

## Servant leadership thrust for I.Y.Y.

Scripture Union's national student leadership conference



National Student Leadership Conference, Sydney.

"We've been learning heaps," says Christine Sharp of N.S.W. "The fellowship's been really good; we've become like family."

Helen Birkmyre of Cairns, adds "I've never learned as much in my life about Christianity, evangelism and all that sort of thing."

"I've learnt a lot about Christ in me," says Shane Harvey of Hobart. "We should keep chugging along, relying on Christ's strength."

Shane, Helen and Christine with 38 other secondary students attended Scripture Union's first national student leadership conference in June in Sydney. The group was drawn from every State and Territory and was led by a team of ten experienced S.U. leaders.

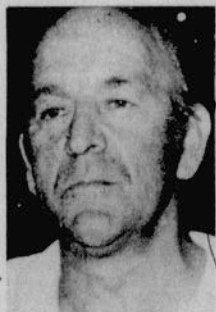
"Our dream," comments Ron Buckland (S.U.'s National Director) "was to bring

together student leaders from our secondary schools work around Australia for a concentrated week on aspects of Christian leadership. The Australian Government made the exercise possible through an I.Y.Y. grant of \$8,000."

The week comprised sessions on leadership, maturity, programming ideas, Bible study ideas. Former Governor of the Reserve Bank, Sir Harold Knight, shared from his own experiences of leadership. And it was not all 'work', there were trips to Sydney's interest spots and an interstate football match!

John Henderson from Darwin sums up the impact on his life. "I have learnt to be myself. All I have to be is John Henderson. That's all God wants me to do. I believe God is going to use a lot of people at this conference when we get back home. The Spirit of God is moving in the youth of today. That's terrific!"

## Bishop Witt improves



Bishop Howell Witt of Bathurst is said to be "improving", though he is still on the serious list in Sydney's Westmead Hospital.

He has been taken off the ventilator after more than a week, following his injury in a head-on collision with a truck in thick fog at Blayney, 40km west of Bathurst.

Bishop Witt suffered internal injuries in the accident.

He was on his way to address high school children at the time of the accident.

(SEE)

## Bundy family for BCA

New leader for 'outback' church

The Rev. Ron Bundy will be moving from Adelaide to a new city south of Darwin soon. The following report reveals a man with a sense of call and cause for which prayer is needed.

Mr. Bundy writes in "The Real Australian", June, 1985:

"Later this year we will move from the oldest and largest Anglican church in Adelaide to one of the newest and smallest churches in the Northern Territory. Why?"

"As a family we are convinced that God wants to use us in the establishing of a church in the growing satellite city of Palmerston, 20 kilometres south of Darwin.

"Already eight people meet weekly in a home fellowship under the oversight of Dale Appleby, the rector of St. Peter's,

Nightcliffe. The area is ripe for outreach to families as 80 percent of the population is under 34 years of age.

"Who are we? Well, I have spent the past four years on the staff at Holy Trinity, Adelaide. Apart from preaching and pastoral care my main ministry has been the equipping of our members in personal evangelism. We have been using the Evangelism Explosion course.

"My wife, Margaret, and I became Christians in 1971 at St. Mark's, Harbord, NSW. Margaret is developing a music ministry and is currently learning to play the organ.

"We have three children: Simon is 12 years old and has just started high school, Ruth is nine and Lydia is three."

"The Real Australian" is the magazine of the Bush Church Aid Society, 135 Bathurst Street, Sydney, NSW 2000.

## First National MOW Conference

Telling tales out of church

The Movement for the Ordination of Women will be holding their First National Conference in Sydney from August 23-25, 1985.

The theme of the conference will be 'Telling Tales — Pilgrimage to Ministry'. This theme will be carried throughout the conference in both workshops and by the speakers addressing the conference proper.

Speakers have been invited from all states of Australia and the USA. Chairing the conference will be Mrs. Janet Gaden of Melbourne. Others attending include:

Rev. Alison Cheek, an Australian, who was one of the 'Philadelphia II' who were 'illegally' ordained in 1974, to have their ordination officially sanctioned one year later.

Mrs. Catherine Kroeger, a classics scholar with a special interest in Greek and women in Old Testament times.

Mrs. Gretchen Hull, a Presbyterian laywoman, Bible teacher and a conference speaker for 25 years.

Other speakers will include Dr. Patricia Brennan, Alder Hall and Miriam Dixon.

## Anglican doctor returns from Kampuchea

Desires to return one day

with medicines but had more beds and staff available.

As an expatriate, she was also asked by Khmer doctors to look at their patients and give them some assistance.

She also found some difficulties living in Kampuchea, coping with the restrictions on her life in the Communist society.

"I tended to group in with the Christian people among the expatriates. We had worship services every week, and Bible studies and we usually socialised as a group or amongst ourselves, when we were able.

Wendy said the medical system would be immensely improved if the young Khmer medical students and graduates had access to medical textbooks.

Books are at a premium in Kampuchea. They are rarities, and there are no lending libraries.

## The Pink Triangle continued

homosexuals and which liturgically appeared Catholic Charismatic. There, a fervent American preacher with the fire of a Southern Baptist sought to convince us that he was proud to be gay for God made him that way.

In the midst of this crusading razzamatazz, it was refreshing to hear the quiet and gracious yet firm response of Bishop John Reid, an Assistant Bishop of the Sydney diocese, who very clearly re-affirmed the church's position in the light of scriptural authority that homosexuals fell far short of God's ideal for them and that the power of the Grace of Christ was able to change their lives, as the Bishop had seen Christ do in homosexuals he had known and who were now experiencing heterosexual relationships in the way God intended.

The Christian church's position was further enforced by a young street preacher who encountered five of the sisters in the city and in the face of provocation and some ridicule gave a calm and clear picture of the scriptural position — that God loved homosexuals but hated their homosexuality and had provided Jesus Christ to die for them enabling them to be free from their sinful

ways and to live lives in fulfillment of His purpose for them.

However, whilst the authority of scripture will never allow the acceptance of homosexual practices, their lobbyist groups may take heart if the closing encounter which The Sisters of Perpetual Indulgence had with a retired Australian couple at Katoomba, is typical of the wider Australian community.

When after viewing The Three Sisters they turned their attention to the hairy legs of the other three sisters now confronting them and were asked were they shocked by homosexuals dressed as nuns, their reply was, 'No, ten years ago maybe, but we are more tolerant now!'

Therein lies the danger that in our concern for tolerance, we sacrifice God's law and ignore Christian moral values.

Christians must always show concern and love for any whose lifestyle has locked them into a way of living that prevents them from knowing fulfillment in God's will, and if this has not been so we need to confess it, but we must never abandon the moral laws revealed in the scriptures and sell our birthright for a pan of stew.

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## Bible Experiment in the Riverina

More than five years ago a group of concerned Christians in the Riverina organised a "Bible Teach-In". This year they have just experimented with a week long teaching session.

The group, called Riverina Bible Teach-In, is run by a committee of lay people who seek to bring Bible teachers to a weekend conference. Held once each school term, the Teach-Ins have generally consisted of sessions on Friday night and then all day Saturday, although different patterns are to be tried in the future. The speakers have come from a variety of denominations.

The winter term teach-in this year was held on July 12 and 13 with Rev. Dr. John Woodhouse, Lecturer in Old Testament at Moore Theological College giving studies. Attendance was excellent for the winter term, especially considering both the cold and the amount of sickness

around at the time! John Woodhouse's studies were warmly and enthusiastically received.

### Week of lectures

However, for the first time, the Committee decided to venture into something more ambitious. They organised a whole week of lectures, in conjunction with the Department of External Studies at Moore College they decided to offer ten lectures in each of two subjects which form part of the P.T.C. (Preliminary Theological Certificate) Course. College staff would give the lectures, based on Course notes, and then the students could sit for an exam a few weeks after the intensive teaching. Results were to be credited towards a P.T.C.

To the delight of the Committee 25 people enrolled, many taking a week of

their annual holidays in order to participate. Students came from Griffith, Leeton and Narranderra and included two clergy, a Uniting Church minister and a Baptist pastor, who decided to use the week as a refresher course.

Initially the student's were offered Christian Worship in the mornings and Old Testament 1 in the afternoons. But that had to be changed at the last minute. The lecturer in Christian Worship was unable to travel because of the flu. Instead the Director of External Studies at the College, Rev. Denis Kirkaldy had to substitute and lectured in New Testament 1. The students seemed unconcerned about the change.

The week was so successful that participants unanimously asked for it to be repeated. The organising committee intends to discuss whether there is a better time of the year to hold it, and

whether some lectures should be in the evening.

Mr. Kirkaldy told ACR, "It was a tremendous encouragement to see Christians so keen to learn more about their faith. The External Studies Department were happy to be involved in the experiment and we are now convinced that this is something that could be done with great effect in other country centres. We discovered that there were some problems in timing and we are turning over a few suggestions. This experience has been invaluable, and will help us plan for other such teaching opportunities."

Because Christians in country areas often have fewer resources to call on than their city brethren, this kind of initiative taken by Christians in the Riverina is exciting.

## New Catechism off to a good start

The new Australian catechism "What We Believe" is off to a good start. Although only in its infancy, it has already been the subject of a good deal of favourable comment.

Sunday school children taught for decades the content of the old catechism have long been intrigued by the opening question:

Question: What is your name?

Answer: N or M.

In the new catechism, now available for trial use, they will have a wide range of questions about the Christian faith answered in the modern idiom.

Speaking at the launching of the catechism by the Primate of Australia, the Principal of Moore Theological College, Dr. Peter Jensen posed the question 'What is a catechism?'

"Catechisms are something of a curiosity with some people thinking that they have no place in modern Christian teaching. I happen to believe that there is a place still for the catechism. I would say more than that — we leave ourselves without an important strand in our teaching if we do without the catechism", Dr. Jensen said.

"A catechism is a teaching in doctrine, and it seems to me that much of our recent Christian instruction has been lacking precisely in the doctrinal area. A catechism helps us to redress that balance. It provides a standard by which doctrine can be tested and taught", he said.

Dr. Jensen believes that the catechism is an Australian work in the best sense, written by Australians, in the Australian context, and with the Australian person in mind.

He described it as a "uniting" work, undertaken by twelve individuals — people with different backgrounds, different thoughts, different experiences of the Christian faith.

"But we came together and we managed to agree on it, much as we came together and managed to agree on our liturgy in the new Prayer Book".

"I wonder if it is foolish to think that the catechism may find a use outside Anglican circles as well — that it may be 'uniting' in that, perhaps better, sense of something that we can offer to our fellow Christians outside our own denomination who may be interested, too, in a brief statement of faith that will bring us together and confess our common Lord", Dr. Jensen said.

"The catechism is Scriptural. Each page contains references to Scripture. The wording of the catechism itself is soaked in Scripture", he added.

"It is intended to be a personal catechism. It was not by accident that the first question and answer runs like this: 'What is the purpose of your life?' Answer: 'To love God as He loves me'. The catechism centres on relationships, particularly on our relationship with God."

