

Publisher spreading its wings

New publishing house for Albatross Books



(L to R) Rev. Dr. Gordon Moyes, David Alexander, John Waterhouse and the Rev. Dr. Stuart Barton Babbage at the official opening of the new publishing house for ALBATROSS BOOKS PTY. LTD.

photo Ramon Williams
WORLDWIDE PHOTOS

The new publishing house for ALBATROSS BOOKS PTY. LTD., was officially opened by the Rev. Dr. Stuart Barton Babbage, recently, at Sutherland, a suburb of Sydney. The ribbon was cut by the guest speaker at 4.10 p.m., following a short meeting in which the history of the work was presented, appreciation was given and hope for the future was expressed.

The invited guests included Rev. Rowland Croucher of World Vision, Rev. Dr. Gordon Moyes of the Wesley Central Mission, Rev. David Hewetson and Mr. George Hunt. Artists, booksellers and various suppliers were also represented at the function, along with long-term friends and supporters.

Following afternoon tea, Ken Goodlet, the newly appointed editor of ALBATROSS BOOKS PTY. LTD., compered the afternoon meeting.

Special overseas guest, David Alexander, founder and publishing director of LION PUBLISHING in the United Kingdom, described the work of Albatross Books as "An important job within the culture of Australia."

"We welcome the input into the international field and market place that Albatross is making, as well as introducing the Lion range of material into Australia," said Mr. Alexander. "Professionalism and conviction are needed together and we trust that Albatross may continue to thrive, producing quality titles relevant to the people and true to the Christian aims of the Company."

John Waterhouse, founder and director of ALBATROSS BOOKS PTY. LTD., described the opening of the new premises as both the end and the beginning of an era. "It marks the end of cramped accommodation in three locations and the beginning of our own home under one roof. This company was built on idealism — a dream if you like."

"I want to thank the positive encouragers such as John Robinson, formerly with Scripture Union; David Alexander; Kevin Engel (literature consultant and advisor); Dr. Barton Babbage and many others. Accountant Bob Chapman has given good, sound advice all along the way, for which we have been grateful."

John Waterhouse spoke of his appreciation to trade associates, loyal retailers, creative critics, patient authors, co-publishing colleagues, committed staff, supportive family and, above all, his Lord and Master, Jesus Christ. "While this is a business it was never intended to be only a business. Psalm 8 states 'How excellent is your name in all the world' and we as a company have had this as our aim: to do everything excellently!"

Totalling 12,000 square feet, the new publishing house includes 4,000 square feet of modern offices. The fully integrated production facility has been especially designed to do all but the actual printing and typesetting on site and represents one of the best small publishing houses in Australia.

(WORLDWIDE)

MAINLY ABOUT PEOPLE

DIOCESE OF MELBOURNE

Very Rev. G. E. Beaumont is now Area Dean of Melbourne City as from 1st April, 1986.

Rev. B. J. Daniel was commissioned as Minister-in-charge of the parish of Christ the King, Mount Eliza on 27th April, 1986.

Rev. B. Grey is to be inducted as Rector, St. Martin's, Airport West with Christ Church, Keilor on 28th May, 1986.

Rev. J. Russell was commissioned as Minister-in-charge, St. Stephen's, Warrandyte with Park Orchards on 18th April, 1986.

Rev. J. B. Minchin was commissioned as Minister-in-charge Holy Advent, Malvern and Consultant to the Department of Evangelism on 8th April, 1986.

Rev. W. R. Potter retired on 14th April, 1986.

Rev. D. Reid was commissioned as Minister-in-charge, Holy Trinity, Pascoe Vale with St. Oswald's, Oak Park on 30th April, 1986.

Rev. J. Robin was commissioned as Minister-in-charge, St. George's, Queenscliffe on 4th April, 1986.

Rev. C. C. Seton was commissioned as Minister-in-charge, All Saints' Kooyong on 23rd April, 1986.

Rev. G. Thurley will resign as Rector, Holy Trinity, Hastings on 25th May, 1986.

Rev. D. Walker was commissioned as Minister-in-charge, St. Mark's, West Reservoir on 23rd April, 1986.

DIOCESE OF ROCKHAMPTON

Rev. G. Fordham and Rev. G. Baker were ordained Priest by Bishop Hearn on February 9, 1986.

DIOCESE OF SYDNEY

Rev. E. W. Carnaby will resign as Rector, St. Paul's, Shellharbour on 7th December, 1986 to become Federal Secretary, Bush Church Aid Society.

Rev. E. D. O. Crawford will retire as Rector, All Saints', Parramatta North on 3rd November, 1986.

Rev. L. Straw will resign as Rector, St. Alban's, French's Forest on 31st August, 1986 to become Assistant Minister, Doncaster, Victoria.

Rev. H. R. Voss will resign as Rector, Homebush West with West Strathfield on 31st May, 1986.

Rev. P. B. Weaver has resigned as Rector, Botany-Mascot-East Lakes.

Rev. K. D. Morley has resigned as Rector, St. John's, Maroubra.

Rev. E. L. Barnes is Acting Rector, Oatley West.

Rev. R. G. Heslehurst is Acting Rector, Keiraville.

You can't eat good wishes

Archbishop of Sydney's winter appeal

The 1986 Archbishop of Sydney's Winter Appeal, using the theme "You can't eat good wishes", was launched on Sunday, 4th May.

The theme is based on James 2:15-16, which deals with the essential character of practical christian concern.

The Appeal is now in its 52nd year. Its primary aim is to raise funds for the poor and disadvantaged in our community.

Funds are directed towards such schemes as financial counselling in the Liverpool and Fairfield area, migrant support work, an Aboriginal co-operative college and inner-city community centres.

Many parish clergy also call on funds from the Winter Appeal to help people in situations of extreme hardship. As such these clergy — supported by the skills of others within their congregations — form the crucial front line of help.

Queen's Birthday bible teaching convention

St. Nicholas, Croydon Park venue for 13th year

Monday, June 9th, the Queen's Birthday, will again be the day for a bible teaching convention at St. Nicholas Anglican Church, Croydon Park, Sydney.

The theme this year will be

"Protestantism and the Bible" and the speaker will be the Rev. John Coleman, editor of "New Life" evangelical newspaper. The aim of this gathering, as always, is to encourage expository preaching from the scriptures.

New NZ Primate, Brian Davis



New Zealand's new Primate, Archbishop Brian Davis.

Bishop Brian Newton Davis of Waikato was elected Primate of the Church of the Province of New Zealand during the province's General Synod recently.

Bishop Davis is 51. He was consecrated Bishop of Waikato in September 1980.

He was born and educated at Stratford and studied at Christchurch College and the University of New Zealand. He gained a Bachelor of Arts in 1957 and Master of Arts in 1960, with first class honours in Geography.

Ordained to the priesthood in 1961 he served in several parishes before becoming Dean of Waipatu and vicar of St. John's Cathedral, Napier, from 1973-1980.

Diocese sells property

Canberra and Goulburn decision

Canberra and Goulburn Anglican Diocese has sold a section of its rural holdings.

Part of the Jamieson Estate, the properties are "The Forest", which sold for \$288,000, and "Bannaby" which sold for \$830,000. The sale of "Bannaby" did not include the whole property. A section of 700 acres called "The Jail House" will be sold separately.

Proposals to sell sections of the diocesan country holdings have produced mixed reactions throughout the diocese. After lengthy debate, the last synod agreed in principle to allowing the consideration of the sale, provided that proceeds could be re-invested in such a way as to produce a higher return for investment.

The Australian



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"Bridging the gap" at EFAC '86

Society, communication and gospel

The one clear message from the Canberra Conference of the Evangelical Fellowship in the Anglican Communion (EFAC), is that Christians must stop talking and start listening. Too much talking is being done without really listening to the community and the society in which we live.

Most of the 110 EFAC delegates had come from local Anglican parishes and diocesan administrative positions from all over Australia. Many were by and large unaware of the current trends developing within our culture and society, and the changes imminent in communication methods and the economy. Yet by the end of the conference the delegates had been presented with expert assessments on each of these areas (and more), as well as given some practical ideas on communicating the gospel within this context.

The Christian and the secular society

Professor Max Charlesworth, Professor of Philosophy at Deakin University, painted a clear picture of Christians in the secular society. "When considering Christianity and the Australian society we are part of a pluralistic democratic position. We (Christians) no longer have special status as though we were the guardians of the conscience of society. We are not looked to for an opinion on the issues of the day." "Liberalism is primary. The state opts out of moral and religious values. The theory is that it has no point of view." We must recognise that we are one voice among many, and yet we have vital things to say regarding matters of society and government. We ought not be threatened by our secular society, but use the freedom we have to make our (well researched) claims heard.

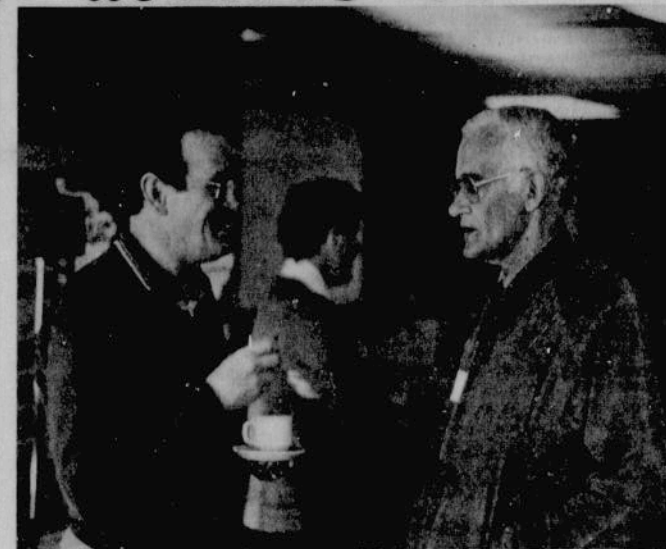
Dr. Eddie Gibbs of Fuller Theological Seminary had some valuable insights on the distance of Western Christians from their own culture. Gibbs claimed that nominality only lasted for one generation. The "external constituency", as he called it, "soon evaporates." Anglicans are still assuming there are people with general goodwill towards the

Christian Faith unaware that the reserves have been quite low for some time. This was very clear during Mission England when a different approach to raising community interest was required. Gibbs also drew from his own experience as someone coming to Christ from a working class background. He well remembers as a youth walking into the rector's study decorated with wall to wall books believing that the learning of the tomes was actually contained within the incumbent's head! Needless to say he was rather daunted having come from a home in which there were fewer than fifty books. We ought to be addressing the question of communicating with the "non-book" culture.

But everything is not rosy in the secular society. Philip Ruthven, a business strategy consultant, presented some rather bleak predictions for Australia's economy. Poor management of primary and secondary resources still saw our nation as one of the most inefficient in the West. Plainly living beyond our means we will see a rise in unemployment to double digit figures in the not too distant future. The middle-management group will be particularly hard hit as they will become increasingly unnecessary. This led him to see a challenge for those involved in counselling to be able to effectively deal with this type of person (who form the backbone of many Anglican congregations).

The Christian response to the secular society

These and other trends towards secularism did not mean a closing of the door to evangelism. Indeed, nearly all speakers believed the next five years would be strategic for many denominations. As Philip Ruthven noted, with religion, etc., taking up only 1.4% of



Dr. Eddie Gibbs chats informally with Bp. John Reid

an average Australian's life, the only way to go is up! But this will mean changes in our strategy. Although the parochial model was seen as valuable in a rural setting it is not viable in an urban context.

Gibbs claimed that in the 1970's 3000 churches closed in the U.K., but that 2000 new ones opened, many of which were independent of any denomination. Further, we can no longer ride on religious goodwill and transfer growth, but must develop ways of evangelising to the actual local community and to the city. We need to understand that the city is not a place but a process, that there are existing relationship networks that we can tap into.

Yet, as Mal Garvin, of Fusion Australia, stressed, more and more people are without real relationships and community. Many Australians retreat into a glorified mythical and moral past because the harshness of society leaves us so cold. (The popularity of television shows like "A Country Practice"

demonstrate this point.) "900 families will break up this week in our country. 100 Australians will attempt to take their lives today... Western society is losing its value base." One of Garvin's solutions (through Fusion Australia) is to establish communities which will provide a haven from the secular city and a base for ministry into the secular city. Whether one agrees with this particular solution or not the principle of community is one that must be addressed seriously by all Christians. No matter how good the "show" we must seek to establish communities in which people's needs can be met and contributions appreciated.

