

2CH personality launches new book

A starting point for discussion and devotion



Rev. Graham Hardy autographing copies of his latest book "Getting God Into Focus".

The Rev. Graham Hardy's latest book, "Getting God Into Focus", was launched by Anzea Publishers, a division of Anzea Bookhouse Ltd., in the minister's own church, St. Stephen's Uniting Church, Macquarie Street, Sydney recently.

The principle speaker at the book launching was radio personality, Howard Craven of radio station 2CH. It is during Howard Craven's programme that one minute "spots" by Rev. Hardy are heard. According to Mr. Craven, "He always seems to know the exact thing to say! They always seem to fit in with what I am thinking or experiencing at that time."

"So often I am considering some special situation or course of action and when I play the Rev. Hardy's comment for the day, it fits in perfectly with what I am going through." Now others can enjoy

that same experience as they read their way through these pages.

The Rev. Graham Hardy claimed that the book's main purpose is to "Provide starting points for discussion and devotions within youth organizations, school assemblies, church fellowships, groups in industry and, not the least, in the home!"

Each page has a complete topic, "prayer for myself", "prayer for others" and reflection. On the facing page are two passages of scripture, one from each of the Old and New Testaments.

The main section headings include "Getting God Into Focus"; "Coping With Life"; "Recovering Lost Values"; "Ready For Anything"; "Family Under Siege" and "Who Is My Neighbour?"

(RAMON WILLIAMS)

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MAINLY ABOUT PEOPLE

DIOCESE OF SYDNEY

Ven. K. M. Ikaha became Chaplain to the Maori community in the Diocese of Sydney on 21st October.

Rev. T. F. C. Neuhaus will retire as Rector of Sutton Forest on 5th February, 1985.

Rev. Canon C. H. Sherlock will retire as Rector of Hunters Hill on 4th March, 1985.

Rev. J. Y. Lee, Curate of Beverly Hills, has accepted the position of Rector, Merrylands West.

DIOCESE OF MELBOURNE

Rev. L. R. Brassington, from Chaplain Willmere Hospital to incumbency Lancefield/Romsey. Date of Induction to be announced later.

Rev. R. T. Carter, from incumbency St. Matthew's, Endeavour Hills to Associate Priest, St. Hilary's Kew. Date of Commissioning to be announced.

Rev. R. F. Kelly, from Minister-in-Charge, St. James' East, St. Kilda and Assistant Chaplain Wadhurst MCEGS to Chaplain at Yarra Valley Anglican School as from 1st January, 1985.

Rev. E. S. Lang, from incumbency St. John's, Diamond Creek to Victoria Secretary, Church Missionary Society as from 21st January, 1985.

Rev. J. R. Mackley, from Avalon Community to Chaplaincy Department, to be Chaplain at Mont Park, Larundel and Plenty Hospitals as from 17th December, 1984.

Rev. W. G. Nicholson, from incumbency All Saints' Preston to ITIM Chaplaincy in Geelong as from 28th February, 1985.

Rev. A. N. Noble, from Diocese of Adelaide to incumbency St. Mark's Fitzroy, end of January, 1985.

Rev. T. H. Stokes, from Minister-in-Charge St. Philip's, Deep Creek and part-time Chaplain Yarra Valley School to incumbency St. Paul's, Fairfield. Date of Induction to be announced later.

Rev. J. W. Williams, from Director Department of Christian Education to first Director for Theological Education and Ministry from February, 1985.

Rev. P. H. D. Barr, from incumbency St. Mark's, West Reservoir to a team ministry at Caloundra in the Diocese of Brisbane as from 27th December, 1984.

Rev. A. E. Lewis, from Minister-in-Charge, St. George's, Flemington to Dean of the Cathedral of the Holy Cross at Geraldton, Diocese of North West Australia as from February, 1985.

Rev. R. J. Luff, from Assistant Curate St. John's,

Camberwell to Rector, parish of Bruthen in the Diocese of Gippsland as from 23rd November, 1984.

Rev. C. J. Pitcher, from Assistant Curate St. Paul's, Ringwood to incumbency parish of Ouyen in the Diocese of Bendigo as from 23rd December, 1984.

DIOCESE OF ADELAIDE

Rev. D. B. Cornelius is to be inducted as Rector of the parish of St. Augustine's, Unley and Church of Emmanuel, Wayville on 8th February, 1985.

Rev. A. N. Noble has resigned from 24th January next, consequent upon becoming Rector, St. Mark's Fitzroy, Diocese of Melbourne.

DIOCESE OF WILLOCHRA

Rev. G. Wayne became Rector of Ceduna on 4th October, 1984.

Rev. P. Achurch was ordained Priest on November 10 at Port Lincoln.

Ian Robertson is to be ordained Deacon in February and will serve at Clare.

DIOCESE OF BATHURST

Rev. Clive Gerard has resigned as Assistant Priest in the parish of St. Barnabas, East Orange, to become Rector of Coonamble.

Rev. Roger Zohrab has been appointed as Assistant Priest in the parish of St. Barnabas, Orange.

Rev. Tim Brownscombe was ordained Priest in St. John's Church, Mudgee, on 14th September by the Bishop of the Northern Territory.

Rev. Courtney Atkin, All Saints' Cathedral, Bathurst, on exchange with Rev. Canon Lance Johnston.

Rev. Paul Cook, formerly from Western Australia, is Locum Tenens in the parish of Wellington.

Rev. Canon Andrew McCartney is Locum Tenens in the parish of Coonabarabran during the absence of the Rev. Guy Philpott, who is on long service leave.

Rev. Kevin Graham has resigned as Assistant Priest in the parish of Wellington to become Assistant Priest in the parish of Holy Trinity, Orange.

Rev. Canon Norman Byron and Rev. Robert Date have been appointed Assistant Police Chaplains in the Police Districts of Bathurst and Parkes respectively.

Canon Brian Goff was inducted as Rector of St. John's Anglican Church, Cowra, on 4th September.

Celebration '85

In the Spirit of Love

"We often underestimate the power of God until we see him change lives." As one who has seen many people come to Christ, the Rev. Barry George is speaking from experience, an experience that never fails to excite and challenge him.

"It really takes me to the edge of my seat watching as the liberating power of the gospel goes to work." It's not surprising to find a man with such enthusiasm given charge of directing Sydney Celebration '85, which, come the New Year, will herald one of the most concerted efforts ever made to bring the Good News to Sydney.

In the coming months churches all over Sydney will be involved in many kinds of evangelism to culminate in six meetings in the Entertainment Centre with Dr. Leighton Ford from September 15-29.

However, as Barry George is quick to point out, Celebration '85 will not be just another Leighton Ford reachout. "More importantly, it is planned as a massive celebration of the incredible fact that Jesus is our Hope," he said.

During this celebration, three major aims will be reinforced: to present Jesus Christ intelligently to as many people as possible; to strengthen the life and fellowship of our churches; and to

encourage Christians to become more involved in the needs of others in our community. But as any minister will testify, much preparation precedes the harvest. With this in mind, Celebration '85 headquarters has made available a number of reachout resource kits including "In the Spirit of Love", an integrated study guide in evangelism.

Seminars on how to use "In the Spirit of Love" will be conducted on Thursday, November 15 at the Blacktown Anglican Church; Tuesday, November 20 at the Penrith Uniting Church; Thursday, November 22 at Bankstown Anglican Church; Tuesday, November 27 at Vaucluse Anglican Church; Wednesday, November 28 at the Concord Baptist Church and Wednesday, December 5 at Macquarie Fields Baptist Church. Identical seminars will be held at these locations at 10.00 a.m.-noon and 8.00-9.30 p.m.

In keeping with the community spirit of Celebration '85, congregations and study groups have been encouraged to adopt the programme over the seven weeks from February 3 to March 17 next year.

"In the Spirit of Love" resource material is available from the Celebration '85 Office, Level 1, St. Andrew's House, Sydney Square. Further information: Tel. 267 8599.

Essay competition

The Prayer Book Society is sponsoring an Essay Competition for which a prize of \$200 is offered. The subjects are:

EITHER Discuss matters of historical and/or theological interest in the development of the Book of Common Prayer from 1549 to 1662.

OR St. Paul advised the Thessalonians: "Hold fast to that which is good"; discuss this in relation to the Book of Common Prayer.

Entries close on March 1, 1985. Interested persons should write to P.O. Box 229, Rose Bay 2029, for the Rules of the Competition and further details.

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"OWS ZAT!"



Guests of honour at the Christian Sports Fellowship's Inaugural Dinner, Leslie and Trevor Goddard, speaking with Dr. Paul ("Jungle Doctor") White.

Dr. Paul White compared Trevor Goddard's address with that of a cricketer "Bowling wickets by aiming at the stumps" ... The testimony and gospel message were straight to the point and clearly presented.

photo Ramon Willia.ns.

"This man bowls wickets by aiming at the stumps," commented a guest at the Inaugural Dinner of the CHRISTIAN SPORTS FELLOWSHIP, held in Sydney, On Monday 19th November. The guest was referring to the visiting South African cricket star, Trevor Goddard, Trevor and Leslie Goddard were the guests of honour for the occasion. Held in the University of New South Wales, the event exceeded the organizers' expectations, with 110 guests attending.

Amongst the guests were Christian men and women from a wide variety of sports, as well as visiting women tennis stars, in Sydney for their tournament currently being held.

Brian Booth, cricketer and hockey player of world repute, introduced his personal friend, Trevor Goddard. Brian has played against Trevor on the cricket field, but for this tour of Australia, they are both on the same side.

Trevor Goddard told of his constant battle to witness for his Lord, especially as he is known as a leading sportsman in his country. On one occasion he was required to carry a banner, during a Christian witness march. He felt quite disturbed about such a public witness, until he was reminded, time and again, of the Scripture verse, "I am not ashamed". He then realised other leading business people faced the same predicament, but now he was able to encourage them, as he could appreciate their feelings.

Trevor Goddard spoke of past events in his cricket career. His personal

recollections of many incidents, of which the public would not have understood, were explained. The backgrounds and comments leading up to such events on the playing fields were shared with those present.

He had played with, and against, great leaders in the sport of cricket. From his earliest Tour of England, in 1955, until his Australian Tour of 1970, held many fond memories for him. It was at the end of his 1970 Tour, in Perth, that he felt there was an "emptiness" in his life.

In that same year, Trevor Goddard was caught, by Jesus Christ, "I had been going to church for 17 years, but did not know Christ. On 9th August, 1970, the Bible suddenly came alive. The same one I had read on tour, without understanding what it was all about!" commented Trevor Goddard.

His first wife, Jean also a Christian, passed away as a result of cancer. Jean quoted the verse, Philippians 4:8 to Trevor, before parting from him. That verse, which speaks of thinking on things pure and wholesome, strengthened him during those days.

Years later, during a mission in a school, Trevor met his present wife, Leslie. Leslie had also lost her partner, but there, in East London, South Africa, both started a new life.

"I enjoyed my cricket, but if you want reality, you will only find it in Christ," said Mr. Goddard. "He doesn't take only the good people. He accepts footballers, cricketers and other sports people".

(RAMON WILLIAMS)

Oh Jerusalem, Jerusalem ... !

A Scots concern for Israel

The Rev'd Murdo Macleod, Moderator of The Free Church of Scotland, visited Sydney recently in his capacity as the International Director of the Christian Witness to Israel, a post he has held since 1970.

In an address at Stanmore Baptist Church on the Doctrine of Grace in Evangelism, he concluded by emphasising the need for a greater commitment to the evangelisation of the Jews. Mr. Macleod said: "The scripture knows of no salvation for lost mankind except in the context of a redeemed Israel."

Speaking on Galatians 2, he said this passage is fundamental to understanding the evangelistic ministry of the church of Jesus Christ for here a specific programme is given by God for evangelism. The apostles were to go to both Jews and Gentiles with the Good News about Jesus Christ. "If God has

ordained that this is the way, why have we relegated this ministry to the Jews to a less important place in our evangelistic programmes?" Mr. Macleod asked.

The Jews represent only .35 of 1% of the world population of 4 billion, and yet he believed the failure of the church to evangelise the world today is because of its failure to continue to present to the Jewish people the need to turn to Christ. In talking to the ACR, Mr. Macleod voiced his sadness over the fact that many churches today are content to just dialogue with Jews and join multi-faith services with them without a concern to bring them to Christ.

Relief agencies in conflict

The bowl might be dry

The Australian Council of Churches is concerned that a planned Christmas appeal by World Vision will affect its own Christmas Bowl Appeal.

World Vision's appeal, called "Christmas in Action", will take the form of a television special to be screened nationwide on December 21.

ACC President, Dr. D'arcy Wood, and General Secretary, Miss Jean Skuse, have written to World Vision expressing their concern.

The Christmas Bowl appeal, which was launched in Sydney this week, has been running now for 38 years. Last year it raised \$1.7 million and this year the organizers are hoping to top \$2 million, the major beneficiary being Africa.