Dr. Jensen stressed that each of the questions leads on naturally to the next, with rhyme and reason behind the questions as they are asked. Moreover, the catechism is not intended to be used on its own. There is in the process of production a series of lessons to go with the catechism, the idea being that the catechism itself and the Scripture references will be used as a sort of standard or model for the doctrine being taught.

Teenagers and adults are the target audience.

It is meant not just for the Sunday School room, but for the home as well,

Continued page 2

## School outreach in Perth

A Mission "With Power, Authority, Sensitivity And Humour"



David Peters, AE Evangelist counselling a young person during evening rally at Guilford Grammar School, Perth.

The tables were turned this month when a team of seven African Enterprise Evangelists travelled from Africa to conduct an evangelistic mission in Western Australia.

Australians have been sending missionaries to Africa for many years but now the African churches, among the fastest growing and most dynamic in the world, are coming to Australia's aid.

An inter-racial, inter-denominational team from African Enterprise spent one week at each of three Perth schools — Wesley College, Christ Church Grammar and Guildford Grammar.

The reaction to their Gospel presentation was exciting with nearly 800 positive responses (130 of those being first time commitments) from the three schools alone. In addition, there were commitments from students, young people and others in the surrounding communities.

In the classroom meetings and evening rallies for parents, nearby schools, local churches and youth groups, the A.E.

Team presented the same Gospel of repentance, forgiveness and love that is having such a profound effect in Africa today.

"Stephen Mung'oma from AE Uganda spoke with power, authority, sensitivity and humour", commented Stephen Francis, the Youth Consultant for the Uniting Church in Perth.

The testimonies given by members of the team were powerful and convincing as they spoke at many school assemblies, small groups and rallies.

During one meeting, David Peters from AE South Africa, formerly a practising Hindu and political activist, told of his conversion after a friend urged him to "try Jesus". His marriage was foundering at the time and he was losing his sight because of an injury sustained in a political demonstration.

"Jesus had such an effect on my life that I was able to forgive South African leaders that I had formerly hated and feared", he said.

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# MARANATHA

## God does save sinners Romans 8:28-30

Many believers would be more sure of their salvation if they realised that the God who directs all history (Eph. 1:11) works with a purpose in saving sinners.

Salvation which is received through faith (which itself is God's gift — 1 Cor. 4:7, cf. Eph. 2:8f.) is not by chance, accident or coincidence.

We see this in what Bishop Moule calls "The Unbreakable Chain" of Ro. 8:28ff. — where each link is viewed as an accomplished fact.

### First link: "Foreknew"

When we say that we "know", we mean we are aware. God's "knowing" means that He takes the initiative in loving, choosing, redeeming, calling and preserving. See Gen. 18:19; Ex. 2:25; 33:17; Jer. 1:5; Amos 3:2; John 10:14f., 27f.

"Foreknew" merely adds the word "beforehand". The word stands above time: it means more than God looking ahead and learning the future.

This will be seen if you read Ro. 11:2; 1 Pet. 1:20; Acts 2:23; 1 Pet. 1:2 — the only other verses where the words occur.

Note that the text does not say that God knew **something** about particular individuals, but "those **whom** He knew".

His foreknowledge of us means that our faith and good works are never to be regarded as the **cause** of the divine election — they are the result, its fruits and proof (Eph. 2:8ff.).

### Second link: "Predestined"

Each of the six instances where this word occurs in the N.T. rules out chance or fate. See Acts 4:28; Ro. 8:30; 1 Cor. 2:7; Eph. 1:5, 11.

"Predestined" means He marked out, He ordained, or He elected.

The work of salvation must begin somewhere: either the sinner first seeks the Lord, or the Lord first seeks the sinner. The former is impossible (Eph. 2:1), so if God does not begin the work no work can take place.

Once again there is purpose in what He does, for we are to be "conformed to the image of His Son" — we are to bear the family likeness. Holiness, as we shall see in our next study, is an evidence of our election.

John sums up this destiny in 1 Jn. 3:2. If we are not concerned with personal holiness, with Christlikeness, we show that we are not elect, for that is the purpose of His choosing us (Eph. 1:4; 2:8ff.).

### Third link: "Called"

The Gospel invites all who hear the message to drink freely of the water of life and live. It promises salvation to all who repent and believe. See Prov. 8:4.

However, no one ever comes to God in this way alone. There must be a call added which carries the grace to enable the sinner to respond. This response is to trust Jesus Christ as He is freely offered in the Gospel. Through this special efficacious call the Holy Spirit performs a work of grace within the sinner which inevitably brings him to faith in Christ. See 1 Cor. 1:9; Ro. 9:11; 2 Tim. 1:9.

### Fourth link: "Justified"

To be justified is to be treated as "just" — "in the right" — with God. **Negatively**, it means we are not penally liable. **Positively**, we are entitled to all the privileges to those who have kept the law.

"Justification" is well-defined in the explanation given to children — "Just as if I hadn't sinned." It refers to a legal status; it is a court room term.

Jesus completely kept God's law by living a perfect life (Heb. 4:15). His perfect righteousness is put to our account when we trust Him. This is the only basis on which we can stand before Him (Phil. 3:9), because God cannot bear to look upon sin (Habakkuk 1:13).

So God acquits the sinner from guilt and accepts him as righteous. He lays the sin on Christ and lays Christ's merit on the justified sinner. Thus what was the sinner's is made over to Him and what was His is made over to the sinner (2 Cor. 5:21). We are "justified freely by God's grace through the redemption that is in Christ Jesus" (Ro. 3:24).

This great doctrine lies at the heart of all Reformation theology. Martin Luther said that it was the article of a "standing or falling church".

### Fifth link: "Glorified":

Our glorification is future: it will take place when we stand before Christ (1 Cor. 15:35-55; Phil. 3:20f.; 2 Cor. 5:1-5). Yet Paul uses the same past tense as he did for the preceding links. Why?

Our finished state is sure because we rest on the finished work of Christ. So unbreakable is the chain that the last link is seen as an accomplished fact for the simple reason that the first links are seen as such (Eph. 1:18; 2:6f.).

Normally we should expect "sanctification" to follow justification. Sanctification refers to the work of the Holy Spirit in "delivering us from the pollution of sin, renewing our whole nature in the image of God and enabling us to perform good works" (L. Berkhof). So essential is the need for this that without holiness we shall not see the Lord (Heb. 12:14).

Yet Paul has really dealt with this in the phrase being "conformed to the image of His Son". He has the final goal in view: we shall be glorified before Christ because of what He has done and is doing in our lives.

This doctrine is often called the "Perseverance of the Saints". This means that "all and every one of God's elect, being once regenerate and believing, are and shall be invincibly carried on to the perfect attainment of blessedness and glory." It calls upon us to "work out our salvation with fear and trembling, for it is God who works in (us) to will and to act according to His good purpose" (Phil. 2:12f.).

Sir Marcus Loane, in his study of Romans 8, "The Hope of Glory" says: "These great doctrines of grace have a dynamic element which will impart moral strength and inspiration to those on whom they may lay hold. . . each word was meant for the strength and consolation of all who are in Christ Jesus."

— Donald Howard

(This is the fourth study in a series of five based upon the writer's course, "Sharing The Gospel". A six-study course on cassette with manual for group or individual study, "Sharing The Gospel" is available from Christian bookstores or from the publishers, Anglican Radio Unit, Bathurst Street, or the Department of Evangelism, St. Andrew's House, Sydney. Price posted \$25. Used by permission of the publishers.)

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## The valley is a little greener

The City Mission acts on youth



Mr. Ralph Willis, Minister for Employment and Industrial Relations and Harold Green, President of Sydney City Mission Australia, with students from Green Valley V.E.T.S.

"There are so many committees to investigate the needs of the unemployed and so many reports written by them, that the reports would probably fill an entire room if put together.

"The time has come to stop talking about unemployment and act! We need to provide positive programmes that are practical and result orientated," said Merle Hurcomb, Director of Sydney City Mission Australia.

She was speaking at the official opening of the Mission's new \$670,000 Employment Training Centre at Green Valley, which was built by the unemployed to train unemployed youth.

Mr. Ralph Willis, the Minister for Employment and Industrial Relations officially opened the new centre, which was jointly funded by the Mission and the Commonwealth Government Community Employment Programme (CEP).

Mr. Willis said: "Since its beginning 124 years ago, Sydney City Mission Australia has established an admirable record of community service, particularly among

those of greatest disadvantage in society."

He concluded by saying: "I understand that the program here at Green Valley has been particularly successful in recent times, with over 80% of its 1984 graduates being placed in employment.

"It is also commendable that the Green Valley program has concentrated its attention on the most disadvantaged groups of young unemployed.

"Over half the 1984 intake had been unemployed for at least six months at the time they joined the program, and the great majority of last year's participants had not gone beyond year 10 at secondary school."

The new building comprises six modern classrooms, where Maths, English, Health Care and Retail Skills, Computer Operation, Basic Office Skills and Basic Trade Skills are taught.

Sixty young people are trained at any given time during the 32-week course. Trainees are paid the unemployment benefit plus a small allowance during the course.

## New Catechism continued

hopefully in domestic circumstances as parents teach their children the Christian faith.

"In Australia today one of the great services which we can do our fellow countrymen is to minister hope. It seems to me that on the sharp cutting edge of the Gospel is just this, the great hope that we have as Christians", Dr. Jensen said.

"It would be a very wonderful thing indeed if nothing else happened but that the people who use this catechism could learn the question and answer at Number 45, the last: "What does the Apostle Paul teach about the faithful love of God?", with the magnificent words that then follow, taken straight from Romans Chapter 8", he added.

In launching "What We Believe", the Primate of Australia, the Most Reverend John Grindrod said: "I think there is really a tide amongst the youth and adults of the church, I feel it around the church,

where there is an awareness that 'I must express my faith to others' and a recognition, particularly with the limited number, that we have to give an account of our faith".

"One of the things that has been lacking is something in the language, enabling people to have at hand something that will guide them in communicating with others about what they believe", the Primate said.

"I think that one of the things that is really lacking, in the general way Christians go about, is that they don't really mentally live in eternity as well as time. I think that this emphasis at the end of the catechism helps us to pick that up and live it. Yes, I am enthusiastic about this catechism", he added.

"What We Believe" is available from Christian Education Publications and from Christian bookshop outlets at \$1.60, plus postage.

## Somebody Cares

Sydney City Mission Australia's Campbell House, at Surry Hills, is celebrating its 10th year of service as a rehabilitation centre for homeless and alcoholic men.

Campbell House, which houses 172 men, was designed to provide homeless men who live in lanes, backstreets and railway stations, with the opportunity to enjoy an alternative lifestyle.

Residents participate in an ongoing program of care, work and rehabilitation, supported by caring, trained staff

## Centre celebrates ten years of service to homeless and alcoholic men

members.

The centre is equipped with a 31 bed Nursing Home specialising in alcohol related sicknesses and offers hostel type accommodation for 121 adult males.

Twenty Old Age pensioner units provide comfortable accommodation for the elderly.

A sheltered workshop operates on the premises under the direction of Sydney City Mission Australia. The workshop consists of a commercial laundry and workshop facilities. It employs 60 people.