The conference was broad-ranging and analytical, but it was also positive. Christians have a powerful gospel that we need to translate into the Australian language. Many found this conference stimulating on more than the intellectual level. EFAC was an opportunity to converse with like minded brothers and sisters and to learn from the experiences and teaching of others.

Church and worship

Conference in Sydney

Recently more than 90 people, mostly clergy, met at the 3rd Annual Autumn School of Theology at Moore College in Sydney to discuss the doctrine of the church and its implications for worship.

Dr. Bill Lawton stated, at one point in the Conference, that the Diocese of Sydney was presently facing problems of what it means to be the Church of God as a result of the doctrine of the Church which has been taught at the College over the years by its former Principal D. B. Knox and its former vice-principal D. W. B. Robinson. This conference sought to take up that doctrine, reanalyse it and apply it.

Staff members gave papers while other staff members responded to those papers and then the participants joined in a discussion of the issues raised.

In looking at the question of "who are the people of God?" Graham Cole showed how the traditional Credal statement of "One, Catholic, Apostolic Church" was inadequate, but at the same time he suggested that the Knox-Robinson corrective raised possible problems in its emphasis on the centrality of the local congregation — especially in relation to its fulfilling its mission. The issue was raised again in a response by Dr. Robert Doyle and later by Dr. Knox. In

a paper on the Biblical view of Fellowship Dr. Knox suggested that the denomination was simply a means of allowing the local congregation to organise its fellowship with other local congregations. He attacked the present position in which there is a tendency to give increasing importance to the authority of the central organisation.

As well as looking at the Biblical teaching on praise and edification the conference was asked to consider whether, in the light of the Biblical teaching about worship, we try to make our Sunday services do too much. The importance of small groups as part of the larger congregation was reiterated.

In this context the College Principal, Dr. Jensen, suggested that every time the church meets it ought to bear all of the marks of the work of Christ. It ought to be centred, he said, on His Word, the Gospel of His death and the love which comes from that Gospel.

Participants in the School were given a number of crucial issues to consider. It

Continued page 11

Anxious time for evangelicals in Greece

Moment of truth nears for believers

(Athens) Evangelical leader Costas Macris faces an appeal trial this month, along with Youth With a Mission personnel Don Stephens, an American, and Alan Williams, a Briton. The three were sentenced over a year ago on charges of proselytizing a Greek youth. The case will be heard here on May 21 by a panel of three judges.

Each of the three was reportedly involved in the conversion experience of then 16-year-old Kostas Kotopoulos, whose mother opposed his commitment to Christ and brought charges against them. Rev. Macris, the director of the

Hellenic Missionary Union, is a member of the WEF Missions Commission.

Since Greece's constitutional guarantee of religious freedom is at odds with older laws still in force that prohibit proselytism, especially of a minor (under 18 years of age), the appeal is crucial for believers outside of the (state) Greek Orthodox Church. If the appeal upholds the conviction, all three face three and-one-half-year jail terms, and other litigation against evangelicals is sure to be framed. If it is reversed, believers will win some breathing room.

(WFF)

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AUSTRALIAN CHURCH RECORD, JUNE 2, 1986 — 1

Remember your roots

Deuteronomy 8

So often, just when we think we are getting our Christian lives together, we get disastrously derailed. Our zeal and confidence in God soar as we win through in some real difficulties and we cannot thank him enough. But we never seem to be able to stay there — gravity takes over. It happens so regularly we wonder whether it is worth the struggle to get to the top if there is only a steep descent on the other side. Can we avoid the steep descent?

Israel's Future — Prosperity and Pride

Moses is addressing a nation who had just had 40 years of living out of suitcases. They had wandered around the semi-desert of the Sinai Peninsula where food and water were very scarce. But now they are to be given "a good land — with streams and pools of water, with springs flowing in the valleys and hills; a land with wheat and barley, vines and fig trees, pomegranates, olive oil and honey, a land where bread will not be scarce and you will lack nothing." (v7-9). But the luxury and prosperity they would enjoy had its attendant danger of pride in their own achievements.

The 40 years of hardship in the desert had had its good purposes. It had taught them their absolute dependence on God. He had humbled them with hunger and then fed them with manna so that they would learn that their very life was theirs only at the word and will of Yahweh (v3). When things are tough and our inadequacies obvious it is fairly easy to live in dependence on God. The first time I visited someone specifically to share the gospel with them, I prayed so long I almost didn't make it there. But once we have done it twenty or thirty times, we start to think we can do it in our own strength and wisdom — especially if we have had some success. We can become proud of our own abilities and achievements and not live in minute by minute dependence on God.

Moses forsee this danger for the people of Israel. They may start to think that, "my power and the strength of my hands have produced this wealth for me." (v17). But that is to be forgetful of God, for it is he who gives us our jobs, makes our crops grow and gives us the health and energy to work. We know we are on that slippery road when thanksgiving to God is rare on our lips, and the end of that road is that the good things God has given us to enjoy become snares that take our hearts away from God.

The Remedy

How can Israel sidestep the trap? How can they enjoy their prosperity without forgetting the God by whose hand they have prospered? Moses commands the people to constantly remember God and how he rescued them from slavery and poverty to liberty and prosperity. They had not got out by their own efforts, so, if only they could keep in mind that they would still be slaves except for the flexing of God's biceps, then they would not forget their dependence on God. And they were to remember the humbling experiences of the desert wanderings and so recall the lessons learned there (v2).

Even though it was the previous generation that had experienced the Exodus, every generation was to remember that event.

But memory is such a fickle thing. The right thing popping to mind at the appropriate time often seems more good luck than good management. For Israel God instituted some aids to memory. The most obvious and important was the Sabbath. They were to rest on the Sabbath so that they could remember that they had been slaves in Egypt (Deut 5:15). There was an obvious association between the Sabbath and slavery because as slaves in Egypt they would not have been able to take a Sabbath rest. So once a week they were reminded of their rescue from Egypt and given time to meditate on God and what he had done for them. Passover and the Feast of Booths were also memory aids to remind them of Exodus.

They were also to be mindful of their former slavery in their day to day dealings with each other. Their treatment of the powerless (slaves in 15:15; aliens, orphans and widows in 24:18) was to be based on their former slavery. They were not to just remember on the Sabbath, but the memory of Egypt was to permeate their minds and actions every day. In everything they were to remember their roots.

The New Testament encourages us to remember our roots as Christians, especially when our Christian lives are prospering. It is not surprising then that in many of Paul's letters he reminds us of our dreadful pasts. We were "dead in transgressions and sins . . . following the ruler of the kingdom of the air . . . and by nature children of wrath." (Eph. 2:1-3). I was much, much worse off then but if I forget it, I will then forget how great a change God has wrought in transferring me into the kingdom of his Son, through the death of his Son. If I forget that, I will soon forget that all the spiritual and material blessings I have are mine only because of God's kindness in Christ, and pride and self sufficiency will take over. God has rescued us from slavery by the death of Jesus, so the key to maintaining a humble dependency on God is to remember the cross and what it achieved for me.

Jesus gave us a specific aid to help us remember his death — the Lord's Supper. In it we "proclaim the Lord's death" to each other (1 Cor. 11:26). We also do it by speaking God's word to each other and meditating on his Word. However we do it, it is vitally important that we keep reminding each other, because to forget spells disaster. We especially need reminding when things are going well, yet that is often the time we find it hardest to speak of slavery and rescue.

How do we maintain that sense of dependence on God and avoid the slippery slide of pride? By constantly remembering our Lord Jesus and the way his death rescued us from slavery to sin and death. It is not so much by looking for some new, tumultuous experience of God, but by going back to the centre of the action — Calvary.

Tim Thorburn

Church Union and Women Priests

Bishop Ian Shevill, formerly Bishop of Newcastle, has reported on a world tour he undertook with the primary aim of looking at what was happening to the Episcopal Church in America since the decision to ordain women priests.

Bishop Shevill, referring to the recent letter from Cardinal Willebrand, sees reunion with Rome as being much closer than ever before. All Anglicans need to do is to state that Anglicans believe the same things about the Eucharist and its relationship to the priesthood and Rome is likely to recognise Anglican orders.

However, Bishop Shevill writes that this situation has now changed because the Vatican insists that women cannot be priests and many members of the Anglican communion have begun to ordain women.

"Having remembered the splendour and devotion of the Episcopal Church," the Bishop writes, "I was interested to discover what had happened since the

decision was taken on women priests. I discovered that the once solid Episcopal Church is now rent by 5 schisms."

Bishop Shevill claims that some 60,000 continuing Anglicans in 370 parishes have been driven from the Episcopal Church by the protagonists of women's ordination. He adds that, while there are strict standards for male ordination, the same does not seem to apply for women evidencing not only the ordination of a divorced woman but also of "2 Lesbian priestesses, one of whom is pregnant by artificial insemination."

Bishop Shevill sees this situation as preventing any real progress being made in discussions with Rome.

Sports Chaplains' Conference

An exciting developing ministry

US Basketball Coach David Lindstrom coaching the Illawarra Hawks — a National Basketball League team in Australia — was guest speaker at the Sports & Leisure Ministry's mid year 'Sports Chaplains' conference, (Sydney).

Mr. Lindstrom, a 'born-again' Christian from Pueget Sound USA, has been named as in the top 10 basketballers of all time on the US Pro Circuit.

He took up this coaching appointment in March 1986 with a vision from the Lord to be his 'witness' in Pro Sport in the Wollongong area.

With a Sports & Leisure Ministry's "Sports Chaplain" to his team, the Reverend Richard Zwech and a Ministry to fellow Coaches (Rugby League & Soccer) in Wollongong, the Lord is fulfilling his vision.

Mr. Lindstrom shared with the Sports Chaplains his experience with the US based "Fellowship of Christian Athletes", how he came to know the Lord and something of his personal pilgrimage in 'faith'.

He was particularly excited about the 'Sports & Leisure Ministry' — being at a grass roots meeting, only some 2½ years since the Ministry's inception in Australia.

"What I'm seeing here is wonderful — when I was playing top Pro Basketball, I appreciated having that 'other' person there to share with at a different and deeper level.

"I played Pro Basketball in Australia in the early 70's for a season or two and my father died while I was in Australia. I wished those clubs had this service then, I would have loved to have had somebody —

"This is exciting, I want to encourage every Sports Chaplain, it's not an easy ministry — but it is where young and old Australia have their attention — Sports", David Lindstrom said.

The Sports Chaplains then shared with the group their thoughts on their respective ministries.

All the Sports Chaplains felt they needed nurture in this Ministry prior to an expansion of the Ministry into other areas such as "lay ministry", otherwise it would become a conglomerate of the blind leading the blind.

The founder of Sports & Leisure Ministry, the Reverend Mark Tronson said in response to this:

"It's clear from the Chaplains needs at this point of time, they need the time to consolidate their ministry in their respective teams, prior to utilizing them in "home" meetings to promote evangelism through sports", he explained.

Correction

In the issue of April 21st we incorrectly reported that the Baptist Theological College of NSW had set up a committee to monitor the response of Baptist churches to the denomination's affiliation with the Sydney College of Divinity. Although the Baptist College has set up a special committee to examine alternatives to affiliation with the SCD, the College Council as a whole will continue to be sensitive to responses of individual Baptist Congregations.

A new era for scripture in schools

Minister's announcement welcomed

On 12 May, 1986, the N.S.W. Minister for Education, the Hon. R. M. Cavalier, M.P., publicly announced that in February he had officially endorsed Recommendations 36 to 65 of the Report on Religion in Education in N.S.W. Government Schools.

This news has been welcomed by the Inter-Church Commission on Religious Education in Schools, representing Orthodox, Catholic, Anglican and other Protestant Churches in New South Wales.

The endorsed Recommendations deal with Special Religious Education (SRE), commonly called "Scripture", as provided for in the 1980 Public Instruction Act. As such it is "recognized as an integral part of the schools' activities which takes place in school hours under the jurisdiction of the school." The guidelines being issued to schools will make it clear that, while the school has no say in either the content or the teaching methods of SRE, the school principal remains responsible for the wellbeing and the discipline of the total school community at all times.