Mr. Richard Chance, Secretary of the South Australian Council of Churches, describes the World Vision Appeal as "unfair".

"There is an unwritten arrangement between the aid agencies that we do not cut across each other's appeals," he said.

Mr. Chance said that there had also been some anger among ACC people at the claims World Vision had been making during its current emergency campaign for Ethiopia. "They have been claiming that this aid is the first Australian aid to be sent to Ethiopia, and that is simply not true," he said.

In the wide publicity given to the Ethiopian crisis since the screening of the BBC documentary a few weeks ago, and with World Vision's subsequent appeal, the public has lost sight of the Combined Churches African Drought Appeal, which was launched in June, he said.

That fund, in a much quieter way, has raised almost \$3 million. Much of that

money has already found its way to Africa, where numerous long-term as well as emergency relief projects are being funded. These range from contributions to a seed bank for the drought-stricken Sahel region, immediate food aid to the starving in Mozambique, Ghana, Eritrea as well as the Ethiopians, and the purchase of trucks to distribute food.

The Executive Director of World Vision Australia, Mr. Harold Henderson, said that there was really no dispute over World Vision's supposed claims about its recent aid being the first from Australia.

"That was simply a misunderstanding," he said. "What we were claiming was that this airlift was the first consignment of food since the new awareness of the crisis developed after the documentary was shown."

Mr. Henderson said World Vision, like ACC, had been active in Ethiopia for a much longer period.

On the question of the Christmas campaign, he said that World Vision did not believe that it would cut across the Christmas Bowl Appeal.

Their appeal would not be held until December 21, and so would not cut across the Advent season.

He believes that they will be tapping the people who would not normally support any Christmas appeals. He could only see the World Vision appeal adding to the effectiveness of the Christmas Bowl Appeal.

"I am sure more resources will be available to the poor," he commented.

However, some within ACC have not such faith in the generosity of the public, and fear that many who would otherwise give to the Christmas Bowl will be "seduced" by the glamour of a television special, and make their donations accordingly.

Australian Commission reviews assent to 39 articles

The Doctrine Commission of the Anglican General Synod met in Sydney on November 20-23. Discussion centred on a new major item, "The Theology of the Church's Mission in an Australian Context". All three areas in this item came under scrutiny — What is theology and how is it done? Does the church have a mission and what is it? What is the Australian context and how does it affect answers to the other questions?

There was an air of excitement and interest not always apparent as the possibility of a considerable drawing together of apparently opposed positions began to emerge. Increasingly we came to see that it is not a matter of either liberation theology or personal salvation, Biblical revelation or the insights of contemporary culture, but a holding of these in a proper and creative tension. The Commission is in the early days of this matter. It hopes within the next two years to produce a statement on mission for the Australian Church and some examples of how the Gospel is being and

may be proclaimed in Australia.

Other items of business included support for the idea of Bishops for Aboriginal and Torres Strait Islander peoples and a recommendation that any ordination of deaconesses as deacons should include an affirmation of their existing diaconal ministry. We also made it clear that general assent to the Thirty-Nine Articles means something less than accepting them word for word. A further project we hope to have ready by our next meeting in February is a pamphlet on "The Bible, Science and Creationism".

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Moore College
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Christmas wishes

The editorial team and the office staff of the Church Record take this opportunity to wish all our readers the greatest of God's blessings at Christmas, and for the New Year.

The next issue of the Church Record will come out towards the end of January 1985.

AUSTRALIAN CHURCH RECORD, DECEMBER 10, 1984 — 1

MARANATHA

Who are you concerned about?

Philippians 1:12-26

These are the days of the opinion poll. We have surveys of every conceivable thing. We know how many people believe this, that or the other; who they will vote for and why they like this product better than that. Given this amazing technique perhaps we could have a survey of what most occupies the minds and attention of christians. It would be interesting to see what are the things that christians find really important. It would no doubt be a vast list.

However, in the absence of a big poll, why not survey yourself and St. Paul. In this passage there is some good material for an opinion poll, even if it ends up as a minority viewpoint in a large survey. It would be easy to do since Paul seems to have his mind full of only a few things.

Philippians 1:12-18 The gospel

In his longing for the Philippians described in 1:3-11 he has already referred to the gospel a couple of times. Now he moves from his concern for them to talk about another of his loves — the advance of the gospel.

Despite appearances to the contrary his imprisonment has served to advance the gospel (v.12). He has managed to infiltrate the praetorian guard (v.13)! In fact he has a captive audience. The whole prison knows the charges — and the defense. That's some advance!

Braver

Not only that but his christian friends are braver (v.14). Rather than being intimidated by his imprisonment, their confidence has risen. They are not afraid to speak the word of God. They can see that there is nothing that can stop them. Prison will only give them more opportunities to speak.

That was a lesson that shouldn't have been lost on the Philippians. Nor on us. There is a very strong conspiracy afoot to get christians to keep their mouths shut. But what power does it really have? None! It is all a con trick. They even locked Paul up and still the gospel advanced both inside and outside the prison!

Now, of course, not all the evangelists on the outside put the gospel across in exactly Paul's terms (v.15-17). Some indeed were out to make a bigger catch while the master fisherman was locked up. But some were doing it to encourage him. They didn't see a rival temporarily out of the way. They saw Paul in a strategic position — in prison to explain the gospel.

But Paul is not too fussed about their motives. As long as Christ is proclaimed (v.18).

Advance

The advance of the gospel, the encouragement to others to proclaim it, the confidence in its power despite the motives of some of the preachers are remarkable, given the apparent catastrophe of Paul's imprisonment.

But perhaps it's a bit like Gideon and David and Goliath, and Moses and other occasions when God has acted in such a way as to make clear that He is the one who is doing it. Everything would appear to be against the advance of the gospel. But in fact the gospel belongs to the Sovereign Lord. Things appear to be against the gospel only if you leave God out of the picture. For he is the one who controls the affairs of humans. He is the one who sends the gospel. He is the reason why the gospel advances.

Encouragement

That must have been an encouragement to the Philippians, and it is surely still a greater encouragement to us. All of us can see the opposition and its power. This passage is reminding us about God and his gospel and its power. Some of us have been so intimidated, that we can only hear the opposition. A new hearing of the gospel and a reminder that God is the one who advances it may help us to be bolder to speak the word of God without fear.

Philippians 1:18-26 Christ

So far the things which seem to fill Paul's mind are the Philippians themselves, and the gospel. But there is something else. Above all his focus is Christ himself. He doesn't want to be ashamed of Christ (v.20), but rather that Christ should be honoured in his body. He will need plenty of courage for that (v.20) because it may mean his death. But dead or alive — Christ must be honoured.

Alive

For Paul, life is Christ. Life means that the life of Christ is to be lived out in Paul's words and deeds. His whole life, meaning and satisfaction comes from Christ and is devoted to Christ. Christ is the name which summarises his diary, his thinking, his work. To be alive for Christ also means fruitful labour (v.22). It will be helpful to them (v.24) and result in their progress and joy in the faith (v.26).

Dead

But death is also a possible outcome of his imprisonment. And that would be a gain (v.21). Then the life of Christ will be fully perfected in him. Then the transformation will be complete. Then he will be with Christ (v.23), and know him and share his resurrection (3:10,11). This in fact is what Paul desires. Not as an escape, but as a fulfilment. His whole life has been moving towards Christ. It is natural for him to desire the ultimate completion of that life. To be with Christ and like Christ.

For Christ is the dominating feature of Paul's life. Christ dominates this letter. He is the focal point for all the disputes. He is the basis for unity. He is the centre of the gospel. He is the centre of Paul's life. Paul is preoccupied with Christ. Alive or dead he wants to honour Christ and give his friends ample cause to boast about Christ (v.26).

How about you?

Dale Appleby

Honorary doctorate awarded to Professor Swanton

The Australian College of Theology has conferred the Degree of Doctor of Theology (*honoris causa*) upon the eminent Presbyterian scholar, the Rev. Professor Robert Swanton.

This is the first time that the Australian College of Theology has conferred an honorary degree upon a non-Anglican.

Professor Swanton was educated at the Universities of Melbourne, Edinburgh and Basel. He was the founding editor of the *Reformed Theological Review* which he has continued to edit for more than 40 years. The Review has an international reputation. It numbers among its contributors Professor John McIntyre, Regius Professor of Divinity at the

University of Edinburgh and Professor Hermann Sasse, the learned Lutheran scholar. Professor McIntyre, in a warm tribute, notes the 'major long-term contribution which he has made through his editorship to the theological life of all the Australian Churches'. The Reverend Robert Swanton was for many years Minister of Hawthorn Presbyterian Church and has recently retired as Principal of the Theological Hall of the Presbyterian Church of Victoria.

New study of Melbourne families in poverty

A study of families using welfare services in Melbourne's western suburbs has revealed that 50% of two-parent families and 73% of single-parent families are below the official Poverty Line.

A parallel study in Gippsland has slightly worse figures — 51% of two-parent families and 76% of single-parent families in poverty.

The study is the first analysis of computerised data produced for the Anglican Mission of St. James and St. John. Data includes income levels, housing costs, family structure and key problems of the family.

Two regional family support programmes, Gippsland Family Services and Western Family Services, have

collected data on families for twelve months. There were 100 families in the western suburbs and 71 families in Gippsland.

The services used by the 171 families included family aids, counselling, emergency and short-term foster care, emergency residential care for children, and long-term residential child care.

The Mission's research officer, Paul Napper, said today: "Our study confirms the over-representation of single-parent families in welfare programmes, and the serious disadvantage they suffer in surviving on a daily basis."

For further information:
Paul Napper: (03) 329 6133 (Bus.)
(03) 890 4053 (Home)

Demonstration outside three Sydney homosexual bathhouses

Help stop the spread of AIDS disease

A personal report by Steve Stevens, the Associate Director of the Festival of Light (NSW).

The media turned out in strength outside the "ROMAN BATH" in Pitt Street on Friday the 23rd November in response to the Media Release sent out a few days earlier by the Rev. Fred Nile.

In that crowded street Fred Nile, using a loud hailer, made it very clear to passers by and to the millions that would see him on television and hear him on radio and read what he had to say in the press, that:

On the 21st June 1983, he had telegraphed the Federal Minister for Health Mr. Neal Blewett and the N.S.W. Minister for Health Mr. Laurie Brereton and the Federal Minister for Immigration Mr. Stewart West, demanding the following urgent action:

1. Closure of all (Gay) Homosexual Bathhouses.
2. Total ban on practising homosexuals donating blood.
3. Total ban on practising homosexuals as contributors to the Artificial Insemination Donor Programme. (AIDS)
4. Total restriction on practising homosexuals travelling to and from USA
5. Quarantine and blood tests for 1,200 Australian homosexuals travelling to and from San Francisco in June 1983 for Gay Pride Week.
6. That AIDS Health Committee do not include homosexuals, who will try to censor AIDS information.

Mr. Nile told the crowds that the three Government leaders to whom he sent that telegram, share the blame for the spread of AIDS in Australia. "Absolutely nothing was done by them," he told the reporters and the listening crowd.

The second venue was in Oxford Street, near Taylor Square. To our surprise the media followed us there too. Perhaps because they expected us to be heckled by the homosexuals. If that is what they wanted, they were not disappointed. A number of very vocal and belligerent homosexuals were very heated and made their voices heard. While Fred Nile was being interviewed by television crews and the radio as well as the press, Dr. Graham McLennan, the No.1 candidate for the NSW CALL TO AUSTRALIA Senate team spoke to the passers by and quite a crowd gathered to hear what was being said and to read the banner and posters.

The third venue was in nearby Kensington, on Anzac Parade outside "KKK", which they advertise as Australia's largest bath. Here we were joined by Tom Toogood, a lecturer of the Riverina College of Advanced Education in Wagga, and a member of the Wagga Baptist Church. He is No.2 on the NSW CALL TO AUSTRALIA team. Again to our surprise, the media had not had enough and were there too. After my wife Kay had spoken as she did at each location, she became involved in conversations with homosexuals and passers by. When I spoke I was gratified to see people listening on the other side of the road. Thanks to our loud hailer.

I was surprised to find that the media did not appear to know that when AIDS broke out in San Francisco the homosexuals were frightened to leave their homes in case they were accosted by other homosexuals and thus exposing themselves to the danger of contracting AIDS.

Fred Nile also pointed out that the homosexual bathhouses in San Francisco had now been closed by the City Council to prevent the spread of Aids.

Dangers in Mozambique

Thousands of people in Southern Mozambique are living under the double threat of drought and guerrilla activity, according to a Christian Aid journalist just returned from visiting Church relief programmes in the stricken provinces of Gaza and Inhambane.

The churches are helping the emergency services in the south, he reports; and, where possible, they monitor the distribution of food, clothing, seeds and tools.