## Jesus as He really is

Allan Chapple talks to Sydney Uni Evangelical Union

Jenny Peterson writing on Allan Chapple's recent visit said "The Gospel does not go into hibernation during winter. At least not at Sydney University which has experienced an increased public proclamation of the Good News in June and July."

Hot on the heels of Josh McDowell came Allan Chapple, a Uniting Church minister and staffworker with the Australian Fellowship of Evangelical Students in Perth. "Jesus As Told By Mark" was the theme of his eight lunch-time addresses. Working systematically each day through Mark's Gospel, Allan's aim was to tell his listeners about Jesus Christ as He really was so that they might know Him as He really is today.

The general idea for this expository approach arose out of last year's "Knowing God" mission. Reviewing that mission Phillip Jensen, one of the missionaries, suggested that a less apologetic stance be taken and that the person of Jesus Christ be presented more positively and more directly. What could be more direct than simply to relate the

Gospel narratives?

About one hundred to two hundred students and staff attended each day. They responded warmly as Allan spoke in a refreshingly straightforward and reasonable manner in keeping with Mark's Gospel. Each person received a free copy of Mark's Gospel along with a repeated challenge to read the story thoughtfully for themselves. In addition to these Gospels, twenty-four Bibles were given to interested people. Seven people have indicated that they have come to know God through the talks and an equal number have joined Bible study groups since to investigate matters more fully.

The expositions were not only notable for the thoughtfulness and careful investigation they encouraged among unbelievers but also for their heartening effect on Christians. In his final talk Allan concluded (and spoke for many others) that he had appreciated afresh the wonder of the Gospel, that he again could confess with joy that Jesus Christ is Lord, and that nothing is more necessary or more marvellous than knowing Him.

## Signs and wonders

Under the theologians microscope  
Bishop John Reid writes on the subject

A Consultation on the Work of the Holy Spirit and Evangelisation was held in Oslo, Norway, from May 28 to June 1.

It was sponsored by the Lausanne Committee for World Evangelisation and in conjunction with the World Evangelical Fellowship. Some 50 participants came from every continent.

Theologians and evangelists represented mainline denominations as well as some para-church groups. There were three Pentecostal theologians as well as some who would call themselves charismatics.

Amongst the Anglicans present were Dr. Jim Packer, Canon Colin Buchanan, Canon Alan Cole, the Revd Philip Le Feuvre (of the Church of the Province of South Africa), Bishops David Gitari (Kenya), Gresford Chitemo (Tanzania), Bashir Jivan (Pakistan), and John Reid (Sydney) who was chairman of the consultation.

The themes of the papers were as follows:

The person and work of the Holy Spirit in scripture and in theology over the years.

The Holy Spirit in relation to creation and history.

The Holy Spirit empowering the local church for evangelisation.

The Holy Spirit confronting the world.

The papers and the discussions have been used as the basis for a book which is being written by Dr. David Wells of Gordon-Conwell Seminary, USA. It is hoped that this will be published during the current year.

One of the live issues of the consultation was "signs and wonders" in the place of evangelism. The most powerful advocate of "signs and wonders" in the English-speaking world is probably the Revd John Wimber of the USA. John Wimber refutes that he is pentecostal in theology but affirms that he is pentecostal in his understanding of the gifts.

In the USA he has founded 300 churches in three and a half years through what he terms "power evangelism." He defines power evangelism as "a spontaneous Spirit inspired and empowered presentation of the Gospel. It is usually preceded and undergirded by supernatural demonstrations of God's presence." John Wimber works on the assumption that all evangelism is accompanied by manifestations of power and that all the church can operate with all the gifts.

From the Gospels and the Acts, he sees three facets of power evangelism:

- There is an ongoing conflict between the Kingdom of God and the kingdom of darkness. Power encounter shows the mastery of God's Kingdom.

- There is a special insight which God

gives as He did to Peter with Ananias.

- God is sovereign and He arranges opportunities — e.g. Philip and the Ethiopian church.

The stories which John Wimber tells to illustrate power evangelism are as remarkable as they are powerful.

Not all members of the consultation went along with this line of enquiry. Those who follow Benjamin Warfield look upon any miracles after the New Testament era as counterfeit. There was not much support for this.

There are others who saw signs and wonders as an integral part of God's revelation but not a continuous part of it. Indeed, by their very nature, if they appeared regularly and constantly they would have little impact. Dr. Alan Cole argued that in God's dealings with His people there have been special crisis points and from time to time God gives special manifestations of His victory. On this view, signs and wonders are not universal, inevitable nor necessary concomitants to the preaching of the Gospel on every occasion.

Canon Buchanan pointed the ambivalence of signs and wonders in the New Testament where sometimes these are viewed as of important apologetic value while at other times people are rebuked for seeing them. Canon Buchanan was concerned with the view that can suspend God's sovereignty and miracles on our faith and our prayers — what does this do to our doctrine of God?

Moreover he raised the point — where was a positive doctrine of suffering and death which is pointed up in the death of Christ; which we ought to combine with our concern for miraculous healing?

Bishop Gresford Chitemo gave an interesting and fascinating account of a mission in November, 1973, in Berega in the Diocese of Morogoro, Tanzania. It was conducted by the East African evangelist, Edmund John Sepaku. Bishop Chitemo gave an account of how lepers were cleansed, the blind saw, the lame walked and demons were cast out. He kept a diary and recorded that on November 21, 458 were healed, November 22, 208 and November 23, 567 were healed.

Perhaps signs and wonders are happening in a measure that have not been seen for a long time. Of course there are exaggerations and counterfeits. But remarkable things do happen. The careful study of the great statements of God's action in His church as stated in Ephesians 1 and 2 place the emphasis on the action of God's love and regenerating power. There is no mention of miraculous events which might accompany those actions of God. It may be sufficient to say that if such actions occur they are peripheral. They are not at the heart of what God is doing.

## Free Seminar on Learning Greek

A free seminar evening about learning to read the Greek New Testament will be conducted in Sydney by Rev. Dr. B. Ward Powers on Wednesday, 4th September. It is open to anyone who would like to attend, but advance registration is necessary.

Some people put a great deal of time and effort into wrestling with learning Greek. Is this effort worthwhile? "Only if you use what you learn," says Dr. Powers. "If you never use it, then it is hard to see that there is much value in the effort of learning it. But if you use whatever Greek you learn, be it much or little, then in that case it is well and truly worthwhile learning it."

The September seminar evening will discuss the advantages of knowing New Testament Greek, and explain the three keys to success in learning Greek. It will cover general background information such as the difference between New

Testament Greek and both Modern Greek and Classical Greek. Then Dr. Powers will teach the Greek alphabet, including how to pronounce the Greek letters and proving a list of English keywords which contain all the sounds of the Greek letters. The evening will end with explanations of writing Greek letters, punctuation, the two kinds of words in Greek, and the way in which the New Testament Greek functions. There will be opportunities for general questions and discussion about what is involved in learning to read the Greek New Testament.

The Seminar will provide an introduction to New Testament Greek. Opportunity will be given to join the nine week Greek Course running consecutive Wednesdays.

For further information ring Dr. Powers on (02) 747 4780 (during business hours).

## Dr. Visser 't Hooft dies

GENEVA, Switzerland (EP) — The Rev. Dr. Willem Adolf Visser 't Hooft, who led the World Council of Churches as its secretary general from its formation in 1948 until 1966, died of emphysema July 4 at his home here. He was 84.

Dr. Visser 't Hooft, a minister in the Netherlands Reform Church, was a pivotal figure in the rise of the ecumenical movement. Under his leadership the World Council of

Churches, which represents most of the world's major Protestant denominations, grew from 147 denominations in 40 countries to nearly 300 in 90 countries.

Despite criticism, Dr. Visser 't Hooft insisted that churches in Communist countries be included in the World Council. He sought to include Roman Catholics as members of the council, but that goal was never fulfilled.

(EPNS)

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### Evangelism Overseas — No. 1

# Poland 1985

Simon Manchester, Anglican minister of Lalor Park NSW, has recently returned from the annual "Evangelisation Week" conducted in the south of Poland. Mr. Manchester was the key speaker at the week long event (July 7th-14th) which is supported by World Vision International.

To report on the events of that week  
the ACR interviewed Simon. What he said  
offers great encouragement to pray for  
the work of the Gospel in Poland.

Simon, how is that you came to be  
involved with this exercise in Poland?

Well it was a great surprise to me! It  
really came about through Bishop John  
Reid who visited Poland last year. While  
he was there he was asked by the  
organisers to recommend somebody for  
the young people, who are the majority  
of this particular meeting. So Henrick  
Wieja, who organised the whole week  
from a young peoples point of view,  
pushed very hard to have a younger  
speaker come. Although the Lutheran  
Church (which sponsored the week)  
would have preferred to have had an  
established Lutheran pastor or professor  
from East or West Germany.



Simon Manchester (foreground) Behind the tent in which meeting was conducted.

whole of Poland and around 40,000 live in  
this area!

Is there any interaction with the  
Roman Catholic Church?

Certainly not at an organisational level.  
But because it is not called "Lutheran  
Week", rather it is called "Christian  
Week", then people do bring their  
Catholic friends.

Were you able to make any  
observations of the Christian Church in  
Poland?

Well, I know that the churches are well  
attended but I didn't get to visit any of  
them. You see this really was like going  
away to a part of the country rather than  
going into the city. I lived in a hostel with  
East German, Polish and West German  
pastors, since almost nobody could  
speak English but me, we all just smiled at  
one another!

Now the week had both an evangelistic  
and a Bible teaching emphasis?

Yes that was the aim. I aimed to go  
away and do what I guess is called  
"teaching-evangelism". I chose eight  
fairly long passages from John's Gospel  
and just worked through them.

Is this the kind of emphasis with which  
the people are familiar?

I can't actually be sure what the  
teaching is like in the churches. I've no  
doubt that it is fairly devotional and  
allegorical. To put it carefully, we are used  
to a much higher standard of teaching  
and therefore it may have come as fairly  
concentrated stuff for some of them.

I understand plain clothes police  
officials were present at all your  
addresses. Were you in any way hindered  
or pressured by the Government in  
Poland?

**Poland open to evangelicals**  
I think there are two things to say.



On the platform, Simon Manchester preaching, Henrick translating.

Firstly, in the sovereignty of God there is  
a wonderful opening for the Gospel in  
Poland at the moment because the  
Communist government fear the Catholic  
majority. Therefore things that are done  
which are not Catholic organised, but are  
religious, tend to be given a blind eye  
because the government realise that  
there is a slight chipping away at the  
Catholic majority.

My guess is that there will come a day  
where the new Evangelical converts will  
be seen to be more robust and  
courageous than the Catholics. At that  
point the Communists may turn around  
and say "that's it, it's all over" — but at  
the moment there is a tremendous door  
of opportunity and the evangelicals are  
going as hard as they can while the door  
is still open.

The other thing to say is that any  
meeting which appears to be getting  
bigger is a worry. Henrick told me that  
there would be a taping of every talk that  
I gave and therefore I was to be careful  
not to say anything political.

