

Maori Gift

Spiritual home in the Church of the Holy Spirit



L-R: Mr. Graeme Ansell, NZ High Commissioner in Australia, Mr. & Mrs. Alastair Bisley, NZ Consul-General in Sydney.

Fathers in God, the servants of God and of the people; I greet you, welcome! Welcome to this sacred house, now named The Church of the Holy Spirit, which the Diocese has graciously given as a home for the Maori Community of Sydney. We extend to the Diocese of Sydney, our deep gratitude for this most generous gift and sacred sanctuary. May the Lord preserve your coming in and your going out.

Thus spoke the two Councillors of the Chaplain to Sydney's 36,000 Maoris as they made official entry into their new home of worship in Redfern on Sunday, October 27.

It was exactly one year and one week after Archdeacon Kingi Ihaka had arrived in Sydney to take up his duties as Chaplain to his people in the Sydney Diocese.

The Councillors, Parore Wiremu (Bill) Ngawaka and Harry Pene Lomax were welcoming into the church a procession of Anglican dignitaries led by the Archbishop of Sydney, the Most Reverend Donald Robinson.

Inside, almost 400 worshippers were waiting to celebrate the official entry into a church which had been given to the

Diocese by the Catholic Apostolic Church in Redfern on one condition — that if the building ever ceases to be used as a place of worship, it must be demolished.

The ceremony was simple, colourful, bilingual and moving, enriched by the superb singing of the Maoris — who are even better at it than the Welsh — as they took possession of the first home Maori Christians have ever had in this country.

Sydney was a fitting place for the Maoris to establish a Christian church outside their own Aotearoa — the Land of the Long White Cloud. It was here that a group of Maori leaders had come more than 170 years ago to hear the Rev. Samuel Marsden preach — and it was Marsden himself who made a return visit to the Bay of Islands in the North Island of New Zealand to establish a Christian presence among the Maori people.

During the service, the former trustees of the Catholic Apostolic Church made a presentation of a chalice and a paten to Archdeacon Ihaka, the Absolution was performed by the Rt. Reverend John Reid, Bishop of South Sydney and Chairman of the Home Mission Society which brought Archdeacon Ihaka to Sydney and is supporting him here during his chaplaincy.

200 Mission teams for Bicentenary

Scripture Union A.G.M. told

Sir Harold Knight, NSW President of Scripture Union, and John Tigwell, State Director, reported at S.U.'s recent Annual General Meeting about the outstanding results from the I.S.C.F. Golden Jubilee. As the year has proceeded, stories have flooded in of I.S.C.F. groups doubling and trebling in size, young people giving their lives to Jesus, evangelism in the school-yard really getting through to unchurched young people.

John Tigwell commented, "There has never been a more opportune moment to reach out to young people in our state schools at all levels. Increasing

secularisation means that unless the Gospel is shared by both word and life within the state system, thousands of fellow citizens will grow up totally ignorant of the claims of Jesus Christ."

Both students and staff emphasized the need for ongoing work within schools. "I.S.C.F. has given me leadership training through I.S.C.F. conferences. It has also given me a vehicle through which I can witness and tell other people about Jesus. And I know it has helped the Christians at our school become stronger," said Bruce from Ryde High.

MAINLY ABOUT PEOPLE

DIOCESE OF SYDNEY

Rev. D. S. Parker, Rector, St. Mary's Toongabbie will resign on December 29 to become Chaplain, Wollongong, Port Kembla and Shellharbour hospitals.

Rev. R. Barrie, Asst. Minister, St. John the Baptist, Sutherland, has accepted the position of Curate-in-charge of new provisional parish of Menai.

DIOCESE OF ADELAIDE

Ven. Alan G. Dutton, Rector of Mosman Park, Diocese of Perth, is to be Chaplain, Pulteney

Grammar School in February 1986.

DIOCESE OF ROCKHAMPTON

Rev. David Hughes, Minister-in-charge, Middlemount, has accepted the position of Minister-in-charge, Boyne River parish, and Regional Co-ordinator, Inter-church Trade and Industry Mission in Central Queensland.

DIOCESE OF RIVERINA

Rev. Ronald Platt from England was ordained deacon on October 18 in St. Alban's Cathedral, Griffith.

"Schools ministry, strategic"

Scripture Unions new NSW Co-ordinator

Pat Jenkins, former Hunter Region Co-ordinator, was appointed the new NSW Schools Co-ordinator at the September S.U. Council meeting, filling a position left vacant by Peter Stone in May this year.

John Tigwell, NSW State Director, said he was 'absolutely delighted' with the appointment. "Pat is admirably suited to the job. She has all the qualifications, and can really get things done," he said.

The position involves co-ordinating a team of 10 S.U. NSW schools' staff who liaise with and encourage volunteers working in our schools' ministry — primary I.S.C.F., secondary I.S.C.F. and the camping work.

As a former History/English teacher, Pat knows of the hostility that can occur in staff rooms when Christian activities are happening. On the whole, however, she has found school principals are very receptive to I.S.C.F. groups. "Ministry in schools is very important because it is a strategic place for evangelism. It is also an



Pat Jenkins

authoritative institution and kids tend to form their values there," she said.

Pat worked for five years as S.U.'s Hunter Region Co-ordinator. She and her husband Scott have also completed M.A.'s in Theology at Fuller Theological Seminary in Los Angeles.

Healing service leader to retire

Canon Jim Glennon's 30 years' service

Canon Jim Glennon has been on the staff of the Cathedral since 1956, during which time he has served as Precentor, Assistant Minister and founder and leader of the Healing Ministry at St. Andrew's Cathedral. His dedication to the task of applying the essentials of the Gospel to those in need of pastoral care, physically, emotionally, psychologically and spiritually has been deeply appreciated by many thousands of people from many countries. We will all have an opportunity of thanking God for his ministry as he reaches retirement in 1986.



Suffer the Children

Australian kids in dire peril

Speaking at St. Andrew's Cathedral, Sydney, at the beginning of Children's Week, in NSW, at a service for Save the Children Fund, the Dean of Sydney The Very Rev. Lance Shilton said:—

"Children are exposed to dangers today like those of the 19th Century. In Australia, they are not likely to starve to death, or have nowhere to sleep or to lack medical help but they are in great physical, psychological and moral peril.

"Many children are being torn apart by the increase in easy divorce and family fights.

"Their sexual morality will be no better than their parents'. They could treat marriage as an optional extra, homosexuality or bisexuality as legitimate alternatives and virginity as an unnecessary evil.

"Australian children are likely to accept gambling as a way of life, drunkenness as a mark of adulthood and brothels as legitimate business, unless present attitudes are radically changed.

"Because of the bad examples of some in leadership positions, children may aspire to such positions to feather their own nest unrelated to responsibility towards others or settle for the unemployment syndrome. But it is not too late to reverse the present trends.

"The best all parents can do for their children is to start going to church, have prayer for and with the family, get a modern translation of the Bible and read it and make sure that their children go to Sunday School.

"For Christ's sake admit to God that they need help to set a good example as an expression of love to their children."

Organ transplant Philippine Church needs them

Bishop George Castro of the Evangelical Methodist Church of the Philippines is searching for fifty old pump organs for use in his churches around the Philippines. According to Bishop Castro, the growth of new churches is creating a

demand for organs which he cannot meet. Since many of his churches are in rural areas, there is no electricity available for modern organs and the pump organs are unprocurable in the country.

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Europe's largest Baptist Church threatened

Oradea Baptist Church again faces bulldozer

Oradea, Romania — The fate of Europe's largest Baptist church once again hangs in the balance despite a recent visit by Billy Graham during his whirlwind, eleven-day, seven-stop preaching mission to Romania.

The 2,100-member Second Baptist Church of Oradea, Romania, could be demolished early next year and the congregation has nowhere else to worship because of stalling tactics by the authorities.

The Oradea church, home of Europe's (and Romania's) largest and most active Baptist congregation, has been much in the news because it was ordered bulldozed by local officials to make way for urban renewal. After a storm of protests from the West, the officials postponed their actions for a few months to give the congregation time to build a new structure, designed to accommodate nearly 3,000 worshippers. Construction of the \$1.5 million sanctuary was due to begin in October, but now it is not known when, or if, it will ever be built.

Dan Wooding of Open Doors News Service, whilst in the Transylvanian city of Oradea, was told by Dr. Nicolae "Nick" Cheorghita, senior pastor of the church, "We had an agreement with the government representative to build this new church... We knew that Western Christians would want to help us with our new church and so we made some agreement with the government about receiving this currency.

"But they are now delaying the possibility for us to receive the currency from the West because they won't give us a bank account where the money can be sent."

Pastor Nick has asked Western Christians to inquire of the Department of Religious Affairs in Bucharest why they will not allow them to open the promised bank account.

"If the account is not opened, we will not only lose a lot of money, but we may not have a place to worship either," he said.

According to Pastor Nick, the Oradea Baptist Church saw some 7,000 packed inside for Billy Graham's visit in September, and more than 36,000 listening to loudspeakers outside. Hundreds made their commitments to Christ at the end of the evangelist's sermon, and recently fifty-four of those converts were baptized in the church.

Former pastor of the Church, Josif Ton, was expelled from Romania in September, 1981. Many expected the work to falter when that happened, but since then some 700 people have been baptized at the Oradea church.

Women's Ordination Canon

Archbishop of Sydney withholds assent

"The authority for order and good government in our church (under the charters of constitution) is not just the Synod with its two houses of clergy and laity, and not just the bishop, but the Synod and bishop in harmony."

Archbishop Donald Robinson closed his recent pastoral letter to his clergy with the above statement having informed them of his inability to assent to the ordination of women to the office of a Deacon Canon. A canon which was passed at the recent sitting of Synod.

On stating his reason for not being able to assent he said, in his opinion, the constitution of our church in respect of section 4 would need to be changed before such an ordinance could be lawfully passed. Section 4 requires the church to retain and approve certain principles of the Church of England and a principle of that church is only to admit men to the order of deacon, priest and bishop. The Church of England is at present taking steps to alter its constitution to enable women to be made deacons. A procedure which supports the Archbishop's opinion.

When the Appellate Tribunal met earlier this year, they expressed the opinion that there was no obstacle in the

constitution to the passing of such a canon. Archbishop Robinson was one of the three out of the seven members who disagreed with that viewpoint. In his letter he reminds the clergy that the opinions of the Tribunal, sought under section 63, are opinions only and not determinate judgements.

"Unless or until the matter is determined otherwise by judicial decision it is only right for me to stand by the opinion I expressed as a member of the Tribunal as I have seen no reason to change that opinion" the Archbishop said.

Those who know the Archbishop will be aware of the very careful examination he will have given to all aspects of this matter before making his decision; a decision made all the more difficult because of his concern for the ministry of women in the church and his support for wider opportunities of ministry as deaconesses and in other ways in the diocese.

New publication by Albatross books

Capitalism, wealth creation and distribution



Archbishop Penman with the author and John Carden of C.R.A. Ltd.

A new Australian book outlining Christian perspectives on business and entrepreneurial enterprise in the generation of wealth was launched in Melbourne in October. Hosted by John Carden, Finance Director of CRA Limited, the function was held in their Collins Street offices.

Despite the venue for the launch the book, *Creating Common Wealth*, is as much about the role of small business as large corporations in the economy. Written by Ian Hore-Lacy, principal consultant for Corporate Relations, CRA Services Limited, and Vice-Chairman of Zadok Centre, Canberra, the book arose out of discussions initiated by the Senior Business Executives' Group of ITIM in Victoria.

In launching the book, the Anglican Archbishop of Melbourne, the Most Reverend Dr. David Penman commented: 'A study of Christian attitudes to wealth-creation is very timely in the present state of debate on social justice issues in Australia. Ian's is an important view that has been confidently argued and presented... *Creating Common Wealth* is a useful antidote to any tendency to ill-considered economic statements by church leaders. It reminds us to read, discuss and present with great care some

of the issues that touch and burden our hearts, which may not adequately exercise our minds. For this reason alone Ian's work is of considerable importance for us all.'