(CHURCH TIMES)

Under a Banner of truth

an interview with Iain Murray

Earlier this year Rev. Iain Murray resigned as Minister of St. Giles, Presbyterian Church, Hurstville, NSW to return to Scotland. He has taken up again his work with the Banner of Truth Trust. Iain Murray is an influential figure in the Church. He is most closely associated with the important publishing work of the Banner of Truth Trust, edits their magazine and has written numerous books, including *The Forgotten Spurgeon*, *Puritan Hope*, *The Life of A. W. Pink* and the recently published biography of *Martyn Lloyd-Jones*.

Just prior to his departure from Australia, ACR interviewed Mr. Murray to discover something of the background to the work of the Banner of Truth Trust and to obtain his reflections on the Church in Australia. He declined graciously to make specific comments on the Australian Church, claiming that during his stay in Australia he had not experienced enough of the Church outside his own parish to make his comments valid. He did give comments on the Church in general today and these have relevance to the Church here in Australia.

ACR: Most of our readers would be familiar with the books published by the Banner of Truth Trust. Can you tell us about the beginning of the Trust and what it does?

Murray: In the early 1950s in Britain, there was a renewal of interest in Church history. For years the evangelical pattern had been evangelism and witness but with very little interest in the previous 100 years — let alone 300 years! This began to change — for example in 1949 Dr. Lloyd Jones had Calvin's Institutes reprinted and then came Marcus Loane's *Masters of the English Reformation*.

Gradually, not in any organized way, these books began to have an influence in various Universities and awakened an interest in the Puritans and the Reformers. Their books were hard to get and some of us in Intervarsity tried to encourage reprints. However there simply wasn't enough resources, or even, perhaps, enough interest and we got nowhere. However, in 1955 a friend and I started a small magazine, *The Banner of Truth*. We had no resources and the magazine came out irregularly.

In 1957 a Trust was formed because we could see that commercial and business interest tend to affect publishing. That's legitimate, of course. People who make a living out of publishing need to support their families. But it is not helpful if books which are virtually unknown need to be published. We felt that Christian publishing had been too much influenced by the profit motive and so we formed this non profit Trust.

It was made possible by the conversion of a middle-aged businessman who was witnessed to as he was crossing the Atlantic on a Cunard Liner.

When he came back to London he felt that he had wasted his life and that he wanted to use whatever remained for God's glory. He found his way to Westminster Chapel and became greatly interested in the need for Christians to be able to possess some of the books we had been talking about. So the Trust was started in 1957 and we were only thinking really in terms of England. However the books sold quite rapidly in much larger quantities than we had anticipated.

ACR: How does it operate now? What is the structure of the Trust?

Murray: Well, we have a main office in Edinburgh with about 11 or 12 people working there. We print some books in Scotland and some in England and occasionally in the United States, but our main publishing office is in Edinburgh. The Trust is controlled by a Board of Trustees, interdenominational in their make-up, but committed to the theology of the Westminster Confession. There are six trustees and they control publishing policy and the literature we produce. Our staff at Edinburgh are concerned with production and manage distribution.

We own a property in Carlisle in Pennsylvania — our oldest bit of property — a house built in 1770, with a warehouse in the back garden. The American side goes quite well. We've got about 3 or 4 people helping there, and they mainly distribute for us but we do occasionally publish books separately in the States.

ACR: What's the balance these days between the republication of the old writers and publishing modern writers?

Murray: At least ten years ago we deliberately tried to increase the numbers of modern writers. For some years, I think the balance has been as much as 40% new authors and equally we try to publish from various centuries. We published, of course, a lot of Puritans but we do publish from the 16th century and also the 18th and the 19th centuries. It was a great point of Dr. Lloyd-Jones that harm is done by concentrating on any particular era of history and that we should spread it out. We have tried to do that and we also try to mix doctrinal books with commentaries and with biographies. As far as we can we are constantly looking at modern authors. At the moment we have two Australian authors in the pipeline. Stuart Pigeon, who teaches at the Wollongong University, has done an excellent missionary volume with John Roxborough and Peter Barnes, who is an Australian, has just done a book of doctrine which we are publishing and so we are particularly pleased that we now have Australian authors.

ACR: One of the great strengths of the books that you publish is that the moment you see Banner of Truth on the spine, you know exactly what to expect doctrinally. What are your basic guidelines in this?

Murray: We stand for doctrinal christianity — by that I mean that, although we are divided on secondary issues, we see the great confessions (the Westminster Confession, the 39 Articles et.) as the bedrock of doctrine. They have a common view of salvation — that is to say that the doctrine of man's total depravity or man's fallen state is such that the Grace of God alone makes salvation effective and that, while the duty of believing the proclamation of the gospel is presented to all men, it is God Himself who makes that word effective. Whatever labels you use to describe that, it means that our dependence on God has to be complete; that Reform Theology is not simply a system of doctrine but it's a view that puts God at the head of things — that's often not popular these days.

ACR: How do you answer the criticism that many of the commentaries you publish come from the days before the great discoveries in linguistics and in text?

Murray: Well I do believe that publishers need to be honest and therefore if we are selling, say, a 17th century commentary on Titus or whatever, that it is best to point out to purchasers the strengths and weaknesses. And the weaknesses are certainly on the exegetical side. The advances of the last hundred years have been great but if they know how to use those books, I believe that there's great help in them, especially in the spiritual understanding of the text. I think that the old books have their very real strengths and we need them.

ACR: What future plans are there for the Banner of Truth Trust?

Murray: That is a difficult question. One of our main problems is drawing the borderline between the spiritual and the business side. And we have always been concerned, and I hope we will continue to be, not just become an institution. We believe with all our hearts that whereas the church is for all time, God uses other non-church institutions for a certain period, they do their work and then they pass away. At the moment the need and the hunger for Christian literature is tremendously encouraging. We really wondered fifteen years ago whether the market would just dry up. But time has certainly proved that that isn't the case. Our main sales are very definitely with young people round the world so there is

a new market every year and at the moment christian publishing as we see it is very encouraging.

ACR: What do you see as the strengths in general in the church in Australia? What do you see as the weaknesses?

Murray: Before I came to Australia in 1981, I lived for ten years in Scotland and before that I had always lived in England. Australia, church-wise, is somewhat more like the Scottish scene in that the denominational groupings are still much more intact in Australia. In England there is very great confusion and in many of the denominations, evangelical witness has become so weak as to be almost non-existent. When I came to Australia, one of my early impressions was and is that the denominational groupings are still comparatively strong and not only are they strong but that they have a large element of evangelical life in them and that this gives hope for continuing renewal in the church. I, of course, haven't seen a great deal of the Anglican churches in Sydney but I have seen enough to be greatly encouraged with many things which certainly wouldn't exist in Britain. The likelihood of a Bishop or an Archbishop giving the Banner of Truth Trust a title to print in Britain is utterly beyond possibility so it was a great pleasure to us to print Marcus Loane's "Grace and the Gentiles". One has the feeling that clergy and ministers who are together working and seeking a revival of Biblical christianity have a great deal in common across the denominational lines. Everybody knows how the Presbyterian Church in Australia has been helped by Anglican witness in Sydney, Moore College especially, and things like that are very hopeful for the future. One of the things that I personally find of much concern is that, whereas in years past we have talked about church issues and denominational differences, there is now abroad a fairly large question mark over the church herself. It's partly the effect of the individualism of our age, it's partly the effect of ideas from across the Pacific but in my judgement we have come to the point of emphasizing the participation of all christians in evangelism, and so on, we have emphasized it to a point where the calling of ministers and what ministers are actually called to do is in some doubt. I think that individual personal witness and the participation of all christians in the life of the church is essential but I believe that fundamentally the greatest weakness of today is in the pulpit.

ACR: One of your great interests is preaching. What do you think we need to do to put the pulpit back where, Biblically, it belongs?

Murray: Men need to feel some compulsion about preaching. We have to believe in it ourselves. I'm sure that's a starting point. We're living in an age when a great many people don't really believe

in it. They may suffer one sermon on a Sunday and that has struck me as a discouraging feature about Sydney. In the 1920s, I know from my reading, it would not have been difficult to get 3 or 400 christians together mid-week to hear someone preach. Today that would be very, very difficult in Sydney and I interpret that as a lowered view of preaching. I think it begins with us who are ministers that we have ourselves to believe not what we see but what the scripture authorizes us to believe; that by the foolishness of preaching, God saves men and the church is built up.

ACR: It's often said that in Sydney there is (and never has been) no tradition of men who, just by the fact that they are preaching, can draw a great crowd. For example, from the English scene the Martyn Lloyd-Jones' or John Stott's. There's plenty of good preaching but not great preaching. Why do you think that is?

Murray: The way that men are trained for the ministry, I believe is generally not designed to inspire great preaching and that is very often because theological instruction is carried on by men who are themselves either not preachers, or not deeply committed to preaching or even interested in preaching. I think worldwide one of the greatest evils of the day is the control of theological education by the university scene. That does exist worldwide and it leads to specialists and technicians in various parts of scripture and it leads to men being compelled to do a lot of work which is sometimes almost valueless as far as preaching is concerned. I do believe if we were to say what is the best way of training for men to be preachers then the syllabuses presently being studied would be greatly revised in many parts of the world.

ACR: What do you think our emphasis ought to be in training men for the ministry these days? What would you see as the things that ought to be central?

Murray: I differ with a number of my friends in believing that men for the ministry are best trained on their own. Not as an elitist kind of thing but in the best theological schools of former days, like Princeton Theological Seminary, the men who were there were almost entirely training for the pastoral ministry or for the mission field and there was an ethos in those kinds of schools which has now been greatly weakened because our theological schools are very frequently opened for all manner of people whether they may be teaching in schools or just interested in doing a theological degree. That is so commonplace now that I think it affects the spirit and the attitude of a training school. So I believe that we should seek to train men concerning whom there is genuine evidence that

Continued page 9

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English christianity

(4) Of Ceremonies — Why Some

We had arrived late for the morning Service and so sat in the second back row in a building that could seat 1,500 — present that morning about 175. We had arrived late for the publicised 'Parish' Communion which followed an earlier 'Holy' Communion. Both were followed by a 'family' Communion. Our musing on the possible differences was interrupted by whisperings in the seat behind us. Up front the 9 leading the Service moved about to invisible rules.

In most Services we have attended in England 'The Peace' occurs. Ranging from a quiet decorous sound which could be 'Peace for you' to a sudden and effusive bear hug; sometimes it means a twirling around as the approach comes from n,s,e or west! It would perhaps be a lot more meaningful if the activity led to a development of relationships as the same people sought each other out either at the beginning or end of the Service. For 8 weeks we were twirled within one Congregation but came and left in silence apart from our own attempts. 'The Peace' so often appears to be a deliberate attempt to pose in Liturgy an act which is not possible in a 'normal' context. Does that make it a pretence?

In one aged and extensive Abbey it was possible to purchase votive candles and, having lit them, to leave them burn as an unspoken prayer. At another Prayers, written out on scraps of paper and cards, were left pinned on a board.

While Tourists milled around, the long and almost painfully slow procession wound by what must have been the longest route possible to the appointed places. 300 Clergy or so all in solemn black had come to take part in 'The blessing of the Oils'. To a simple request for an explanation came the response "Ritual and ceremonial are essential to life" and then "Are you an Australian?"

Refreshing indeed in most cases is the custom of following the Scripture Reading with a silence — perhaps 20 to 30 seconds — and then the words 'This is the Word of the Lord'. The silence is usually most telling after an intelligent Reading and allows time for the Seed to lodge.

To watch televised Services is to appreciate just how far we have moved from an older uniformity! It would now be so difficult (if it ever was simple) to discover what is 'Anglican'. Televised Services in which the Prayer Book seems to be absent while a theme is worked out. One such was based on the Ascension. Part of the Service was within the Church building in which all present were involved in some way and at one stage all moved to the Church grounds for a play acting based on a chosen Scripture reading. Strange to see the Rector without robes and in collar and tie while the Choir was fully robed!

In one Parish Church where the Preaching was strong and meaty Robes were just not used. The Choir and Chancel had been abandoned in preference for a dias close to the Congregation. Singing was vibrant and accompanied by Organ, Piano and small orchestra. Here was the only evidence in those places visited where there was a significant number of younger people. It is generally agreed in Britain that the 15-25 years group is the missing generation.

In other places one finds the uplifted arms and open hands. There is the swaying and clapping to Choruses which seem in some cases to have replaced Hymns. Choruses can be at time inane and at others of real purpose. Then the inane are repeated over and over they become nauseous.

In many the formal assembly in which one comes and goes and in which those present seem creatures of habit still persist uniformity? Howhere! Only in difference everywhere.

WORLD

At last! English bishop speaks out

On Jenkin's 'trail of havoc'



The Bishop of Chester (The Right Rev. Michael Baughen) has attacked the Bishop of Durham for the "trail of havoc and damage" he has caused in almost every congregation in the country.