When notifying the churches of his decision, the Minister wrote:

"I consider this an important matter and share your expectation that the implementation of the recommendations will improve the quality of Special Religious Education within schools."

these Recommendations", Mr. Cavalier has stated. "As part of this process the Director-General will be seeking the advice of the Consultative Committee on Special Religious Education about implementation strategies relevant to churches and other religious groups. School principals will be informed of the changes as soon as possible."

Special Religious Education is defined in the Report as "Education in the distinctive religious tenets and beliefs of the home and family, provided by the churches and other religious groups, for children of parents expressing the desire that they receive such teaching." The survey incorporated in the Report and other independent surveys since have shown that most parents enrol their children to receive such teaching.

When notifying the churches of his decision, the Minister wrote:

"I consider this an important matter and share your expectation that the implementation of the recommendations will improve the quality of Special Religious Education within schools."

Alternative to Sunday School decline

What is the role of the Sunday School in the life of the average congregation today? Does the Sunday School still have the impetus that it used to in feeding new members into congregational life? Is it a source of evangelism? Are the teachers as dedicated as they used to be, and are they being adequately trained?

The Australian Church Record would dearly love to be able to give the answers to these and other intriguing questions related to Sunday School life, but the answers would seem to lie largely within the priorities and situations of local congregations.

Times are changing and many parents these days do not see the same need to send their children to Sunday School as perhaps their own parents did. Sunday sporting fixtures have long been a strong competitive alternative to Sunday School. The consequence of these and other associated factors has been a marked decline in attendances.

This is all to the detriment of Christian growth. Reliable surveys taken in the past suggest that 75% of the members of all denominations come up from the Sunday School.

The Sunday School has always essentially been a laymen's movement. Most Christians would have fond recollections of one or more teachers who faithfully imparted to them the truths of the Scriptures during childhood years.

Billy Graham has this to say on the question of evangelising children: "I am certain that the gospel is just as real to the small child as to the educated adult. Christ seems to have a special affection for the children . . . I sincerely believe that child evangelism is one of the greatest mediums for reaching future generations for Christ that there is today".

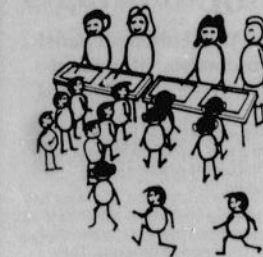
A strong trend within Anglican and other denominations in recent years has been to take the children in with the worshipping congregation for the first part of the morning service. The theory is that they are part of the congregation and should be seen to be part of it. The theory also says that this association will help the child to become familiar with the usual form of service which will be of benefit later on when the time comes for full church membership. The problem with this approach is that the predominant number of attending children tend to be the children of attending parents. Without doubt there is great advantage in families attending together, but there is less motivation for the children of non-attending parents to come to Sunday School. Are opportunities for evangelism being lost here? This new trend is in contrast to the older format where the whole of Sunday School was specifically geared to the level of the child. This, of course, is still done at lesson time, but the leaders and teachers of the older form of Sunday School were able to achieve much closer personal relationships and trust in the pre-lesson period than is possible in the "all children in church for the first 20 or 30 minutes" format.

'75% of the members of all denominations come up from the Sunday School'

The Australian Church Record has been informed by the Board of Education of the Anglican Diocese of Sydney that many churches still do have a separate Sunday School, but the overall trend seems to be against this.

Whatever may be said for or against the method of conducting Sunday School, one dominant factor remains. It is that systematic teaching is essential to a proper grounding in the Scriptures. There is no substitute for it, and for this reason the Sunday School should remain as a critical element in Christian education. Next to the calibre of the teaching staff, the most important factor in the Sunday school is the curriculum. This applies not only to the subjects taught, but their relation to each other as well as their sequence and development. The Bible must be taught in lessons just as consecutive, comprehensible and complete as would be arranged for any

other secular subject at school. It is in this sphere that the well organised Sunday School comes into its own. The Sunday School can and should achieve a threefold program of REACHING, TEACHING AND SAVING.



After school clubs

But with the problems inherent in the modern Sunday School, after school clubs are becoming increasingly popular as an outreach and as a link between Special Religious Education, the local schools and the church. Many parishes are finding that non-church children are very happy to attend a club atmosphere on a week day afternoon, whereas they are not so keen to attend Sunday School as a first step. And so programming and systematic teaching again assume a fundamental importance, and parishes adopting this approach should be devoting all available resources to meet the spiritual needs of the children coming within their care.

An organisation known as CHILDREN FOR CHRIST is concentrating on outreach to children. It is an interdenominational group originally set up in South Australia to improve outreach to children in local churches. The emphasis is evangelical, leading children to personal commitment to Jesus, and then on into areas of Christian growth. This organisation appears to be having a good deal of success with 46 clubs started in churches of various denominations during 1985 in New South Wales.

The format for these clubs goes like this:

4.00 p.m. — registration of children and an opening game followed by a time of chorus singing using visualised chorus sheets.

4.20 p.m. — Games

4.40 p.m. — worship, which includes singing, a short story, memory work, quiz competitions, prayer and then the main story.

5.30 p.m. — Then follows a period for counselling and then a main meal of pies, chips and jelly or similar fare which appeals to children.

6.00 p.m. — Craft time

6.50 p.m. — Closing time

7.00 p.m. — Close

The Board of Education of Sydney Diocese believes that Children for Christ is an excellent source of craft materials and games, the craft materials in particular being excellent and inexpensive.

Children for Christ also offers to parishes leadership training and Bible study resources.

Key issues

The Board believes that if a parish were to consider using the facilities of CHILDREN FOR CHRIST other than the craft materials, then the parishioners should think through the following issues:

- THE LINK THAT THE CLUB WILL HAVE WITH THE CHURCH CONGREGATION: It is important for the parish as a whole to work out the goals and aims of its club. If the club is to provide a link between school and church, then it is a good idea to have a plan of filtering the children into the Sunday School system. It is important that the club children become aware of the greater group of Christians involved in the church rather than just those helping in the club. Contact with caring and mature members of the congregation is essential.

AGE RANGE AND LENGTH OF PROGRAM FOR A CLUB: Leaders are the number one need. It is not always easy to get enthusiastic and mature people willing to run a three hour program for large numbers of children in the age range of 6 to 12 as suggested by Children for Christ. It is preferable to begin with a smaller group — say Years 3 to 6 only — and then extend if the club is a success. It is also better to have a packed program for 1½ hours than a 3 hour program which may drag. CHILD EVANGELISM: Some children's groups (including Children for Christ) advocate encouraging children to repent no matter how young they are. This often involves an attempt to explain the existence of God and the concept of sin. Sin is an abstract concept and is not able to be understood by infant children. (Although they DO sin, they cannot comprehend the NATURE of sin.) These children believe the things that respected adults tell them and thus can accept the existence of God without detailed explanation which they cannot comprehend.

The Board advocates the teaching of Scripture and its appropriate application for both infants and primary children, to challenge children gently at times appropriate in the

teaching program, and to pray that God's Spirit will bring the children, through knowledge and understanding of God's Word, to a relationship with God Himself.

Children for Christ is located in Newtown in premises provided by the Uniting Church. They have a well laid out warehouse of craft and resource materials.

As far as the Church Record is aware, the only two Sydney Anglican parishes using Children for Christ concepts for after school clubs are the Kensington and North Epping parishes.

'after school clubs are one means of forming a link to bridge the gap'

For many children at school the Religious Education teacher is an isolated figure who, to the child, represents a vague concept called 'Christianity'. The child needs to be aware that there are other Christians who care for him and desire that he know the Lord Jesus for himself. After school clubs are one means of forming a link to bridge the gap and then, with prayer and the guidance of the Holy Spirit to bring the child to a program of systematic Christian teaching where he or she may ultimately respond to the call of the Gospel.

Partners of Hope

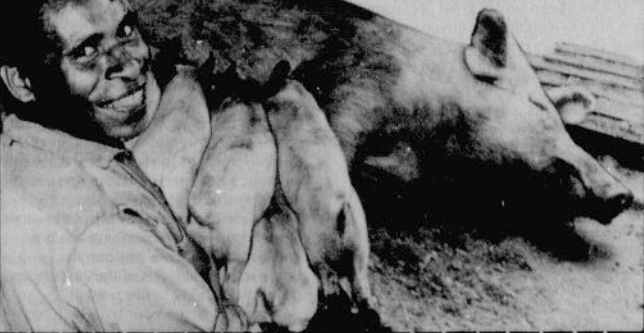
How much hope would you have if you had no safe water, no adequate shelter, and no basic healthcare or regular employment?

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Quick Cuts

The loophole

We laugh to hear the story of that brilliant old American comedian W. C. Fields, who was found by a friend one day late in his life rather uncharacteristically reading a Bible. When challenged about this strange behaviour Fields retorted that he was merely looking for a loophole.

What a hope! What a delusion! There must be many people who live a life of self-will, determined to block God out, and who then begin to wonder whether they have not made a mistake. Seventy years without God, perhaps; not necessarily bad, not necessarily good; things on the conscience; a growing sense of unease that the day must soon come when they are to die. The nagging thought: 'What if ...?' 'What if ... there is a God?' 'What if he does remember?' 'What if there is a heaven and a hell — I'll look such a fool to have insured myself against death but not against hell!' 'What if ...?'

In just such a mood one might pick up the Bible looking for a loophole. What would you find? 'The soul that sins shall die' says the Lord; 'there is no peace for the wicked'; 'all our righteousnesses are as filthy rags'; 'you will reap what you sow'; 'the wages of sin is death'. O yes, the Bible is a pretty tough book on the sinner. It doesn't give much away; its 10 commandments cover a pretty wide field of human conduct, and there wouldn't be a person on earth who can truly claim to have obeyed them.

Of course, though, the funny thing is that W. C. Fields, whether he knew it or



Peter Jensen

not, had picked up the Bible with exactly the right idea. Sure the Bible is tough — but it's tough in order to be merciful. In fact the Bible is, in a way, one big loophole. Can you believe that? Jesus came to die for us; he came to bear the penalties of the broken law; the fact that he bore them means that you do not have to. There's a loophole big enough to drive a semi-trailer through — even if you're 90 or 100 years old and have not lived well! Simply trust yourself to Jesus and you'll get through. Heaven ... yes, even you and I can make it, if we stop this rebellion against God and commit our way to Jesus. That's some loophole!

Four Muslim converts jailed in Egypt

Christians see them as a test case

Four Muslim converts to Christianity, three women and one man, have been sentenced to prison in Egypt for two months without any charges being levelled against them.

According to a spokesman for Ministry to Middle East Christians of Phoenix, Arizona, none of the imprisoned Christians have committed any "offensive" acts of evangelism since their respective conversions which took place between 1976 and 1978.

The first to be arrested was Miss Eman Mustapha Mohammed Tawfik, 30, who was converted from Islam to Christianity in 1978.

"She had been under great pressures from her co-workers in a government office since they discovered several months ago that she was a convert," said a spokesman for MMC.

"These attacks culminated in her arrest on January 8 of this year. Her personal possessions, including her address book and other private papers, were seized, and false accusations were made against her by her colleagues.

"Miss Tawfik was taken and held without charges at Kanarter Prison for Women north of Cairo. She was visited there by her sister's husband, Dr. Samir Abdul Bari, 35, also a Muslim convert to Christianity.

"On the night of January 25, while on a visit to Eman, Dr. Samir Abdul Bari was also arrested. Before the night was over,

his wife Ibtisam, 35, and Eman's other sister, Nagwa, were also taken away from their homes and held without charges."

The spokesman said the four were "known for their discretion, love, and sense of responsibility in the community."

The three women are being held in the same prison and a source in Cairo has revealed that through their witness two Muslim women have come to Christ. Dr. Bari is said to be receiving bad treatment from a group of fanatic Muslims who are in the same prison, but is still sharing his faith with other prisoners.

"The children are having a very difficult time with the separation," said the MMC spokesman. "Although kindly friends have taken the now worried youngsters into their care."

The spokesman added, "At one level, Christians in Egypt see these events as a test case of their supposedly guaranteed constitutional freedoms of religion and due process, but the issues at stake are in fact much deeper. The fate of these four courageous Christians will have an immediate impact on the life of the single church from which they have all come, and quite possibly even upon the international relations of the country and domestic stability of the present government of the country, which has earnestly sought to walk a fine line of objective balance between religious community tensions in Egypt."