Before going to Poland I heard a  
Rumanian evangelist who said there is no  
need to say anything about the  
Communist, Marxist governments  
because they have done their dirty work  
and the fruits of that particular form of  
government is perfectly clear to  
everybody. The young people are  
completely disillusioned. What we need  
to be doing is preaching the Gospel.

If people are disillusioned and eager to  
hear alternatives, were you aware of a  
response to the Gospel at these  
meetings?

There was certainly a great hunger, and  
that was evident from the fact that some  
would walk up to 7 miles to the meetings.  
They would not only come to the 4 pm  
meeting which were youth oriented they  
would also come in the morning and sit

# "Evangelism Week"

through a fairly heavy lecture which  
might go for two hours. Then they would  
often sit in on the prayer meeting  
(another 2 hours) and finally the main  
meeting which would go for two hours.  
So that kind of attentiveness and hunger  
was very evident.

Their living conditions (those who  
stayed) would really put us to shame.  
They were prepared to sleep on the grass,  
wash in a river and to have black tea and  
bread three meals a day. No mod-cons. I  
was just gripped to see the attentiveness  
on the faces — the stillness when I was  
speaking.

I did not ask people to come forward  
or to put up a hand or to stand up. They  
were invited to join me in praying...  
repenting... asking for forgiveness and  
giving their life to Christ in prayer then  
staying behind. Henrick's team of leaders  
would remain behind and move to those  
who had stayed.

What lessons have you learned as a  
result of this experience?

I think that one of the two things that  
stand out in my mind is to see the  
brilliant sovereignty of God in preparing  
that situation for the Gospel. There is a  
spiritual, a political and an economic  
desert, and there is an intellectual  
vacuum.

## praying... repenting... asking for forgiveness

You see, they have not really been  
presented with an ideology which works.  
They are waiting for something which  
really has a ring of truth — and is evident.  
And they have seen that in the lives of  
those who have believed and have  
become real Christians. So the  
sovereignty of God is what has impressed  
me. How He has prepared that situation



One of the Crowd reflecting on the message.



Inside the tent. Part of the 3,000 and audience. (Note: this is supposed to be a youth meeting!)

and how He has raised up a man like  
Henrick. When God has great work, he  
will raise up great men and I think that is  
what has happened and I was privileged  
to see it.

Is he in danger of arrest?

Yes, he has been interrogated by the  
police many times and their question to  
him is: "how can you call this Christianity  
when the Christianity that we know and  
have known for many years is totally  
different?". He is in the awkward position  
of having to explain that. So it is fair to say  
that his family are in some danger.

You mentioned a second lesson...

Well yes, it was a hard week because I  
had to persevere with preaching and  
teaching the Bible in a climate that I was

not really familiar with, and with very  
little verbal re-enforcement that what I  
was doing was in fact helpful. I came  
away seeing that it is very important to  
have confidence in the Word of God and  
to preach it regardless.

The other aspect of this is to see the  
reaction of the people, the gripped  
attention — to see the people staying  
behind... crying and broken, convicted  
of sin, convicted of the Truth.

Genuine, rather than an emotional  
rush?

Yes, very much. In fact the whole  
appeal thing was done very non-  
emotionally.

How can we be praying for the  
ongoing work of the Gospel in Poland?

The two areas that strike me are to go  
on praying that the door of opportunity  
would stay open and that more and more  
Catholics who are not Christians would  
be drawn to the sound of the Gospel.  
Pray also for Henrick who is in such a  
pivotal position — that he would be  
preserved.

What is the future for "Evangelisation  
Week"?

Next year Festo Kivengere speaks at the  
4 pm session. The week ought to go from  
strength to strength — also you know  
that Pope John Paul 2 has given great  
respectability to the Church and to large  
meetings and so the government are  
caught in a way.

Finally, how do you reflect on the  
Austrian scene given your experience in  
Poland?

I think it clarified for me that we really  
are like the rich fool, because we are rich  
and we are foolish. The Poles are  
materially poor, yet very wise — they  
have far less danger of being messed up  
for eternity.

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## Lesley Hicks

For almost twenty years a monthly prayer meeting of the Overseas Missionary Fellowship has been held in our home. Some of the stalwarts of prayer who used to meet with us are now with the Lord, but others have taken their place. We pray month by month for the mission's work in the various countries of South-East Asia, remembering especially missionaries linked with our own local church.

It was well before our time of taking an interest in such things that the Fellowship, formerly the China Inland Mission founded by Hudson Taylor, was driven out of the Chinese mainland at the time of the Communist takeover in the early fifties. The mission then redeployed its forces around South-East Asia and Japan, and changed its name. But keen concern has always remained for the Christians left behind in China and for the fate of the evangelical church in that vast country — a concern expressed primarily through prayer, and by disseminating any helpful available information.

### Hudson Taylor

Two former CIM missionaries have played a valuable role as historians of such missionary endeavour in China. Dr. A. J. Broomhall is the author of a 17-month six-volume work **Hudson Taylor and China's Open Century**, setting his biography of that remarkable pioneer in its nineteenth-century context in China and the West. It is being published jointly by Hodder & Stoughton and the OMF, in paperback volumes which can be purchased individually. I have Vol. 5, **Refiner's Fire**, (\$12) dealing with the stormy years 1868-1875.

Broomhall was able to draw on the voluminous correspondence of Dr. Taylor and his companions with their home supporters. The result is a comprehensive and scholarly work, of interest not only to students of nineteenth century China and mission history, but also to admirers of the inspiring Christian leadership of Taylor in the midst of administrative problems, hair-raising adventures, hardships and sorrows.

In particular, it shows the purity of his motives and his determination to identify closely with the ordinary Chinese people, divorcing himself and his mission as

## God Reigns in China

much as possible from Western trade, exploitation and imperialism in China. It is ironic therefore to learn that in the theological colleges run by the officially-recognised Three Self Patriotic Movement in the present-day Peoples' Republic, students are taught that Hudson Taylor, like all other missionaries, was an agent of Western imperialist aggression.

### China Up To Date

A chronicler of twentieth century evangelical Christianity in China is Leslie Lyall, whose latest book, **God Reigns in China** (OMF and Hodder & Stoughton, 1985 \$7) is thrilling to read. His earlier books like **Come Wind, Come Weather** and **Red Sky at Night** told of the darkness of pressure and persecution settling over the churches as the hardline Communists clamped down, especially during the Cultural Revolution period 1966-1976. This book traces the whole period of the last half-century; the thrilling part is the account of the explosive church growth that has occurred since 1978, and is still happening.

It is partly autobiographical, telling of Lyall's own years in China from 1929 to 1951, and his continued China-watching and writing role since. The foundations of the church were laid in Hudson Taylor's day. In the thirties and the immediate post-war period, Lyall shared in the ferment of evangelistic zeal and revival especially among students. Then came the hard years — at first a limited freedom of religion in accordance with the Communists' constitution, but with ever-increasing control. Eventually, many were martyred, many imprisoned — such as the famous leaders Wang Mingdao and Watchman Nee — and many lost the fire of their faith in compromise with communism.

### Three-Self Movement

The united protestant Three Self Patriotic Movement was formed to control the believers, but in the Cultural Revolution even the leaders of that subservient church were humiliated and disgraced, and it virtually disappeared.

But with the death of Mao and the fall of the Gang of Four, since 1978 many Christians have been released from prison; freedom of religion has once again been recognised as a right under Deng Xiaoping's leadership. The TSPM has been resurrected, and a new body, the China Christian Council, formed — a delegation visited Australia last year. It estimates a membership of three million Christians in "open" TSPM churches. But the amazing growth documented here is of a modestly-estimated 30 million evangelical Christians meeting in thousands of unofficial "house-churches" in every province.

### Explosive Church Growth

It seems that the Gospel is filling a vast vacuum in the lives of young Chinese, and evangelism is joyous, spontaneous and irrepresible. Some persecution is occurring but on the whole the movement is tolerated and some printing of bibles and other literature has been allowed. One wonders how long this can last. A communist government cannot be expected to tolerate indefinitely a movement it cannot control.

### Prayer Needed

Here in Australia, the OMF has a China Programme, with a Pray for China Fellowship, under the leadership of Roy and Beth Ferguson, 24 Loftus Rd., Pennant Hills 2120. Prayer partners are welcome — there is much to praise God for, and much scope for prayer.

## The shrinking C of E

Its bugle gives an uncertain sound

The Rev. David Holloway writes the following comment.

The Archbishop of Canterbury has described a report showing the decline of rural Anglicanism as "devastating". It said that only 3.8 per cent of the population was in church on a typical Sunday while only 7.4 per cent were on Church Electoral Rolls.

The latest (1984) official **Church Statistics** showed that country-wide only 2.6 per cent of the population are in an Anglican church on a typical Sunday while only 3.9 per cent are on Electoral Rolls. The Church of England is in decline!

It is against this background that we have to set the doctrinal confusion and indecision of the bishops. They met for three days recently in Manchester. But they have still not been able collectively to assure the Church and the world that they believe that Jesus Christ was born of the Virgin Mary and that on the third day He gloriously rose from the dead and left his tomb empty, as the Bible so clearly teaches. What on earth would St. Paul have said to such men? He said to the Corinthians that "if the bugle gives an indistinct sound, who will get ready for battle?"

And the statistics show that the Church of England is in a battle situation. We are a tiny minority. We are a 'sect'! 2.6 per cent of the population can't give parochial pastoral cover to 97.4 per cent.

There are, therefore, three immediate priorities.

First the bishops, as a matter of urgency, must realise that research has conclusively proved that doctrinal confusion and church decline go hand in hand; their doctrinal confusion, if it continues, will destroy the Church.

Second, there has to be a commitment, under God and in the power of his Spirit, to a programme of massive church growth and church planting. Why should not all the denominations pray and work towards seeing once again (as in the last century) 30-40 per cent of the country worshipping on a Sunday (ie 60-70 per cent not attending instead of the current 91 per cent)? In the North East we are talking about a four or five-fold increase of church membership and attendance by the year 2000. This, of course, is light-years away from the current experience of the Church of England at large — but the country cannot wait.

Third, if the Church of England is to have any part in a spiritual renewal this century, we must ensure that a 'believing' General Synod is voted in this October.

David Holloway is the vicar of Jesmond Parish Church, Newcastle-upon-Tyne.

(CEN)

## Luis Palau in Paris

France's largest christian youth gathering

PARIS, France (EP) — More than 5,000 French teenagers attending the Christian Youth Festival here recently cheered as Evangelist Luis Palau challenged them to claim France for Jesus Christ.

The Festival was the largest gathering of French Christian youth in the country's history. To Argentine-born Palau, who now resides in Portland, Oregon, the Paris rally reminded him of his early years of ministry in Latin America.

Palau said, "I gave Colombian teenagers the same challenge 20 years ago, when Christians there were suffering severe persecution. The following year, Latin America experienced some of the most rapid church growth the world has yet seen. My prayer is that this will happen in France through these 5,000 younger people."

(EPNS)

## American Church Yearbook

Membership in step with population growth

Overall church membership in the US grew by slightly less than one percent in 1983, holding virtually steady as a percentage of the nation's population, according to the newly-published Yearbook of American and Canadian Churches 1985.