Bishop Baughen, in a forthright address to his diocesan synod last Saturday which was as much an affirmation of his own orthodoxy as a rebuke of Dr. Jenkins, said: "As his (Dr. Jenkins's) views take serious issue with the orthodoxy of Christian belief in the Church of England, I do not think he should have expressed them in the way he did and at the time he did. They belong to a less public forum."

"What has happened has been a trial of havoc and damage in almost every congregation in Britain; derision at Christians from many non-Christians; and a torrent of letters from all over the world, where the Press reports became briefer and intensely more damaging and where the opportunity for debate, disagreement and dialogue with the propagator of those views has been impossible."

The Church, argued Bishop Baughen, was Biblically-based, inclusive, historic and in constant renewal. The Bishop of Durham, he said, had every right to express his beliefs just as he had every right to express his — "yet both of us are part of a Biblically-based Church. His views on the events of the Resurrection lack real Biblical integrity."

"As has been said forcibly by others, a bishop cannot speak as an individual, for when he speaks he involves all his brother bishops — as we have discovered in the enormous amount of extra work caused to us all!", said Bishop Baughen.

His own orthodoxy, however, was not in doubt. "Some of the parishes in this diocese have demanded declarations of orthodoxy from the Bishops of Birkenhead and Stockport and myself. We are pained by such demands, for it is a lack of trust. But, if anyone must have the assurance of our orthodoxy, we give it unreservedly. I am thankful that the Church of England does not stand or fall on one bishop's views."

The Church of England, said Bishop Baughen, contained within it people of varying viewpoints, and this had been its richness and strength. And the Restorationist house-church movement, which retreated into "holy huddles," had had a heyday with the Durham publicity. "But we are not such a Church. We have always accepted that we have a national and parochial responsibility. We are seldom out of the media because we do get involved in the world."

The Diocese of Chester, declared Bishop Baughen, was "great," and he rejoiced in the Church of England. "Of course, there are things wrong with it, as with any Church, but there are glorious things right with it. And, as a Christian who accepts the faith of the historic Creeds, who stands on the authority of Scripture and who longs to see this country turning to Christ, I thank God for the Church of England!"

(CEN.)

Shanghai Jesuits get long gaol sentences

Four Jesuit priests in Shanghai have recently been tried and given long gaol sentences according to reliable sources in Hong Kong. According to the reports, Fr. Vincent Zhu Hong-Sheng, 67, and Fr. Joseph Chen Yun-Tang, 75, received sentences of 15 and 11 years respectively at a trial held in Shanghai on 22 March. Sources said the crimes for which they were sentenced included: fostering relations with foreign countries, endangering the rights and security of the Motherland, collecting intelligence reports, fabricating harmful rumours and instigating riotous behaviour. The trial was attended by about forty priests and religious sisters of the government-controlled Catholic Patriotic Association.

The same sources said that two other Jesuits had been tried and sentenced in recent weeks but the dates of those trials are not yet known. Fr. Stephen Chen Cai-Jun, 66, was sentenced to 2½ years' imprisonment and Fr. Stanislaus Shen Bai-Shun, 80, was given a ten-year gaol sentence.

The news of these trials confirms the contents of an "Urgent Action" letter released by Amnesty International on 28 January. In this letter AI said it had reason to believe that the priests, who had been in gaol since their arrest in November, 1981, were about to go on trial. The organization also expressed the hope that the requirements of Chinese law would be observed, namely, that the date of the trial would be announced and that the relatives of the accused be informed. It also expressed concern over Fr. Shen's state of health. He is known to be confined in a Shanghai prison hospital. Amnesty International has sponsored Fathers Zhu and Shen and also Shanghai's Bishop Ignatius Gong Pinmei as "prisoners of conscience" and is seeking their release.

As far as is known, no mention of these trials or the sentences handed down have been made in the Chinese media.

(KESTON)

Asian evangelists to meet next year

A conference to bring together 500 Asian evangelists is being planned for next summer.

The conference is being called "Tell Asia Today" and will take place at the National University of Singapore from May 3-12, 1985. The aim is to "equip, encourage and energize lesser-known Asian evangelists" in order to make some inroads on Asia's 2.5 billion population. One of those invited to speak is the Rt Rev. Moses Tay, Bishop of Singapore.

The conference is largely the vision of Dr. D. G. James, the founder and director of the Asia Evangelistic Fellowship International, a body that was founded 24 years ago to promote indigenous mission.

(CEN.)

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REVIEW

Ethiopian churches closed

Gov't bites hand that feeds it!

While Christians are among those pouring relief aid into Ethiopia, the Ethiopian Government is steadily moving ahead in its programme of closing churches, seizing church property and imprisoning church leaders.

Keston College, who monitor religious freedom in communist countries, say they have received reliable information that in Wolayta, a zone now famous for its famine problems, 748 Protestant churches have been closed since September and some have already been demolished.

Information received from the Kale Heywet ('Word of Life') denomination say that now, out of the 2,791 churches they had in Ethiopia, 1,700 have been closed. The Ethiopian Bible Society also say that they are about to close because they are forbidden either to print Christian literature or to import it.

Pentecostal, Catholic and Coptic, or Orthodox, churches are also reported to be under pressure. There is also evidence that the Marxist Government is working towards making the Coptic Church the one religion of the Ethiopian people — because, say Keston College, it believes it can browbeat it into its control.

Keston College say however that, "The Ethiopian Churches are unanimous in their view that the vital work of famine relief must not be prejudiced by the fact that the Ethiopian authorities are waging this anti-religious campaign."

(CEN.)

US Church membership is rising

Statistics presented at the recent House of Bishops' meeting show that membership of the Episcopal Church in the USA is beginning to climb again after a long period in decline.

The figures were surveyed by the Presiding Bishop, the Right Rev. John Allin, making his last appearance before his retirement next year.

The statistics that ECUSA had reached its maximum of 3.4 million baptised members in 1966 but had subsequently lost an average of more than 30,000 people a year until 1973.

"It was noted," says a report in *The Living Church* journal, "that this decline began before the adoption of the controversial General Convention Special Programme, or the new Prayer Book, or the ordination of women."

In fact, it was in 1973 that the annual net loss in membership was cut to 23,000. In 1982 (and again last year) there had been a net gain of 27,000.

Bishop Allin said that this was no cause for complacency, though, pointing out that about 645,000 people had left the Church over a period of seventeen years.

Of adults coming into the Church over that period, about 90,000 had come from various Protestant denominations and about 80,000 from the Roman Catholic Church.

(CHURCH TIMES)

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More precious than diamonds

Ministry to miners in South Africa

"PIONEER", the magazine of Africa Evangelical Fellowship reports that Gordon and Elizabeth Smith are awaiting residence permits for South Africa. Once these have been received, they will be joining the work of the Christian Ministry to Miners in the Johannesburg area.

The gold, diamond and platinum mines in South Africa employ about 600,000 men who come from the many tribes of central and southern Africa. They live in compounds or hostels alongside the mines, each accommodating from 4,000 to 10,000 men. The men work under contract for six months to two years, then return home to be replaced by others. If won to Christ, they become potential missionaries.

A report of the Ministry for 1983 says: Covering 168,001 kilometers in ministry, CMM workers, operating 12 mobile units in the Klerksdorp, Evander, Rustenburg and West Rand mining areas, conducted 732 mine hospital ward services, 195 Christian film meetings were attended by an estimated 47,475 men, 224 open-air/room services were held, plus 148 church services. Units made 2,053 payday stops at mine hostels, with many tons of Bibles, hymn books and other useful literature being sold (at a discount) and carried to distant homes by the miners.

Over the year, a total of 3,964 professed conversion to Christ and were referred to their churches. Many of these attended the 507 Bible classes held, which drew in no less than 6,426 students, many of whom are sharing their faith with great enthusiasm.

(ENGLISH CHURCHMAN)

Gospel and reconciliation

Talks planned for Middle East's ills

A group of 14 Christians from Africa, the Middle East and Europe, meeting in Aegina, Greece, have decided to hold a "Gospel and Reconciliation" conference in June, 1987.

According to interim Chairman Dr. Abe-el-Masih Istafanous, who is General Secretary of the Bible Society of Egypt, the conference will draw together 400-500 participants to discuss "Difficulties, Problems and Opportunities of the Christian Church in the Middle East".

Mr. Antoine Deeb, an evangelist from Jordan, has been appointed co-ordinator of the conference which is tentatively set to meet in Cyprus.

A planning committee of 16 people from nine countries has been formed and will meet in Cyprus next February to formalize detailed plans and arrangements.

(CEN.)

50,000 Czech Bibles arrive

On 10 August the Rev. Bohumir Sedlisky, executive secretary of the Department for Bible Work of the Czech Ecumenical Council of Churches confirmed the arrival in Prague of 50,000 Czech Bibles. This shipment is one of several consignments totalling 122,000 Czech Bibles and New Testaments to be imported this year. According to the United Bible Societies' World Report No. 170, the rest of the scriptures will be sent to Prague during the next few months.

(KESTON)

Values transformed



Alan Craddock

Our values and attitudes are the product of many complex learning processes. Through our experience we come to regard many activities, objects and persons as either right and valuable or wrong and worthless. These values operate selectively, influencing our behaviour and the goals we strive to attain. There are times when our values operate almost unconsciously and automatically and hence there is no serious attempt to scrutinize such values. We take them for granted and live accordingly.

Christians need to exercise caution at this point. The question we should ask concerns the authenticity of our values. Are the values we attempt to live by consistent with the values God would desire for us? It seems perilously too easy for us to embrace and take for granted values originating from human wisdom and tradition without recognizing the fact that these values are not consistent with God's values.

Lack of caution at this point can place a Christian in great difficulty. He or she will be caught between two "worlds" or two sets of values. This is the distinction Paul makes in Romans 12, between the life lived in conformity to the pattern of the world and the life lived through the transformation and renewal of the mind through a restored relationship with God.

It is critical for Christians to realize what a transformation of our mind will imply for our whole life and being. It is not merely a subtle change in which some new values are added on to our existing values, it is a revolutionary change. Many of the old values will have to go, they are now either obsolete or are in contradiction to the new values. Many totally new values will need to be adopted, not only intellectually but in practice. Paul puts it clearly: "Let us put aside the deeds of darkness and put on the armour of light. Let us behave decently . . . clothe ourselves with the Lord Jesus Christ and do not think about how to gratify the desires of the sinful nature" (Romans 13:12-14).

Most Christians agree with this in principle, but many appear to be rather slow to recognize how many of the values they have taken for granted, for so long, are now inappropriate for them. Perhaps we are slow because it is too costly to make the changes. Perhaps we are slow because so many others in the world do not see the need to make such changes and it is hard for us to see how urgent is the need for change.

I was recently reading a science-fiction novel by Brian Aldiss called "Greybeard". It provided me with a powerful illustration of value transformation. Aldiss portrays life in Great Britain after nuclear testing has rendered the population sterile. A childless, ageing and doomed population is meandering through life attempting to survive and to live reasonably satisfying lives. The old values don't work anymore. In fact they are worthless and need to be replaced by new, more appropriate values. The nuclear accident has revolutionized people's values but not many of them recognize it and hence cling to the old unhelpful ways of living to their cost.

The transformation of values in such a society would be dramatic. If industry breaks down and petrol becomes unavailable, what is the use and value of an expensive limousine, or of a humble Leyland Mini for that matter? Roads, upon which millions of dollars have been spent turn into expensive weed-gardens. Without electricity, appliances become

worthless, space consuming piles of junk. Cinemas become lifeless warehouses for dust.

Aldiss' picture is powerful and dramatic. A doomed people lose hope, and their old values by which they lived are of no value to them at all in face of their pessimism and their altered circumstances. But, it certainly shows how so many of our values are transitory and have little real substance. We pin so much of our hope and reason for living upon such things and yet they are so trivial and slight in the final analysis.

The picture drawn by St. Paul is even more powerful and dramatic. A renewed and forgiven people are given hope and a new set of values, authenticated by God, by which they can live with optimism. These values are appropriate, for they stem from Godly wisdom rather than from human wisdom and expedience. We need to affirm this and to take care that we are not clinging to our old values in a way that hinders the revolution within us now being worked through Christ.

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LETTERS

Bible & socialism

Dear Sir,

I noted with interest Sir Joh's statement on Christians and the ALP, having been 12 years a socialist, bought up in a Labor household, and university educated. Even thought myself a Christian, knowing Socialist doctrine says "There is no God". We'll just ignore that one and concentrate on its positive features to make this country a paradise.

Imagine my surprise, after being disillusioned with the practical application of socialism in the seventies, I began to read the Bible during the long train trip to work in Melbourne and discovered absolutely no agreement between the two. No wonder the Bible's a dangerous book. Already the Victorian Labor government is preparing legislation to regulate churches by specifying the amount of noise church bells and singing can make (CM 8/11/84). It's just the start. In NSW certain topics are outlawed (sodomy).

The present Labor party is not that of Chifley and Caldwell. I believe Fabian Socialist is the correct description. Who supports free trips for MP's mistresses and homosexual partners? In the long run socialism plans to eliminate the church, family, private property, and anyone who disagrees. Children are the property of the state, parents merely a biological function. Those are some plans your vote for Labour supports.

