphasis on law and order.

Still others just want to get on with the job of evangelism and Christian nurture, and not concern themselves with social issues. If everybody was converted, they argue, all such problems would solve themselves.

Yet another group's main emphasis is on going higher, or deeper, with Christ, wrestling with Satan in spiritual warfare. Recently on behalf of Intercessors for Australia, Dean Sherman, stationed with Youth for Christ in Hawaii, gave a series of studies in Sydney on that subject. On the evening I attended, his particular challenge to us was to make a priority of intercession for our own city of Sydney.

Now I know that I have over-simplified in describing all these groups, and that there is much overlap in practice. The one I have least sympathy with is the first, though in these days even personal decency and strong family concern are rare enough to be respected. But no obedient Christian can reject concern for neighbour and community. Mary Whitehouse said recently when interviewed by Fred Nile on his first Sunday night radio programme: "The tragedy is (she was discussing Britain's riots) that there are some Christians who have not seen that their own personal virtue and just going to church on Sundays is a totally inadequate programme for these days. All of us have

now to decide to fight for those things we know to be right, and to claim the power of the Holy Spirit in that fight."

In one sense then, the last-mentioned emphasis, that on spiritual warfare, is the most fundamental of all. Every kind of evil plaguing mankind, from the threat of nuclear annihilation to a single life destroyed by alcoholism or wasted by indolence, is a result of Satan's work in deceiving us as to our best interests.

In essence the whole job occupying Christ's followers from Pentecost till He returns in triumph is to be alert to resist Satan in every sphere of his operation. His final defeat is assured, but he continues to ravage mankind. Even in the one area, different groups of Christians will be fighting on different fronts.

That's fine, so long as they do not criticise each other for their different emphases and methods. Satan delights to get Christians at loggerheads with one another — for instance to have social activists critical of those who major on prayers, and vice versa. Both emphases are needed, plus the one on evangelism. All may be part of one person's ministry, but specialisation is more likely. In a local church, however, the whole range of concerns should be evident for balance.

But if there is little prayer, there will be little power. When we see the issues clearly, all aspects of Christian living that God can possibly bless are concerned with spiritual warfare and need spiritual weapons. The weapons of truth, and righteousness, of the Word of God and of faith mentioned in Ephesians 6 are not just for massive struggles for whole cities and nations, but are also for our personal struggles with evil — day to day temptations to discouragement of laziness, sexual temptations, unkindness in relationships — all the ways Satan can get at us.

On the broader scale, he holds our whole community in the grip of covetousness. We must not only reject its power in our own lives, but must speak out prophetically to rebuke community greed.

We have all seen God deliver individuals from Satan's grip. Only rarely in history — the outstanding examples is the Wesleyan revival — has He moved to deliver so many that a nation changed direction. That's what I'm longing to see for Australia. Join me in prayer, will you? We have a lot to learn.



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PRIEST required 27th December, 8 a.m. & 9.30 a.m. H.C. (1662) P.O. Box 9, Chester Hill 2152.

WANTED: Church bell St. John's Anglican Church, Londonderry. Phone (047) 77 4178.

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TO UNDERSTAND EACH OTHER

Lovers or leeches?

Dr. Alan Craddock

Marriage counsellors often find themselves working with young couples who seem puzzled by the way in which their relationships have dramatically changed in only a short period of marriage. Such couples describe their courtship and the beginning of their marriage as involving strong emotional bonds. They talk of the feelings of love which drew them together and which seemed to provide a sound foundation for a permanent relationship. But somewhere along the line a change has taken place. A gradual shift has occurred in which one or both partners loses their sense of "being in love" with the other person.

This shift is not merely from an overidealised, unrealistic view of romantic love to a more realistic and substantial bonding to one's partner. It is an evaporation of feeling. There is, apparently, nothing left to feel except negative feelings of "being trapped" and grave forebodings concerning the long term future of the relationship. If the "disenchanted" partner (or partners in some cases) feels a sense of obligation or responsibility towards the relationship, counselling may be sought in order to come to terms with the problem.

The difficulty for such a couple and their counsellor is that of identifying the reasons for the shift in attitude which has taken place. And, having done so, of providing a basis for dealing constructively with those factors. There can be many reasons for such changes but one variety of change is fairly common and it is to this change and the reasons for its occurrence that I now turn.

During the early stages of a

relationship, prior to marriage, one person can place the other on a pedestal. In fact both partners are highly likely to do this. If this is the case unqualified, almost unconditional, attention and admiration are being mutually given and received. This process is highly enjoyable and boosts the self-esteem of both partners.

The change from independence and self-evaluation to receiving support and approval from another person is abrupt and highly satisfying. Some people will be suddenly lifted out of loneliness, boredom, uncertainty and low self-esteem by means of their relationship with another person who really values them and who knows how to share it. This is mutually satisfying and can lead to a long-term, stable, marital relationship. But it can also lead to an unhelpful dependency.

This form of dependency has been described by Ball and Henning (*Journal of Marital and Family Therapy*, 1981, 7, (1), 69-74) as involving a short-term basis for seeing oneself as valuable. The loving partner becomes the basis for one's feeling of worth and in the short run it is easy and satisfying, but in the long run a shift occurs which leads to serious relationship difficulties.

In this situation one's well-being depends almost entirely upon the outpouring of love, attention and admiration coming from one's partner. The one who draws in these "psychological resources" becomes like a leech, taking in what is desired without regard for the needs of the lover who is giving out. This is a one-sided relationship in which both persons eventually run the risk of becoming tired

with one another for quite different reasons.