While acknowledging that he was unable to agree with all the author's conclusions, David Penman commended the place of honest disagreement in the context of mutual respect: 'One of the sad things about the debate in our society on economic issues, their foundation and resolution, is the way in which sections of our community have polarised and tended to "attack" the opposition! I do not find that an attractive quality in our society at all... Ian Hore-Lacy appears to be seeking to find common ground. That is an encouraging and necessary development.'

The author then spoke briefly of the origin of the book and of his indebtedness to various people, while the publisher, John Waterhouse of Albatross Books Pty Ltd, described the book's target audience. A part of a new series of books called *Issues for the Times*, *Creating Common Wealth* is an example of lay theology — an analysis of the ethical dimensions of economic issues from the standpoint of a practitioner in business.

Capernwray Bible School

Staff additions

Ray and Marilyn Barnett came to Capernwray Bible School N.S.W., at the beginning of 1985 to take up the position of Acting Principal for the first term. During the course of the term it became evident that the need for their services would continue and they stayed on for a second term. As often happens in Christian service, temporary becomes more permanent and that has been the case with the Barnetts. Along with their family of three little girls, they will remain until the end of 1986, Ray acting in the position of Principal of the School and Marilyn having charge of the domestic side of the work.

Ray came to Capernwray from Penrith Baptist Church where he held the honorary position of Youth Pastor for the last five years. During that time he worked in the Christian booktrade as Marketing Manager of Bookhouse Australia. Concerning his appointment he said "I am excited about what Capernwray is doing. My experience in local church youth work has shown me the need for a short term intensive and life-related Bible course."

Capernwray is for young people and old. They can stay for a single term of 13 weeks, making it ideal for those between

continued page 12

INSIDE

Letters	... Page 6
Editorial: Religionless Christianity and Worship	... Page 7
Amsterdam Evangelists meeting	... Page 9
Presbyterian Theological Hall	... Page 11

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MARANATHA

Watchful Christianity

Luke 12:35-48

"He will come again, to judge both the living and the dead." In the words of the Apostles' Creed, Christians, for centuries, have declared their belief that Jesus is coming again.

Yet there has rarely been a generation which truly lived as if it looked forward to Christ's return. Instead we consistently live as if we are seeking eternal life on earth — the continuation of the status quo.

That inconsistency ought to challenge us as Christians. We, of all people, cannot say one thing and do another. We cannot hold to one set of beliefs and live according to another. If we are to convincingly assert that our hope is in Christ and that we look to Him to remove social injustice and to establish lasting peace and harmony between all peoples, then we must live as watchful Christians, people who are actively — and obviously — looking forward to the return of our Saviour.

Our passage begins with 'such a command from Jesus: "Be ready for whatever comes" V. 35. This command is given even greater force by Peter's subsequent question, "Lord, does this parable apply to us, or do you mean it for everyone?" Jesus replied, "Who, then, is a faithful and wise servant?" V. 41 ff. The answer He was obviously suggesting was that the faithful servant was the one who was patiently watching for the return of his absent master, and to vindicate his concern in the way he treated the world and those around him.

It is evident that all people are the servants of the Lord. Even Judas did the will of God! Some, by God's grace, are faithful and obedient servants. Others, are disobedient servants who will reap the fruit of their labours! But all are God's servants. Are you, then, a faithful and wise servant, or are you one whom Christ will condemn? A faithful servant watches for his master to return. He is "ready for whatever comes".

I recall, many years ago, seeing a man in the middle of winter playing tennis in the snow in Canberra. In his mouth was a pipe — no doubt to thaw out his hands between serves. And on his back was an overcoat! Chuckle you may, but he stands as a picture of many Australians, who are anything but "ready" for Christ's return.

Jesus demanded a watchful readiness and attached two major reasons to this requirement. The first reason results from our ignorance — we don't know when he is coming. V. 37-40. The second relates to our future. He will bless those who are obediently waiting for him, and curse those who are ignoring him. V. 37 ff 44.

Ignorance

We don't know when Christ will return.

Bruce Meller

None of the prophecies, which He gave himself, or which are found in the rest of Scripture, allow us to pinpoint his coming with anything approaching accuracy. We cannot say, "this year" or even "this century" far less "this day" or "this hour" but we do know that He is coming. And if we know He is coming, that ought to be enough reason for us to be prepared.

No football team knows whether it will reach the grand final, but the members know that the game is coming and therefore they train themselves for it. How much more should Christians, who know they have been selected for the winning side, train for the conquest — keeping their bodies in subjection, maintaining good spiritual health, and persevering in the fight against malicious spiritual powers. As Jesus says, "dressed for action and with your lamps lit."

"You must be ready because the Son of Man will come at an hour when you are not expecting Him" V. 40.

Future

You must be ready, also, because your future depends on it. Christ will bless those who are obediently waiting for Him.

Jesus wants to emphasise this point so much that he reverses the normally expected roles of master and servant and said that when He returns, it will be such a great occasion that the master will tell his servant to be seated and the master will then wait on him V. 37ff. The picture of Jesus washing the disciples' feet is not only for those who are in the upper room. Jesus extends the privilege to all true believers. As Hebrews says, having been sacrificed once, "he will appear a second time, not to deal with sin, but to save those who are waiting for Him" Hebrews 9:28.

His coming, however, will not bring happiness to all. There are many who mock God and pay no regard to the fact of Jesus' return. They live disobedient lives of selfishness, lording it over others rather than serving them, and taking advantage of those who are not possessed with the same degree of power and authority. To them the end will bring disaster and disgrace. "The master will come back one day when the servant does not expect him and at a time he does not know. The master will cut him in pieces and make him share the fate of the disobedient" V. 46. It is an imperative of Jesus himself, then, that those who call themselves Christians, should be consciously, consistently, and confidently watching for the day of Christ's appearing and doing their utmost to hasten His coming by prayer and evangelism.

Christian, be watchful. "Be ready for whatever comes, dressed for action and with your lamps lit"

Melbourne names the day

First women deacons on Feb 10

The October Melbourne synod debate on the ordination of women to the diaconate resulted in a 93 percent majority vote in favour.

And the first women deacons will be ordained on February 10 with Dss Marjorie McGregor being inducted as minister in charge of All Saints', Northcote, three days later.

Synod's relatively quick decision took many by surprise. But as the vote clearly indicated, synod had made up its mind and despite persuasive arguments on both sides, gave the go ahead.

Introducing the legislation, Bishop James Grant reminded synod that it had gone through similar agonies some 20 years ago over permission for women to become members of vestries and churchwardens.

The bishop said he saw the diaconate now as a matter of function rather than office, the "doing" rather than the "being", distributive rather than hierarchial.

Mr John Bishop and the Revd John Potter led arguments based generally on Scripture. With Mrs. Phyllis Boyd, they

were the most vocal opposers of the bill.

The Revd Ian Hunter, though speaking in support of the motion, indicated that this support would not be extended to women in priesthood or episcopacy.

Mrs. Heather Murray said the church had already wasted too much time on the subject. "It's a matter of justice", she said, appealing to synod to open the door, bring in the bill and get on with the business.

Miss Barbara Darling pointed to the increasing number of women already in ministry and supported the bill for practical as well as theological reasons.

Mrs. Diane Health, responding to a comment that whatever the result, there would be joy for some and agony for others, said it was no different in the last century when slavery was abolished!

The vote was: House of clergy, 172 for, 11 against. House of laity 224 for, 17 against.

The passing of the bill marks a first in the Australian Church, following the passing of legislation at General Synod in August.

(SEE

Thanksgiving for the life of Edith Dain

Many people sought her out

On Wednesday, 6 November, St. Mark's Darling Point was crowded with relatives and friends for a service of thanksgiving for the life of Edith Dain.

St. Mark's was Edith's parish church, and the only occasion for her absence from Sunday morning services would be when she accompanied her husband, Bishop Jack Dain, as he preached at other churches.

Bishop John Reid preached at the thanksgiving service on a passage from the 15th chapter of Jeremiah.

Said Bishop Reid of Edith, "Her father, Dr. Alexander Stewart, was a distinguished Free Church of Scotland minister. She was his youngest daughter. It was in this atmosphere of a learned and godly home that Edith was raised with her three sisters and one brother. She took an M.A. in Fine Arts from the University of Edinburgh. And, it was in this atmosphere she learnt "to eat when the word of God came". From this home she sailed to India in 1936 to serve as a Bible woman in an Indian village, teaching the Scriptures to Indian women and children. It was in India that she married Jack just 47 years ago. In due course they had four daughters — Sheila, Maureen, Alison and Janet and established homes in India, The United

Kingdom and Australia. Her time in India gave her a broad experience of life and she was always interested in literature, history, national issues and current affairs. But, without doubt, the big issues of life for her were about God and his purposes.

"The coming of the Dains to Australia in 1959 was a new adventure and in 1965 Edith found herself at the heart of Diocesan affairs. She made an enormous contribution which should not be forgotten. She served on committees, spoke at meetings but, especially, had a profound influence on the lives of individuals. Beyond the Diocese she touched so many through CMS, BMMF, the Billy Graham Organisation and the Lausanne Movement. The Dains have been a great team together in a worldwide ministry.

"Edith had a lively intelligence. She read widely. She felt issues very deeply.

"Her deep spirituality, impish humour and her sensitivity equipped her to be the confidant of many people. Many sought her out."

The service was conducted by the rector, Canon James Whild, and the Organist was Canon Lawrence Bartlett from the neighbouring parish of Vaucluse.

Major Disasters

Bear these points in mind

Bishop Goodhew writing recently on the topic of disasters said, "The number of disasters around the world during 1985, particularly the recent earthquake in Mexico, have prompted questions about God and suffering. Philosophers and churchmen have, in some cases, been cavassed for their opinions and comments.

"An article published quite recently broke up major disasters in this century into acts of man and acts of God. Fires, wars and failure of a man-made chemical plant made up the first group while volcanoes, plagues, floods, earthquakes and tidal waves made up the second.

"Living where we do these questions are often academic. When tragedy touches us individually, however, we then approach them with more personal concern. When Christians face these questions there are certain points which they want to keep in mind.

1. For a series of quite different reasons they hold that God is there and that He is good and loving.
 2. That given a 'nature' like the one we have of two people passing each other walking in opposite directions both cannot be walking downhill. Nature has its own character. It permits pleasure and it permits pain.
 3. Pain and suffering sounds a warning to humans. It says 'hey, stop, you are not immortal. Get in touch with the one who is.'
 4. Suffering has to be seen in the light of the reality of existence extending beyond the grave.
 5. That God wills our good and not just our happiness.
- "In these vexed and difficult areas of thought Christians look to Jesus Christ for His attitude and approach. He suffered, yet He trusted God and finally He was raised to Glory."

Reach Out '86

Kiwis' ideas in mission programme

"Move Out '85, a week-long missionary conference held in Wellington, New Zealand, was a great challenge to the 700 who attended," reports the Rev. David Brook of The Evangelical Alliance Mission (TEAM). "It was exciting to see so many young people turned on about missions."

They listened intently to African evangelist, Dr. Tokunboh Adeyomo, a converted Muslim, as he spoke each night.

The highlight of the week was "The Journey", a simulated journey from a person's call to the mission field — through university, Bible school and linguistics training, out to the Asian country of "Melgravia".

The "actors" taking the parts of teachers, officials and mission board members appeared authentic. Asian young people became the immigration officials and the "unreached people of Melgravia". They even spoke their

language! At the end of the three-hour "Journey" conferees testified to a new understanding of what it means to go to another culture to take the Gospel.

Plans for 1986

Mr. David Brook, who is chairman of the organising committee of "Reach Out", a similar missionary conference held every two years in New South Wales, said that he hoped that "Reach Out" could incorporate some of the good ideas learned from the Kiwis.