I would gladly debate the point with anyone who knows their Bible and socialism — most people have some vague notions about giving to the poor. With the socialists in power long enough, everyone starves except the socialists. Look at Poland, food shortages in a land of plenty and no famine.

Without Godly principles in politics, where will this country end? Without a massive revival, if God does not judge this nation He will have to apologise to Sodom and Gomorrah. Socialist government is a worse judgement than fire and brimstone.

Yours faithfully,
Ray Oberhardt

Dear Editor,

The Christian Alternative Movement would like to comment on the contribution to the Federal election by the Premier of Queensland, Mr. J. Bjelke Petersen.

With his usual bluntness the Premier has advised Christians not to vote for any politician who does not take the oath of loyalty by swearing on the Bible. He was reported as saying some fifty or more politicians in the last Federal parliament refused to do so, and these came from the Labor Party.

Mr. Bjelke Petersen is right to point to the direct relationship between loyalty to God and policies which will benefit all people. The disastrous moral and ethical state of Australia and Western society is a direct result of rebellion against God's authority. People today are educated to believe in man, not God, that there is no higher authority than man even when it is demonstrably clear that man is puny in relationship to the natural order and the universe, and is incapable of solving his own problems.

However the process has developed under Governments where members have sworn their loyalty to God on the Bible, and then proceeded to enact anti-Christian legislation which stripped the individual of personal responsibility, and transferred power over people to irresponsible government, thus building up the power of man over man and denying that rightful relationship which renders to God those things which are God's, and to Caesar the things which are his; which even so he is accountable to God.

Government is no longer the servant, it has become the voracious master seeking control over every facet of life, from sport and culture to the control of each individual's assets. All paths must lead to Canberra where all Australians must pay homage to Caesar.

God bestows assets which man cannot create, but only discover and use either to the glory of God or in rebellion against Him. Christian economics would release every individual from fear of insecurity or a man controlled assets test which perverts God's bounty into a means of exercising control and power over mankind. The foundation for such legislation was established in past governments which established high taxation, ruinous of individual merit and personal responsibility. Such taxation was coupled with deliberate

financial inflation to provide the excuse for increased government control over the individual. Anti-Christian socialists of today who refuse to swear on the Bible are only reaping the fruit from the actions of past governments.

Socialists are honest when they refuse to honour God and do not swear on the Bible of a God they do not believe in. However such men are not the problem. It is those who swear on the Bible then enact socialist, anti-Christian legislation who are the problem.

Yours faithfully,
E. Rock

What more can we do?

Dear Sir,

In the past six weeks — Not one word in response to the question! Posed by ACR.

Homosexuality and the Church, are we doing enough?

Labour Governments unleash AIDS on us with help from trendy Liberals. Legislation has been enacted to make homosexual behaviour respectable at age 18 years — with a savage fine for anyone who discriminates against a homosexual in re jobs, accommodation, registered clubs, services, etc., etc. AIDS has an incubation period of six months to three years. A. P. Waterson, Professor of Virology, the Royal Post-Grad. School of Medicine, London, writing in Brit. Med. Jnl. 5/3/83 states, "... the few (cases of A.I.D.S.) who are not homosexuals can mostly be traced back to this contact".

What is the Church's response? The church has suffered a loss of face and continues to lose credibility. It would be interesting to know what advice the Sydney Diocesan Social Issues Committee has given the Archbishop and Standing Committee on this critical matter. What Task Force has been set up? Certainly the church's silence in face of the scandal of "Ang-Gays"; the uninformed and inadequate press statements emanating from "Diocesan authorities" and the Public Health threat from the Chalice need to be addressed urgently.

I would like to suggest courses of action. A biblical pastoral counselling team ministry — by a carefully selected team — for homosexuals motivated for change should be investigated at once, and set up with in-service training for team members of which none should be homosexuals.

Such a programme has been researched and reported by Professor E. Mansell Pattison and his wife in Am. Jnl. Psych. 8 Dec. 1980. "Ex-gays: Religiously/Mediated Change in Homosexuals".

Gays hidden in the church should be warned sternly of their perilous state, both temporal and eternal, offered help for their lives to become centred on God and given hope (1 Corinthians 6:9-11). St. Paul's description of the hardened homosexual in Romans 1:18-32, and "Sex and Homosexuality" by Bishop B. J. Sims of Atlanta in "Christianity Today" 24/2/78, are required reading.

Also, Pew dwellers need to know of the gay's manipulative crying when caught on a sticky wicket — or for instant sympathy; of his insatiable need for praise; of his obscene language and purple-faced, eye-popping, spitting rages and tantrums if he feels his masculine image is being threatened; of his greater sexual and rape violence in fantasy and in action compared with heterosexuals; of his play-acting; enormous preponderance of sexually transmitted diseases; vindictive amorality; and excessive self-interest. It should be recognized that gay activists use Marxist propaganda techniques to gain privilege, prestige political power and the terrible acts of homosexual child molesters who kidnap boys — and girls as scape-goats — should be exposed and children protected from these predators. Given opportunity and minimal provocation, you never know which "gays" will react this way. Lenore Nicklin, SMH 27/9/81 on her interview with Andy Warhol, homosexual and writer: "His friends call him Drella: half Dracula — half Cinderella" (!)

To be punitive to homosexuals is both unproductive and insupportable. But what of compassion? Jesus Christ had compassion on Jerusalem. He wept over it — yearned over it — and foretold its downfall. "I would have gathered you ... But ye would not!"

Several therapies are not recommended to be used by christian counsellors

Not recommended are two types of therapy for homosexuals motivated for change: 1. Kronemeyer's Syntonic holistic (primal scream) therapy. Religiously humanistic, it rejects valid guilt, disrupts personal privacy — and the psychiatrist brings salvation(!).

2. "True Freedom Trust" (TFT). See chapter headed "Profile" p.121 **The Church and Homosexuality** by Michael Green et al., Hodder and Stoughton 1980. This dialogue reveals the TFT worker still a homosexual and

excessively narcissistic whose aim is to overcome (protective) homophobia in the church. See Michael Green on rational homophobia ibid p.55.

Are we doing enough for the congregation's protection?

Protective and preventive measures require crash educational courses on homosexuality for each age group in the church — from pre-school to undergraduate level — and for girls and women.

The church should perhaps set up a series of "Teenage Refugees" in capital cities for the homeless.

"Homosexuality in Perspective" ACR 26/7/73 should be sent to all clergy to show how homosexuals became such a problem in the church. It was reprinted by permission

Christianity Today 1973.

Yours sincerely,
Jean Benjamin

A loving challenge

Dear Sir,

For some time now, there has been expressed concern over the rising pressure to ordain women into the ordained ministry of the mainline churches. I would like, through your columns, to advise people of the formation of M.E.O.W. (Mainline Evangelicals Opposed to the Ordination of Women).

The aims of M.E.O.W. are as follows:

1. To foster and encourage belief in the inerrancy of the scriptures.
2. To foster and encourage belief in the doctrine of the blessed trinity.
3. To teach, both by word and deed, that men and women are equal in status yet their roles are to be complementary.
4. To defend the divine pattern for men and women in the church. God has ordained men to be the leaders. This is based not on any inherent superiority of men but solely on the wisdom of God.
5. To encourage informed and biblical debate on the role of women in the church and in modern society.

M.E.O.W. members are drawn from all mainline churches.

I would therefore extend an open invitation to M.O.W. to, in love, either in writing or at a public forum, debate the role of women in the church.

How about it M.O.W.?

If you would like further information on M.E.O.W., please write to:
A. Barron,
10 Columbia Cres.,
MODBURY NORTH,
S.A. 5092,
phone (08) 263 5313

Appropriate dress

Dear Sir,

I feel constrained to respond to my friend, Paul Watkins' letter (ACR 29.10.84) in which he states simple robes are more consistent with N.T. principles than middle class dress.

If he looked odd in the street wearing a sports coat and tie, I wonder what peoples' reaction would be if he wore cassock, suplice, scarf and hood on a Saturday morning in a working class shopping centre.

Were I to ask a new Christian to obtain for me a surplice from town without telling him where, I am sure he would head for the ladies' nightwear section of a large department store.

Seriously, can we expect working class Australian men to think our gospel message is authentic when we dress in clothes that are in appearance, unmanly and medieval?

I am puzzled too by his reference to N.T. principles. I would have thought the N.T. has a fundamental the "priesthood of all believers" and that to separate ministers from their brethren by different clothing breached this. What is the more important principle at stake here?

Yours sincerely,
Bill Holland
St. Marys

Making wise choices

Dear Sir,

It is dangerously misleading to read letters like the one from John Mountford, MP, Federal Member for Banks, in the Catholic Weekly of 14/11/84, concluding that, to achieve any result, say in the matter of abortion, the only way would be to join a political party.

If some Parliamentarians have failed to express their constituents' wishes, it is our responsibility to say so to them by all legitimate democratic means and to put them back on the right track (as in St. James Letter 5:19-20).

Could the Honorable MP try to persuade the unions, who are themselves the core of the Labor party, to follow his advice rather than going on strike for their claims? Or has he been successful in reversing his own party's decision as a result of his opposition? Why then, on earth, should I expect to be luckier than him?

Do we really have to join a political party, become copy-cat-politicians regardless of our abilities and limitations in order to enjoy democracy in a free country?

But the act of joining a party means accepting and endorsing its policies. The idea is as naive as trying to cure a cancer with an aspirin! Or asking a bashing victim to join the bashers!! It only leads to diffusing the issue in a labyrinth of side tracks where "a voice that cries in the wilderness" can easily be turned ineffective.

We rather have a simple, direct, efficient way to be heard. We can give our precious vote to the party with the closest policies to our own principles, regardless of all the other votes. We should also stick to the independence and powers of the senate and the states.

Meanwhile we should keep lobbying harder and harder by all means.

George Subkey

The power of the gospel

Dear Sir,

It has been heartening to read your issue of 29.10.84 with its spotlight on the Reformation, John Knox and The Presbyterian Church of Victoria.

What I see here is an honest effort to give coverage to some of the high points of the history of Christendom with a pronounced emphasis on the great common denominator of the evangelical tradition that cuts across denominations and is the single new factor of hope and promise on the world scene today.

How much we need to be aware of the debt we owe to the Reformation in the church's history! However, it is important that we have a second look at our churches' theology and practice. To me it is often a source of wonder that Christianity has survived in spite of the churches! The new Babylonian captivity of the church is that while we live in a secular culture that is so hurting, we as churches have our mouths shut and have ceased proclaiming the gospel. As an Australian evangelist once remarked recently, "You can preach the Gospel to the wider community, but you dare not preach the Gospel in the church. You will be shouted down!" What is wrong with us and what answer do we have to this dilemma that we as churches find ourselves in? Have we become so sure of the Gospel that we have lost it?

Yours sincerely,

R. C. D. Pietersz

Dear Sir,

There are certain traditions held by many Christians which, like the scribes and Pharisees, are not in accord with scripture, and unless we distinguish what is biblical and what is not, we are likely to come to wrong conclusions. Yet how often we hear of the Jewish Exodus from Egypt, the Jews at Sinai, the Jews in the wilderness, the entry of the Jews into Canaan and the twelve tribes of the Jews? According to the Bible there were no Jews known as such until about 15 centuries after Abraham was born. Does it really matter? Yes, because without accuracy we cannot fully understand the Word of God.

Abraham was a Hebrew descended from Heber. Abraham had eight sons: Ishmael by Hagar, Isaac the chosen seed by Sarah and after her death Abraham married Keturah who had six sons — HEBREWS ALL! Had they been Jews, Ishmael would be a Jew and we know that was not so, as the Arabs are his descendants. Keturah's six sons became the Brahmin of India — the stock of Heber and therefore Hebrews — not Jews. That Isaac was not a Jew is evident for both his sons, Esau and Jacob would also be Jews, whereas the descendants of Esau became Edomites and later became Turks. None of these people were Jews for the simple fact that the Jews were not yet born. The Jewish nation originated from one of Jacob's twelve sons, Judah, and was referred to as Jews in the Babylonian captivity. They were a part — a small part of the whole of ISRAEL.

Is it not of some significance to be accurate to God's Word? Long-held traditions obscure much truth from breaking through. The Word of God is not limited.

Yours sincerely,

Phyllis Creasey

Editorial

Christmas poverty and riches

When St. Paul was encouraging Christians to be generous in their gifts to the needs of other Christians, he reminded them of the generosity of God, and particularly the generosity of Jesus towards them, saying that "though He was rich, yet for your sakes He became poor, that you through His poverty might become rich" 2 Corinthians 8:9.

Jesus was very generous, giving Himself for us. As creator and lord of glory He could have remained selfcentred, enjoying it all. But God is love, which means that He is intensely interested in others and their needs and he supplies those needs at His own expense.