The Assemblies of God, with a net increase of 6.04 percent, and the Church of Jesus Christ of Latter-Day Saints (Mormon), with a net increase of 2.3 percent, were among large religious bodies showing significant membership increases. The Presbyterian Church (USA) showed a 2.5 percent decline and most other mainline church bodies reported changes in membership of well under one percent.

Figures are in line with the trend of the past several years of an overall slowing of membership losses in mainline churches, said Yearbook editor Constant H. Jacquet, staff associate in the Office of Research, Evaluation and Planning of the National Council of Churches of Christ in the USA (NCC).

Changes were more dramatic in some smaller bodies, with the Mennonite Church showing an 8.66 percent increase; the Church of God, Cleveland, Tenn., a 6.45 percent increase; and the Christian and Missionary Alliance a 5.46 percent increase.

The 1983 membership figures, the most recent ones available from the 219 religious bodies listed in the 1985 Yearbook, show that the churches' collective membership increased by 0.87 percent in 1983, with a net 1,213,326 new members added for a total collective membership of 140,816,385. The US population growth was estimated at 0.9 percent in 1983.

Growth patterns are more evident when viewed in terms of changes since 1970. Strongest growth during that period occurred in the Assemblies of God (+85 percent) and Southern Baptist Convention (+22 percent); losses were reported by many mainline protestant churches during that same period, such as United Methodist (-11 percent), United Presbyterian (-23 percent), United Church of Christ (-13 percent), Episcopal (-15 percent), Lutheran Church in America (-6 percent), and American Lutheran Church (-8 percent).

Besides such baseline data, figures offered in the 1985 Yearbook include the following:

For the first time, women constituted more than one-fifth (25.04 percent) of seminarians in the United States and Canada in fall 1984. Total seminary enrolments in fall 1984 numbered 56,466 in the 197 schools in the Association of Theological Schools in the United States and Canada.

Data from nine selected US church bodies showed a 7.5 percent increase in giving in 1983 over 1982, well above an inflation rate of 3.2 percent for 1983. The nine church bodies are singled out each year for direct comparison and trends within the group.

Dollar amounts of giving to churches have increased from \$69 per capita for members in 1961 to \$278.67 in 1983, an increase of 303.9 percent. But in constant 1967 dollars, the increase is only from \$77.01 in 1961 for \$93.39 in 1983, an increase in real terms of 21.3 percent, or slightly less than one percent per year on average.

(EPNS)

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# WORLD REVIEW

## A Religious Spring?

Monasteries and Mosques reopen in China

Two hundred monasteries and temples in Tibet, damaged during mainland China's years of turmoil, would be restored and reopened by the end of the decade, **China Daily** reported recently.

Seventy-five of them had already been restored and opened over the past few years.

The government has urged monasteries and temples in the autonomous region to recruit more youngsters to become lamas and administrators.

In 1983, construction of the government-funded Tibet Institute of Buddhism began. It is expected to enroll its first students this year.

There were barely 100 lamas in Tibet a few years ago, and some of them were in their 80s but now they have 160 new recruits, the paper said.

In the old days, it took a lama 20 or even 30 years to obtain a "geshi", the highest academic degree of Tibetan Buddhism.

But in recent years, it was taking only 10 years for young lamas to get the degree because they were hard-working and conditions were much better.

Besides taking part in religious duties, the lamas at Sera also raise cattle and grow fruit. Personal income last year came to 1,400 yuan (about US\$495), half of which was donated by believers.

Old lamas who can no longer work on the land receive subsidies from the State as well as donations from disciples.

## Doctrinal commission finishes work

Passionately held positions worked through

The Inter-Anglican Theological and Doctrinal Commission, made up of 14 members of Anglican Churches from Africa, Asia, Europe, North America, the Pacific, and South America, met for its third session at Bellinler Adult Education Centre near Dublin in the Irish Republic, June 31-July 11.

The Commission, which was set up by the Anglican Consultative Council in 1980 after consultations about doctrinal concerns with Anglican Churches throughout the world, will report on the subject "Church and Kingdom" with special reference to the impact of cultural diversity and change. Chairman of the Commission is the Archbishop of Adelaide (Australia) Dr. Keith Rayner.

It is expected that the Report of the Commission will be published early in 1986 after revision in October and final approval by members.

The Revd George Braund, who served as Secretary of the Commission commented: "The Commission had to work through the passionately held positions of its members who spoke from the perspective of their cultural context. Complete agreement was not achieved, but it became clear that insights arising from one context could illuminate those of others, and that a multi-cultural and pluralist church had the possibility of fuller understanding of the gospel."

"The Commission saw that pluralism in theology enriched the understanding of the gospel, particularly when viewed against the 'transcendent horizon' of the Kingdom of God," he said.

On publication the Report will be considered by member churches of the Anglican Communion world wide and it is expected that the document will be considered fully by the bishops attending the 1988 Lambeth Conference.

## 'Trumpet Call' still silenced

Russian Christian rock musicians still suffer

Keston College reports that imprisoned Soviet Christian rock musician Valeri Barinov began an indefinite hunger strike on 17 June in the hard labour camp in which he is serving a two and a half year sentence.

Barinov (40) is the founder of the Leningrad-based Christian rock group "Trumpet Call", and had been subjected to KGB harassment (including forcible psychiatric detention with neuroleptic drugs despite the fact that doctors admitted that he was quite normal) for several years.

In March 1984, Barinov and another member of "Trumpet Call" Sergei Timokhin (27) were arrested more than a hundred miles from the Soviet-Finnish border and in November 1984 brought to trial on charges of planning an illegal crossing into Finland. They were sentenced to two and a half and two years' labour camp respectively.

Barinov went on immediate hunger strike after the trial in protest against the way it was conducted. He was force-fed in a brutal manner and suffered a heart attack.

Documentary evidence which has reached Keston College since shows that the choice of certain witnesses was obviously made with the aim of prejudicing the outcome of the trial and much of Barinov's testimony was simply disregarded by the court.

Barinov's appeal against his sentence was turned down, and he was sent to camp no. 27 in the Komi autonomous republic of the USSR. This camp's population is made up of common criminals and is known by the grim nickname "blood-soaked 27".

Barinov has written an appeal to the Presidium of the Supreme Soviet protesting about the injustice of his sentence. He asks to be expelled from the Soviet Union with his family.

(KESTON COLLEGE)

## Another first

Woman chaplain to Cambridge University

The appointment of the first woman college chaplain to Cambridge University was announced this week. Miss Vivienne Fauli, deaconess at the Church of St. Matthew and St. James, Liverpool, is to be chaplain to Clare College.

There are, of course, women chaplains at other universities in Britain, including Southampton and Nottingham, but Miss Fauli thinks her job will be slightly different to theirs. Her responsibilities will be to the relatively small community at Clare, which consists of about 400 undergraduates and 50 staff, including Christians and non-Christians.

As deaconess at St. Matthew and St. James Church she has received a good grounding in university work. The church, which is next door to Liverpool University, finds itself with about 150 students passing through it on Sundays.

She describes herself as coming from the evangelical stable. As a student at Oxford she attended St. Aldate's and then trained at St. John's College, Nottingham. She says she has 'broad sympathies' though with the ecumenical movement in Liverpool and has even found herself interpreting Roman Catholicism to evangelicals.

Although, if given the opportunity, she would like to become a priest, she thinks that her not being one now will be less of a hindrance at Clare than it has been in the past. She does not believe that her being a woman will present a problem to the students although she says it will be interesting to see the reaction of the senior members of the college.

(CEN)



## Alan Craddock

Forgiveness is a concept with which many of us have difficulty. It is not just a matter of finding it hard to understand, but it is also hard to put the concept into constructive action. In fact, we often try to act in forgiving ways but these actions belie a proper understanding of the principles involved.

An illustration will clarify this point. Joan is a middle-aged woman who has been treated very poorly by her parents. She has been physically abused and has been given a clear message by her parents that they regard her as a source of disappointment and frustration: Long years of this kind of treatment have left her with strong feelings of resentment and a very low level of self esteem. Recently, Joan has become a Christian and has changed emotionally in some significant ways. She now wants to put things right between her and her parents. However, her way of handling this laudable desire has proved unhelpful.

Joan simply went to her parents, told them that she had become a Christian and that she now forgave them for treating her so badly. Their reaction was that they couldn't see what she was forgiving them for and that she was a religious fanatic doing something she needed to do for herself, rather than for them. Joan's response to this was very hostile and angry. "Righteous indignation" overwhelmed her and she really "told them off". Having blasted them she then said that she still forgave them, had now closed off the matter and never wanted to see them again.

What kind of forgiveness is this? What is really being achieved in this situation? Joan is feeling better by virtue of her explosion of anger and perhaps the parents might be shaken by her outburst. But, there is no guarantee of this. One gets the feeling that Joan is not really ready to forgive. Her parents certainly do not yet see the need for forgiveness. The feelings of alienation still exist and might even be more intense. There are indications, I believe, that the work to be done by God is being usurped, and even interfered with, by Joan's strategy.

A number of issues still require attention. Joan's anger is blocking a genuinely forgiving attitude. She is wanting to use the act of forgiveness as a means of telling them what she feels about them. She also wants to correct them and make them feel guilty. She is trying to achieve all this through her act of forgiveness. It just doesn't work when there is a hidden agenda of this sort.

There is also a very judgemental attitude being expressed here. Joan seems to be forgiving in order to pass on correction and guilt. It would be more honest for her to say what she felt, describing her resentment, without prematurely attempting to deal with issues of forgiveness. Neither Joan nor her parents are at that point yet.

Joan's parents lack an awareness, at least on the face of it, of what Joan feels or of their responsibility for many of those feelings. No matter what we think about their style of parenting, they too are human beings and need to be helped to see their way to a better relationship with their daughter. Angry accusations, even when laced with a touch of forgiveness, are unlikely to achieve such an end.

Biblical teaching on the subject of forgiveness is very explicit and helpful at this point. Jesus made it clear that we should be prepared to forgive those who sin against us (Matthew 6:14-15) but that we should not be judgemental (Matthew 7:1-5).

The practical aspects of being forgiving without being judgemental are illustrated very clearly in Genesis 50:15-21. Here we have the incident between Joseph and his

brothers not long after the death of their father, Jacob. The brothers come to Joseph seeking forgiveness. A great deal had already taken place between Joseph and his brothers and it was a result of those events that this formal request for forgiveness emerged. Joseph did not seek them out to make a demand, the brothers came as a result of many complex events which had gone before.

In the face of their plea Joseph acted in a way that provides a magnificent example. First, he wept (v.17) and told them not to be afraid. (v.19) He then made it clear that judgement was not his to give: "Am I in the place of God?" (v.18) He did not evade the issue of wrong but reframed it to help them to see the sovereignty of God in even the apparently unjust events of life. Joseph said, "You intended to harm me, but God intended it for good to accomplish... the saving of many lives." (v.20)

The fact that he possessed a forgiving spirit was not laboured by means of explicit words of over-platitudes, it was indicated by means of his tears, his refusal to be judgmental, his honesty, and the fact that "he reassured them and spoke kindly to them." (v.21) He was also prepared to be kind and to make provision for them and their children.