Plans are in hand for "Reach Out '86" which will be held at the Katoomba Christian Convention grounds from October 3-6, 1986. The speakers booked are Mr. David Cummings, president of Wycliffe Bible Translators International, and the Rev. David Cook, formerly of Ashfield Presbyterian Church and recently appointed principal of Sydney Missionary and Bible college.

(NEW LIFE)

Operation Mobilisation

Leader to visit Australia

The International Co-ordinator of "OPERATION MOBILISATION", George Verwer, is to visit Australia from December 7th to 14th. He will visit Melbourne (Dec. 7-9), Sydney (Dec. 10-11) and Brisbane (Dec. 12-14).

In 1955 George Verwer attended a Billy Graham meeting, in Madison Square Garden, New York, and responded to the appeal, going forward for Christ. He has been doing the same ever since.

Two years later, in 1957, George Verwer, Walter Borchard and Dale Rhoton, took Spanish Gospels to Mexico during their college holidays. As a result of their concern for Mexico, Christian bookshops were opened, radio broadcasts commenced and the first full-time worker, a Mexican, appointed.

Spain was the next target and was visited in 1960 even though there were strong restrictions on evangelical witnessing.

In 1971 O.M. pioneered the use of ships as "floating, mobile evangelistic and teaching beachheads around the world". Now such ships as the "DOULOS" and the "LOGOS" are known, and prayed for, by Christians around the world.

The man heading up this work, George Verwer, will be speaking to Christian leaders, "ex-OMers" and the general public.

The Spanish evangelical church

Enjoying unprecedented opportunities

The evangelical church in Spain is enjoying unprecedented opportunities.

A leading evangelical pastor in Spain recently described his church's opportunities this way: "The government seems to curtail some of the work of the dominant Catholic church, but, in recent years, it has not extended those limitations to Protestants."

This new freedom to preach and evangelise is in sharp contrast to the situation a few years ago. At that time, many of the Protestant churches were locked and sealed by government order. The distribution of Scriptures was not allowed, and evangelical Christians sometimes had to meet secretly in homes and sometimes open fields.

During the past year, the World Home Bible League, in cooperation with the International Bible Society, has distributed more than a half a million Scripture in Spain.

These Scriptures were in the form of New Testaments, Gospels, and Scripture tracts. Churches and evangelists who have received this material have used it extensively in door-to-door evangelism. Scriptures have been placed in public and private schools.

'Small people groups'

Stewardship headache for Scripture publishers

During the last two decades, the World Home Bible League has published thousands of Scriptures for small language groups. Most of these Scriptures were translated by the Wycliffe Bible Translators for distribution among relatively small "people groups".

The pace of the work with Wycliffe has quickened over the years. First it was an isolated one or two Gospels and New Testaments. Last year, the Bible League sponsored 64 publications, including full New Testaments as well as Scripture portions — more small language publications than any other Scripture publishing agency in the world. In the last 15 years, the League has published complete New Testaments in 140 languages.

The Wycliffe work has led to many cooperative efforts with the International

Bible Society (IBS, formerly the New York Bible Society). In 1969, the Bible League and the IBS agreed jointly to handle the publishing of all Scriptures that the Wycliffe Translators would complete.

Printing a "small language edition" creates different rules of stewardship. When press runs are only a few hundred books for a small tribe, the cost per book is enormous. No commercial printer would be able to even "break even" on such a job, since expenses cannot be recouped in cover prices.

Average costs of publishing a "small language edition" run from \$5,000 to more than \$50,000, depending on quantities. People such as the Mazahua Indians and Chol Indians in the mountains or jungles of Mexico can pay little more than pennies a piece for these books in their languages.

A CHRISTMAS BOWL TV SPECIAL

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WITH CAROLINE JONES
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Quick Cuts

Ghosts!

Ghosts are much more common than you might think — or, at least, people think they have seen ghosts more commonly than you might think. Usually, so it seems, it is not a frightening experience. On the other hand, people don't talk about it too much either for fear of being ridiculed.

I don't know what to think about such tales. It's never happened to me. But did it happen to the disciples of Jesus? Is the whole resurrection story, the result of seeing the ghost of Jesus?

Now, there is one great barrier in the way of that explanation, and a number of little ones. The big one is this: no-one ever managed to produce the body of Jesus. One thing about ghosts is, of course, that they don't have bodies — not, at least, bodies which can be touched. Their bodies are still in the ground. With Jesus it was quite different. He is not a visitor from the dead; He is the conqueror of death. His grave was, is, and always will be empty!

There are other objections to the "ghost theory" too. He was seen, seen

not just by one person. He was seen by scores of people in all sorts of different circumstances. Furthermore, he invited them to touch him, to handle him, to test him. On one occasion he said specifically "look at me — I am no ghost!" and he sat down to a meal of fish with his disciples. To those disciples he was real, and they were in a position to know.

Actually, when you start investigating the Jesus story, it's very hard to figure out an explanation for the resurrection other than that it did really happen. And if it did really happen, you look pretty silly as an agnostic or unbeliever. Think of the consequences: there is life after death; there is a God who rules all things; you can trust Jesus now in this life; he is coming at the end of the age to judge all men alive and dead. Oh yes, a lot hangs on the resurrection — have you ever investigated it? It's worth doing — your whole future may depend upon the results you get.

Peter Jensen

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

40 Hour Famine Record

More in the 'Fast Lane'

World Vision's 1985 40 Hour Famine raised a record \$5.2 million Australia-wide.

And a vital part of the magnificent support came from the Anglican Church.

Participants included St. Pauls, Wairoa, with \$5268 and St. Matthews, Wheeler Heights, with \$4,717.

Schools also played a vital role in

mobilising support, with SCEGGS, Redlands, raising \$4884 and St. Lukes Secondary, Dee Why, raising \$4,243.

More than 270,000 people participated in the 10th annual fast in June, with about one million others supporting them.

Participating churches were often the hardest-working and highest money raisers in their area.

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WORLD

Ugandan Political Uncertainty

Christian students continue to witness

News received at IFES' London office indicates that Christian students linked with the Christian Unions in Uganda are active still after the recent military coup.

Ugandan students are linked together in the Fellowship of Christian Unions, a national movement affiliated to the IFES and equivalent to UCCF in Britain or IVCF in the USA. Although FOCUS has groups right across Uganda, it only has one fulltime staffworker, Aggrey Mugisha.

"Widespread looting followed the coup", writes Aggrey. But they are grateful not to have been affected. "We continue to pray for peace and trust that God will do something about our situation. The guerilla war which has disrupted civil life is now likely to end."

FOCUS students saw real growth in the period preceding the coup. A national 'FOCUS week' had included nine programmes on national radio and two on TV, plus a gospel march through the streets of the capital. Students and graduates collected clothes for war-displaced victims, and over 250 units of blood were donated to hospitals. Six evangelistic choirs were mobilised. There were many conversions, and some entirely new student groups came into being. Various churches invited the movement to help with training in evangelism, Bible study and cell group leadership as a result.

Four days before the coup, FOCUS completed an outreach in two northern towns. Aggrey and the FOCUS choir visited churches, schools, and colleges. "The most interesting part was when we were invited to a military barracks", writes Aggrey. "As we witnessed, some soldiers came to Christ. This is a rare phenomenon in Uganda. Up to 500 people in the various places we visited came to know Christ as their Lord and Saviour."

"We saw great needs for Bible reading aids and Bibles as well. People were really hungry for God. In our country, the urgency to evangelise is overwhelming."

The power of a Cult — Manus Island (P.N.G.)

Closed School S.U. group

The Makasol Cult is unique to Manus Island and was the religion of these people before Christianity came. It is essentially a cargo cult religion. There has been a revival of the cult in the last decade and most Government officials including the Governors of the Manus High School are members of this cult.

In view of the dominance of the cult in the area, the Principal of Manus High School decided some time ago to close down the Scripture Union student group in the school. When a Scripture Union staffworker visited there recently, many of the students came and asked him to do something about re-starting the Christian Fellowship within the school.

The staffworker, Robin Paitur, talked to the Principal and various other people, but found that the decision finally lay with the Chairman of the Board of Governors of the school. He along with the other members of the Board were members of the cult. However, in fact last year, he became a Christian as the result of his wife who has been praying for him for years. Robin discovered this when he talked with him and so to his surprise found that he quickly gained approval for the re-commencement of the Christian Fellowship. He restarted the group from there. At the first meeting 100 students attended out of a total school population of 300!

Polish Orthodox priest murdered

Western journalists apathy

Keston College has received comprehensive reports from reliable sources about the murder in Poland of Polish Orthodox priest, Fr Piotr Poplawski. The murder occurred on 19 June this year, but reliable information on it reached the West only a week ago. Since then, Polish officials have given every appearance of attempting to cover up the issue as much as possible. The information reaching Keston College states that Fr Poplawski, 43, left his home in Narew (Eastern Poland) with the intention of driving to the regional capital Bialystok, for the purpose of buying lead sheeting needed for renovation work on a church for which he was responsible (Fr Poplawski was a rural dean

["blagochinny"] as well as being parish priest of Narew). He told his wife he would be home around 3.00 pm. When he failed to return home that evening, his wife was extremely alarmed, as a week earlier an unknown man had appeared in Narew and sought out some of Fr Poplawski's parishioners with, seemingly, the sole aim of asking them "Is your priest still alive?" (It is known that similar occurrences, obviously with intimidation in mind, preceded the murder of Fr Jerzy Popielusko.) However, when Mrs. Poplawski raised the alarm about her husband's disappearance, local militia were disinclined to take any steps — either then or in the following days — to find the missing priest.

About a week later, the Orthodox priest in Zabudow (5 kms from Bialystok) and the militia headquarters in Bialystok received anonymous phone calls stating the location of Fr Poplawski's body. His battered and bound corpse was found tied to a tree in some woods, just as the anonymous callers had indicated.

The information received by Keston College states that the priest had been beaten around the head, that there were knife slashes across his chest and stomach, and there was earth in his mouth and lungs. Local authorities attempted to pressurise a doctor into signing a death certificate stating "suicide" as the cause of death, but the doctor refused to commit perjury. He stated that in his opinion the cause of death was a blow or blows to the head. There are unconfirmed reports that several other doctors in the area also refused to pronounce a finding of "suicide" before the body was taken to the Forensic Institute of the Bialystok Medical Academy.

The Polish Orthodox church, with 5-600,000 active members is the second largest denomination in predominantly Catholic Poland. The bulk of Orthodox Poles are in Eastern Poland. Unlike the Polish Catholic church, the Orthodox church has been largely apolitical and does not take a strong stance in national affairs.

Keston College sources have expressed disappointment that Western journalists in Warsaw seem to have made no attempt to travel to Eastern Poland and speak to Fr Poplawski's relatives and friends, but have limited themselves to querying official spokesmen.

(Keston College)

DIRECTOR ALL SAINTS' ANGLICAN CHURCH ALBION PARK CHILD CENTRE

Applications are invited from suitably qualified people for the above position in our Christian Preschool, licensed at present for 24 children. The Preschool is to be run on Christian spiritual principles in accord with the Preschools constitution. Applications to the Secretary, 37 Tripoli Way, Albion Park close 10.12.85.

REVIEW

Anglican PLO Bishop

Centre of peace talks row

Lambeth Palace gave powerful — and for the Government, embarrassing — support for the Anglican bishop at the centre of the PLO peace talks row in London recently.

The Rt. Rev. Elias Khoury, assistant bishop in Jerusalem, was one of the two representatives of the Palestine Liberation Organisation invited to London by the Prime Minister to take part in a series of talks aimed at settling the Middle East crisis.