(OPEN DOORS NEWS SERVICE)

Major Kiev church to be rebuilt

Moscow radio announcement

Kathpress reports that the Cathedral of the Assumption in Kiev is to be rebuilt. Plans for reconstruction of the eleventh-century church were announced on Radio Moscow. Situated in the renowned Monastery of the Caves, the building was destroyed in an explosion in 1941. It will be rebuilt on the basis of photographs and sketches collected by a commission of experts, and is scheduled for completion in 1991. It will then form part of the state cultural-historical museum

complex. Apparently, it will not be used for public worship.

The *sobor* (cathedral or "collegiate church") of the Assumption of the Virgin at the Cave Monastery was completed in 1078. Baroque features were added in the mid-seventeenth century, and the building was modified and enlarged in the late 1600s. After a fire seriously damaged the church in 1718, it was rebuilt in 1721-1729 in the Ukrainian Baroque style.

(KESTON COLLEGE)

WORLD

Washington, US, may have first woman bishop

But New York Episcopal panel blocks ordination of women

New York, NY (EP) — The Long Island Diocese of the Episcopal Church has blocked the ordination of two women for more than a year, a move which runs contrary to current practice in the denomination.

Anne Lyndall and Noreen Mooney of Great Neck are seminary graduates and have been ordained as deacons. They have been sponsored for ordination for the priesthood, but the diocesan standing committee has failed to recommend the candidates for ordination. Most of the members of the committee have abstained from voting, thereby blocking the ordination recommendation without voting against it.

But while the Episcopal Church in Long Island is blocking ordination of women to the priesthood, the Washington, DC diocese may be about to have the Episcopal Church's first female bishop. The Rev. Mary Chotard Doll is a finalist to become assistant bishop of the Washington, DC diocese; the decision will be made in a May 31 election.

(EPNS)

Chinese church leader for Anglican conference

Bishop Ting to speak at Toronto

Bishop K. H. Ting, the head of the China Christian Council and the Three-Self Patriotic Movement, will be one of twenty-eight Bishops at a conference shortly to take place in Toronto.

The conference is expected to discuss five major topics. Among these are the issues of church and state relations, whether women may become priests and bishops, the participation of children at the eucharist, and the significance of the "universal church".

The designation of Bishop Ting as an "Anglican Bishop" raises a number of problems. The Anglican Church has had no presence as such in China for over thirty years. Moreover, K. H. Ting, when describing himself as a "bishop", does not regard the term as describing any office or function, but simply as a courtesy title. As head of the CCC and TSPM, he acts as one of the leaders of a united Protestant body, in which denominationalism is obsolete. On the other hand, the experiences of the Chinese Church, about which K. H. Ting can speak at length, may well prove helpful for the other twenty-seven Bishops in their discussions.

(KESTON COLLEGE)

Reconciled ministries in Wales?

Learning from others' mistakes

The Commission of the Convenated Churches in Wales has commended a report on "steps to be taken by the Convenated Churches to achieve a complete interchangeability of ministers."

CCW includes the Anglican, Baptist, Methodist, Reformed (Presbyterian) and United (URC) Churches in Wales.

CCW described the report, "Ministry in a Uniting Church: From Recognition to Reconciliation," as marking "a historical step in the search for unity" among CCW members.

The report makes suggestions about "inaugurating a new pattern of ministries." It urges that the Welsh Churches learn from "mistakes" made in one successful plan for Church union (Church of South India, 1947), and in two which failed (Anglican/Methodist in England, 1968; Anglican/Methodist/United/Moravian in England, 1982).

It also urges that those working on Church union get "the language straight" when referring to "recognition" of ministries, "apostolic/episcopal succession" and "laying on of hands and ordination."

As outlined in the report, the act of inauguration for a united Church in Wales would include "reconciliation of the churches," "reconciliation of the ministries by the mutual laying on of hands of representatives of each of the participating churches" and "ordination of new bishops" for the united Church.

It also suggests things to do in the meantime — local acts of reconciliation and "parallel ordinations" (perhaps using a common ordination service).

CCW members are invited to respond to the report by the end of next year, but the Commission cautions them to "resist the temptation to see the uniting Church of the future as their own denomination and to ask other Churches to change to fit in with their present self-understanding and pattern."

"Instead, each must ask of itself: How can we be renewed and changed in order to receive God's gift of unity?"

(CHURCH TIMES)

World Evangelical Fellowship

General Assembly to meet in Singapore

(Singapore) What may be the most representative gathering of the universal church by evangelical Christians will convene here from June 22-27, 1986. In that week the Eighth General Assembly of the World Evangelical Fellowship (WEF) will meet in this crossroads city of Southeast Asia.

Traditionally meeting at six-year intervals, the General Assembly is the ruling body of WEF. An estimated 150-250 delegates and other participants from more than 50 national alliances of evangelicals will attend.

Theme for the eighth assembly is "Renew the church — reach the world." The overall purpose will be to explore ways in which WEF can strengthen the national alliances so that they in turn may encourage, motivate, and enable the local church to fulfill its scriptural mandates.

The last General Assembly was held in Hoddeston, England in 1980. The only previous time the General Assembly met in Asia was in 1962, when it met in Hong Kong. While WEF was officially formed at Woudschoten, the Netherlands in 1951, it traces its roots to the World's Evangelical Alliance founded in Britain in 1846.

An expanded Working Group of the Executive Council has announced that, in an effort to be more effective, WEF has decided to shift its basic operations from being a coalition of commissions to five departments designed to deliver services directly to the fellowship's member bodies. Services will be offered in publications, leadership development, missions and evangelism, global issues and human need, and discipleship and church renewal.

The Working Group also decided to move the WEF headquarters from Wheaton, Illinois to an international site, likely Singapore. (A small North American Support and Liaison Office is to be maintained in Wheaton, as well as a similar European office.)

(BIS NEWS EXCHANGE)

REVIEW

Kirk's search for new statement of faith

'A humble joyful confident declaration'

The Kirk's Panel on Doctrine is asking the General Assembly of the Church of Scotland for authority to make another attempt to provide "a new, clear statement of faith for the present times".

In recent years attempts to provide a "popular" statement of faith have proved unpopular and proposed alterations in the legal position of the Westminster Confession as the Kirk's principal subordinate standard have been rejected either by the General Assembly or, most recently, by Presbyteries.

Now the Panel says it would be easier to produce a document if there were no obligation to "make it fit a narrow legal purpose" and it suggests that "it might well be wiser to leave the Confession alone in its constitutional legal role, however nominal that might be". But in the same paragraph it suggests that if a new statement were found acceptable the Church would be free to adapt and adopt it for "use in more specific settings such as ordination and licensing".

The Panel says that the statement it envisages would not be a set of definitions. It wants a "humble but joyful and confident declaration of faith". The plan is for the Panel to do the job, helped by observers from other Churches, submitting a draft to a future Assembly which would then go to Presbyteries for discussion and comment before going back to the Assembly. Thereafter, says the panel, "the appropriate procedures could be instigated" if the Church wanted to use the statement "for wider or more specific purposes."

(LIFE AND WORK)

Korean missionaries for SIM

"Awaking to the responsibility in world evangelism"

The 4300-congregation evangelical General Assembly Presbyterian Church of Korea (PCK) has signed an agreement with SIM International to regularize the acceptance of their members as missionaries with SIM.

"Our churches are awakening to the responsibility in world evangelism," explained Dr. Young Jung Son, Director of PCK's three-year-old Missionary Training Institute (MTI). "That's why some of our young people are serving with SIM and more are showing interest."

Dr. Son, who worked with Inter-Varsity Christian Fellowship in USA for 10 years, started MTI to prepare missionary candidates more thoroughly. Since 1971, PCK has sent 54 missionaries to 17 countries. Opportunities for Koreans to work in Africa and South America are not creating increased interest.

"Our churches see the advantage of working through missions like SIM," Son said. "They have the experience and the framework to administer a missionary's work."

Koreans are serious about supporting their missionaries, Son explained. The policy is for a volunteer's home church to pledge 60 percent; neighbouring churches make up the rest.

"The Korean Church is part of a new awakening by evangelicals throughout East Asia," comments SIM East Asia secretary Tony Lee, of Singapore. "SIM now has 19 East Asian missionaries. By 1988 we may have 50."

Growing Evangelical support for Ugandan govt.

Political future still uncertain

(Kampala, Uganda) **Presbyterian Journal** reports that Uganda's new government, led by Yoweri Museveni, has in recent weeks gained increasing respect from evangelical leaders and mission organizations active in this East African nation. **All Africa Press Service** reports that Ugandan exiles in Kenya have called for a ceasefire in order to allow the new government to consolidate its forces.

Museveni's National Resistance Army (NRA) consolidated control of Uganda on January 25 when it took over Kampala, the capital city. Kefa Sempangi, founder of the Presbyterian Church in Uganda and personally acquainted with Museveni when both served in the Ugandan parliament, told the **Journal** prior to the coup that he had no indication that Museveni or his National Resistance Army was aligned with Marxists. World Harvest, an independent mission headed by Orthodox Presbyterian pastor and Westminster Seminary professor, Jack Miller, has also been sympathetic toward the NRA.

All Africa Press Service relates that hundreds of Ugandan refugees gathered in Nairobi in an ecumenical prayer service to pray for peace in their country. "We should give President Yoweri Museveni time to organize the country like the others in the past. For practical democracy, a grace period is vital," said the Ugandan Anglican churchman, Rev. John Wilson.

The outlook for stability in Uganda remains uncertain. Ousted General Tito Okello, who seized power in a coup last July, has affirmed that he will return. A larger threat may come from Uganda's despotic former dictator, Idi Amin, who hinted that he wishes to return. With their strong tribal identities, tribal feudings also continue to plague the Ugandans.

(RES NEWS EXCHANGE)

China Atheists Association meets

"Believers can make significant contribution to society"

The China Atheists Association held its fourth annual conference recently and discussed the present policy of religious freedom in China. The conference recognized that believers could make a significant contribution to society, including ethical contributions. The conference concluded, however, that the popularization of atheism was acceptable. "It is not correct to set the implementation of the new religious policy against the popularization of atheism. Our constitution gives the freedom to believe or not to believe in religion. But citizens also have the freedom to conduct atheist popularization activities in a way that does not violate religious freedom." (*China Daily* 28 April '86)

The constitution actually states only that there is freedom of religious belief, although one can infer that the freedom not to believe is included. The conference apparently still hankers after the earlier constitutional phrasing that included not only the freedom not to believe, but also the right to propagate atheism. Since present policy does not allow propagation of religion outside of the religious buildings, the conference seems to have concluded that atheists may "popularize" or propagate atheism everywhere else.

(CNCR)

Growth in Ministry

Churches need long ministries

How long should a Pastor stay?

It is well documented that the average length of a Pastor's term in Growing Churches around the world is between eleven and twelve years.

Yet some denominations provide for their congregations to vote after three (or five) years on whether their Pastor should stay. In other denominations where tenure is not limited, some Pastors nevertheless expect, or even plan, to move on after their three (or five) years.

It takes five (5) years to prepare

Internationally respected commentator on church-life, Lyle E. Schaller, says — "there is overwhelmingly persuasive evidence that from a long-term congregational perspective, the most productive years of a pastorate seldom BEGIN before 4 to 6 years of a minister's tenure in that congregation... One of the means of reducing the positive impact of pastoral leadership is to change ministers every few years." ('Assimilating New Members', Abingdon, 1978.)

"It is not until a minister has served for 5-10 years in his church that a bias towards growth becomes apparent". ('Turning the Tide', London Bible Society, 1981).

"If a pastor stays under the authority of Scripture, allows the Holy Spirit to lead, loves the people, develops a clearcut strategy, and communicates effectively, he can see his church begin to be unleashed within five years". He then begins! ('Unleashing the Church', Regal 1982.)

"It needs to be recognised that the pattern of short-term pastorates is something relatively new. In former years, a pastor would assume that a call to a church was a lifetime situation. The same with a doctor or a lawyer. Of 550 Yale graduates who entered the congregational ministry between 1702 and 1794 in U.S.A., seven out of ten spent their entire ministerial career with the first church they served. In many denominations this pattern prevailed into our own century". ('Leading Your Church to Growth', by Wagner, Regal, 1984.)