The chief need of us and also of the whole human race is, of course, a new spirit within ourselves. We have only got to reflect on the quarrels between the nations or the quarrels in our own homes, or between our relatives, to see this. God will give us this new spirit if we genuinely ask Him. God's Spirit brings reconciliation. We must turn our face to God and ask Him for forgiveness, acknowledging the sort of people that we are, people who shut Him out of our lives in every important area. We need God's forgiveness, and it was for this that Jesus became man, "though He was rich, yet for our sakes He became poor", that through our turning back to Him we might receive forgiveness so that we might share His eternal riches or, as St. Paul put it, "that we through His poverty might become rich". Rich now in our spirits and rich in eternity in heaven with Him. We need not fear the future and its judgment, but rather look forward with joy to deeper experience of His presence.

Geoffrey Bull was a missionary in Tibet. He described one of his experiences when staying in a Tibetan lodging. He wrote "After a

meal, and when it was already dark, it was necessary for me to go downstairs to give more hay to the horses ... Below it was absolutely pitch black. My boots squelched in the manure and straw on the floor and the fetid smell of the animals was nauseating. I felt my way amongst the mules and horses, expecting to be kicked any moment. What a place, I thought. Then as I continued to grope my way in the darkness towards the grey, it suddenly flashed into my mind. 'What's today?' I thought for a moment ... In travelling, the days had become a little muddled in my mind. Then it came to me 'It's Christmas Eve'. I stood suddenly still in that oriental manger. To think that my Saviour was born in a place like this. To think that He came all the way from Heaven to some wretched eastern stable, and what is more, to think that He came for me. How men beautify the cross and the crib, as if to hide the fact that at birth we resigned him to the stench of beasts and at death exposed him to the shame of rogues. God forgive us ..."

Christmas time reminds us of what Jesus has done for us, that though He was rich yet for our sakes He became poor. But the squalor of the Bethlehem stable was very minor compared to His sufferings on the cross with its shame and its pain and especially the agony in His soul as He bore our sins and their penalty, to the extent of separation from God Himself. But in it all He exercised perfect love towards God and man, and perfect faith, things that we should do but don't. Through His achievement we may share His reward if we turn our faces back to God and make Him lord and boss of our lives. God will accept us as His sons and daughters and give us His Spirit, which will bring peace in our hearts and peace in our homes. The presence of Jesus is peace and happiness.

COOK

Vision Valley, Arcadia, an activity of the Wesley Central Mission, has a vacancy for a Cook. Vision Valley is a residential Conference Centre, (near Hornsby) with picnic and recreational facilities for day visitors. Its purpose is to support the ministry of the Christian Church and to provide services, facilities and programmes for Schools, Community Groups and individuals.

The position involves cooking for 150 guests/residents, contact with a wide variety of people, assisting in training other Staff and assisting the Catering Manager in running our busy kitchen. Experience or skills in menu planning and costing, purchasing, developing standard recipes and rostering staff would be desirable.

This position demands that applicants be committed Christians. The commitment will be evidenced by active involvement in the Christian Church.

This position is full-time and non-residential. Own transport is essential. Applicants should be 30 years and over. Duties to commence by 2nd January 1985.

For further information and applications please contact.

The Manager, Vision Valley,
Vision Valley Rd., ARCADIA, N.S.W. 2159. Phone: (02) 655 1515
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or call for further details (02) 709 5442



Lesley Hicks

As 1984 draws to its end, how close has it been to Orwell's frightening portrait of the future? In one sense, in the western democracies at least, mercifully far. In the Eastern bloc, much of its terror and oppression was in place already when Orwell wrote his story in 1948, but even there, while the machinery of surveillance and the denial of liberty is as harsh as ever, the Christian church shows an embarrassing persistence and growth. God was the factor Orwell ignored in Nineteen Eighty-four. Hence the unrelieved pessimism of the novel.

I am no prophet, nor the daughter of a prophet, but there are certain trends I would venture to note as possible pointers to the future. In the last issue of the *Record* I reviewed two of Billy Graham's books touching on the future and the interpretation of Biblical prophecy. I can't get my mind off the subject.

Polarization process

Far from our world showing the brainwashed unanimity of Nineteen Eighty-four, with just a few daring dissidents, what does seem to be happening is a process of moral and religious polarization. The two things are happening simultaneously: a breakdown of morality, and yet an increasing concern on the part of some about it; an unprecedented ignorance and rejection of Christianity in some, coupled with a new eagerness for faith, especially among the young. A recent Bible Society survey in England found that the number of people reading the Bible is increasing, while the number totally ignorant of it is also increasing. I suspect the same would apply in Australia.

Insanity of MAD

The longing for peace in the face of the insanity of MAD (Mutually Assured Destruction) will continue to grow, as it must. Whether sane methods of seeking

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The perils of peace

to secure peace will prevail is another question. I cannot see that the arguments and policies of the Nuclear Disarmament Party are rational, though I can understand fully their appeal to idealists. Yet nothing could give greater delight to the communists than that democracies more powerful than little New Zealand might follow her into anti-nuclear isolationism. Western governments are obliged to respond to the demands of their people. The way the Polish government, with Soviet Russia looking over its shoulder, ignores and suppresses the will of the Polish people illustrates the contempt in which the communists hold the ordinary citizen.

George Orwell wrote once, commenting on the pacifist delusions of many British intellectuals before World War II, "One has to belong to the intelligentsia to believe things like that: no ordinary man could be such a fool." Since then, with nuclear armaments, the stakes are far higher. To avoid war is now more crucial; to make mistakes in the way we seek to do so, so that we increase the risks we long to diminish, would be even more disastrous.

I consider that the existence of the arms race, and alongside it, our appalling failure to distribute fairly the world's food resources, constitute an almost unanswerable argument for the existence of Satan and his dominance over the human race. How else can one explain man's incredible capacity to work against his own best interests?

Peace at any price

"Peace I leave with you; my peace I give you. I do not give to you as the world gives," Jesus said (John 14:27). There is a danger that the legitimate longing for peace as the world defines it — that is, for the avoidance of war, and nuclear war in particular — will for many overwhelm all other values. If the West disarms, hoping the East will follow suit, there could be "peace at any price" appeasement policies. Even if both sides remain armed to the teeth as they are now, this could be a danger.

Nuclear blackmail

This fear of the unthinkable horror of nuclear war could provide a scenario for blackmail by which a powerful world leader could compel a worshipful allegiance. Those who desired peace, i.e. absence of nuclear war, could have it on his terms. Those who refused to serve him on the grounds that such worship belongs to God alone, might meet their deserved end as "enemies of peace". In the same way, long ago, Christians refused to say "Caesar is Lord", and died for their stubbornness.

The portrait of the "man of lawlessness", "who opposes and exalts himself over everything that is called God or is worshipped, and even sets himself up in God's temple, proclaiming himself to be God" (2 Thessalonians 2:4) is a frightening one, yet not hard to imagine in an increasingly frightened and superstitious world in which modern technology and media confer tremendous power.

For all this, please do not accuse me of denigrating any real moves for multi-lateral disarmament. It would be wonderful if the proposed new talks between the super-powers were to achieve a verifiable reduction in arms. Let's pray for some sanity as we move into 1985 — for peace on earth at this and future Christmases.

AIDS — blood on their hands

Donors of life become donors of death

Dean Lance Shilton in a recently released press release writes:

"The inevitable consequence of the soft attitude in the community towards homosexual behaviour in Australia is now becoming obvious to all. AIDS carriers now have blood on their hands.

The wide promotion by many sections of the community of homosexuality as a legitimate alternative sex style to heterosexuality must now be rejected on both pragmatic and moral grounds.

Politicians who voted for the decriminalisation of homosexual behaviour must share in the blame for the present crisis. In addition they failed to take earlier account of the grim warnings from the United States about the spread of AIDS.

The Federal Government and the ABC should reverse their provisions of allowances for homosexual de facto parties.

The Bible is very clear in its condemnation of homosexual behaviour. It is also clear in its offer of forgiveness to those who recognise their problem and desire to overcome it.

Homosexual males could have used the blood donor facilities to obtain regular tests for venereal diseases, to cover up

their homosexual practices and to compensate for the guilt feelings associated with such unnatural behaviour.

God's laws, including those relating to sex are given to make us happy, not miserable and to protect us from harm. If His laws are flouted, as is the case with "gay" activists, the consequences are inevitable for them and their innocent victims.

Governments must act urgently to prevent the spread of AIDS by:—

1. Strict screening, including homosexuals returning from a visit to the West Coast of United States of America.
2. Providing facilities for the self supply of blood for elective surgery.
3. Encouraging more female donors.
4. Legislating for penalties for homosexuals who continue to provide blood. The honesty system has not worked.
5. Discouraging homosexual behaviour by a concerted campaign throughout the nation.
6. Returning to the clear teaching of the Bible."

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

GOORPAROO: St Stephen's, Brisbane, Cnr. Cavendish and Chatsworth Roads. Visitors welcome. 7.30 am and 9 am Holy Communion. 7 pm Sunday at Seven. Rector: Rev. Ken Baker.

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Wycliffe: the heretic who gave us a Bible

This year marks the sixcentenary of John Wycliffe's death. He died, in his middle fifties, on December 31, 1384, three days after he suffered a paralytic stroke while celebrating holy communion in his parish church of Lutterworth, Leicestershire.

We know little of Wycliffe's earlier years. He most probably belonged to the North Riding of Yorkshire, but at an early age he entered the University of Oxford, where he quickly established his reputation as an outstanding thinker and teacher. By 1360 he had become Master of Balliol. He relinquished that office in 1361 when he was presented to the college living of Fillingham, Lincolnshire, but he continued to spend most of his time studying and teaching in Oxford, where he had lodgings at Queen's College.

Until the early 1370s Wycliffe was known as a scholar and preacher, but he does not appear to have been involved in public affairs. In 1374, however, he served as a royal commissioner in Bruges, taking part in deliberations with papal ambassadors about dues which the Pope claimed from England, including his right to dispose of certain English benefices at his own discretion. For his services Wycliffe was presented by the crown to the rectory of Lutterworth; but the whole experience left him deeply dissatisfied with current issues in church and state, and the relation between the two.

He reached the firm conviction that the possession of landed property was a handicap to the church, and advocated a return to the apostolic practice of holy poverty. He grappled with the whole question of authority, and argued that all authority originated with God, and that each man, each head of a household, derived his authority and possessions directly from God as God's tenant-in-chief, not through an intermediate chain of command as in the feudal system.

Moreover, the right to exercise authority and hold property was confined to those who were in a state of grace.

This line of thought might be regarded as impractical; it was certainly revolutionary, especially in the eyes of those who felt their rights to be threatened by it. Although Wycliffe cannot be held in any way responsible for the Peasants' Revolt of 1381, some of the odium which it aroused rubbed off on him, and he could no longer count on the powerful protection which he had hitherto enjoyed, especially from John of Gaunt and his party. John of Gaunt agreed heartily with Wycliffe's call for the disendowment of monasteries and episcopal sees, but for quite different reasons: he thought the money could be put to better use in financing the war with France.

Wycliffe's views on the eucharist, published about the same time, were adjudged heretical, especially his denial of transubstantiation. Several of his teachings were condemned by a synod convened by the Archbishop of Canterbury at Blackfriars in May 1382, and the University of Oxford was compelled to join in the condemnation. Wycliffe had no option but to leave Oxford and spend the rest of his life at Lutterworth.

But it was in those closing years of his life that his most enduring work was done.

His teaching about each man's being God's tenant-in-chief — the doctrine of "dominion by grace", as it was called — meant that each head of a family was directly responsible to know God's law and do it.

In Wycliffe's thinking, God's law was identical with the Bible. Since only a minority could know it in Latin, the language in which it circulated in Western Europe, it had to be made accessible in English. This is the origin of Wycliffe's Bible.

Both before and after the Norman Conquest, parts of the Bible had been translated into English, mainly for liturgical and devotional use. But no one



seems to have entertained the idea of translating it in its entirety, from Genesis to Revelation. If Wycliffe's doctrine of dominion by grace was to be accepted, however, a complete translation was necessary.

Actually, there were two distinct editions of Wycliffe's Bible, one of which appeared during his lifetime and the other some years after his death. It is uncertain how much of the translation, if any, was undertaken by Wycliffe himself. The bulk of it was done by disciples of his, at his instigation; it is therefore right to describe it as the Wycliffe Bible.

The first edition was a very literal rendering from the Latin; the second (a revision of the first) was composed in vigorous and idiomatic English. It was a popular work, as the first edition could not have been and indeed was not intended to be.

The first edition was designed to be a law-code, taking the place of canon law. Better educated men might use the law-code in Latin, while others would use it in English; it was therefore necessary that the Latin and English texts should coincide as closely as possible. The words were given in the order of the Latin text, not in the order which is more natural to English usage.