Here we have the key to the situation faced by Joan. There is a need for some work to be done in which she talks to her parents about how she regards them. The purpose is to honestly work towards a new understanding of the past and to a better and more loving relationship now and in the future. Issues of forgiveness will emerge as the time is right, and thus they are more likely to be handled constructively and genuinely.

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# LETTERS

## Neither black nor white

Dear Sir,

I am anxious that we in this country do not misunderstand the policies of the South African Government and the direction these are taking. From my limited observations in a recent visit there, the Black races, because of their language difficulties primarily and so their intertribal understanding of each other: their meaningful participation in government is not in practical terms possible at present.

The Nationalist party which has been in power from before South Africa became a Republic comprises Christian men, and Botha himself is a Christian. It was rooted in the Dutch Reformed Church and today admits error and the wrongs that resulted from a policy of a part-ness. As a way back apartheid is abandoned. Inter-marriage of the races is now legal and laws governing racial apartheid will soon be removed from the statute books.

No nation has any right to condemn South Africa firstly because no other country has a comparable racial situation and secondly the government is making amends consistent with retaining order. Thirdly, and this should draw our sympathies, no nation that we know of in the enlightened world is so threatened by evil from within as well as without. The communist elements that keep the ANC alive and the violent elements who use Dr. Boesak in his utterances openly advocate the overthrow of order so making it impossible to govern. The press is used to encourage the planting of bombs and the use of murder as an instrument of policy.

Contrary to the wrong that is imposed on this people, it is my firm conviction God's hand is moving over this country. There are coloured members of Parliament, and women at that in the Representatives who see in this new, three house structure the saving future, lying as it does in the re-enfranchisement of Coloured and Indian sections of the nation. It is an act of full representation and brings the black majority closer to government in the future.

Finally, in a very real sense the Church must be the voice of God in scripture. It must not longer be a battling board for its statements then are countered and so neutralised.

I pray for all Christians and in these momentous times for the Church of England in South Africa and the renewed vitality of the country's government.

Yours in Christ,  
Robert de Louth

## God's adequate provisions

Dear Sir,

Some time ago the Sydney Morning Herald carried a sub-leader entitled LIBERATION IN THE LABORATORY. It dealt with the cruel practice of subjecting animals, which do not belong to the species HOMO SAPIENS to experiments designed to relieve the suffering of the so-called enlightened species. I ask the question — is it necessary to get sick? Commonsense tells us that we should not become ill, as we are born, in the image of God, having a perfect body at birth, but as we grow older we develop all sorts of diseases.

In addition, children are born blind, deaf, dumb, deformed and otherwise horribly mutilated. Why?

Animals eat the foods given them by nature. They eat them raw. We cook, mutilate, add all sorts of impurities, strip them of vitamins and so change their appearance and content that they do not even remotely resemble the originals.

We read in Genesis 1:29 "Behold I have given you every herb bearing seed, which is upon the face of the earth . . . to you it shall be for meat." In the next verse we find that God also gave to the beasts of the earth every green herb for meat.

Instead of subjecting helpless animals to those cruelties, let us turn our attention to why the body develops disease. Surely the answer lies here. Medical Scientists please note.

Yours faithfully,  
(Peter Granville-Smith)

## Misleading views

Dear Sir,

The Church of England Newspaper report regarding the views of the Bishop of Durham, reproduced in the Record of July 15th, could be misleading. Bishop Jivan is simply incorrect in stating that Bishop Jenkins does not believe in the Resurrection of Jesus Christ. I wonder if Bishop Jivan and many of those who have attacked Bishop Jenkins, with such concern, have read what Bishop Jenkins has actually said. Bishop Jenkins again and again has affirmed his belief in the Resurrection, a belief shared by all Christians but understood, I think, in different ways, even in the New Testament writings themselves.

I have just read the moving story of Bishop John Colenso in Jeff Guy's new study, "The Heretic" (University of Natal Press, 1983). Colenso also suffered attacks from fellow

missionaries, and from many others — indeed much more so than Bishop Jenkins. Colenso was "excommunicated" by the new "Church of the Province of South Africa" — he himself remaining a lawful Bishop of the Church of England. Today, however, his "heretical" views on the Old Testament are commonplaces of accepted Biblical criticism, and his lonely struggle on behalf of the Zulu people is recognised as a brave championing of the Gospel — the Good News of the kingdom of God proclaimed by our Lord. Bishop Jenkins, I believe, is also committed to the same truth of the Gospel.

Yours faithfully,  
John Bunyan  
Rector of Chester Hill with Sefton

(Bp Jenkins position is quite clear — the bones and dust of the crucified Jesus lie somewhere in Palestine. The Bible, and the Christian Church, for nearly 2000 years has taught the bodily resurrection of Jesus Christ. In this context, Bp Jenkins "belief in the Resurrection" is just simply a misuse of language, and irresponsible and dangerous one at that. Ed.)

## Enough is enough

Dear Editor,

I commend (Mrs.) Susan Karaberridis for her brave letter to you in the last letter of your paper. She wrote under the heading 'Not being put down'. I have noticed in a number of Christian magazines of late a ground-swell of opposition to the long and lengthy debate on the issue of Ordination of Women. Surely all that could have been said has been said, over and over again. We are at the point of confusion and it will be only by the Spirit of God that the final conclusion will be found.

I appreciated Mrs. Karaberridis' comments, as from a woman, and her understanding of Scripture gently but persuasively put.

Many years ago (it seems) during a Diocesan Synod in the Chapter House, Dr. Broughton Knox made a keen observation, and it impressed me then and has remained with me ever since. He said that he believed the whole issue of Women's Ordination was an emotive one spilling over and infiltrating the Church from the Feminist Movement.

Since then we have seen where Ordination of Women to the Diaconate has been accepted by most and I am one of them. At the time of this decision, again it was at a Diocesan Synod, that a speaker (foremost in the Movement for Ordination of Women) spoke with feeling that this was all they wanted, and if passed there would be no desire to proceed to Ordination to the

Priesthood or women to be in charge of a Parish.

So many issues are now involved that it has become confusing and boring.

Even the wonderful work that women do in so many ways in the Church (and I have always appreciated their mighty contribution in my various Parishes as well as in the Cathedral) is being brought into the discussion, and personally I see no relevance for this in the present debate.

Surely, enough is enough — let us now leave it all to the Sovereignty of God for if it is of God it will come to pass and if not, it will not.

Yours faithfully,  
Brian Watt (Rev.)  
Precentor  
St. Andrew's Cathedral Sydney

## Not infallible

Dear Sir,

The Rev. Fred Nile was privileged to stand on the Isle of Patmos where the Revelation of JESUS CHRIST was signified by HIS ANGEL unto His servant John.

Therefore, Fred Nile's colloquial presentation "to make it more relevant to 20th Century readers" hits a jarring note by introducing himself before the Name of JESUS CHRIST whose Revelation it is — not Fred Nile's nor even John's but CHRIST HIMSELF signifying it by HIS ANGEL unto His servant John.

But if we visit the Pope and favoured above many others, anything can happen. To be in the presence of the "infallible" is mind shattering. In another century we might emerge unscathed, but "infallibility" is comparatively new. In July 18, 1870, 6 archbishops and 49 cardinals, 11 patriarchs, 680 archbishops and bishops, 28 abbots, 29 generals of orders and 803 spiritual leaders solemnly decreed the dogma that the OCCUPANT OF THE PAPAL CHAIR in all his decisions concerning faith and morals is INFALLIBLE.

Doubtless a solemn occasion and arrangements were made to reflect a glory around the person of the Pope by means of mirrors in the noon-day sun. But there was none that day. Instead there was a violent storm over Rome, the sky darkened by tempest and the voices of the council were lost in rolling thunder. However, one sentence was clear: "If any one — which may God avert — presume to contradict this our definition, let him be Anathema."

Shake in your shoes, you heretics!

Yours sincerely,  
Phyllis Creasey

# Editorial

## The setting of Servanthood

Being a servant is the goal of all Christians. It is both the example and the command of Jesus, and we would follow. And we seem to make a reasonable fist of it. In many parishes there is generous hospitality, the provision of much-needed material support, time and the encouragement of prayer and the Word. On a larger scale, as denominations and dioceses, we reallocate resources, provide welfare services, and engage in mission and ministry in places which might otherwise miss out.

But is that being a servant? Is that rich, generous caring, true servanthood?

John's record of Jesus' command to love is in the context of the Last Supper. The whole incident is intended to be a demonstration of Jesus' love (13:1), which dictates the nature of our love (13:34). He loves by washing feet, at that point he is most conscious of his power (13:3,4). His love and servanthood is seen in the way he exercised his power. He took what was his — and no one could question or criticize if he had acted differently — and used it for others.

We use power to aggrandize, to advantage oneself and one's own. In a society preoccupied with self-fulfilment, personal enrichment and the securing and exercise of rights, it is hard to use one's power to wash the feet of another. But that is the call. Use what is yours, not merely for the good of another, but in *humiliation*, in a way that to the world is laughable because it is not used for self-interest.

The glory the Father has given the Son, the Son has given his people (17:22), that his people may be one. In the middle of the Supper Jesus had an exchange with Judas: he knows what Judas is about to do, and encourages him to get on with it. When Judas leaves to betray him, Jesus says "Now is the Son of Man glorified. (13:31)"! That is when his glory is seen, when he sends his betrayer out to betray him! That is when his character shines like the noonday sun, when he willingly, deliberately, calculatingly offers himself up.

And that is the glory given his people. Greatness, the path of the bouquet is in the cold, calculating surrender of one's own,

of one's self.

The generosity and care of Christian people is magnificent. So much is so different because of it. But what is the setting of our servanthood?

Is it a servanthood of convenience — we give, we do, we share what will not put us out overmuch — a servanthood that draws the line at the feet? Or is it a servanthood — like Jesus' — that is laughable in its calculated self-humiliation? In the end, that is the test of whether it is real servanthood, or merely that generous disposition which can be found in the pagan.

Most churches will have an issue that will prove the nature of their servanthood — styles of Services, decisions about money and property, the purchase of bells and organs. Often unimportant issues, but one's where we disagree, where our pasts and our hopes and our dreams are with us. That is where servanthood is tested, at the point of deep-felt difference. Anyone can serve another who is likeminded.

Denominations and dioceses, too, have their issues. In our day, they include the reallocation of material and personal resources, the ordination of women, the nature of ministry, the treatment of divorced persons: issues on which there is disagreement.

Will there also be servanthood with that disagreement? Of course, servanthood alone will not solve the disagreements. Truth matters. But truth alone will not be enough.

The jaws of the angels of heaven and the demons of hell will drop when what God is doing is seen. As the disparate and alienated are reconciled in Christ; as God's wisdom, power and greatness are seen in that, the whole creation will be left speechless.

That reconciliation is to be seen now, today, in God's people, in their dealings with each other, in their handling of their differences, in their servanthood.

When the whole creation observes us, what renders it speechless? Servanthood, or . . . ?