It takes time to establish leadership in a church, even when the pastor has the gift. This is why pastoral longevity has been found to be directly related to church growth. A common thread in testimonies of pastors of churches that have established a reputation for excellence and growth is that they have received a lifetime call to that church. Neither they nor their people are wondering where they will be five years from now... they are committed to each other. ('Your Spiritual Gifts Can Help Your Church Grow', by Wagner, Regal 1974.)

Reasons for short ministries

Why then, in the face of this overwhelming evidence, do most Pastors move after only a few years? Why do some denominational leaders and bishops expect and encourage a Pastor to move after the usual 5 years?

The reasons are complex, but here are some suggestions:

* **Cultural Mobility.** In Australia, families on the average move approximately every 5 years. A Pastor, therefore, can be unwittingly caught up in this expectation, and presume that he is to move on also.

Yet in any congregation there is a longer-staying core, and members whose stay overlaps others, so a Pastor and his style of ministry can be ongoing beyond the usual five years. Such stability can be unifying, welcome and desirable in such a mobile society.

* **Desire to Escape.** Some Pastors, maybe through personal incompetence, or inherited instability in the congregation, or inexperience, or lack of training, can find so little to encourage them, or fruit so sparse for their labours, that it is an escape to leave.

Personal Escape may be the only way a Pastor can preserve his sanity, his marriage, or his call to the ministry.



* **Lack of Support.** The desire to escape is often compounded by lack of support. If there were a regular means of encouragement for a Pastor, from his peers, or bishop, or denominational leaders, he could often be enabled to survive the first few years of struggle.

Here is a call for bishops and such to institute a regular and relevant means of planned in-service training. In its conspicuous absence in Australia, especially compared to availabilities in other countries, a struggling Pastor has to develop his own supporting fellowship, for example asking a fellow Pastor to meet monthly with him for a year, or joining or forming a regular reading-group, or meeting for a prayer even over the telephone with someone who will be committed to him.

* **Mono-ministry.** Where a Pastor is autocratic in style, and holds all ministry to himself instead of drawing out the ministries of his members, he usually after about 5 years repeats himself, wears himself out, or bores his congregation.

It is a relief then for all concerned when he moves!

* **Congregational Insecurity.** Members are reluctant to commit their time, energy or money to a ministry that they have learned to expect to change in a year or two's time. So despite a Pastor's pleading and praying, uncertainty dogs him, discourages him and eventually dismisses him, and the circle continues.

"Frequently changing pastors prevents a church from establishing a firm style of ministry, now recognised as an important factor for health and growth. Each church needs to be able to articulate why it is there and is not the same as other churches in the same area or same denomination. When pastors come and go frequently, styles of ministry usually come and go as well". (Wagner, Regal 1974.)

* **Pastoral Ambition.** "We should be honest about our highly mobile clergy: clerical moving is most often motivated by a concern for the career and salary advancement of individual clergy; rarely out of concern for the congregations." (Wagner, Regal 1984.)

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Dear Sir,

Further to your article and recent responses to Logos Foundation's mailing to ministers, we would like to clarify our position and the content of our original letter to the 15,000 ministers.

The sample letter which we sent out was put together in a limited time and as such was not meant to be a thesis on our concerns and reservations on the Bill of Rights. Our letter was for the layman who is not educated in legal jargon.

Of our original five points we would make these further comments that expand on the issues raised.

1. The Bill of Rights passed through the House of Representatives in one day's sitting, 14th November, 1985. This is in direct contrast with our Constitution which took years of public debate, conventions, arguments and referenda.

But the Senate has now had to take a serious look at the Bill of Rights due to the massive groundswell of reaction from the Australian public.

2. The second point related to which countries have signed and ratified the United Nations International Covenant of Civil and Political Rights. The United Kingdom has signed the ICCPR and also ratified it, but it has ratified it with strong reservations. The U.S.A. has signed but has not ratified the ICCPR. This lack of ratification is not for 'political' reasons, but due to the fact that America has a far superior Bill of Rights both in content and in intent. The American Bill of Rights was by popular demand of the people, not by imposition of the government. The intent of the American Bill of Rights is to limit the power of government and states in Amendment No. 9 of the U.S. Constitution: "The enumeration in the Constitution of certain rights shall not be construed to deny or disparage others retained by the people".

The United Kingdom Bill of Rights of 1689 is similar in that it does not limit people's rights but limits the power of government.

Not so the Australian Bill of Rights — it limits by definition the rights of the people. It excludes the right to hold private property, the right not to join a union, the right to education of one's choice and protection of the unborn.

The assertion by Mrs. Judd that the Australian Foreign Affairs department does not see the U.N. Covenant as dangerous is of no comfort whatsoever. The thrust of Australian Foreign Affairs with respect to the United Nations has been of compliance to as many international covenants as has been published. They have been more than willing to tie Australia to Conventions of obvious intentions. The whole question as to Australia's need to comply with the ICCPR has to do with the very questionable and rather dubious interpretation of the external affairs clause of

Outburst of obscurantism

Dear Sir,

In your issue of 21st April Phyllis Creasy accuses "the Higher Critics" (i.e., grammatically, all higher critics) of being anxious to "dismantle God's word", by which she means the Bible. This accusation is primitive, uninformed, and a fantasy.

I have never read or heard of a higher critic who had any intention or desire to "dismantle" (a new word in this context) any part of the Bible.

The higher critics research and throw new light on the Bible, and very often give new and widely varying interpretations of it. This may be done by simply paying close attention to some passage, e.g. Genesis 1 and 2, or Genesis 36:31 (an obvious anachronism), or by throwing cold reason to bear on many parts of Isaiah, or by exposing some of the horrors of Joshua and Judges. The combined effect of all this is to demolish many traditional and

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LETTERS

the Australian Constitution (Sect. 5 (xxi)). This interpretation of the external affairs clause has been seen in the Franklin River Dam case (conservation issues aside), where our Australian Constitution was over-ridden by the "World Heritage" listing as opposed to Sect. 100 of the Australian Constitution which specifically gives the States the right to dam rivers for conservation or irrigation. It is through this external affairs clause that our Australian Constitution and consequently our sovereignty as a nation is being destroyed.

3. As Christians we are no doubt aware that governments do not confer or grant rights. They are inherent because man is created in the image of God.

The American Declaration of Independence states, "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness".

This is the crux of the opposition to the Australian Bill of Rights. Any government that takes upon itself to act in the Hegelian tenet — as god walking on earth — and attempts to grant and confer rights has exceeded its sphere of responsibility. Governments do not grant rights — they are to protect life, liberty and property. Orthodox Christianity both historically and theologically does not see the state as sovereign over the affairs of men. Another problem of this Bill of Rights is that if the government can grant rights by legislation it can, given the circumstances, revoke those rights. A common argument for the need to legislate with a Bill of Rights in order to define people's rights, comes from the supposed vulnerability of Common Law. While not disagreeing that some modern situations do arise that take time to determine under Common Law it is a system of judiciary that has lasted for over eight centuries and has been the cumulative wisdom of years. Common Law reflects the values of the society and takes time to alter should there be a change in the values of society. Not so with the legislative approach — they usually take on political overtones — the standpoint of those in government.

4. Our point to the transfer of interpretation is based on two situations:-

- (a) The Australian Bill of Rights is full of vague and imprecise terms.
- (i) Article 3:1 — "reasonable limitations prescribed by law as can be demonstrably justified in a free and democratic society".
- (ii) Article 12:1 — "Every person has the right to —

A. Protection of privacy, family,

home and correspondence from arbitrary or unlawful interference".

Who defines arbitrary?

(b) Canada's has had a Charter of Freedoms and Rights since 1982. Madam Justice Bertha Wilson of the Supreme Court of Canada has said, "Judges' new and expanded role under the Charter of Rights and Freedoms means a fundamental reordering of the political balance of power. Courts can now challenge the right of a government to enact certain laws at will, effectively making judges 'the watchdogs over the rights of the citizens' ". (Globe and Mail.)

The article continues, "The court has served notice that it can review Cabinet decisions and ruled that a motorist cannot be convicted of drunk driving if police did not give him the right to call a lawyer before taking the breath test". The Canadian Charter of Rights and Freedoms contains the words, "Every one has the right to life, liberty and security of the person and the right not to be deprived thereof except in accordance with the principles of fundamental justice" (Section 7). But these four words "principles of fundamental justice" have turned out to be probably the most powerful four words in the entire Canadian Constitution. "They are powerful because they are ill defined. Judge Wilson confessed she doesn't know if there is any difference between 'fundamental principles of justice' and 'principles of fundamental justice'. We have been left by the legislative with conundrum (riddle), she says in a separate, concurring judgment" (Vancouver Sun, December 20, 1985). Canada's High Court has been clogged with appeals and a flood of complex Charter of Right cases.

Apart from our opposition to the presumptuous power of government to grant or confer rights, there is the actual International Covenant of Civil and Political Rights' own wording. Article 2(2) states that 'where not already provided for by existing legislative or other measures, each State Party to the present Covenant undertakes to take the necessary steps, in accordance with its constitutional processes . . . to adopt such legislative or other measures as may be necessary to give effect to the rights recognised in the present Covenant'.

In reply to Mrs. Judd's comments on one's right to own private property, I feel that to quote from Acts 4:34ff as the basis for communal ownership of property as distinct from private ownership is at odds with orthodox Christianity, both theologically and historically. If one holds, as we would, that the Ten Commandments are still applicable today

social injustice, extortion and robbery (v29). It is in this context that God 'sought for a man among them who should . . . stand . . . before me' (v30). What is being sought is not an intercessor as such, but a Godly leader who will lead the nation away from the precipice of destruction.

This view is not only demanded by the context but is the one taken in many standard commentaries, an example being the Tyndale commentary on Ezekiel, a series not noted for radical interpretations. Genesis 18:23 (cited in C.A.M. Robertson's letter) is not relevant here as the Genesis passage is about intercession, but the Ezekiel passage is not.

Tom Milton
Rose Bay

Mr Confusion

Dear Sir,
The latest issue of Herbert W. Armstrong's publication "The Plain Truth", includes his exposition of the Biblical prophecies of Ezekiel's message and its relevance to contemporary world events.

The trick with Armstrong's writings is to discern the plain truth from his theoretical fantasies.

Certainly, the signs are apparent to many Bible-believing, Spirit-led observers that the consummation of this age of mankind's history is rapidly approaching its fulfilment. We need to know the Scriptures in their proper context and watch with awe while men and nations fulfill the roles according to God's plan and purpose.

However, Armstrong's contention that Britain and the United States of America

there are two commandments which relate directly to private property.

The eighth commandment presupposes ownership of private property, because for something to be stolen means that there is ownership. An interesting sideline of this is in socialist countries where this commandment is not followed, the rule becomes 'might is right' — those with power have the right to use property. People are oppressed and property confiscated in line with the socialist dogma of Proudhon: "Property is theft".

Again the tenth commandment goes on to talk about private property. The whole context of Acts 4:32 — 5:11 nowhere condemns private ownership but rather deals with covetousness and dishonesty in the use of it. To quote: "did it not remain your own . . . acts under your control?" (5:4). Thus their use of that property, under God's direction must always be voluntary and not legislated (see also Matt. 20:15).

"When the individual says he has a valid title to life he means that all that is his is his own. All that is 'I' is 'mine'. All that is 'you' is 'yours' — for every 'you' is an 'I'. Rights work both ways. To make your right exist you have to give something of yourself to make the necessary things available. Even wild berries have to be picked before they can be eaten. But the energy you put out to make the necessary things is part of you; it is you. Therefore, when you cause these things to exist, your title to yourself, your labour, is extended to the things. You have a right to them simply because you have a right to life. That is the moral basis of the right of property. 'I own it because I made it' is a title that proves itself." ("Fugitive Essay Selected writings of Frank Chodorov" published by the Foundation of Economic Education and reproduced in 'Clear Thinking: ALPP. March 1986).

We feel in seeking to represent the orthodox and historical perspective of Christianity we must vehemently oppose any legislation which would see the state as sovereign over the affairs of men. Rather, a return to the ground of the individual's responsibility and duties to society, family and church coming out of an obedience to and faith in the Lord Jesus Christ.

Yours faithfully,
Howard J. Carter
Logos Foundation, Blackheath

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constitute the real Israel, and that Ezekiel's message is not directed to identify the Jewish nation as the Israel of Ezekiel's prophecies, must be recognized to be a diabolical here.