It appears that more than half of the first edition was the work of one Nicholas of Hereford, an Oxford pupil of Wycliffe's. One manuscript of this edition in the Bodleian Library, Oxford (possibly the original manuscript), breaks off in the middle of Baruch 3:20. (In the Wycliffe Bible, as in the Latin Vulgate, Baruch follows Jeremiah and Lamentations.) Then follows a note in a different hand: "Here ends the translation of Nicholas of Hereford."

Nicholas, we know, was condemned along with his master at the Blackfriars synod of 1382; he appealed to the Pope against the condemnation and went to Rome to conduct his appeal in person, so his departure for Rome may have been the reason for his breaking off the work of translation.

It was continued and finished by others. Who they were can only be

guessed. A Cambridge manuscript containing an abridgement of the Wycliffe Old Testament has a note inserted between verses 19 and 20 of Baruch 3: "Here endeth the translation of N. and of other men." There is little doubt that 'N' stands for Nicholas. As for 'J', it might stand for John, but if so, for which John? For John Wycliffe, possibly, but not certainly.

A copy of the four Gospels in this edition, together with a commentary, was

Iain Murray continued

they are called to preaching, called to the pastoral work. There ought to be greater care taken in that regard. And then I think that theological training really needs to break loose from the fetters of a lot of modern theological scholarship. Just as the Reformation provided a new agenda of theological interest, I think that needs to happen again. The trouble has been in the church that unbelievers and men who don't hold the scriptures as the word of God have set the agenda for theological education and evangelicals have thought that we have to work to that agenda because after all these are the influential men.

I think that that is a myth — they are not really that influential — except in

owned and read by Anne of Bohemia, Richard II's queen, according to the Archbishop of Canterbury's oration at her funeral in 1394. He had given her permission to use it; he probably did not know whose translation it was.

But the edition of the Wycliffe Bible that won greatest popularity was the second edition, produced by Wycliffe's secretary John Purvey about 1395. Its popularity was not diminished by the fact that each copy had to be written out by hand (printing was not invented in Western Europe until about 1450) and cost an enormous sum of money. One copy might serve a whole community; meetings for joint Bible reading became a feature of English religious life at that time — a feature which survives to our own day. And where the Bible was read in this manner, there was no way the members of the group could be prevented from sharing their thoughts about the meaning and relevance of what they read.

This state of affairs would have been most welcome to Wycliffe himself. He anticipated Luther's insistence on "scripture alone" (*sola scriptura*) and on the primacy of the literal sense. The knowledge of the Bible was essential to Christian life, he maintained, and its knowledge should be as widespread as possible.

The Wycliffe Bible had served its purpose by 1526, when Tyndale gave his fellow-countrymen a translation based on the original text (not on the Latin Vulgate, which was itself a translation) and reproduced on the printing-press (not laboriously copied by hand).

But for well over a hundred years it had been the one Bible version designed specifically for the English people, whom neither high cost nor severe penalties could deter from reading it. North of the Border, a Scot named Murdoch Nisbet adapted the New Testament section of the speech of south-west Scotland.

In 1558, when the citizens of London welcomed Elizabeth I as their new queen, she was presented at Cheapside with a volume entitled *Verbum veritatis*, "the Word of truth". It has been held that this volume was a manuscript copy of the Wycliffe Gospels, if it was, then this would have been a fitting climax to the honourable history of a great Bible version. (CEN)

academic circles. We need to break out of this "captivity" and create our own agenda.

We also need to expose students for the ministry to Church History taught in an exciting way. Only when they realize that so called "new ideas" are not new at all and see how others have handled them that they will be alerted to whole new dimensions. That's the reason that biographical books (eg. the ones by J. C. Ryle) have become so popular.

In this area, we have published a lot of Spurgeon's material because he had no pet ideas of his own — he preached doctrinal Christianity in an attractive way and to read Spurgeon is to get the distilled essence of the best theology of the previous 300 years. He is a marvellous example of how preaching should be done.

RELIEF ACCOUNTANT

Angurugu Community Government Council on Groote Eylandt in the Northern Territory requires the services of a relief accountant for about 10 weeks from early December. A person unqualified who has long experience in paymaster/bookkeeping/accounts clerk work would also be suitable.

Married or single accommodation available. Air fares payable both ways and salary negotiable. Minister's and business references necessary.



Finance Secretary
93 Bathurst Street
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THE GOOD READ

Easter Enigma
John Wenham

John Wenham
EASTER ENIGMA
Do the Resurrection stories contradict one another?

John Wenham is a member of the Society for New Testament Studies and lives in Jerusalem. This probably accounts for his special interest in this subject and at the same time enables him to follow up with on the spot investigation of whether the Resurrection stories contradict one another.

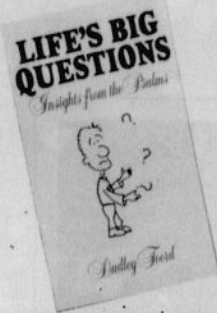
The apparent differences with the five accounts of the resurrection appearances in the New Testament reveal, are not likely to bother many Christians. Those who are concerned will find the careful treatment which is given the subject, helpful. Tables and diagrams help highlight the text.

This book will chiefly interest professional and amateur theologians who are concerned to defend the Gospel writers as competent witnesses of the events they relate. The author begins his solution to the puzzle at Jerusalem and Bethany and concludes his enquiry with the ascension.

The interested and well informed bible reader will find the chapters in between a painstaking and plausible reconstruction of those early events.

P. N. Oliver

Life's Big Questions, Insights from the Psalms. Dudley Foord, Christ Church Available from Christ Church, St. Ives, 72pp



This slim volume was written in 1983 by the then Rector of Christ Church, St. Ives, Dudley Foord. Its sub-title 'Insights from the Psalms' describes its contents.

Originally the book constituted five addresses preached to the St. Ives congregation. Its strength is in its application to real life situations in a contemporary world. Its weakness lies in the awkward transition of the spoken to the written word. Though editorial changes have been made they do not hide the differences in style which are required.

'Life's Big Questions' will be of most value to those who have seen and heard Dudley Foord preach. For them, the contents of the book will take on the character and preaching style of the author and increase the book's impact.

P. N. Oliver

RECORD REVIEW



What I Believe

Pat Boone, Lion & Lamb. (The Review copy came from the Christian Music Centre)

Book Review Editors of the ACR seldom get records to review. This one was sent as an example of the material that is available — it is difficult to know what is available because christian music gets little air-play. Unfortunately it is not an example that commends itself.

Pat Boone first made it big in the hey-day of rock and roll. He was always "Mr. Clean", dispensing love songs and advice to teenagers from a stand as a "christian". Much of his understanding in those days was entirely moralistic (when he finally agreed to his first screen kiss — a chaste peck — it made headlines in the

magazines) and his religious albums were eminently forgettable. They consisted of old hymns with very little life. Since those days Pat Boone has had his ups and downs and he has experienced a more vibrant form of christianity. This album, he says on the cover, is "... a statement about my life".

There are some superficial things to say. The cover shows a smiling Pat Boone that reveals that he has coped with the ageing process remarkably well — no wonder teenage girls used to swoon over him. The music itself is well-produced with top session musicians giving the songs a good sound.

But what of the songs themselves? There are some old favourites done up in new forms. All Hail the Power of Jesus' Name, Old Rugged Cross, Softly and Tenderly, etc., are sung to new arrangements which sound strange because of the familiarity of the old tunes. I'm not sure that the new arrangements, full of life though they are, are as good as the old.

There are also new songs, some written by Boone himself. These are the weak spots of the album. Did I Just Hear a Baby Cry is a social comment song about justice that possibly just succeeds. But Let Me Live is a disaster. Mr. Boone's anti-abortion stance is fine but the song is embarrassing in its corniness. The title track What I Believe has lyrics, the meaning of which is unclear. It's a pleasant enough song, but it's a disappointment if it is to be seen as a statement about "my life".

The record is an improvement on the Pat Boone material of the 50s but it will have a limited market — only Pat Boone fans will add it to their collection.

D. Kirkaldy

Dr. Penman and Cornflakes

Melbourne prayer breakfast

Over 400 people gathered at the Southern Cross Hotel at 7.30 a.m. recently, for the Melbourne Prayer Breakfast.

Climax of 20 Years' effort

In 1963 a group of American Christians, led by Dr. Richard Halverson (then the minister of the Fourth Presbyterian Church, Washington, DC, and now chaplain to the USA Senate) conducted an evangelistic crusade called "Mission to Men".

In October 1963 the visitors conducted the first Prayer Breakfast at Coles' Cafe in Melbourne, and that has since been an annual feature.

During the visit in 1963 the American team encouraged the Melbourne men to conduct a Prayer Breakfast, hosted by the Governor or Premier of the state. It was envisaged that the leaders of the community, from various walks of life, could be invited in a way similar to the USA Presidential Prayer Breakfast. That breakfast is held annually at Washington, USA.

For 21 years, despite various approaches to state leaders, it was not possible to arrange such a function until this year. An approach to His Excellency the Governor of Victoria by two members of Melbourne Committee of Christian Business Men's Committees resulted in the Governor agreeing to attend such a prayer breakfast.

Participants

The chairman at the breakfast was Mr. Bruce Redpath, chairman of Mayne Nickless Ltd. Mr. Bill Pollock, managing director of Telecom read a passage from Jeremiah 31 and the New Testament reading John 3:1-9, was given by His Excellency the Governor of Victoria, Rear Admiral Sir Brian Murray, K.C.M.G. A.O.

Moving testimony

Suzanne Steele was the guest soloist. Following the singing of the Lord's Prayer, Suzanne said that she had been invited to give her testimony in two minutes. She

said: "Two years ago I came to know Jesus Christ as my Saviour. I now know that God's grace was with me from the beginning."

The power of prayer

The guest speaker at the breakfast was Dr. David Penman, the Anglican Archbishop of Melbourne. Drawing on his experiences on the mission field he spoke on two aspects of prayer — the prayer of stillness, and, the prayer of movement.

From Luke 11:5-9 the Archbishop emphasised that God is always ready to answer prayers.

"God hears our prayers, and He is able and willing to make our country great again. That thought gives us great confidence in prayer," the Archbishop stated.

Mr. Ian Milne, chairman of Kraft Holdings Ltd, led the gathering in a prayer for the nation.

In his closing remarks Mr. Bruce Redpath expressed the hope that the Prayer Breakfast would become an annual event.

(NEW LIFE)

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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Wanted to buy: Copies of the Oxford Book of Carols. Phone (044) 72 5858.

Police and civic responsibility

Speaking recently on 2CH, the Rev. Bernard Judd said:

"A few weeks ago, Mr. Peter Anderson, the N.S.W. Police Minister, who is justly renowned for his robust, plain speaking, visited Fairfield Council to answer complaints that the police were not doing enough to check crime in the Fairfield, Liverpool, Campbelltown areas. Although it was a V.I.P. occasion it only produced an audience of 24 persons. Mr. Anderson rebutted the complaints and then said something which was refreshingly sound commonsense. Said he: 'The Government is unable to legislate against stupidity and often the problem is not a lack of police

but a lack of civic responsibility. A lot of people have the attitude that they shouldn't do anyone in and instead of immediately calling the police when they see something suspicious, they wait until 20 minutes after the crime has been committed and the offender has escaped. Police cannot operate in isolation, they are part of the community and if people want them to be efficient they have to help.' 'The problem is not lack of police but lack of civic responsibility.' How true that is. All too often, people sit back and expect someone else to do their civic duty for them. Of course, the police have their specialized job. They have the training and the status and 'the horsepower' but you and I, as citizens, must actively help to create a climate of healthy, wholesome opinion which encourages honesty and discourages the villains. And that is part of the programme of christian citizenship — a society determined to protect itself.

"Sharing the Gospel" sold out



Donald Howard

A cassette course by an Anglican clergyman on "Sharing the Gospel" has sold out within a month of publication.

Beach missions, study groups, churches and individual purchasers took the whole stock before it could reach Christian booksellers.

Director of the Anglican Radio Unit, Mr. Peter Stanton, said further packs of three cassettes and a manual were being produced. "We have been overwhelmed with the response from all over Australia" Mr. Stanton said. "Favourable reviews in the Christian press have stimulated interest. There is no doubt that the cassettes and manual are meeting a real need."

Anglican Radio Unit and Sydney's Department of Evangelism have produced the course.

The Rev. Donald Howard first drew up the basic lessons to train counsellors when he was assistant director with the Department of Evangelism. "It is designed for individual or group study," he said. "Each person needs a manual but only one set of tapes is needed for a group."

To order or for more information please phone Anglican Radio Unit, phone (02) 265 1555 extn. 581.

Coming soon

The Zondervan N.I.V. Bible

It has just been announced that as from January 1, 1985 the Zondervan New International Version of the Bible will be available for sale in Australia through christian bookshops.

This is a long awaited event as it is now 6 years since the Zondervan Corporation published this modern version in the USA. Due to copyright conditions it has not been possible to import it into Australia but these have now changed and Australians too will be able to read this highly acclaimed version.