On arriving in Britain, says the Foreign Office, Bishop Khoury and his colleague, Mr. Mohammed Milhem, refused to sign a document renouncing violence and recognising the right of Israel to exist. Consequently the Foreign Secretary, Sir Geoffrey Howe, called off the proposed meeting, thus jeopardising the delicate peace process laboriously set up by King Hussein of Jordan.

During Monday afternoon, in place of the cancelled meeting, Bishop Khoury spent an hour at Lambeth Palace first talking and then praying with the Archbishop of Canterbury, Dr. Robert Runcie. Later that evening Mr. Terry Waite, the Archbishop's special envoy, visited the Bishop at his hotel for further talks.

Unequivocal stand

Following this interview, Mr. Waite released a statement pointedly covering all the issues in the disputed document and affirming Bishop Khoury's unequivocal stand on them, despite what the Foreign Office says.

"He has repeatedly confirmed, both to the Archbishop and to myself, his opposition to all forms of violence and terrorism from whatever source," said the statement.

"He believes the statement should recognise the inalienable right of the Palestinian people including their right to self-determination within the context of a Jordanian/Palestinian federation as well as the right to a secure existence of all states in the area."

The implication of Mr. Waite's statement is that there was no reason for the talks not to go ahead, if they had been better planned and better handled by the Foreign Office.

1986 Singapore Mission

Strategically placed to reach millions

SINGAPORE (November 4, 1985) — International evangelist LUIS PALAU spoke at several rallies in Singapore, October 25-27 in preparation for his June 1-7, 1986 Singapore Mission.

"We are praying for a mighty harvest of souls in Singapore and all of Asia," Palau said as he completed the three-day tour.

Dr. Benjamin Chew, a Christian Leader in Singapore and Chairman of the Mission's Executive Committee said, "We have been praying for this coming Mission now for several years. We believe that LUIS PALAU has been brought to us by God, so that many thousands of Singaporeans can be won to the Lord."

In a broadcasting strategy called "ASIA '86", Palau's nightly messages from Singapore will be translated into several Asian languages and broadcast two weeks later over major missionary radio stations serving Asia.

Singapore, which is within 2,000 miles of heavily populated China, India, Hong Kong, the Philippines and Thailand, is ideally located for such a strategy.

The messages will be broadcast in English, with translations provided in Mandarin, Cantonese and Amoy (Chinese dialects), Tamil and Hindi (Indian languages), Japanese and Korean. Videos of the Singapore Mission also will be circulated throughout Asia.

Bibles for USSR believers

Romanian Bible courier tortured

A Romanian Bible courier, who claims he has smuggled some three hundred thousand Bibles into the Soviet Union from his native Romania, has described his brutal treatment at the hands of Securitate, the Romanian Secret Service. Dumitru Duduman, 54, who was expelled from Romania in 1984 along with his wife Maria, and now lives in the United States, said he was subjected to electric shocks, cold water torture, and even had nine of his ribs broken during beatings.

"After my arrest in August of 1980, I was put on the electric chair by the secret police to answer where I was getting those Bibles," said Duduman in an interview with the Open Doors News Service. "After they had put me on this electric chair and then plugged it in they began asking me questions. But I did not betray anyone. I never thought of betraying either my ministry or my brothers. I was willing to die first. "On one occasion, I was strapped on to the electric chair and then they showed me the covered-up body of a friend who they said had just died on the chair."

Duduman also claimed he was subjected to Securitate to "the water torture". He recalls "They used to have a very tiny room where they could not move, only stand, and they would put me in there barefoot and make me stand on some bars and then let cold water run over my feet," said Duduman, a Pentecostal pastor from Hincesti, just eighteen miles off the Russian frontier. "After a while my legs became numb and I couldn't feel them anymore."

During 1981 and 1982, arrest and interrogation became a continuous way of life for him. In 1983, during another period of torture for his activities, he was hung by his waist and beaten three times. "When I was their prisoner, the secret police did whatever they felt like," he said. "Often they would throw me on the floor and step on me with their boots. On one occasion they cracked nine of my ribs. I have all the signs on my body to show what happened."

Yet, despite everything, he and his wife continued to deliver Bibles, New Testaments and other Christian literature to the USSR. "There is as great a need for Bibles there as in Romania," he said. "Because of so many problems and trials, hunger and lack of clothes in Romania and Russia, a lot of people are turning to God and therefore need the Word of God."

Duduman has some suggestions for Western Christians that want to help believers behind the Iron Curtain. "We all should pray for them that God will send food, money, clothes, and Bibles, and that God will strengthen them because the governments are strongly working against them to break them apart," he said.

(EPNS)

'OZ' for Africa Appeal

Where the money is going

Money from the Federal Government and from the Oz for Africa Appeal has been used to buy wheat, high protein biscuits, maize, lentils and machinery to be sent to Eritrea, Tigray and Ethiopia.

The Australian Council of Churches, Australian Catholic Relief, Australian Freedom From Hunger Campaign and Community Aid Abroad have co-operated to distribute the first three shipments, worth \$4.3 million. The fourth shipment, worth \$1.5 million, is being organised by the Australian Council of Churches in cooperation with Australian Catholic Relief and the Baptist and Lutheran Churches.

Of the total of \$8.5 million, \$3.5 million has come from the Federal Government and \$2.8 million from the Oz for Africa Appeal.

Making changes and taking risks

Married couples sometimes find that a prolonged period of marital tension leaves them extremely wary and apprehensive, even though they are desirous of continuing and improving their marriage. They can put a great deal of time and effort into examining their relationship and in identifying the kinds of changes in attitude and behaviour which are needed, but at the final step — making the changes — they falter.

The reasons for this faltering are readily understood. In fact they can be so obvious that little notice is taken of them and only slight significance is attached to them. They seem so simple that they are overlooked in a search for weightier, but probably fictional, factors.

Faltering at the final and critical step comes as a result of the build-up of pain, fear and apprehension during the earlier times of conflict. There is no confidence in oneself or one's partner to be able to make or to handle the changes required. It is like a person who is afraid of the water trying to jump into a swimming pool. They might possess the technical skills but their fear destroys their confidence and they run towards the pool but freeze at the edge.

When both spouses have this fear the result is a deadlock. Neither person wishes to make the first move — it is too risky. The risk is that the other will take advantage of your step, that it might be taken as a sign of weakness or an admission of guilt, it can be seen as a form of surrender rather than as a positive step towards strengthening and changing a troubled relationship.

The main problem here is the effect that lack of confidence in one's partner has upon the implementation of change. A more positive attitude is required. Put the past hurts to one side. Assume that this really is past history and set about developing a new and better history for this marriage by doing now what you believe to be right.

Naturally enough, this attitude requires a sense of confidence in the other person. But, notice whose attitude we are writing about. It is not one's spouse's attitude, it is one's own attitude. We need to have confidence in our partner and to act accordingly. We do not need to wait for them to prove that they can handle our attempts to communicate better. We must go ahead, taking the risk, but confident that our partner is equally prepared to give and receive in communication, just as we are.

It is futile to hold off until we are absolutely sure that our efforts will be perceived accurately and will be returned in like fashion. How can we ever know unless we take the risk and see what happens? Our past pains and our present hopes might make us unduly sensitive to failure and we might need to be more confident about our own ability to handle disappointments.

Fearing disappointment and holding back, only guarantees disappointment. The risk needs to be taken, for it is the only way to succeed. Taking that step, rather than faltering, is not easy but it must be taken and no one can do it for you. I am reminded of what happens when an athlete injures a muscle. The pain robs the athlete of confidence and even when time has passed and healing should be complete, this lack of confidence now maintains the disability. The athlete fears the physical pain which might come. There is also a fear of being disappointed in that healing is slower than hoped for.

The fears now have to do with what might be, not what is. The athlete is the only person who can flex the muscle and go through the kinds of movements which will test the situation. The initial testing will be tentative but confidence



Alan Craddock

will grow. It can only grow if it is present in the first place and the first risks were taken.

It is clear that this process of testing and taking risks, after appropriate work and healing has taken place, is not only necessary for a successful outcome, but it is also part of an ongoing process in which confidence continues to develop and in which skills are enhanced.

The confidence to begin this work is not easy to take hold of, especially when another person is involved and their responses are hard to predict. Thus it is better not to predict. It is also important to centre upon our own initiatives and then to open ourselves to our partner's responses when they are made. But on what can we build our own confidence? For the Christian the answer in marriage is the same as it would be for any other area of life: It is not self-confidence that we need but a confidence in God who enables and empowers us to live in ways that are honouring to Him. We humbly seek guidance and then set out to be obedient. Our confidence has its source in the "educating power of grace" (Titus 2:11-12). Our relationships derive their strength from a proper relationship with God through Christ. This is the basis for our confidence.

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The Chairman,
Gilbulla Memorial Conference Centre,
St. Mark's Rectory,
53 Darling Point Road,
Darling Point 2027
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Religious values being driven from public life

U.S. Attorney General's view

San Diego, Calif. (EP) — “Artificially strict” views of separation of church and state threaten to drive religious values from public life, according to US Attorney General Edwin Meese.

At a late September prayer breakfast attended by about 100 members of the Christian Legal Society, Meese said, “There are ideas that have gained influence in some parts of our society, particularly in some important and sophisticated circles, that are opposed to religious freedom; indeed that have an attitude of hostility towards religion in our country.”

Meese added, “By gradually removing from public education and public discourse all references to traditional religion . . . and by substituting instead the jargon and the ritual and the morality

of cult and of self, we run the risk of subordinating all other religions to a new secular religion.”

Meese said the Constitution does not even require government indifference to religion, let alone federal hostility. He also said that the First Amendment's “establishment clause,” which prohibits congressional establishment of religion, has been widely misinterpreted.

“In its application, the principle of neutrality toward all religions has often been transformed by some into a hostility toward anything religious”, Meese said. “The danger is that religion, which has been such an important force in our country, could lose its social, and historical, indeed, its public character.”

(EPNS)

Central America — We Love You

Theme of Evangelical leaders conference

Over 1000 of Central America's top evangelical leaders gathered recently to discuss the role of the Church amid the present ideological and military conflicts of the region.

In the past five years, more people have come to Christ in Latin America than in the entire history of the Church in this region, says Brother Andrew, founder and president of Holland-based Open Doors International, in his address to Central America's top evangelical Church leadership.

Representing a vast cross-denominational spectrum of the Central American evangelical community, leaders gathered in Guatemala, El Salvador and Costa Rica for the first-of-its-kind international congress entitled, “Central America, We Love You.”

Also addressing the congress were Alberto Mottesi, the internationally-

known Argentine evangelist noted for the historic nature of his week-long Nicaragua crusade last year; and Rev. Daniel De Leon, pastor of the fastest growing Hispanic church in the United States. Other pastors, teachers and evangelists from the United States, the Philippines and the Caribbean were among those who participated in the program.

More than 68 denominations and Christian service organizations were represented at the congress, which was held over a period of five days in three separate Central American countries.

A small delegation from Nicaragua also attended, notably the president of Nicaragua's National Council of Evangelical Pastors, Rev. Felix Rosales, and several other denominational representatives from the Assemblies of God and the Baptist churches of that country.

American kids, Bible camp raided

“Quit practising religion”

It was a typical Bible camp. About 60 young people had spent their days in recreation, learning, fellowship and worship, at Camp Ojibway, near Siren, Wisconsin. But during evening vespers on Aug. 7, six men in military dress burst into the meeting, brandishing weapons. They identified themselves as “The Anti-Christian Militia” and ordered the young people to quit practising their religion. The campers were ordered to their cabins and Bibles were confiscated.

The campers huddled in dark cabins, while leaders told them to try to slip away to meet the camp director in a bus at the edge of camp. A group of campers, moving toward the bus, heard shots, and ran along the shore of Mudheim Lake until they found a private cabin. They used the phone to call the sheriff.

Responding to the call, the sheriff did not find a camp held by armed radicals. Instead, he found that the “militia” was made up of men from a local Baptist church, that the two shots fired had been shot over the lake, far from the young people, and that the whole “takeover” had been a simulation, designed to demonstrate what life might be like in a country that did not allow religious freedom.