Armstrong is somewhat as twisted in this perspective of many aspects of Biblical prophecies as in his teaching, "that it is heresy to say that you can know that you are saved now and, his teaching, that you must wait until you are dead to find out."

But, God says in His Word, and by the witness of the Holy Spirit to the spirit of each individual believer (Romans 8:14-17), that apostle John wrote by the inspiration of the Holy Spirit, "These things have I written to you that believe on the name of the Son of God that you may know that you have everlasting life" (1 John 5:12).

Who should we believe? God, by the testament of His Word, or Herbert W. Armstrong — Mr. Confusion?

Yours respectfully,
Stanley W. Plath
Wilberforce

Where is No. 2?

Dear Sir,

Having much appreciated the first of the series entitled Pope's Australian visit in the 7/4/86 issue, I was disappointed to find series No. 2 was not published in the next issue 21/4/86.

I hope you will publish the full series as intended and have not been prohibited by a higher authority.

Yours sincerely,
Tom Aldous
East Malvern

Dear Sir,

Thank you so much for your excellent and informative article No. 1 in regard to the Pope's visit . . . so badly needed in Australia. How well I remember the last time the Pope was here . . . the exemplary conduct of the Archbishop Sir Marcus Loane — in spite of opposition. Now we are looking for the next article, No. 2. May God bless both these articles.

Please send me another one of the Record with article No. 1.

Yours very sincerely,
E. G. Lindblom,
Forestville

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Editorial

Applying the Bible, or "Do you have an inference licence?"

Applying what the text of the Bible says to our own day and situation is something we do by **inference**. But where are our inferences to come from, the Bible, or ourselves?

For example, Jesus commands that his disciples take no extra set of clothes for a missionary journey (Matthew 10:10, see also Luke 10:4). We, for our part in the modern world, and perhaps especially in the regions closer to the Poles than the equator, infer from Jesus, statement that we are being commanded **not** to literally take just one set of clothes, but to undertake missionary work with the minimum of material preparation needed.

We have reached that conclusion by inferring it from the text.

More precisely, we have first of all seen that our journey is different from that of Jesus disciples (they are in two's, we are alone, they are soon to return (Lk 10), we will be away ten years, their local temperature averaged 25 degrees, ours . . .), and have let the text of the Bible give us a **licence** or permission to draw the inference or application we did. For, as a close examination of both Luke 10 and Matthew 10 shows, Jesus' instructions about the disciples' preaching mission are in the context of urgent, short term work which required their undivided attention. What the stories tell us is that disciples, who are as genuine as Jesus about preaching the gospel of the Kingdom of God, should only take what is absolutely necessary for the situation, trusting God to provide anything else.

Conceivably, we could have said that because Jesus actually addressed his words to the twelve of Matthew 10, or the seventy-two of Luke 10, and not to us, it does not apply at all, and therefore I can set out on my missionary journey with more clothes than Imelda Marcos!

But not so, because the same Bible also tells me that the missionary message of the Kingdom of God has not changed, and that it is still urgent, even if it is going to take me the first two years of my ten year stay to learn the local language.

So, the message of the Scripture passages we have chosen has given us a **permission** or **licence** to **infer** a certain application, and not any number of other conceivable applications. Mostly we

unconsciously grasp hold of the inference licences of the Bible and find for ourselves the true application of Jesus' commands and promises.

But not always, and for this reason we need to be careful that we do indeed see the inference licence which the Bible offers its readers, and not just one we have made up ourselves. Because, any we make up on our own are bound to be wrong, and will almost certainly tend to idolatry, for by nature we wish to rule our own lives and be our own gods. If we cannot plainly show that the inference licence we want to use is from Scripture, it is better to remain quiet and say nothing, than to bind our consciences and that of our brothers to a course of action which will not give God his proper place and thus wreck Christian fellowship.

Two examples

Two examples will show the danger. First, where is the inference licence to say that Jesus commands us to baptise, and only adults, and only by full immersion? Holding certain opinions to be the very command of our Lord on any or all three parts of this question has down the centuries, and today, caused great misery and breaking of fellowship. Worse, it has also turned God into a sacramentalist, who will only fully relate himself to us if we do certain things with water in the proper way.

The second example is like the first. Where is the inference licence to say that Jesus' command to his Jewish disciples, to henceforth celebrate the Passover in his name, is for us as Gentile Christians a binding command to celebrate "the Lord's Supper"? The fact that Gentile Christians had a Lord's Supper most certainly shows us that we too may do the same thing, and to our benefit; but whence comes the "binding" part, which again cuts off Christians who traditionally do not have Holy Communion services, and again makes God a sacramentalist?

Inference licences are most important. Do ours come from the Bible, or our own preferences and the traditions of men? Great care is needed in answering that question.

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Harvest time in Ghana

Great response to Christ in secondary schools

Kweku Hutchful, Scripture Union's General Secretary in Ghana, who has been visiting England reports that in Ghana's secondary schools there is 'a great movement of the Spirit in bringing people to commitment in Christ. All the time we're hearing of conversions. It's harvest time in Ghana'.

There are Scripture Union groups meeting in between 400 and 500 secondary schools in Ghana. Kweku reports that almost all Government secondary schools have groups. And in nearly every school Scripture Union leaders are seeing a response to the Gospel. A significant factor in this is that 'a lot more people are becoming articulate in explaining the Gospel'.

Such is the emphasis on prayer, reports Kweku, with Christians meeting together to pray for their non-Christian friends, that 'sometimes they pray when they should be studying'.

With adults, prayer and fasting camps are popular

Kweku Hutchful explained that in Ghana, prayer and fasting camps are a very popular feature of Scripture Union's programme for adults. At these week-long retreats, there can be as many as a thousand people, up to 30% of whom are not Christians. Many, says Kweku, come with family problems or personal problems. We give a high level of Bible teaching and many are counselled and led to Christ.

'Many come from backgrounds where they have been subject to Satanic attacks and some are possessed, and at these camps many have experienced deliverance.'

In one interview, Kweku was asked whether everyone at these camps goes the whole week without food. He explained with a laugh 'We know some won't last out the week — the weaker brothers! So there is some fruit they can buy if they wish!'

Fijian walkers on fire

Young people share the gospel across the islands!

They were not 'fire-walkers', but these young people were 'on-fire' for Christ. They walked 400 kms, across Fiji's three largest islands. It took three weeks, because they stopped at every group of villages and conducted a youth outreach program.

Radio Fiji covered the three-week WALKATHON with the result that there were large crowds waiting for the walkers at each main village and town.

Heads of churches gave the program their support and village churches provided accommodation.

Preaching was in Fijian and Hindi and hundreds of young people made their decision to accept Jesus as their Lord and Saviour.

The whole event concluded with an

exciting Christian Music Festival. The walkers were able to give excited and joyful thanks to God for answered prayers and great experiences.

The walk has given Scripture Union the opportunity to extend its work throughout the whole country. So SUVA (Scripture Union Volunteer Agency) has been formed with one hundred young people ready to donate hundreds of man-hours each week in voluntary work for God.

The supporters of the walkers gave just over F\$5,000 towards the purchase of Scripture Union House in Suva. This building is right opposite the Fiji Institute of Technology and will prove to be a superb centre for youth work. However, another F\$70,000 is still needed to complete the purchase.

The Cooneyites,

Rapid expansion of middle class religious sect

An interstate caller explained his frustration that no one in the churches in his suburb really believed his claim that the nameless sect existed there. Brought up by strictly religious parents in this sect and knowing members and preachers in it until he left its fellowship, he warned local ministers that preachers from the sect were active in the district, but it seemed they thought he was exaggerating. One replied that he was sure that the Cooneyites, as the sect is known to some, had died out years ago. He solved his problem by persuading his minister to drive with him to a convention ground where they saw some of the fifteen hundred sectarians arriving at the last summer convention.

The Two-by-twos

My caller was facing the classic problem that this sect has made something of a mystery of itself, its members claiming no name for it and referring to themselves as Christians, never giving a denominational allegiance. Although it has been a proselytizing movement since its founding in 1897 and it was known in Australia for many years as the Cooneyites the sect's Australian preachers deny origin with the founder William Irvine and reject the name Cooneyite. This international sect was called The No-Name Church by one writer, and "The Invisible Church" by another, Keith Crow who estimated north American membership to be around 500,000. It is also known as The Two-by-Two's in Canada, and in Europe as "The Nameless Ones".

The annual gatherings of conventions throughout Australia are held in every state. Attendance at these conventions numbers many thousands of families and is compulsory. Members camp for several days on some convention grounds but at other facilities have been modernised and permanent accommodation is provided for them. Two or three consecutive conventions are held in some regions in order to accommodate growing numbers. Conventions in New South Wales are held at Silverdale near Penrith for the Sydney area, Wattamondara, Casino, Glen Innes and Mudgee. At conventions converts and young adult members are baptised, and new workers are sent out with experienced preachers to commence full time ministry. Preachers and workers are interchangeable terms. Australia is divided into preaching districts within state boundaries. Travelling in pairs, two males or two females, they sometimes ride bicycles to get around their assigned districts. There are now several hundred Australian preachers at work here and on the mission field. They are itinerant, live mostly in the homes of members and depend upon members for support. Donations are given privately to them. Patiently and cautiously through home visits they may gain the confidence of interested people who come to "Gospel Meetings" held in public halls or schools and attended by the membership in the district chosen for a mission area.

Preachers trained on the job

There are two things upon which their doctrinal position is based: the preacher without a home, and the church in the home. Preachers are trained on the job by senior preachers. There are no institutions for training them, no formal theological courses. They use the Bible exclusively for preparation of addresses which are given without notes, and only the King James version is used. Bible commentaries are not allowed, inspiration is taught to be personal: "We ask God direct, that's getting heavenly wisdom. We get it down from above, not out of a book".

Senior workers called overseers have the leadership in each state, Gordon McNabb being New South Wales overseer. They are seen to be like the apostles and they have full control over matters of doctrine, administrative duties and church discipline. They maintain official international links with the sect's leaders overseas and some travel extensively. Eldon Tenniswood from the United States has addressed Australian

conventions and, like Tharald Sylvester, overseer in Washington State, he visited the sect's conventions in eighteen countries in Asia and the Pacific region not long ago. Preachers surrender their savings to the overseer and they must agree to submit to him when they enter the work. Very often it is the simplicity of lifestyle, the sincerity and enthusiasm of the preachers that first attracts people. Tharald Sylvester recalled with great feeling his impression of a preacher who went from Ireland to North America early this century with the sect's unique message. He pictured this man coming into this district as a poor homeless stranger, a man whose sincerity was obvious because he did not desire earthly possessions and had no ambition for fame or success. The sincerity of the members and social equality within the group seem to attract some. Membership is drawn from varied walks of life, covers most social and economic levels and although, in comparison with the denominations, it is small, the sect is active throughout Australia.

Members believe that this is the "oldest church". In a typical comment a New Zealander wrote last year, "My wife and I had been so used to hearing how 'The Way' had started from Christ when He was on earth". In Australia people who questioned preachers about the movement's history were put off with answers like, "Jesus Himself set us up . . . It goes back to the beginning." These kind of comments have been made quite recently.

What factors make it seem the model, the church from New Testament times?

1) Preachers go out as Christ sent His disciples on the first mission to Israel, two-by-two, poor and homeless, so they claim their mission has Christ's authority and they believe they are letting Christ live again in them.

2) Regular meetings take place in private homes, like the early gatherings recorded in the New Testament. Preachers claim that "This church is the New Testament continuing in our day". A young member proudly said at a convention in 1982, "The best church is the oldest church. If you want to get the right way you have to get the oldest and this is the oldest church." A local elder presides over the house meetings of between about a dozen and thirty members, the breaking of bread taking place at Sunday meetings, and the mid-week evening meeting is held regularly

"A magnetic charm . . . the call to a N.T. basis"

All members speak at these meetings, presenting thoughts on a Bible passage or giving a testimony. For these reasons this church does not seem to be preacher dominated and there appears to be an equality of membership.

3) Regional and annual conventions are held in every state. These seem to fit in with the biblical pattern of gatherings for festivals. Attendance is compulsory. Members camp for several days on some convention grounds but at others facilities have been modernised and permanent accommodation is provided for them. Two or three consecutive conventions are held in some regions in order to accommodate growing numbers. In New South Wales conventions are held at Silverdale near Penrith for the Sydney area, at Wattamondara, Casino, Glen Innes and Mudgee.