In the case of the "leech" a shift occurs in which their partner's approval is not just something to be gratefully received but something which is now demanded. They no longer see themselves as spontaneously receiving a gift of love from one who really cares. They now expect this as a right, as an expression of an obligation and as something which is to be unreservedly handed out no matter what the circumstances may be.

Needless to say the "lover" will quickly pick up this change of attitude in the "leech". If they haven't already become rather tired of giving out and getting nothing in return they'll certainly become intensely irritated by the shift towards "demands", "rights" and "obligations".

Thus the approval and admiration, so desperately demanded by the "leech", is not forthcoming. A number of serious consequences follow. First, denial of approval leads to disappointment and eventually to anger combined with feelings of worthlessness and rejection. The enormous dependency need which was met by the initial reactions of the "lover" remains, but is frustrated by the shift in the "lover" from one who gave unqualified total approval to a rather detached and irritated person who has lost their feeling of romance.

A second consequence is the realisation that the lost love must be regained. This may be attempted by cajoling and pleading in such an extreme fashion as to further alienate the partner who by now is beginning to realise what their partner is really like — and not liking what they see at all! Or, they may

try to control their reluctant lover by means of bribes or punishment, promoting guilt or even taking refuge in legalistic demands for their rights.

These techniques generally fail to restore the relationship to its initial state. Eventually, the one who played the role of the "leech" may come to the point where they revert to their old feelings of low self esteem and simply become resigned: "I am no longer loved — I am unlovable". Their partner may respond with agreement or uncertainty. In order to cope they may seek counselling, but without some significant changes to their attitudes towards their relationship it will be very difficult for them to handle their problems.

This kind of problem highlights the need for young people to get their attitudes towards the marital relationship clear right from the very outset. What are the chances of the relationship being abused in that one person will use the other at the long term expense of them both? Lovers can turn to leeches. This can only be prevented by adopting more helpful attitudes towards the relationship.

I have explored this theme in detail on other occasions (Education for Marriage, 15/6/81; Marriage: Where did we go wrong? 13/7/81). The general attitude which is most relevant for Christians is described in Hosea 2:19 in which God describes His "betrothal" to His people as involving betrothal (commitment to a relationship to be further established) in "... righteousness and justice, in steadfast love and in mercy." The commitment between God and His people involved mutuality of love and service. The parallel between this Biblical attitude and Christian marriage is undeniably clear.

BOOK REVIEWS

In its first part it fulfils the role of afflicting the evangelical comfortable and comforting those who have been afflicted with unhappy experiences of being involved in evangelistic efforts in which they felt it was no; for them — a very therapeutic as well as a diagnostic presentation on the why of evangelism.

His second section on "Knowing How" deals with person-to-person evangelism, training yourselves and others and power for evangelism. It represents the fruits of his own experiences and that of others with whom he has worked and really is a manual for the minister, and the individual Christian. "Finding a method for you" is a helpful chapter seldom included in books on the subject where authors often put themselves on the back by stating their method alone works.

The appendix could well be turned to by every minister or preacher who sallies forth to give an evangelistic address. It is a helpful checklist on whether the gospel content is present in a gospel address.

It is hoped that this book will have a wide circulation in Australia and overseas. It deserves it. May it be the means of releasing the Director of Evangelism for evangelism outside parishes of the evangelical convinced.

If the publishers can come up with comparable books in this series on the Christian Beliefs the Christian public will have been well served.

Bruce Winter

Focus on the Child

by Denham Grierson
Dove Communications 1979, 72 pp. \$4.95
This book claims that the Bible teaches children are necessary for the wholeness of both individuals and communities. Secondly it shows what Jesus probably meant when He said: "Whoever does not receive the Kingdom of God like a child shall not enter it."

It is not a book about what children's needs are. Instead it deals with what a

Focus on the Child



child is and what God offers through a child.

Grierson describes the child's ability to respond enthusiastically and to receive gifts joyfully without questioning the giver's motives or his own worthiness to receive. He sees these qualities as necessary for those who would enter God's Kingdom. Grace is a gift, and God's love ought to be received fully, joyously and enthusiastically. Children seem to find this more natural than adults.

Grierson also notes that a child accepts, without question, the protection and shelter, the food and care he is given. To recognise God as Father surely requires the same attitude toward Him from us. When it comes to trusting God we have a lot to learn from children.

However, as Grierson notes, as we grow we become self-conscious and learn to cloak, distort, deny and eliminate a whole range of responses under the threats and cajoling of our social environment. Security becomes more and more important to us, we take fewer risks and lose some integrity. Faith is really another name for risk taking for God.

To enter the Kingdom is to become a child again, to accept God's gift of Himself in Jesus, so sacrificing the illusion

of sufficiency which arises in our quest for certainty.

Dependency is a pre-condition of the Kingdom. Just as a child makes no pretence at independence, so the Kingdom is open to those who come, as a child, willing to accept what God freely gives, a relationship with Himself, the quality of which is only dimly captured in the image of the love of a parent for a child.

Grierson expressed what becoming as a little child means, somewhat as follows: "In essence it is to look upon the world as it is with the eyes of a child. To see it as it is without substituting for its essential nature the glittering prizes of the socially contrived world. It is to place no high value on security, but to learn to risk joyously. It is to forsake the quest for certainty, to embark on a continuing journey into understanding. It is to go on growing with an appetite to be astonished, delighted and confused, without fear."

Tom Smith

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