(EPNS)

Ominous silence on casinos

Dean tells radio audience

Dean Lance Shilton speaking recently said: There's been an ominous silence on casinos in NSW in spite of the joint protests by the Anglican Archbishop of Sydney and the Roman Catholic Archbishop of Sydney. Its a political issue without serious consideration of the moral implications clearly emphasized by the Archbishops.

The people of NSW are being softened up for the surreptitious introduction through the back door of legalized casinos.

The report of the Committee of Enquiry on Gaming in N.S.W. has been completed but not yet been released to the public for comment. Its hearings were heard in camera unlike the public enquiry held in Victoria, which rejected casinos.

Strong hints have been leaked about a glamorous casino in the new Darling Harbour complex or in the restored Queen Victoria Building, Queen Victoria, after whom the building is named, would turn in her grave knowing that this classic structure was to become the centre of such infamous activity. She would not be amused.

LETTERS

Timely reminder

Dear Sir,

I must congratulate you for publishing that article in the current issue entitled THE PRAYER BOOK — A REFORMATION DOCUMENT. We need to be reminded continually of our heritage. It seems to me that it, largely, has passed to the limbo of the lost.

The AN AUSTRALIAN PRAYER BOOK is now used in the majority of churches, in spite of the words in the preface, reading, “It is supplementary to The Book of Common Prayer and not a replacement of it.” Why is it used as a replacement almost everywhere. In any case, how can it be used “together with the B.C.P.?”

The traditional form of the Lord's Prayer is supplied at the beginning of the book with the injunction that it “may be used”. Why is it not placed in situ with the services?

The trend today is to move away from organised forms to whatever seems to come to mind. The article referred to says, “Now it is possible to attend Anglican services and be totally lost. Indeed, in some places, the Prayer Book appears to get little use.”

In response to my earlier letter Phyllis Creasey's letter is apt. My father, an Anglican Priest, who passed away in 1917 taught his children that when St. Augustine landed in Britain he was welcomed by a large group of Christians which included a Bishop. Creasey goes further and says that in 1931, Pope Pius XI said “St. Paul and not Pope Gregory first introduced Christianity into Britain.”

Yours sincerely,
Peter Granville-Smith
Wallacia

How much longer?

Sir,

I take it that all of your readers are agreed that the present position in South Africa is wrong, and should be altered as soon as possible. I also take it that more of your readers believe that this should be achieved by violence. That being so, the only question about sanctions and sporting bans on South Africa is will they achieve this or not — in other words, whether they are wise or unwise. I speak here only as a private individual, but with fairly extensive contacts over the past few years with African countries to the North of South Africa. I can only say that the vast majority in those countries believe that such sanctions are right and necessary, both as a means of expressing costly disapproval and as a means of exerting pressure. That they are very costly all round, I do not doubt, and this exercise certainly does not preclude our private duty of prayer for South Africa, support for those Christians there who are trying to change the position peacefully, and firm Christian exhortation to those who are not. This is our private Christian duty — but I believe that we have a public duty as well, under “general revelation” or “common grace”, or whatever we choose to call it.

Secondly, while such sanctions and bans may indeed harden into further intransigence traditionally conservative rural sections of white South Africa they have proved very effective already in the industrial sections. This has been shown recently by the appeals of industrial groups to the South African Government to enter into negotiations and end the present situation. If “sweet reasonableness” has not prevailed in the last fifty years, what guarantee have we that it will in the next? The “status quo” cannot be allowed to continue indefinitely — at the very lowest level it is too dangerous for that.

I quite realise that these are only matters of Christian judgement, while rejection of the present system is a matter of Christian principle. But I think that these things need to be said, even if sometimes brothers in Christ and close friends differ in their views.

Yours sincerely,
Rev. Canon R. Alan Cole,
CMS Federal Secretary.

Racism

Dear Sir,

May I be permitted to take a quick cut at the recent Peter Jensen contribution, “Race.” Usually I find much to appreciate in his item, not this one.

“Racism” is one of those Pavlovian terms designed to promote guilt and acceptance of harmful policies. It is a term used to destroy one of God's greatest gifts, homogeneity, which He gave at creation, creating every species “after its own kind.” Ever since man has been telling God He got it all wrong and should have created multi-cultural societies even when history declares categorically that all multi-cultural societies are failures and dreadful trouble spots. Is it the role of Christianity to extend friction, or to obey laws which allow for peace and harmony?

Through C.M.S. we have sent missionaries to Africa and elsewhere since the turn of the century. I asked a friend who served 25 years in Africa why there had not been one of our missionaries return with an African wife. He said, “It is not God's way.” Does it stop us from loving Africans? No, but we discriminate. That is God's way. The Japanese quoted by Peter Jensen were right, but for the wrong reasons. Christians have to be right for the right reason.

The parable of the Good Samaritan teaches us to love one another irrespective of race or religion. Implicit within the same parable is the teaching that a good neighbour has not right to take over his benefactors house or trade on his goodwill. Western Christians have confused brotherly love with “racism” retreating in guilt when that term is hurled at them. The result is a whole continent practically has been handed over to barbarians who make Hitler look like a saint. After Rhodesia it is now to be South Africa with Christians at the forefront in throwing their righteous stones at the South Africans. God forgive us, we know not what we do.

Yours faithfully,
Edward Rock
Greensborough

Christ's Return

Dear Sir,

Oh what a wag you are, Harold Hinton! I would not have a bar of Hal Lindsey's “Late Great Planet” (ACR 21/10/85). As a FUTURIST he follows the Jesuit Ribera line which was invented to overcome the HISTORICAL interpretation of the Protestant Reformers. Also he bases his book on the Jews of our day whom the noted Jewish author Arthur Koestler has proved beyond doubt that a large number are of Khazar origin descended from Japheth with not a drop of Jewish blood (see his book “The Thirteenth Tribe”). Nor is Hal Lindsey the only one to fall into that trap in their endeavour to interpret prophecy. We must look further to find the true Israel who has been doing God's work of spreading the Gospel to the far ends of the earth.

Unfortunately, confusion reigns in this area and consequently prophecy is neglected although it covers two-thirds of the Bible. At least, you have steered clear of the Futurologists and believe, as I do, that Christ could come again any day, any hour. But God does not judge till sin has reached its peak and has given His own Signs of the Times that we should not be caught unawares. How can anyone ignore our increasingly corrupt world where the conception of God as creator has all but ceased to exist, not only the negations of atheism and a vaguely conscious idea of a Force which brought about evolution. If Church-goers really believed the Creed, “I believe in God the Father Almighty, Maker of heaven and earth” — a statement so tremendous in its implications their lives would be revolutionised. It would put the Divine being back as Sovereign of this earth, which human beings glibly talk of destroying “several times over.”

The Lord Jesus rebuked the Pharisees for not understanding the Signs of the Times in His day. How much more are the prophetic signs needed today to keep His Church from stepping into the devil's trap for he “has come down in great wrath knowing his time is short!” (Rev. 12:12). I regret, Harold Hinton, I cannot go into detail in a letter because true Prophecy would fill a library as one would expect of the Word of God. I am delighted, however, that you strongly reject the Futurologists and especially “Late Great Planet” of Hal Lindsay's.

Yours sincerely,
Phyllis Creasey
Clontarf

30 Years of SAMS NSW

Cathedral Thanksgiving Service

On 17 November the South American Missionary Society celebrated the 30th Anniversary of the founding of SAMS Committee in New South Wales. SAMS Federal Secretary, Rev. Dr. Ted Newing, returned from a visit to South America on 15 November and took part, with other SAMS members, in the Evening Service at St. Andrew's Cathedral recently. A special SAMS Prayer had been circulated to all

New South Wales parishes for use on that special day.

Archdeacon Stephen and Mrs. Judith Barrett and family return on furlough from Salta, Northern Argentina, on 26 November and will be on deputation during December, February and March.

SAMS Regional Rallies featuring the Barretts will be held on 7 February at St John's, Paramatta; 21 February at All Saints', Figtree and 28 February at St. Paul's, Wahroonga.

Editorial
Religionless Christianity and Worship

Over the years I have often heard a contrast drawn between ‘religion’ and ‘Christianity’. Back in my youth fellowship days there was the popular little American book called **How to be a Christian without being Religious**, a light commentary on Romans. Some time later I remember hearing of Dietrich Bonhoeffer's provocative call for “religionless Christianity”. More recently my attention has again been caught by an aphorism: “Christianity is not a religion.”

Some Christians warm to such ways of speaking, while others find them positively offensive.

One problem is that ‘religion’ is an ambiguous word. The call for religionless Christianity can be a call for God-less Christianity. There have been those who wish to preserve the moral dimension of Christian teaching, and the profound insight into the value of self sacrificial love provided by the gospel, but at the same time to jettison belief in the supernatural. Much modern theological writing is like this. Many Biblical commentaries likewise discuss the Biblical text on the understanding that the fundamental affirmations of the Bible about God as Creator, God as Redeemer, and God as Judge simply cannot be believed by modern man. They must be interpreted, at best, as symbols for concepts which we find more credible. And this kind of religionless Christianity is not restricted to books. Much ‘Christian’ action in the world today seems to have little relation to the God of the Bible: Christ becomes an example and an inspiration, but not the sovereign Lord who demands the repentance of sinners, and who saves us from the wrath to come.

Religionless Christianity — if that is what is meant by it — is a perversion of Christianity. It is a parasite that claims to be the living organism from which it derives its life.

That, however, is certainly not what is meant by many who maintain that ‘religion’ and Christianity are mutually exclusive. For ‘religion’ suggests to many people a **certain kind of human behaviour and experience**. ‘Religious activities’ usually involve special non-secular places, buildings, times and/or attire, at least for certain special non-secular people. In this sense of the word the call for religionless Christianity is nothing more nor less than the call for authentic Christianity. That is, if our measure of authenticity is the New Testament.

How unlike ‘religion’ New Testament Christianity was! Into a “very religious” world (cf. Acts 17:22) came the gospel of Jesus Christ. Furthermore this gospel came from a background (Judaism) which placed great importance on special non-secular places, times, attire, and a priesthood. But in stark contrast to both its Jewish background, and the religious environment into which it was proclaimed, **the Christian gospel freed its hearers from ‘religion’** (see Colossians 2:16-23)! This gospel recognised no holy place, no special non-secular times for ‘religious’ activities, no human priesthood.

It was not just pagan religion that was rejected by the gospel. It was ‘religion’ as such. The main elements of the Jewish religion, temple, sabbaths and priesthood, were not false in their time. They had, of course, been given by God himself. But when God acted in Christ even Jewish religion quickly faded. The reason is clear in the New

Testament: “These are a shadow of the things that were to come; the reality, however, is found in Christ” (Colossians 2:17, NIV). What place can there be for special buildings, and the other elements of ‘religion’ when “because you are sons, God sent the Spirit of his Son into your hearts, the Spirit who calls out, ‘Abba, Father.’ ” (Galatians 4:6)? The death and resurrection of Christ in history, the promise of his coming again, and the gift of his Spirit in the present are the fundamental realities of the Christian life which produce the Christian character of faith, hope and love.

The Christian knows these realities by **faith** (cf. Galatians 3:2). When Christian faith becomes weak, Christianity tends to become ‘religious’.

This problem can be seen at the present time in Christians’ attitudes to ‘worship’. It is a well known fact that the New Testament does not refer to Christian meetings as ‘worship’. In keeping with the non-‘religious’ nature of New Testament Christianity, a Christian’s ‘worship’ or service of God does not take place at special places or times, etc. The whole of life is the Christian’s ‘worship’ (see Romans 12:1-2). And yet Christians persist in the unbiblical practice of calling what we do in church services ‘worship’. ‘Worship’, in this sense, has been described as the “missing jewel” in evangelical Christianity.