The claim that this is the church that has come from the beginning combines with an apparent dependence upon the Bible for authority to create a magnetic charm for some who feel the call to a New Testament church basis. For

"the invisible church"

example, in Taiwan a young Baptist split up his local church by informing his friends that they had to decide whether they were going to carry on in the Baptist way or continue meeting in his home in the way the early Christians met. The local Baptist minister had co-operated with the sect's preachers in a mission which he understood was "non-denominational" in character, but they got a ready-made congregation from his church. A young university educated convert wrote home to her parents after she came under the influence of preachers in this group that she considered that denominationalism rang hollow, a typical comment from church members who chose to join the group. For some the anti-establishment vein in the teaching was appealing as well.

Preachers' claims to be conducting "non-denominational" missions have been reported internationally to be the means of gaining a foothold amongst congregations whose clergy are unsuspecting. I have spoken to some Anglicans who were invited to missions in Sydney and in the country. Each one remarked that it appeared to be an orthodox Christian group, attractive by reason of simplicity of organisation, kindness and friendliness of members. They added that it was impossible to discover the identity of the movement or to find any trace of conflict with basic Christian doctrines. Only after being in the sect for some years did certain members come to realise how the sect opposes vigorously the cardinal Christian doctrines. A study of the history of the movement reveals how the founder's personal opinions became fixed upon it and how it follows a teaching which put out of balance the perspectives of incarnation and the Person of Jesus Christ, the doctrines of grace, judgment and the mercy of God in the substitutionary atonement as presented in the Bible.

"sect opposes . . . cardinal Christian doctrines"

William Irvine was a coal mine manager in Scotland before he joined the Faith Mission and became a lay evangelist in rural areas of Scotland and Ireland. Not understanding the strictly limited and temporary nature of the mission recorded in Matthew ten, in comparison with the terms set down for the later mission to all nations (Luke 22:35,36), he interpreted the first mission as the pattern intended for all time. He believed that he found the key to possession of the truth in Matthew ten and he saw himself as leading others back to "the beginning", to New Testament Christianity untouched by the churches which he taught were apostate because they had abandoned that form of discipleship in favour of the institutional form. He began to teach that church buildings and the education of men for the ministry were unnecessary, that the clergy were "hireling hypocrites", in the church only for personal gain. This follows through today as preachers classify clergy and people like Billy Graham as "hirelings". Irvine said, "What is needed is men who have been set free from the power of money and property, who are not afraid to launch out without visible means of support". Only as people gave up their income and property, separated themselves from the churches and all possible worldly influence, would they become like Christ, become partakers of His nature. Originally all were to be preachers making a total surrender of themselves to this Way. For instance Sam Jones, who came from Belfast to Western Australia in 1908, in one district slept in a dry river bed because he had no place to stay. He made converts amongst the

Lutheran church members of the country community by reason of his utter dedication. Another preacher, a contemporary of Sam Jones, said to me years later, "You just went with what you had. No money, no clothes were carried. You slept in a barn or stayed with people. You were truly a tramp preacher". This was called the Jesus Way. However it was unreasonable to expect that all who heard their message should become preachers so there evolved the house churches. It was agreed that this development fitted the New Testament pattern, and it suited the anti-establishment and anti-clerical feelings William Irvine so warmly espoused.

Edward Cooney entered the movement in 1901 when he gave up his business interests and donated thirteen hundred pounds to the mission. His connection gave rise to the name Cooneyites which stuck with the sect for thirty years or more in Ireland, Britain and Australia. Seventy preachers took a vow of poverty, chastity and obedience when Irvine first gathered them together at a convention in Ireland in 1903. They then launched their widespread mission throughout Ireland, Britain, Europe, the U.S.A., Canada, South Africa, South America, Australia and New Zealand. Regional overseers who were appointed by William Irvine became powerful as hundreds were recruited into the movement. The preachers taught that this Way was "from the beginning", and passed over the sect's origin. The mystery deepened after overseers excommunicated William Irvine in 1914, then Edward Cooney and his supporters in 1928. Success ironically brought power to the leading workers who had ridiculed the power of the clergy and the hierarchy of the forsaken churches. That was replaced within their fellowship by the powerful sectarian hierarchy.

Widespread growth, improved financial support and popularity for some preachers brought sharply into focus a change from the original ethos of poverty and equality. Those who cherished these principles, and who had endured terrible privation in the name of their beliefs were distressed because they felt that the newly powerful overseers had betrayed the early call. They found they had lost their personal freedom to this Way. The vow of obedience left them no room to move if, for any reason, they displeased the overseers. All must submit. Those who struggled to secure the right to a hearing for preachers and members became outcast. Members have no voice in the government of the movement and no right to assemble to discuss publicly matters of disagreement. They must conform or face the threat of reprimand and possible exclusion from full fellowship rights. The list of restrictions goes on and on from matters of church order to numerous details of personal lifestyle. For example, make-up, fashionable hair styles, blue jeans for girls, television, Bible commentaries, hobbies, sports and movies are all on the forbidden list. For some the strain has been intolerable as so much was made of trivial things in the effort to get them to submit.

No Compassion

The sect's exclusivism, which is looked upon as evidence of holiness of living, has resulted for some in its blackest form in cold inhumanity. Young people experienced the ordeal of being "kicked out of the home" and cut off from all contact with parents, brothers and sisters. Fear of contact with sons, daughters or relatives has caused terrible emotional suffering for some. But those who remain in the movement and submit to the teaching and authority of the workers are comforted in their belief that this is the superior Way and therefore is rightly an exclusive fellowship. No compassion is expressed for those who were put out or who left the movement voluntarily. By the strict rules of the movement preachers actually qualify whom they will love, and from childhood members are taught to loathe the "false world" of religion outside this fellowship. They believe that all other religions were founded by men

but that their church alone was founded by Christ.

Members of the world over have great interest in supporting the workers because they believe that salvation comes only to those who hear the message from the lips of these workers, and who are converted to the group through the workers. Last year a Canberra member told me that workers forbade his taking part any further in the house church meetings because they learned that this person believed he had come to faith in Christ before he met them. "That does not count," he was told. "You are in a bad spiritual condition."

Many members "have never heard the gospel"

Australian members support the sect's work through its preachers who are active in India, Pakistan, South-East Asian countries, Papua New Guinea, New Zealand, the Pacific Islands, the U.S.A., Europe and in other countries. The sect lists about one hundred and thirty workers for South America. In recent years workers have been responsible for growth throughout the Pacific region and South-East Asia, about twenty-three countries having conventions for members in these regions, and in Korea seventy offered recently for preaching. Increasing numbers of nationals are entering the work, for example, at a convention in Tokyo fifteen of the forty-five workers were nationals.

It must be noted that within this sect reference to Christ as Saviour is dominated by the idea of His example of suffering and sacrifice, sounding so much like the gospel, the challenge fascinating but the deviation subtle. The sect slid into an irrecoverable position in which it lost the truly good news of the gift of salvation as we understand in John 3:16. One young member became sick with shock when at the house church meeting a preacher tore to shreds his talk on grace. At that time, being ignorant of the sect's history, he did not understand that what he had discovered with joy in his personal Bible study cut right across a foundation belief of this movement, that the sect's preachers alone offer salvation for they claim to be Christ come in the flesh, actual living witnesses of the New Testament "Way".

Many people within this sect have never heard the Gospel. While their intentions towards God may be sincere they follow a teaching which put out of balance the basic Christian doctrines of the person and work of Christ. My caller, like others who have been in this movement, was concerned that so little was known about the nameless sect which is active in every state of Australia and which is growing steadily through the quiet and persistent activity of its itinerant preachers.

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Top post for Australian

Woman is Salvation Army's new leader

A woman has been elected as the world leader of the Salvation Army.

Commissioner Eva Burrows will be the second woman to be the Army's General — the first being Evangeline Booth, the daughter of the Army's founder.

A 56 year old Australian, Eva Burrows, trained as a Salvation Army Officer at the William Booth Memorial College in London and later served as leader of the Army's Social services in Britain.

Kenyan churchmen speak out

Bishops warn on expulsions from ruling party

(EPS) The Bishop of Mount Kenya East, the Rt. Revd David Gitari, and the Bishop of Maseno South, the Rt. Revd Henry Okullu, have warned against expulsions from the Kenya African National Union (KANU), the country's only political party. In a sermon Bishop Gitari said that KANU should be able to accommodate differing views among its membership.

(AMM)

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COORPAROO: St. Stephen's, Brisbane. Cnr. Caversham 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 Wanniassa Cn. McBryde Cres and Laurens St. Services: 8.15 a.m. 10 a.m. and 7.00 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.

TEA GARDENS/BULAHDELAH: St. Andrew's, Cnr. Wilt & Ogden Streets, T.G. Holy Communion 2nd & 4th Sundays (8 a.m.) Other Sundays (10 a.m.). Minister-in-charge. Rev. Ian Copland B.A., Th.L. (049) 97 4264.

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Wanted: 5 Christian Businessmen willing to invest \$9500 each in a Christian business proposition. Phone 636 7762.

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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. & Sats. Free G.F.M. Screenings 7.15 pm first Sunday of each month. Boys Camp, Gulugong, 16 hectares bush, no power, little water.

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

Set of Calvin's Institutes hard cover still shrink wrapped other books on enquiry Ray Porter 772 3070

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For Sale: Bicycles: Malvern Star Ladies 48cm: Mens 58cm: Girls 40cm: Boys Maxi 40cm. All still in packing. Unwanted prize big discount off shop prices. \$4 \$370.

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Lesley Hicks

Reading in the secular papers the outpourings of journalists and correspondents on the Murphy case, I am struck by the pervasiveness of political bias. For many, it appears that the facts matter not at all. All that counts is political allegiance, or loyalty to one's faction within the party.

Rocks of Truth
Throughout both of Mr. Justice Murphy's trials, ordeals as much for Mr. Briese as for Mr. Murphy, the contents of the police tapes stood as immovable as rocks beneath the surf — records of real conversations, illegally obtained, yet sanctioned at high police levels. Beneath the swirling waters of the trials, the rocks were there unacknowledged, inadmissible as evidence, yet immutably present.

Origin of Tapes
It may be helpful to recall something of the reasons for the tapes being made, and their subsequent history. They originated in the frustrations of being an honest policeman in the state of NSW, under both Liberal and Labor governments, a state in which, according to historian Al McCoy, the police have often operated at stages three and four of his five-stage analysis of police corruption. Stage three involves some police accepting retainers not to enforce laws against certain criminals engaged in such fields as gambling, prostitution or narcotics; stage four is the level at which some police officers are actually criminal entrepreneurs. (McCoy, Drug Traffic, P.32) It is acknowledged that things are improving, fortunately — partly through exposures from these same tapes.

A few police officers were thus gathering evidence by which they might become whistle-blowers on their corrupt colleagues, and by which certain organised crime figures corrupting them might have their cover blown. Occasionally, inevitably over the years of phone-tapping, some information leaked to criminals and bent cops.

Unloved Whistle-blowers
In a society in which corruption is commonplace and uncompromising honesty in public figures a rare and uncomfortable quality, a whistle-blower is an unpopular figure. Mr. Eddie Azopardi has discovered that; Don Mackay was murdered; Bob Bottom finds it safer to live in Victoria than NSW; awkward independents in the State Parliament like John Hatton and Fred Nile are frequently vilified, and Clarrie Briese was put through severe stress.

The Concerned Citizens of Griffith, a group of whistle-blowers including some of the Mackay family, found out how unpopular they were when they met with Mr. Wran last month. Their leader, Dr. Richard Smith, and the whole delegation felt haranged and abused in the most extraordinary way by the Premier, even when he was having to grant their demands for justice to be more fully sought via a new inquiry into the way Donald Mackay's death was investigated.

Bob Bottom, of course, is the one linked most inextricably with the Age tapes. He had so established his unbiased concern for truth in public life that the honest cops entrusted to him

Truth stumbles, justice flees

these explosive tapes and transcripts. He later handed them to Royal Commissioner Mr. Justice Stewart for investigation and verification.

The timing by which Justice Stewart released his report on them immediately after the end of Murphy's second, triumphant trial, seemed too ironic to be accidental. It was as though the tide had suddenly run out and the rocks stood revealed. The contents of Stewart's second, confidential report have volcanic potential, and inevitably some of the relevant tapped conversations have been made public.