## Christian Community Schools NSW Midyear Conference

### Teachers learn and find encouragement

Almost 200 teachers from thirty Christian schools came together on Monday and Tuesday, 8/9 July, at Christian Community High Schools, Regents Park, to participate in the 1985 Christian Community Schools NSW Midyear Conference.

The theme of the Conference was "Developing A Student's Full Potential" and the two Keynote Addresses were presented by Rev. Bob Frisken, Principal of Christian Community High School. Teachers found these lectures challenging, thought-provoking and very helpful. Two other main lectures were given: "The Christian Philosophy of Creativity" by Mr. Gary Wilson, a visiting lecturer from Munroe Community College, Michigan, USA and "The Gifted

Child", by Mrs. Lesley Boon, a teacher at St. George Christian School, Allawah. Again teachers found these lectures stimulating and very worthwhile.

During the two days almost 50 option sessions were conducted for secondary, primary and infants teachers. Sessions included such diverse topics as "Year 11/12 Assessment Guidelines"; "Developing An Art/Craft Curriculum, K-12"; "The Sin Cycle"; "Ideas for Creative Writing"; "Computer Education" and "The Development of The Church in Australia". A number of guest speakers who are specialists in their subject areas, took these sessions as well as many teachers who led workshops and gave practical help to more inexperienced teachers.

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Enquiries: Miss Eileen Armstrong, Director of Nursing Services. Phone 868 3211.

## Russia's new State Religion — Leninism

### This tomb still holds their leader

"The ruling authority in the USSR — the Dictatorship of the Communist Party has clearly recognised a very simple truth; that every person needs a religious focal point," said Rev. Fred Nile, MLC, National Co-ordinator of the Festival of Light and Independent member of the NSW Parliament. The Rev. Fred Nile spent almost two weeks in the Soviet Union as part of his world-wide fact-finding tour, which he is undertaking at his own expense.

"As atheistic communism has sought with some degree of success to discredit the old state religion of the Czars, the Russian Orthodox Church, they have cleverly provided a substitute of a religion — Leninism. Everywhere I travelled with my wife, Elaine, in the USSR, we saw clear evidence of this new state religion," said Fred Nile.

"Tens of thousands of Soviet citizens including children shuffle into Lenin's Mausoleum in Red Square outside the walls of the Kremlin in Moscow every day.

"While in Moscow I attended services at the Moscow Baptist Church, where over 1,000 people were present," said Fred Nile.

"I was warmly welcomed by Rev. Alexei M. Bichkov, the General Secretary of the All-Union Council of Evangelical Christian-Baptists of USSR," said Fred Nile. "He also briefed me and interpreted the service for me.

"In addition there are a large number of house-Church groups. When a group reaches 20 members they are required to register with the local Government Council. He admitted some groups will not register, but recently more groups have registered and now feel this gives



Rev. Fred Nile, MLC., outside Lenin's Tomb in Red Square, Moscow, U.S.S.R.

them greater freedom under the USSR laws to conduct their service and Church activities, but NO direct evangelism and NO children's activities.

"In closely questioning other Church leaders, it was admitted Christians are in prison, but they claim this is because they broke a Soviet law, not because they are Christians. I was given examples of Christians who had illegal printing presses, etc., and had been sentenced to prison terms.

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# THE GOOD READ

## The Christian View of Man

by J. Grecham Machen,  
Banner of Truth Reprint 1984.

This book is a reprint of a series of radio addresses first published in 1937. The addresses were delivered over an American radio station under the auspices of the Westminster Theological Seminary, Philadelphia. There are 20 chapters, each approximately 12 pages long. The topics covered include God and his decrees, predestination and man's freedom, providence, man's creation in the image of God, the 'fall' of man into sin and the nature of sin.

The author was concerned at the widespread influence in 1936 of the creed "I believe in man" — an influence reaching into the pulpit of many churches and currently undergoing a revival in many areas today, even amongst some who would call themselves evangelicals. They see man as relatively untarnished by Adam's sin and seek to explain sin away as disease or being due to environmental factors. Salvation becomes, for them, a joint endeavour between God and man. Machen states that, to the extent that this view of man, sin and salvation is accepted, the love and grace of God is lost. He asserts that the truth as taught by Jesus and by the Biblical writers consists of the "utter helplessness of man the sinner and the absolute necessity of the grace of God." (p. 206)

The author's creed may be expressed as "I believe in the God of grace: a grace shown in Jesus' death on account of and to dispose of our guilt and judgment, and a grace revealed in that God gives to us the ability to comprehend what He has done for us in Christ and to trust Him." The other side of this is that man is a sinner and therefore stands under God's wrath and judgment, for sin "calls forth the white heat of divine indignation." (p. 226)

Machen presents his understanding of the Bible's teaching clearly and simply, with boldness and without compromise. The very starkness of his assertions will challenge, even annoy, any who are prepared to see man in a more positive light. One is left in no doubt where Machen stands — and his firmness will spur many to check the Scriptures for themselves.

The book is firmly within the Reformed theological tradition as represented by Charles Hodge, B. B. Warfield, Geerhardus Vos etc. It is his indebtedness to this particular presentation of Reformed theology that causes this reviewer some hesitation: not so much regarding the individual parts (although his view of the Covenant of works is by no means universally held in the Reformed tradition and his view of man in the image of God can be filled out by the insights which have come from Barth, Bruner and others of more modern times) but regarding the overall framework of his theology. This framework follows the pattern of the shorter Catechism (based on the Westminster Confession) and, as a result, shows the heavy influence on election and the decrees of God, and places these topics prior to "grace". Thus, the basis of theology becomes God's decisions and

all that follows (including Christ's work) becomes the "How" or the mechanics of God putting into operation His prior decisions. Therefore, subtly our focus will shift to these decisions of God, and our search for assurance of salvation will centre on the answer to the question, "Am I one of the elect"? This may not always, as a result of the ambiguity of my life's testimony, lead to a real experience of assurance.

Calvin, for example, places his discussion of predestination after his discussion of the Father, Son and Holy Spirit and after his views on the Incarnation and the Atonement. Consequently, Election is discussed in the context of Christ's work for us and the basis of our assurance then becomes the eminently reliable and successful work of Christ.

The other area of criticism is the book's failure to cover much that is relevant. The chapters take us to the Cross and resultant forgiveness — but not into the realm of the man forgiven who, as a new creation, stands with Christ as a son and fellow heir in God's family. In other words, there is much to be said that is positive about man — not the man apart from Christ, for here is Machen's strength, but about the man in Christ.

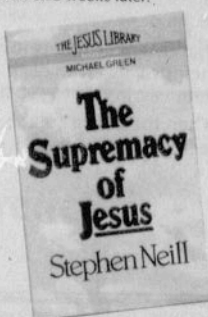
Given these limitations, this is a book which has already been a best seller over the past almost 50 years and this reprint is welcomed.

W. Presbury.

## The Supremacy of Jesus

Stephen Neill  
The Jesus Library series ed. by  
Michael Green.  
Hodder and Stoughton.

One may balk away from yet another book on this topic. I recently screened the Johnny Cash film "Gospel Road" and one fellow told me afterwards it wasn't bad, but what can you do with an old story like that? By the way he became a Christian two weeks later!



But Stephen Neill does take a well worn path and makes it look fresh. He makes no apologies for including perspectives gained from the widely differing places he has lived.

Not a book for the raw beginner, but any Beach Mission leader looking for a book to excite his team before mission might give this one a go.

Exciting and recommended.

Stephen Miller

In conjunction with SYDNEY CELEBRATION '85 The Australian College of Preachers is holding a three day

Conference on Local Church Evangelism Sept. 17-19th  
Chapter House, St. Andrew's Cathedral, Sydney 9.00 — 4.00

All ministers and full-time Christian workers are invited to attend. Phone:  
(02) 265 1582

\* Hear Dr. Leighton Ford preach twice in  
the cathedral and once in Sydney  
Square.

\* Morning tea/coffee, lunch and a set of  
conference notes will be provided each  
day for an all up cost of:

\$26.00 per person

Conference — Local Church Evangelism



## Despise not the 'Cast Offs'

### OP Shops hit the million dollar mark

HMS' Op Shops, including the Industrial Wiper and Salvage section, managed a turnover of one million dollars last year.

What a mountain of donations this represents! What a lot of 'useless' items made useful again!

Op Shops, which provide immediate relief to people in need, are the visible part of the operation.

The Industrial Wiper and Salvage section remains in the background, but provides vital funds for the work. As well, it creates employment and promotes an awareness of HMS in the business community.

Op Shops Manager Mr. John Dring stresses that the Wiper and Salvage section uses only damaged clothing — which would not be suitable for sale in the Op Shops, which always have priority of choice of the very best. An industrial washing plant, installed just a few weeks ago, also ensures that a greater proportion of the best clothing is now available for the Op Shops, while the "not quite so good" is sold in bulk for recycling and for sale overseas.

Incoming clothes at Op Shops' Summer Hill Depot are sorted by a team of ladies, then bagged, baled, folded or cut as required.

Such cotton items as ripped shirts are cut into pieces to make industrial wipers, which are sold in 25 kg bags. Jeans, singlets, and old bedspreads all have a market if they are cut and sorted correctly.

About 600 bags of cloth in a dozen different fabrics are sold each month by HMS Industrial Wipers.

The wipers are used to clean hands and machines. They are an indispensable item in service stations, factories and printing shops.

Mr. Dring believes that his customers are very satisfied with the HMS product, prices and attentive service.

He notes that there is room for expansion in the Industrial Wipers section. New customers are welcomed because HMS needs their support.

Some items, such as old pure wool jumpers, are very suitable for recycling. They can be sold for up to 92c a kilogramme. Most of the expensive woollen fabrics for sale around the world contain a percentage of recycled fibre like that supplied by HMS. An old jumper donated to HMS might take up a new career as part of an elegant Italian dress!

A proportion of the clothing exported goes to Karachi, Pakistan — the world capital for second hand clothes.

Many of these clothing parcels will reach the most distant foothills of central Asia, probably strapped on the back of a camel or a donkey.

Through its diverse activities and the continuing generosity of its supporters, Op Shops is steadily increasing its support to other HMS divisions while maintaining its own service to those in need.

## Some good news from Lebanon

### Samaritan's purse rescues refugees in Southern Lebanon

A daring effort to rescue refugees in southern Lebanon from rampaging Muslim militia has been successfully completed, according to Franklin Graham, president of Samaritan's Purse.

"I am happy to report that 500 people have been safely transported from the southern Lebanese town of Jazzin to East Beirut," he said. "Though these individuals have lost their homes, their possessions, and their hope, at least they are safe now from the forces spreading violence and destruction across the south."