The problem with calling church services ‘worship’ is not that it elevates church, but that it reflects a misunderstanding of everyday life. **There is nothing that happens in church that ought not to be happening daily in the Christian's life.** In church we hear the word of God, we pray, we praise God, we are served by those with particular gifts of teaching. There is nothing here, however, which occurs only in ‘church’. If we allow the notion that something **special** happens in our church services (which we probably would call ‘worship’), then we are likely to diminish our understanding and experience of the daily Christian life.

All this does not mean that we should devalue our church services, only that we should rightly value them. What is special about church for the Christian is that we hear, pray, praise **together**. It is the being together that makes church church. Jesus’ **definition** of ‘church’ is “where two or three come together in my name” (Matthew 18:20, see verse 17). The new dimension of experience in church is not ‘worship’, but **fellowship**.

The fact that our Sunday church services tend to be rather formal should not detract from this. Formality is helpful in certain circumstances: it can allow a large number of people to follow and participate in the meeting. The problem is that this formality, and things that should only have to do with helpful formality (building, attire, etc.), so easily get confused with the substance of what we are doing. When we sing “We praise you O God: we acknowledge you to be the Lord,” we must understand that we are doing no more (and no less!) than what we must do daily as we confess Christ's name, and do good (see Hebrews 13:15-16). The formality of the first simply provides a way of praising God **together**.

As we consider how to improve our church services, we ought to be thinking about “How to be Christians without being Religious.”

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CONFERENCE CENTRE STAFF

Vision Valley, a Christian Conference Centre at Arcadia, near Hornsby, has vacancies for Staff to assist in its ministry. The Centre is rapidly moving towards the provision of not only catered residential accommodation and recreation facilities for Churches, Schools and Community Groups, but also, programme support and resources.

Applicants for all positions should be committed Christians and actively involved in a Christian Church.

Vacancies exist for:

1. BOOKINGS CO-ORDINATOR (Full-time)

This position would ideally suit a person with administrative and PR skills. The person appointed will be responsible for handling booking enquiries and applications, the Centre's promotion, facilitating for Guests and co-ordinating Guests' use of the Centre. Applicants should be 30 years or over. Written applications required.

2. ASSISTANT COOK (Full-time)

An experienced Cook or a person with domestic cooking skills, willing to be trained, is needed to assist our Catering Manager. Vision Valley's Food Service is of a high standard and an integral part of its ministry to Guests. Some evening work is involved. Applicants should be 25 years or over.

3. HOSTS (Part-time)

This new position involves the person/persons appointed supervising the Centre's operation on weekends and “hosting” Guests and Groups. The position could suit an active retired or semi-retired couple, or others who have a desire to become involved in a Christian Camping and Conference Centre ministry. Further details available upon enquiry.

For applications, or, for further information, please contact:

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Lesley Hicks

I remember being mightily impressed with Tony Morphet the first time I heard him give an address. Then, in the late seventies, he was a fairly new Christian — "for a four-year-old quite a strapping little fellow" of about six foot six — and I hoped he'd hurry up and write a book. As a ready-made skilled communicator, one of Australia's best-known television script-writers, converted at the age of thirty-seven, he was and is enormously refreshing as what he calls a "goodnewsman" — an evangelist — and as an incisive social critic. Much as I appreciated hearing him, and rejoiced that many non-believers were hearing him that night also, I wanted a book.

Breakthrough

It's been rather a long time coming, but was worth waiting for. **A Hole in my Ceiling** (Hodder & Stoughton, 1985 \$4.95) is a collection of fourteen of his talks to various audiences. In the first he described God's breakthrough. Reading the Gospel he found himself "face to face with the evidence of what happened when God invaded time in the flesh of a man. It was not very long ago — the sum of the lifetimes of thirty men; you could fit them into the first two rows of pews here. I was dealing with evidence. A large proportion of it dealing with the trial, and execution and — worst of all — the rising from the dead of this man Jesus. And I really did not want to know that. It smashed a hole in my ceiling and showed me the sky, and the sight of that frightening depth forced me to my knees, which was not an attitude which had ever appealed to me." (P. 14)

Here he is again talking to non-Christians: "... I once sat where you sit. In my case that rejection of the source of all reality, that rejection of God, was linked with my wanting there to be changeable values. I wanted to be able to decide for myself what was right and what was wrong. That is, I wanted to be God. And there's room in a man's universe for only one God. And if a man's his own God, then the real one can't be allowed to be thought to exist. Otherwise the whole cloud castle vanishes. The alphabet blocks come crashing to the floor at the tread of the real Father into the room." (P. 20)

This subject of values and the moral bankruptcy of a society which rejects God's absolutes, keeps cropping up. So too, as is to be expected, is the subject of

PARISH ASSISTANT

The Anglican Parish of Botany/Mascot/Eastlakes is seeking a pastoral worker (male or female) to commence in February 1986. The person we are looking for will enjoy working with children and teenagers, but will also wish to be involved in evangelism and pastoral work amongst adults. For further information, please contact Rev. Paul Weaver — (02) 667 1940.

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A Hole in my Ceiling

the media, and effective communication. There's an interesting analysis, relevant to every preacher as well as TV script-writer, of the nature and tastes of the Australian audience, and a brilliant talk headed the Time Machine, in which he whizzes back through history in a series of eighty-year lifetime leaps till he reaches the time of Christ's birth.

Warped Law "Reforms"

Just at this present time when the NSW and Federal Governments are busy passing or planning to pass several far-reaching law "reforms" such as the Bill of Rights and legalisation of casinos and brothels, Morphet's reflections are most relevant, and I'm tempted to quote him at length. Perhaps we should send marked copies to a few well-chosen, strategic legislators!

"Much law reform... is based not on the objective rock of God's Word but on the shifting sands of human theory. Humans are flawed by original sin. We have what J. I. Packer calls, in a wonderful phrase, 'a motivational warp', therefore our theories are warped, are flawed. There is one thing on this planet which does not share this flawed state, and that thing is the Bible, the Word of God. And many of the men who are now making our laws have consciously rejected that book as a standard.

"... If you follow Jesus, you must look at some of our law reform and wonder on what basis the changes are being made... There's talk of human freedoms; there's talk of catching up with various other parts of the world; there's talk of progress which mainly seems to be a question of movement down. I simply don't know on what basis they are changing the laws.

Living on our capital

"This is to be expected, because that 'living on the capital' effect that we can see in law reform in the social area is there in our society as a whole. My whole background is a good example of this. My parents were brought up as Christians. They left the church before I was born, but continued living by what I suppose you can call Christian standards. They thought that was how reasonable people behaved. But I grew up as an unbeliever, and I took the view that a reasonable person did whatever he liked and could get away with and, consequently, behaved very badly and did untold human damage which I could always justify and explain away — until Christ kicked His way into my life. Then I realised with a sickening jolt just what I had been doing — not only to other people but to Christ Himself — because all the lousy things I had done were on His head as He hung on the cross. You see, my parents, whom I love dearly and whom I am not blaming in the slightest degree, were living on the moral capital of the Christian centuries. They thought a rational person naturally lived like a Christian. This isn't true. Without God, a rational person can live like a saint, or live like a Nazi. But there's no objective reason why he should choose one way rather than the other. Without God, they're equally meaningless.

"Our society is living on the moral capital of the Christian centuries. There are people, important people, parliamentarians, opinion formers of all kinds who think they can have a godless utopia, a Christian society without Christ. And they are wrong. What they will get is a computerised barbarism, a technological Fourth Reich.

"Reject Christ, and you choose the Devil. You don't get something in between. We are in a war, and there aren't any neutrals." (P. 113-4)

New post for disarmament expert

Perth Uniting Church venture

Dr. Keith Suter, recognised throughout Australia as an international authority on disarmament, has accepted the position of Foundation Director of the Trinity Peace Research Institute, Perth.

Trinity Peace Research Institute is a new activity of Trinity Uniting Church which is situated in the heart of the city of Perth.

The establishment of the Institute by a local parish is highly innovative. It is the first time a parish of the Uniting Church in Australia has seen the need to explore key issues of peace and social justice facing the world today and take the results beyond the local community out into the national and international sphere.

Trinity Peace Research Institute will be a research and resource body to assist and advise the Christian Churches, the Australian Government and the mainstream Peace Movement. It will complement existing Government and University peace studies centres in that it will also be involved in practical community education.

Trinity Peace Research Institute commences on January 1, 1986, in line with the opening of the United Nations International Year of Peace. It is an Australian initiative that will make a



Dr. Keith Suter

specific contribution to I.Y.P. and continue on into the future.

Dr. Suter, who will leave Sydney early in the New Year, regards this appointment as an opportunity to continue and expand the work he has been doing for the last four years as General Secretary of the Uniting Church's Commission on Social Responsibility. Freed from administrative duties, he is looking forward to spending more time writing, lecturing and broadcasting.

What an Amazing Story!

A cartoon-Christmas leaflet

Suspense! Drama! Intrigue! All the ingredients to make a children's story an unforgettable experience!

All of this has been captured in the Bible Society's latest Christmas leaflet for children, **What an Amazing Story!**

Created around Scripture taken directly from Luke 1:26-38 in Today's English Version, it tells the story of the Angel Gabriel's visit to Mary to tell of her coming pregnancy.

The leaflet employs cartoon-style depictions of the characters featured in the passages, with the "story" being told by a colourful bearded Dr. Luke.

At the beginning Dr. Luke tells the reader: "I checked this story out, and found it to be true. Let me tell it to you."

Inside the leaflet all the characters are

in black and white, providing children with the opportunity to get involved with the story by colouring-in the frames.

On the back page is a puzzle which requires missing words to be inserted, the clues coming from two of the cartoon frames.

The designer of the leaflet, the Reverend Stewart Jones, Scripture Distribution Consultant for the Bible Society in Australia, said it is aimed mainly at children aged 6 to 12.

"It is a leaflet that requires active participation," Mr. Jones said.

What an Amazing Story! is available only from Bible Society bookshops and sells for a subsidised price of \$5 for bundles of 500. It is hoped that more than 100,000 of the leaflets will be distributed to children in time for Christmas.

Court names Christian activities as crimes

Two house church leaders were recently sentenced to prison terms for Christian activities in China. In April 1985 two itinerant preachers were sentenced to two and three years in prison respectively. According to the certificate of sentencing from the local court one of them was accused of holding secret house meetings on more than twenty occasions. It was also said that he preached a doctrine of "establishing the kingdom of heaven on earth." The second man was accused of holding meetings both day and night that were attended by up to 100 people. Both were found guilty of disturbing local production, social order, and religious work according to China's penal code, article 158 and article 67. The sentences will extend to April and December 1986.

The period of sentencing is reckoned

from the time of arrest.

Although we have heard of certain Christian activities being named before, this is the first time a court document naming such activities has been brought to us. Usually Christians have been sentenced under some secular accusation, such as "counter-revolutionary activity," so that China can deny that she practises any religious persecution.

In another case of an itinerant preacher arrested in 1982, we have heard of a commutation of sentence. This man was originally sentenced to 15 years for "counter-revolutionary activity." Recently an appeal over the length of his sentence resulted in a higher court overturning the sentence. The amount that his sentence is to be reduced is still under review.

(CNCR)

Surgeon's National Leadership

The Festival of Light recently announced that the 1985 Good Citizen's Award has been presented to Dr. Bruce Shepherd for National Leadership.

He was born in Tamworth and was educated at Christian Brothers, Tamworth. His tertiary education was both at Sydney University and the United Kingdom.

He is currently President Elect Australian Orthopaedic Association Chairman, N.S.W. Branch Australian Orthopaedic Association, Federal President, Australian Society of Orthopaedic Surgeons, Chairman, Council of Medical Procedural Specialists

Councillor, Federal Council of Royal Australasian College of Surgeons.

He married Annette Hooker in April 1961 and has two children, Penelope and Daniel — both born deaf.