Mr. Bert Eadon, General Manager of S. John Bacon, stated recently that the Zondervan N.I.V. Bible has become a runaway best seller in America with larger sales than any other modern version available there today. If initial orders from the Australian bookshops are any indication the same could quite easily apply in Australia. Zondervan have chosen for the theme of the N.I.V. Bible 'He Still Speaks' and this has proved to be true as people, both young and old, from all Church denominations have found deeper truths as they have read and studied familiar scriptures in the language of today.

We can now all look forward to reading and enjoying the Zondervan N.I.V. Bible for ourselves as there will be ample stocks of the entire range in all christian bookshops throughout Australia from January 1, 1985.

World Home Bible League

Field officer sows words of life overseas



The Rev. Emery, field secretary for the World Home Bible League, has recently returned from an extensive tour to a number of countries, observing the ministry of the League, and encouraging support for its work of Scripture distribution. He spoke at meetings and

services in the United States and Canada, England and Hong Kong, and took part in efforts to distribute the Scriptures and evangelistic literature in Taiwan and mainland China. In Taiwan a small group of students and League workers has enrolled over 20,000 people in evangelistic Bible study courses over a period of twenty months.

The latest project launched by the League is the supplying of 25 million New Testaments for study by high school students in South American countries. One third of the cost of this project has already been guaranteed by the printer in Sweden who is supplying the Scriptures. The staff of the World Home Bible League would be happy to supply further details of its ministries. Such enquiries should be addressed to PO Box 464, PENRITH, NSW, 2750.

Grant from Government for Youth Synod

The Federal Government has given a grant of \$17,000 to the National Anglican Youth Unit of the Anglican Church of Australia. The grant will be used to assist with the fares of delegates to the first National Anglican Youth Synod to be held in Sydney in January 1985.

The aim of the organisers is to limit the cost of the fares of each delegate to a maximum of \$100. This represents a big saving for delegates travelling from Western Australia, the Northern Territory and North-West Australia. All Anglican Dioceses in Australia have been invited to send delegates to the Youth Synod.

The Federal Government grant has enabled the appointment of Jenny Pengelly as full-time co-ordinator. Jenny, 29, of Perth said recently, that her position is 'very exciting and very daunting'. "It has never been done before and can be a bit overwhelming at times," she said.

The response from Dioceses around Australia regarding delegates has been terrific. Most of the applications received so far have been from country dioceses. Applications are being invited from interested youth to attend the Youth Synod as non-voting participants.

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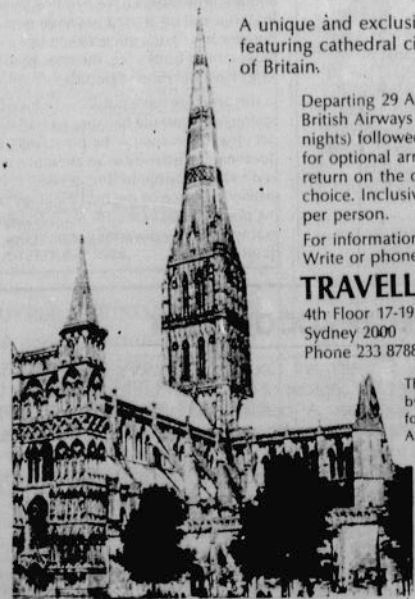
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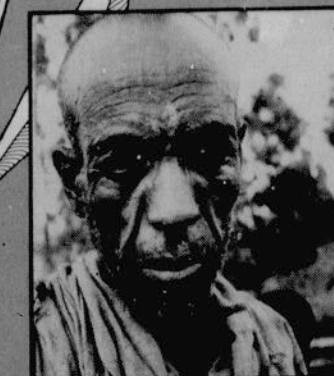
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The tour will be accompanied by the Rev. John Robinson, former President of St. Andrew's Cathedral, Sydney.



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EVERYONE HAS THE RIGHT TO A FUTURE

Earlier this year the Australian Council of Churches combined with the Roman Catholic Church and the Adventist, Baptist and Lutheran Churches to launch the Combined Churches African Drought Appeal. You gave more than \$2 million to this appeal! Thank you.

Drought still threatens the lives of many millions of Africans. So the Christmas Bowl will continue to offer people hope for the future in this grim situation. But we want to affirm that other people in the world caught up in situations of despair and misery also have the right to a future. You can help by giving to the Christmas Bowl through your local church.



THE CHRISTMAS BOWL YOUR CHURCH HELPING OTHERS

AUSTRALIAN COUNCIL OF CHURCHES: National Office: PO Box C199, Clarence Street, Sydney 2000 (199 Clarence Street, Sydney) Phone (02) 23 2215

Qld Youth concern

Aims at better concern for youth in schools



The highlight of the tenth annual Gold Coast Youth for Christ "Report to the people", was the dedication of the eight fulltime staff workers, by six clergy of different denominations, representing the churches of the Gold Coast, who fully support the work of this organization.

R.E. (Religious Education) in schools is something which has attracted many and varied programmes. One of the most imaginative is steadily growing, on Queensland's Gold Coast and it is named "Youth Concern Ltd.", a development of the Gold Coast Youth for Christ work.

Youth Concern is concerned with the need to train youth workers in such subjects as "Christian apologetics, counselling and teaching methodology". The Executive Director, Stafford Williams explained, "So many people, involved in R.E. in schools, tend to preach and not teach. There is a need to be trained in communication, but at the same time, there is a need to know what to communicate."

"Young people today can come up with some pretty curly questions and R.E. workers need the training to know how to answer them. Many young people are going through pretty tough times and need help. This programme will help that situation."

"Youth Concern" has been registered as a public company, limited by guarantee, and has been approved by the Federal Government to receive tax deductible gifts, to financially support R.E.

teachers, as well as finance the training of other R.E. teachers. This in itself is something of a precedent, as the directors of Youth Concern found out when they applied and were asked such detailed questions about the aims and objectives of the work, by the Government.

It is planned to obtain a suitable site for a camp centre, where two to six week courses can be held. It could also be used as a Conference Centre and Christian Camp Centre, when not in use by Youth Concern. Suitable youth workers will receive intensive training and will have the opportunity to work alongside experienced R.E. teachers, currently involved in regular Religious Education Seminars, in Gold Coast High Schools.

Apart from those coming for the training courses, other young people can be trained as youth workers and will then be available to help churches and youth organizations, across Australia.

For further details and support:—
YOUTH CONCERN LTD.
(tel. (075) 32 2566)
PO BOX 5140
GOLD COAST MAIL CENTRE QLD 4217
(RAMON WILLIAMS)

MAINLY ABOUT PEOPLE

DIOCESE OF ADELAIDE

The Rev. L. R. Lenthall is to be licensed as Locum Tenens of Parish of St. Aidan, Payneham from 2nd December 1984 to 13 January 1985.

DIOCESE OF NEWCASTLE

The Rev. Christopher Butterworth was ordained on 24th November and will remain as Asst. Priest at Woy Woy.

The Rev. David Valentin was ordained on 24th November and will remain as Asst. Priest at Hamilton.

The Rev. Richard Waddell was ordained on 24th November and has accepted the position of Asst. Chaplain at Trinity College, Melbourne.

DIOCESE OF SYDNEY

The Rev. T. C. Milton will resign as Rector of Green Valley on 25th December to take up the appointment as Rector of Rose Bay.

The Rev. D. G. Anderson will resign as Resident Minister of New Housing District of Ruse/Airds & Kentlyn on 1st February to become Rector of Sylvania.

DIOCESE OF MELBOURNE

Charles M. Bailey, was appointed as Archdeacon for Chaplaincy in St. Paul's Cathedral on 28th October.

Peter Corney was appointed as Archdeacon for Evangelism and Church Growth in St. Paul's Cathedral on 28th October.

Philip J. Newman was appointed Archdeacon of Essendon in St. Paul's Cathedral on 28th October.

Keith R. Edwards, Asst. Rector of Christ Church, Brunswick to the incumbency of St. Aiden's, Strathmore.

Percy Leske was inducted by Archbishop D. Penman on 4th October.

Grant Morrow, from incumbency of St. Peter's, Fawkner to Field Officer for Anglican Boys' Society as from 1st February, 1985.

Philip Newman from incumbency St. Mark's Templestow, to incumbency St. Paul's with All Saints Ascot Vale. Induction 5th February, 1985.

Malcolm Thomas to become Priest-in-Charge of parish of St. John's, North Frankston.

Ralph Roath has been ordained priest at Holy Trinity Church, Upwey.

Geoffrey G. Harvey from Assistant Curate St. Mark's, Camberwell, to Chaplain in Australian Regular Army.

Grant Vayne has resigned as Assistant Curate, St. Andrew's, Glen Waverley, to the parish of Ceduna in the Diocese of Willochra.

Peter T. Hill will resign from incumbency of Holy Trinity, Hampton, on 31st December, 1984.

Kenneth Goodison died on 4th September, 1984.

Rev. Stephen Ames re-appointed as Director of Theological Field Education for Diocese of Melbourne as, from November 1984.

Rev. Len Brassington will be inducted to parish of Lancelfield/Romsey on 1st February 1985.

Rev. Robert Carter will become Associate Priest of St. Hilary's Kew, on 17th February 1985.

Grace Blair will become Associate Minister, St. James' Old Cathedral, West Melbourne, in December 1984.

Rev. Ian D. Johnstone from Kincardineshire, Diocese of Brechin, Scotland, will become Rector of St. Paul's Westmeadows.

Rev. Khalil Razmara from St. Paul's Fairfield to Senior Minister for combined parish of Fairfield/Alphington, with special task of establishing a Persian Anglican congregation and work amongst Muslims.

Rev. Tom Stokes from St. Philip's Deep Creek to Parish of Fairfield/Alphington and leader of the team ministry "Alfa Urban Ministry Project".

Rev. Donald W. Johnston from Chaplaincy at Melbourne C of E Grammar School, to Chaplain of Holy Name School, Dogura Province of PNG, from beginning of 1985.

Rev. David W. Townsend has resigned from St. Luke's, East Frankston, to work with Planned Giving Counsellors of Australia.

The Rev. Claude Woodhouse died on 4th November 1984.

Another Polish priest under threat

Reliable sources in Poland have advised Keston College of their concern for the future of outspoken Roman Catholic priest FR STANISLAW MALKOWSKI in the wake of the recent murder of FR JERZY POPIEUSZKO.

Keston sources report that Polish government spokesman, JERZY URBAN, launched a vicious attack on Fr Malkowski last week in the pages of the Party paper *Tu i Teraz* (Here and Now).

The sources stress that this attack is couched in the same terms as attacks on

Fr Popieusko before the latter was murdered by secret police agents. The contacts express the opinion that the press attack on Fr Malkowski shows a newly-found confidence on the part of the authorities, who obviously feel that their claims of non-implication in the killing of Fr Popieusko have gained sufficient public acceptance. The authorities' confidence has been further reinforced by the low-key approach taken by CARDINAL GLEMP and LECH WAESA, say the sources.

(KESTON COLLEGE)

Australian Palau office opened

As part of a strategy to bring the Gospel of Christ to the entire world, the Luis Palau Evangelistic Team has established an Australian office in Newcastle, New South Wales.

This office will co-ordinate crusades in Australia, New Zealand, Southeast Asia and the South Pacific. Mr. Gary Forbes, who previously directed the two Newcastle Luis Palau Crusades in 1979 and 1982, is the Team's Crusade Director for these regions.

In establishing the Australian office,

Palau said, "For a number of years now we have seen the increasing needs of people in Australia and the Far East, and my burden has been to bring them the Gospel as soon as possible."

"An invitation for a major crusade in Singapore," Palau said, "has already been accepted for June 1986. The establishment of the Australian office and the appointment of Gary Forbes will enhance the overall plans of what we as a Team are seeking to do under God's hand."

Bishop Tutu to live in black area

Although Dr. Desmond Tutu could probably obtain the South African Government's permission to live in a white area when he takes up his new position as Bishop of Johannesburg he has no intention of doing so, because he refuses to become "an honorary white".

And therefore, he told a recent press conference in London, he will continue to live in the black township of Soweto. Dr. Tutu was speaking just four days after the provincial Synod of Bishops in South Africa had chosen him for Johannesburg. The task had been handed over to them after the diocesan Elective Assembly had failed to agree on a name.

Clearly, he said, he would have preferred to have been elected by the Assembly; but he did not think that the fact he had not been meant he would

necessarily have "a rough passage" from those white members of his flock who are said to have been opposed to his appointment.

His constituency had always been both black and white, the Bishop said; he hoped that they would be able to work together with the people of Johannesburg to show that the colour of a person's skin was "a total irrelevance" to be an effective, reconciling instrument in the hand of God, "an audio-visual aid to demonstrate what human society is intended to be in God's view".

Dr. Tutu thought there might be some who would not take too kindly to the idea that the Church should be the voice of the voiceless. "But," he said, "there is no other way."

(CHURCH TIMES)

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