According to Graham the rescue effort, dubbed, "Operation Charlie 1," was conceived when Sami Dagher, a Christian and Missionary Alliance pastor in East Beirut, telephoned him expressing

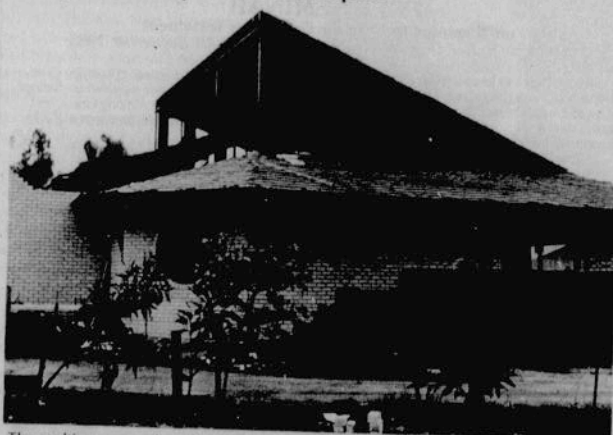
concern for his relatives in southern Lebanon.

"Sami's family had fled their homes in Sidon and other nearby towns and were pinned in at Jazzin," Graham said. "Because they are not Muslim, the militia storming through the south in the wake of Israel's troop withdrawal would show them no mercy. Sami asked that we arrange a rescue before it was too late."

Graham immediately contacted Rober Elbel, a Christian and Missionary Alliance missionary in Israel who had worked previously in southern Lebanon. Elbel negotiated with Israeli military forces and various militia in southern Lebanon to secure the freedom of Dagher's relatives as well as nearly 500 other refugees.

## Macquarie Christian Centre

### A chapel takes shape in the marketplace



The multi-purpose chapel/education centre at Robert Menzies College, is taking very distinctive shape in the marketplace of North Ryde.

Its ideal location, opposite the Macquarie shopping complex and at the entrance to Macquarie University, ensures that its growth and future activities will not go unnoticed.

Robert Menzies College is an Anglican College run by New University College's Council of the Diocese of Sydney. It provides a collegiate life for 200 students, and pastoral and academic care through its Master, Deputy Master and tutors.

Flexibility in design means that the chapel centre can work effectively as a church or as a drama theatre. It will be fully equipped with a sophisticated sound system and stage lighting suitable for video recording.

The chapel-centre, built on a site supplied by Macquarie University, will seat 350 and provide for a wide range of christian, educational and cultural activities.

The college is expanding its work in christian education, including the annual school of christian studies and a new ThL course designed for lay people.

## Evangelism Overseas — No. 2

# A Youngish Evangelist

Most of the well known evangelists have an aura of maturity about them — Billy Graham, Leighton Ford, Luis Palau and John Chapman, to name a few.

Always and everywhere, the servants of Christ are under orders to evangelise. Nowhere does Scripture impose any upper or lower age limit . . .

It is, however, a little surprising, and certainly refreshing, to come upon a youngish evangelist. The Rev. Roger Simpson is one. At age 34 he has already been what he terms 'curate evangelist' for six years, under John Stott, at All Souls, Langham Place, in the West End of London.

Roger Simpson is in Australia for three months at the invitation of St. Andrew's Cathedral School and Scripture Union. He has with him his wife Mushy (pronounced Mooshy) and his two boys.

In a tour which began in Sydney, he is continuing on through Melbourne, Adelaide and Perth, undertaking university missions in both Melbourne and Perth.

## 'Good news travels best on good food'

In Sydney he has concentrated upon evangelism in high schools, speaking to more than 3,000 pupils at schools in the inner metropolitan area and the western suburbs, using a paint box and easel as part of his evangelistic technique.

All Souls, Langham Place musters large congregations — 1,000 in the morning and 1,500 in the evening.

As part of his work there, Roger Simpson has been involved in leading missions throughout the British Isles and abroad, taking teams along with him. He regularly preaches in person in Oxford Street, London on Thursday evenings.

### Agnostics Anonymous

Another responsibility at All Souls is the running of a group with the intriguing title of "Agnostics Anonymous". Here groups of seekers have the Gospel explained to them in clear and practical terms.

"We aim to work with the friends of members of the congregation primarily as it is the friends of the Christians who are most responsive to the Gospel," Mr. Simpson said.

In interviewing Roger Simpson, the Australian Church Record found in him something of the maturity of his older counterparts, yet coupled with the vigour and enthusiasm of youth. His crop of black, curly hair accentuates his youthful appearance.

Interestingly, he uses food as part of the evangelistic process.

"We aim to present Christ through home meetings, pubs, restaurants — in fact anywhere we can feed people".

"Food is an important part of the ministry", he said.

A quotation applicable to the circumstances is, he says: 'Good news travels best on good food'. It is certainly not a Scriptural quotation, but results seem to have been achieved from it.

"I long to train other Christians to share their faith. I find that the best way to do this is to take them with me and to get them to actually do it."

Roger Simpson sees the key to the success of All Souls as the prayer meetings, where 300 to 400 people meet each week night to pray.

Among the things they pray for is Christian outreach to the whole of London. Just as Sydney is about to be involved in a city-wide outreach through 'Celebration '85', so too was London recently involved in a major evangelistic thrust with clusters of meetings held at regional centres within London, leading up to a central series of meetings at the Queens Park Rangers football ground with Luis Palau as the evangelist.

Running over a six week period, between 400,000 and 500,000 people came.

Following this Billy Graham came for "Mission England" where more than 1.25 million people attended meetings in Liverpool, Birmingham, Newcastle, Bristol and Ipswich. There were over 100,000 inquirers.

"All this has had an extraordinary effect on the churches, particularly 'Mission England'," Mr. Simpson said.

Billy Graham returned to England more recently for a specific mission in Sheffield.

### English Church on the move

Roger Simpson speaks with conviction and his eyes sparkle when he says: "The church in England is on the move."

"There is a lot more hope and expectation among the churches", he said.

He sees some exciting things happening both with, and outside of, the Anglican Church. One fellowship in South London run by an ex-Brethren assembly has grown from 14 to 1,000 in ten years.

"The young people are more open to the Gospel than older people."

"The mood is changing in the country. In the 70's it was pathetic. In the 80's, particularly within the economic recession and fears for the future, people are more open again. I can sense that. I can quote many churches which are growing again. I believe that about 25% of the Anglican churches are growing", he said.

Asked what he saw as strengths within the Church in England today, Mr. Simpson said: "The theological colleges are pretty much full."

"There are more evangelical diocesan bishops than there used to be and people are more optimistic about the future", he added.

"One of the good things has been the growth of institutes of Christian studies to help Christians at their place of work and to help them think through what it means to be a Christian."

"Where the churches are growing, they are growing fast, but where they are dying, they seem to be on the way out".

What about weaknesses, then? he was asked.

"The church tends to be associated very much with 'the establishment'. It tends to be dominated by 'public school' types and is not down to earth enough", he said.

Roger Simpson is disappointed at what he calls 'sounding off' by the Bishop of Durham.

"He has shaken people's confidence in the appointment of bishops".

Simpson sees a possible danger that the church could withdraw from society into what he calls "pietistic holy huddles".

"People need to see a Christianity that is alive", he said.

"One of the things that encourages me is the emergence of new young theologians. I am impressed by the new ordinands and there is a tendency for some of them to be older men", he said.

### Evangelicals are less prone to fight

He believes that evangelicals are less prone to fight old battles than they used to be, and that Anglo-Catholics are not as strong as they used to be.

What about preaching?

"If the preaching is good, people will come. The big churches in London are the teaching churches where Bible exposition is taken seriously. This requires a lot of work."

"People will come to hear the Word of God explained. They will come because they are being fed".



The Rev. Roger Simpson, Director of Evangelism at All Souls Church Langham Place, London preaching at the Centenary Service of St. Andrew's Cathedral School.

Roger Simpson commends the "Agnostics Anonymous" concept to the Australian church.

"I believe that there is a great need for churches to run groups for agnostics. There are many people on the fringes who are not antagonistic. They need a group where they can come and work out their doubts", he said.

"An interested, seeking agnostic is worth working for", he added.

## 'An interested, seeking agnostic is worth working for'

Food again comes into it, and the meetings for agnostics are preceded by a meal.

As an opener to discussion, someone in the group says where they are at spiritually.

"We encourage people to be honest about their doubts. We play a ten minute tape by the Rev. David Watson to get them thinking. This is part of a seven week course. They ask questions and we answer them".

This is not small cheese. Roger Simpson says that literally thousands of people have been to the agnostics meetings which have seen more than 100 people converted.

"My longing is to see these groups operating in churches that are lively", he said.

Roger Simpson did not say so in so many words, but from all that he said it was clear that he sees Christ's command as meaning that we should all be devoting all our resources of ingenuity and enterprise to the task of making the Gospel known in every possible way to every possible person.

Unconcern and inaction with regard to evangelism are always inexcusable.

Roger Simpson's convictions concerning evangelism remind the "Record", and perhaps some of its readers, of the great hymn which Charles Wesley wrote shortly after his conversion (possibly the day after):

'Long my imprisoned spirit lay  
Fast bound in sin and nature's night;  
Thine eye diffused a quickening ray —  
I woke, the dungeon flamed with light;  
My chains fell off, my heart was free,  
I rose, went forth, and followed thee'.

## CLASSIFIEDS

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### Church Services

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

GOORHARPOO: St. Stephen's, Brisbane, Cnr. Cavensh and Chatterworth Roads. Visitors welcome. 7.30 a.m. and 9 a.m. Holy Communion. 7 p.m. Sunday at Seven. Rector: Rev. Ken Baker.

CANBERRA: St. Matthew's Wanniassa (Cnr. McBryde Cres and Laurance St) Services: 8.15 a.m. 10 a.m. and 7.30 p.m. All welcome. Rev. Paul Watkins.

SYDNEY: Holy Trinity (The Garrison) Church, Argyle Place, The Rocks, beside Harbour Bridge. Ministry to Ex. Service. Asses. Youth and Inner City. Sunday Services 10.30 a.m. and 7.15 p.m. AAPS. Third Sunday usually 10.00. Colonial Church display and gallery. Weekend accommodation small groups CHURCH youth. Choirs free. BYO sleeping bags. Tel. (02) 27 2664.

### Accommodation

MANLY: Serviced rooms, casual or permanent. Cooking facilities. H. R. Russell. 17 George St. Manly. Ph. 949 2596.

BOWRAL: Beautiful spacious flat in quiet cul de sac, linen etc. Lock-up garage, 5 mins to shops (048) 61 1407 Evenings.

To Let — One bedroom self contained flat share laundry — Blaxland bush views \$60 per week plus half electricity. Phone (047) 39 2687.

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PART-TIME JOB WANTED: By hardworking Christian (overseas) university student to help pay for living expenses. Ring William 399 5357.

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Wanted to buy: Church Dogmatics by Karl Barth the set or part thereof phone 516 1405.

Hymn Books Wanted: 50 copies book of Common Praise Telephone John Cashman 810 2794.

WANTED TO BUY two wooden church pews, preferably with backs. Please phone Margot 476 3856.

Free 100 books of Common Praise ring Peter Steele 631 8407

Available "Heralds of the Morning" by A. O. Tait, printed 1908. Phone 798 3638 after 7 p.m.

Book Wanted: "A New Prayer Book" OUP 1923, 3 small vols, foreword William Temple. High price offered. J. Bunyan, P.O. Box 9, Chester Hill 2162.