Because of the children's handicap, he founded with Annette The Shepherd Centre for Deaf Babies and their Parents. This operates at Sydney University and is a programme aimed at the integration of deaf babies into the hearing world.

He was awarded this honour in acknowledgement of his National Leadership on behalf of the medical profession in Australia.

10,000 Evangelists to meet in Amsterdam

Report on Werner Burklin visit to Australia



Werner Burklin addresses the well attended Sydney luncheon to promote 'Amsterdam 86', with Bp Jack Dain of the Billy Graham Association and Warwick Olson of Pilgrim International to his left.

About 10,000 evangelists are expected to gather in Amsterdam next July. This is a lot of evangelists in anybody's language. They will come together for a conference that has to be the largest-ever assembly of Christian evangelists in the world.

And there is an important qualification for those attending. It is not good enough to be an evangelist in terms of the command of Jesus to all Christians to take the Gospel to the whole world. No, to qualify for registration at this conference you must be an 'itinerant' or travelling evangelist — one who goes from place to place preaching the Gospel.

Many would think that this qualification would cut down potential registrants to a relatively insignificant number — hundreds perhaps. Not so. There are already 20,000 names submitted from potential candidates from all over the world. A CAREFUL AND PRAYERFUL CULL WILL BE NEEDED.

'Amsterdam 86' is to be an international training conference for such evangelists, open by invitation only, sponsored by the Billy Graham Evangelistic Association.

This will be the second such conference. In 1983, Amsterdam attracted more than 4,000 evangelists from 130 countries, including 68 from Australia. This time Australia has a quota of 100.

'Amsterdam 86' is for those who were unable to attend in 1983.

A church leader remarked that if the 1983 conference had been held in the first century it would have been described in the Book of Acts. Whether this is so or not, the 1986 conference will be of immense significance in terms of international evangelistic outreach.

Billy Graham has this to say: "The ministries of many who were there in 1983 have come alive in a new way. Now we want to offer the same training and uplift opportunities to the 8,000 or more evangelists who were unable to attend last time. People in many lands are open to the preaching of the Good News as never before."

Applications from people wanting to attend have been pouring in at the rate of more than 300 a week.

The Executive Director of 'Amsterdam 86' is the Reverend Werner Burklin. He has been visiting Australia to promote the conference and to smooth out any problems concerning nominations from Australians.

He addressed a luncheon of New South Wales church leaders in Sydney during November. The 'Australian Church Record' was there.

Even though he had only got off the plane from Singapore a few hours earlier, Werner Burklin immediately demonstrated his credentials for the job. With a warm and disarming personality, he is eager to disseminate his enthusiasm for the Gospel and for the cause of evangelism.

He was born in 1930 to German missionaries in China and lived in Shanghai until 1949. Since then he has built up an impressive background in evangelism having, among other things, served as an evangelist with Youth for Christ in Germany.

At the outset of his talk in Sydney, Werner Burklin paid tribute to Bishop Jack Dain who is Chairman in N.S.W. of the Billy Graham Evangelistic Association. The Bishop was present at the meeting even though he was experiencing deep personal distress through the recent loss of his wife.

"Jack Dain has always had a heart for evangelism", said Mr. Burklin.

There is no question of the Amsterdam conference being for men only. "Ladies are very welcome. We need to press hard for more women to attend," Mr. Burklin said.

"Billy Graham hopes that through 'Amsterdam 86' the ministry of the evangelist will be elevated in the local church," he said.

Mr. Burklin recounted to his listeners something of a conversation he had recently with the Metropolitan Patriarch of the Syrian Orthodox Church.

"I was amazed to sense his interest and the depth of his questions about evangelism."

"While in New York he saw Billy Graham on television. He told me that since then he had tried to read all his books and to study all his works. This incident stresses the importance of evangelism in the historic churches."

"It could, indeed, be a new channel for evangelism across the Middle East", he said.

Mr. Burklin said that a frequently asked question was, "Why Amsterdam?"

This is a good question since, as he readily admits, Amsterdam is probably the most wicked city in Europe. It is a scene of drugs and a cradle of child pornography.

But it has good facilities. The RAI Conference Centre accommodates up to 10,000 people and there are enough beds in the city. Many hotels have already been booked.

Another factor, says Werner Burklin, is that the Government will let anybody in from any part of the world, with no questions asked.

This sounds a bit odd for a Christian assembly, but he says that it is strategic to have a government willing to do this.

Why only itinerant evangelists? is another question.

The aim here is to narrow the numbers down to either full time evangelists or at least pastors who hold evangelistic meetings from time to time.

The program will be geared to the itinerant evangelist.

"We want to help the evangelist to do his work differently or better. So much can be learned from men like Billy Graham".

There will be 'small' groups of 1,000 to 1,500 people during the conference sessions.

Interestingly, there will be a 'siesta' time during the afternoons. This move was welcomed by the South Americans, but Burklin says that the Europeans did not mind either.

There will be plenary sessions during the evenings with an emphasis on prayer.

Finance is, of course, going to be a problem. Everyone is asked to pay a \$100 registration fee and to do their own part as far as possible. Experience has shown that most evangelists are able to raise their own funds, but Dr. Graham does not want to see anyone left out through lack of funds. Efforts will be made to subsidise those in need.

"God gave us all we needed last time. We have already received one third of the costs this time", Mr. Burklin said.

On the question of age, he says that 50% of those selected will be 40 years of age or younger.

Theological students are being encouraged.

"The principals of theological colleges are being written to so as to seek out suitable potential evangelists", he said.

Mr. Burklin expects that 85% of those attending will be itinerant evangelists. The other 15% will include those engaged in literature evangelism, child evangelism and student evangelism.

"The whole thrust is on global evangelism", he said.

And so the stage is being set. The countdown is on.

Mr. Graham and 290 other evangelical figures from 50 countries will speak at the conference.

Their purpose will be to inform, train, equip, encourage and inspire.

'Amsterdam 86' essentially will be a refined repeat of the 1983 program, featuring many of the same speakers along with a few new faces and some revamped topics.

Plenary addresses will be translated simultaneously into 14 languages and seminars and workshop sessions will be divided according to geography and language.

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Evangelical College in the heart of Melbourne

Located right in the heart of Melbourne, the Presbyterian Theological Hall operates from the denomination's main office building at 156 Collins Street. Gradually the space required by the Theological Hall has expanded as larger classes and a growing library have made their demands felt on available rooms.

The Presbyterian Theological Hall was re-formed in 1975, just after the final vote had been taken on participation in the formation of the Uniting Church. Temporary arrangements were made and help was received from Dr. Leon Morris and his staff at Ridley College.

From 1978 the Theological Hall has been in the city centre. This provides a central location as the college is non-residential. It is near the Australian Institute of Archeology library, and only a few minutes away from other major libraries, such as those at Ridley and Ormond Colleges.

Biblical emphasis

The major emphasis of the course is on the biblical core. All students do Greek and Hebrew. These are not taught simply for academic purposes, but to provide the necessary tools for preaching and teaching from the Scriptures. Professor Allan Harman, the present Principal, comments that the best students in the language work are often mature missionaries. Having taken part in translation work, or having struggled to teach developing churches, they see the real worth of concentrating on the biblical languages.

The main work in the biblical area is carried on by Professor Allan Harman (O.T.) and Professor Douglas Milne (N.T.). Both come with the background of detailed study of the biblical text characteristic of their Scottish training. They also share another experience in common in that they did post-graduate study at Westminster Theological Seminary.

Both Allan Harman and Douglas Milne see their role as something beyond mere academic lecturers. Allan Harman is constantly lecturing in Victoria and interstate. Next year he will be overseas on study leave, and will be speaking in Britain, Israel, the U.S.A. and Canada. Douglas Milne preaches weekly at South Yarra Presbyterian Church, just 5 km from the city. This church is becoming a focal point of evangelical witness in this area, and his own expository preaching has drawn people to the church.



Staff & Students

Link with Australian College of Theology

Basically the course has been structured to allow students to do the B.Th. of the Australian College of Theology. The Theological Hall considers this connection with the A.C.T. a very congenial one. Students who do not attempt the B.Th. degree are encouraged to do the Dip.Min. In addition to the regular B.Th. course the students do Hebrew in their first year, so that Old Testament exegesis is taught from the Hebrew text in second and third year. In addition special courses in line with the distinctive Reformed heritage of the Presbyterian Church of Victoria are taught. These courses are on the theology

of the Westminster Confession and Scottish and Presbyterian History (now available as a B.Th. subject).

New lecturer

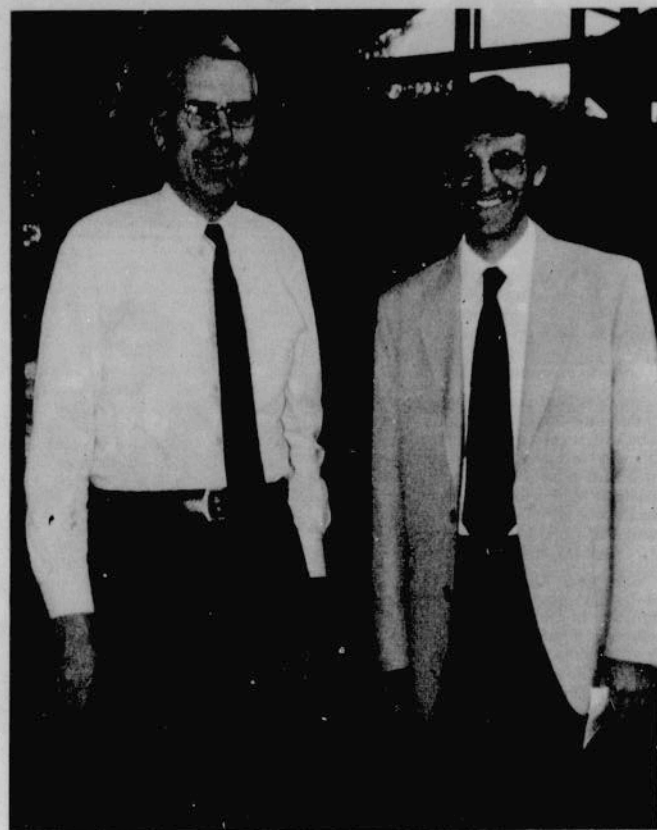
This year Dr. Stewart Gill and his wife Heather came to join the Theological Hall community. Stewart Gill is a specialist in Church History. An honours graduate of Edinburgh University he also studied in Toronto, and obtained his doctorate from the University of Guelph. While teaching the general Church History courses, his research interests lie particularly in Scottish history and the impact of Scottish migration overseas. Already he is working on research on Australian church history. He has been active in initiating a Presbyterian Historical Society and serves as its secretary.

One feature of staffing at the Theological Hall is the number of visiting staff from overseas. Outstanding Reformation scholar Professor Standford Reid from Canada came for three successive years to teach Church History. Professor Donald Macleod from the Free Church College, Edinburgh, and Professor Douglas Kelly from the Reformed Theological Seminary, Jackson, Mississippi, have both taught Systematic Theology. Arrangements are currently in hand for visits by leading American theologians Professors Eugene Osterhaven (Western Seminary and Roger Nicole (Gordon-Conwell).

During his recent visit Douglas Kelly was asked how the students he taught in Melbourne compared with those at American seminaries. He said "In my opinion the Presbyterian students in Australia compare most favourably. I appreciated so much their openness to my teaching and their enthusiasm for the things of the Lord as well as their personal kindness to me and to one another. With such students I foresee a bright future for the Presbyterian Church of Australia."

Practical emphasis

The Theological Hall recognises the need to communicate the Gospel in today's world. Hence the Practical



Professor Allan Harman and Rev. Peter Hastie, Wangaratta.

Australia two years ago, and applies his wealth of experience to guiding students as they develop their gifts in practical ministry. Dr. Muller was a chaplain in the Korean War, a pastor of large established congregations, and pioneered church extension projects. His study at American institutions such as Western Seminary, Wonona Lake School of Theology and Fuller Seminary adds another perspective to his teaching as well.

Students

Most of the students are training for the ministry of the Presbyterian Church of Victoria, with some coming from smaller Presbyterian churches in South Australia and Tasmania which have no theological college of their own. Students are mainly graduates, for at least two years of degree level study is a prerequisite for those under 35. Almost all the students have been out in the workforce, and hence come with maturity to theological study.

Several students come from overseas churches. Pastor Nippy Along is back in Vanuatu, and Pastor Mata Tavita returns in December. This link with Vanuatu continues the long tradition of commitment to work in the New Hebrides by the Presbyterian Church of Victoria.

Pastor Mata was asked how the three years he has spent in study in Melbourne would help him when he returned. He replied that he would now be able to assist others as they prepared for ministry. He looks forward to sharing in leadership training at both session and Presbytery level. Speaking about his time in Victoria he said: "I have appreciated getting the opportunity to learn about the church work in Australia and I am excited about the evangelism and church growth."

Students also come from other churches. Two recent graduates are now serving as pastors of Baptist churches in the Melbourne suburban area. Several part-time students are also enrolled, including among them a doctor, a lecturer, a musician and a journalist.

Library and equipment

In 1975 the Theological Hall had no property, library or equipment. Now the library numbers approximately 12,000 volumes. A significant part of Professor Robert Swanton's personal library is presently being accessioned. Some duplicate volumes came from the Uniting Church Theological Hall library, but most

have come as gifts or direct purchases. The biblical section of the library is now particularly strong, with large additions to the historical section currently in progress. Over 50 journals are received regularly.

The impact of the Theological Hall

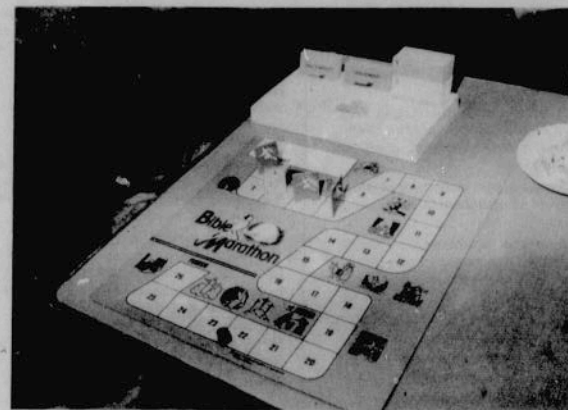
Theological training always has a vital role to fulfil in the life of the church. The evangelical stress of the Presbyterian Theological Hall is clearly seen in the denomination. Now about half of the Presbyterian parishes in Victoria has ministers training in it, and other graduates minister in Tasmania, South Australia and N.S.W.

Most graduating students are appointed to country parishes. This means that evangelical ministries have been strategically placed over Victoria.

Rev. Peter Hastie is a graduate who ministers in Wangaratta. Starting with few people and no buildings after 1977, the strong congregation now has its own modern building and Manse. Peter's ministry is noted for developing leaders within the congregation. Commenting on his own theological course Peter said: "The Theological Hall's greatest contribution to my ministry was that it gave me complete confidence in Christ's power to change human personality at the deepest level. One of Churchill's famous wartime speeches was entitled, 'Give us the tools and we will finish the job.' The Hall gave me the quiet assurance that the tools of Gospel preaching and biblical counselling would achieve all that God has promised. When I left the Hall I did so with a very clear vision of my identity as a pastor and challenged by the rich heritage of Reformed ministerial ideals."

Within the Presbyterian Church there is a new vision for the task of evangelism and church growth. This vision is given major impetus by the essential thrust of the Theological Hall courses. Staff and students alike are united in a common purpose and realise how much they owe to praying people throughout the Church.

Professor Harman, when asked about the future, said this: "We have come a long way since re-starting with just two students in 1975. Now we are attracting students because of our biblical commitment. The Theological Hall wants to provide ministers for the Presbyterian Church and beyond as together we seek to bring the Gospel to our Australian communities."



Bible Marathon

A fun game for families and Christian groups.

Taylor, Howarth & Bronger. \$29.95

Those hours spent playing Trivial Pursuit until 4 in the morning are great fun. They are also learning experiences though the learning is largely irrelevant. After all, there is no great value in learning where Clifton Clowers lived or who won the Academy Award for best actor in 1954 or the mating habits of Penguins (unless you're a penguin!)

The idea is such a good one, however, that numerous "religious" copies have been made. Yet there is nothing trivial about learning the Bible. Geoff Taylor and his colleagues have devised a game which plays on the same interests as Trivial Pursuit but which is designed to allow learning about things that really matter — like what the Bible says!

To get over the important yet insignificant details first one needs to say: (a) the whole thing is Australian made — from the original idea right through to the finished product — an obvious plus. (b) the pieces are attractively packaged with delightful artwork and clear printing. (c) the board and playing pieces and cards are well made and should last longer than those supplied with many other games. (d) the price is excellent when compared with other similar games — either religious or secular.

Now to the game itself. Each player progresses through 26 squares. The dice is used only to get the category of question to be asked. If you give a correct answer then you move one square forward. The aim of the game is clearly spelled out. It is to improve your Bible knowledge and practise Biblical principles for living. This beats winning any day!

When you throw the dice a 1 leads to a question from O.T. history, 2 to Gospel questions, 3 to questions from Prophets, Psalms and 4 to questions from Acts, Letters and Revelation. If you throw a 5 you have to learn a text before your next turn. A 6 gets you a guidance card. Each card has the questions in each category at 3 levels. You choose the level from basic (1) to advanced (3).

Any such game stands or falls on the quality of questions and, in this instance, the questions are generally very good. Everyone will have a different opinion of course. For example, in many instances I found the 3rd level question easier than the 2nd level question and sometimes even easier than the first level question. That is based entirely on your background and, since the object is not so much to win as to learn, it's not really a problem. Some questions were a little obscure but they were definitely in the minority. I never enjoy throwing a 3 but that says more about my lack of knowledge than about the game!

The memory texts are excellent. Anything that will get adults memorising parts of the Bible will always get my wholehearted support. The texts are well chosen and are not too difficult to learn if there are 3 or 4 playing. I would have preferred them to be in the N.I.V. but I understand the marketing problems which have made that a future project.

The guidance cards are the part of the game that leads to the most fun. Basically they call for you to apply Biblical principles to a situation — e.g. grant an extra turn to a person you wish to be kind

THE GOOD READ

our Lord, the Author counsels humility and reverence in coming to an understanding of God. It was a surprise and a disappointment to me that the antimony of divine predestination and human responsibility was unpacked in a way that limited our Lord's death on the cross.

It was Charles Simeon who said that "the truth is not in the middle, and not in one extreme; but in both extremes".

At other points I would have felt that certain statements should have been unpacked further, especially as it is intended "to be an introduction". For example "we are all conceived and born in sin" (Psalm 51:5) would need to be explained to avoid misunderstandings about sexuality. "the ransom . . . should be thought of as being paid to God" left as a bald statement needs further explanation. The statement "but the ability to perform signs and wonders was given to Apostles rather than to all Christians" is followed by a few helpful comments on healing and tongues, but deserves more argument if it is to be useful.

Peter Brain

Adams Versus God

Written by Phillip Adams. Published by Nelson.

Price \$9.95

This book is tragic, irreverent, humorous, and revealing.

Adams claims to be neutral, but actually seems to be a curious mixture.

He is either selective or deliberately suppresses the truth, e.g. he quotes Pascal but omits to say he was a deep, intelligent Christian believer, as well as a scientist.

In a moving account of a childhood experience, Adams described how he made a "decision for Christ" solely to save the face of a dying religious instruction teacher.

He claims to be an optimist, but on what grounds? Bertrand Russell said once: "The only sure foundation for the soul is unyielding despair." Adams claims to have faith in man, but paints a sorry, mixed-up picture of man in his greatness (1) and awfulness.

He has nothing but scorn for professed believers who don't really believe but a grudging respect for genuine saints.

Adams is quite perceptive in noting that Communism is really a religious faith. Incidentally I get the overall impression from this book that Adams thinks abuse and ridicule and denigration are valid forms of argument. He is far from neutral. One thing he really needs is more scholarship, to study both sides of the question. He quotes semi-believers

when he chooses, for support, and rubbishes others violently. Adams says he believes 2+2=4 (because it's scientific) but doesn't believe in the Biblical miracles (because they are fantasy!). There may be some unconscious schizophrenia here as he doesn't seem to realise that 2+2=4 rests on a Biblical Christian philosophy! This is law and order in an orderly universe run by a rational eternal creator God. If Adams had studied the history of modern science he would know that it was partly on Biblical philosophy.

Even Einstein held that God is a great mathematician. Yet Adams seems to think that modern science has invalidated faith in the one true God of the Bible.

Adams claims to know more about the bible than many believers but yet seems to hold the ancient error of Marcion. Apparently he has read some destructive critics and liberal theologians, but has he studied any modern orthodox thinkers such as C. S. Lewis or J. G. Jachen?

He raises the problems of evil and innocent suffering, but doesn't pursue the bible's answers to those problems.

Adams says he stopped believing in God at the age of six. No doubt at this age he was not only brilliant but omniscient! Did God exist up till Adams was six and then go out of existence?

Adams calls creationists lunatics and nut cases (quite rational and tolerant of him!). He doesn't seem to realise that any statements on origins (e.g. by Isaac Asimov) have the nature of beliefs.

His clever exposing of sport as Australia's No. 1 religion is only too true.

Towards the end of this book Adams declares his own beliefs. "Life is totally meaningless . . . no destiny, no purpose, no author (p 177)." "Most of the big questions don't have answers and the people who think they do have answers are either fools or dangerous (p 189)." Yet curiously enough his last chapter is titled "The meaning of Life". Even more curiously he declares "Most people, most of the time, behave remarkably well. Most people, most of the time, are surprisingly moral, most people, most of the time, are caring and compassionate (p 188)." Only a few pages further on he says: "Of the 4 or 5 million words I've written for newspapers a great many have been about our inhumanity."

He ends by talking about "A Great Miracle" but without a Miracle-Worker! This tragic-comic book should be required reading for all convinced believers concerned with communicating the faith. Adams has a word for both Catholics and Protestants who desire to understand modern confused unbelievers.

Neil Baker

CLASSIFIEDS

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Church Services

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

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

CANBERRA: St. Matthew's Wannianassa Cn. McBryde Cn. and Laurens 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), The Rocks. Services 11 pm Thurs., Fri. & Sat., 10.30 am & 7.15 pm Sunday. AARP & BCP Crying Room. S.S., Kids & Youth Clubs. BYO Sleeping Bags overnight accommodation in Hall. (02) 27 2664.

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"THE ROCKS" EXCURSIONS: GOSPEL FILMS, CITY & BUSH CAMPS. Enquiries (02) 27 2664. Organise your Youth Excursion to conclude with 20-minute worship at the Garrison Church, The Rocks, Sydney, at 11 pm on Thurs., Fri & Sat. Free G.F.M. Screenings 7.15 pm first Sunday of each month. Boys Camp, Gulgong, 16 hectares bush, no power, little water.

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FOR SALE: Kastle 190 cm Skis and stocks, Salomon 555 Bindings, good condition. \$125 ono (02) 456 2829 after 6pm.

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WANTED TO BUY: Principles of Theology by Griffith-Thomas. Telephone 81 1666. Desperate.

2 Double-sided stoles (4 colours) in heavy Brocade & Crosses in new condition. Also 2 black clerical suits, 40 reg. Rev. Dillon. Phone: 887 1038.

WANTED: past issues of The Banner of Truth magazine. Sing Lau 550 2274.

WANTED 20 copies Billy Graham 79 Crusade Chair Book. Gelding (042) 28 1812.

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