It is noticeable that the defenders of Murphy tend to ignore the question of the truth of the tapes, treating them as though they either don't exist or don't matter. They insist that it's all a political plot to destroy a radical, reforming High Court judge whom the conservatives have always resented. One law lecturer refers to Murphy's enemies relying on "stale lunch conversations and the gibberish on authentic illegal tapes of doubtful reliability." (David Brown, Herald, May 6)

Justice in Peril
With political biases operating so strongly, justice in Australia is in peril. Robert Haupt, writing cynically and cleverly in the Herald's Good Weekend (May 17) as he often does, speaks of truth and honour in party politics having modified, more elastic meanings. "Party Truth", he says, is "truth-plus-advantage" to the party. Its silent partner, never to be uttered, is "truth-plus-disadvantage". "That is why it is dangerous and worrying when a political parrot, a refugee from the tainted world of Party Truth, gets to perch on the bench. It didn't work with Barwick, whom Menzies put there, and it hasn't worked with Murphy, Whitlam's bird. Both appointments were made in haste. We, the people, repent at leisure."

I can't help thinking that not only for politicians, but for far too many of the rest of us, absolute, objective truth is an unreal ideal. All that matters is expediency. And men and women who think in those terms find it almost impossible to imagine the mentality of those who do cherish integrity. It's hard too, if one is a Christian with a built-in conscience about truth-telling and not bearing false witness etc., to comprehend the mindset of one who is governed only by plausible expediency.

Christians Beware
We too form parties, I'm well aware. Let's be terribly careful lest our allegiances cause us to bend the truth, to fail to love, or to use Scripture selectively.

As for Australians in public life, Isaiah seems to sum us up nicely: "So justice is driven back, and righteousness stands at a distance; truth has stumbled in the streets, honesty cannot enter. Truth is nowhere to be found, and whoever shuns evil becomes a prey. The Lord looked and was displeased that there was no justice. He saw that there was no-one, and he was appalled that there was no-one to intercede . . ." (Isaiah 59:14-16a, NIV).

Let us be those who do intercede, praying in the short term that truth will prevail in current important inquiries — into Murphy, Chamberlain, Mackay cases — and ultimately for a Holy Spirit-driven transformation of our society. Later in the same chapter of Isaiah (v.19) this glorious new age is described: "From the west, men will fear the name of the Lord, and from the rising of the sun, they will revere his glory. For he will come like a pent-up flood that the breath of the Lord drives along."

EFAC appointment

New Honorary General Secretary

The Council of EFAC have much pleasure in announcing their appointment of the Rev. Vinay K. Samuel as the Fellowship's new Honorary General Secretary.

Vinay Samuel is an episcopally ordained presbyter of the Church of South India, who lives and serves in Bangalore and was until recently Vice-President of Karnataka Central Diocese. He obtained an M. Litt. from Cambridge University and has a growing reputation as a younger theologian, author and leader.

EFAC celebrates its Silver Jubilee this year, having been founded in 1961 to 'foster fellowship between Anglican Evangelicals throughout the worlds' and 'to bear witness with courage and charity to the great Biblical and Reformation principles'. Its first Hon. General Secretary was John Stott (Until 1981), during part of this time jointly with Bishop Jack Dain of Australia, and Canon Alan Neech has served during the past 5 years. EFAC has 18 group members, which are national Evangelical Anglican Fellowships in different parts of the world. Its English member is the Church of England Evangelical Council, which also acts as the standing committee of the annual Evangelical Assembly.

Many people in Britain know of EFAC through its Bursary Scheme, which during the past 21 years has brought 99 men to this country for further theological education or parochial experience or both. The arrival of the 100th student this

autumn will be celebrated by a service in London on October 14.

Vinay Samuel will devote three months each year to his EFAC work, most of which will be spent in travel. His general responsibility will be to strengthen evangelical unity and witness throughout the Anglican Communion. In particular he will seek to stimulate thought, on a firm biblical basis, about the contemporary issues facing the church and the world. These include the Anglican-Roman Catholic discussions, the ordination of women, church-state relationships, liturgical revision, and the challenge of mission in a pluralistic world. He will also arrange a programme of study and action, foster evangelical, Anglican and ecumenical relationships, increase the flow of communication in both directions between the First and Third worlds, and help to develop leadership.

Vinay Samuel will be supported by, and responsible to, EFAC Council's Executive Committee, whose chairman is Bishop Donald Cameron, a coadjutor bishop in the Diocese of Sydney, a member of ARCIC and a former member of the Anglican Consultative Council. John Stott has been appointed the new President of EFAC. There will also be several patrons, including Archbishop David Penman of Melbourne.

The EFAC Bulletin will be published 2 or 3 times a year. Vinay Samuel will edit it, and its sub-editors will be Christopher Sugden and Yemi Ladipo.

Darling Harbour Casino condemned

Bill pushed through N.S.W. Parliament at 3 a.m.

The Rev. Fred Nile, M.L.C., has strongly condemned Mr. Wran for ignoring all sections of the community and for ramming his Darling Harbour Casino Bill through Parliament at 3.00 a.m., in the middle of the night.

Fred Nile said — "Mr. Wran has ignored public opinion; he has ignored the NSW Council of Churches; he has ignored the Anglican and Catholic Archbishops of Sydney; he has ignored the strong opposition from the Royal Commissioners, Xavier Connor, Athol Moffit and Frank Costigan; he has ignored the warnings of senior police officers such as former Superintendent Merv Beck.

• Mr. Wran has also ignored his A.L.P. left and right wing factions,

- Mr. Wran has ignored the A.L.P. Left Wing, who do not want a marriage of convenience with the multi-national casino operators and possible Marcos or Mafia money,
• Mr. Wran has ignored the A.L.P. Right Wing, who have strong Catholic religious and moral values, and deep reservations about the use of casinos to launder drug money,
• It is an insult to the founders of our nation and its citizens to celebrate the Bicentennial with the World's Biggest Casino — a symbol of materialism and greed,
• Finally, Mr. Wran has ignored the Ten Commandments and will fall under the judgement of God — "You shall not covet" said Fred Nile.

Land Rover for Zambia

— "Gift from the Anglican Church of Australia and the Australian Government"

Arrangements are now in hand for a new Land Rover to be shipped to St. Francis Hospital in Zambia. The vehicle is to be shipped from England within the next week or two.

This has been made possible by the generosity of the Diocese of Gippsland, the Australian Board of Missions, and the Australian Government A.D.A.B. Plan.

St. Francis Hospital at Katete in Eastern Zambia is a very large hospital with over 350 bed patients.

It has a strong Training School for Nurses and a very large Outpatient Department. The Hospital buildings have been progressively improved over the last twenty years and there are wards for Children, Maternity, Infectious Diseases together with an up to date Surgery Block. There are also residential houses for both Zambian and expatriate staff.

The hospital boasts the staff of at least three Doctors. The Medical Superintendent and his wife, Mr. and Mrs.

James Cairns FRCS, have been in Zambia for many years. The Chapel life is active and for many years there was a full-time resident Chaplain. St. Francis Hospital serves an area roughly the size of Gipp-land.

In order to reach outlying villages, for many years the hospital has conducted prenatal clinics throughout the villages. This has also resulted in general health being carefully watched by qualified nursing sisters and in some cases, the doctors.

They also have a Nutrition Programme for better feeding throughout the villages.

In order to carry out this programme they have used for some years Land Rovers. The present vehicle is over six years old and as you can well imagine the roads of which the vehicle travels are not up to our Australian standards.

The new vehicle will replace the present vehicle.

(THE GIPPSLAND ANGLICAN)

THE GOOD READ

'Let The Bible Teach You Christian Doctrine'

John. J. Davis — Paternoster Press



The author has gathered together a large number of Biblical passages (from the N.I.V.) and printed them out in full under the usual classifications of Christian doctrine.

In the margin he has made comments about each passage. Key or difficult words are noted. The Greek of some words are set out in English and their meaning and tenses explained.

Where Christians have differed in interpretation of doctrines he notes these differing views and with fairness suggests the way ahead.

Its purpose is to get students to look at the text of the Bible. So often it was my experience that when studying doctrine I would tire of looking up all the scripture passages. Here they are presented with a minimum of comment. It is a good way of letting the Bible speak for itself.

He writes from the stance of one who believes in the verbal inspiration and inerrancy of scripture. As such he sees scripture being inspired by God and able to be approached as a whole.

Each chapter has suggested reading lists graded as basic, more advanced and fairly technical. A very useful volume.

Peter R. Brain

Scripture Index to the New International Dictionary of New Testament Theology

D. Townsley & R. Bjork, Zondervan



While Kittel might still remain the favourite study of New Testament words many people find themselves more at home (and less out of pocket!) with Colin Brown's 3 Volume Dictionary of N.T. Theology. While being briefer it covers much the same ground from a more conservative position and is much easier to read, especially for those not familiar with the Greek language.

Crisis care in crisis

Sydney Life Line is facing major problems

This unique 24 hour counselling service, initiated by the Wesley Central Mission in 1963, expects a deficit of \$245,000 just to maintain the service at its present level. There is a crisis in counselling as well as a crisis in funding.

Community demand now outstrips the present team of 300 trained volunteer counsellors who "man the phones", serving people in crisis 24 hours a day, 7 days a week. "If we could increase the number of counsellors we could increase the call rate," said Ray Hosking, Director of Communications at WCM.

Sydney Life Line is one of 34 Life Line centres around Australia and 200 centres

around the world and according to Ray Hosking is "second only to New York" and Life Lines "all started here".

He said that Life Line forecasts 60,000 calls this year and these are "not just one or two minute calls. We are stretched to the limit"

Life Line also offers specialised counselling services such as Youth Line and Credit Line which is "unique in skilled financial counselling," said Ray Hosking.

The second training course for telephone counsellors this year starts Saturday, July 19. All registrations must be completed and received by Sydney Life Line by Friday, May 30.

National Home Mission Fund

Facing spiralling request!

The Anglican National Home Mission Fund budget for 1986 is \$157,500. And requests for 1987 totalled \$195,000.

This was announced at the April meeting of the committee of NHMF in Sydney, attended by the bishops of Carpentaria, North Queensland, Northern Territory, Armidale and North West Australia, Bishops Tony Hall Matthews, John Lewis, Clyde Wood, Peter Chiswell and Gerald Muston. Also present were the Chairman, Canon Fred Bedbrook, Secretary, the Revd Albert Sage, Archdeacon Philip Oliver, Bishop Ken Mason, and Mr. Stan Hummerston.

The NHMF meeting was the first under canon of General Synod. The reaffirmed budget included new projects;

- Support for full time ministry at Broome in NWA;

- New ministry at Port Douglas in Carpentaria;
- Support for the Aboriginal Pastor at Moree, and
- Increased support for the setting up of parishes around Darwin.

The main business of the meeting was to receive requests from the bishop for 1987.

Canon Bedbrook said that the requests are not excessive and do not reflect full needs. "They are responsible, necessary and practical in the light of diocesan programs".

The meeting was told that growth in NHMF gifts over the past two years points to the possibility of the Australian National Church giving for 1987 reaching \$180,000.

One of the problems with this work however is that it is not always easy to find exactly what you're looking for. The index is comprehensive but assumes a certain amount of knowledge which many readers do not have. This Scripture Index then is a welcome addition.

The Index is organised so that each occurrence of a Bible verse is listed. This will allow a thorough check by the reader of all comments related to that verse — a procedure that previously required the reader to look up each Greek word in the verse and then sift through many pages of text to find the relevant form.

This index also has an index to selected extrabiblical material — very helpful for students. As well, there are two pages of errata. These will prove helpful when trying to chase up some of the wrong references in the original.

This is an excellent aid that is recommended for all those who use the New International Dictionary of New Testament Theology.

D. Kirkaldy

Song and Dance

This book and cassette of original Australian songs will be welcomed for its wide range of uses. All contributors are members of Sydney inner-city or suburban churches who saw the need for creative resource "relevant to worship in the Christian church in Australia today".

Songs for all ages are included. Little's will love "Clap your hands like this" and

"Jesus calls me". Congregations will encourage each other with "The Lord will renew your strength" and "God is love". "Let everything you do be done in love" can accompany the celebration of the Lord's supper. Youth groups will enjoy "He gives us hope". There are many more.

Accompanying many of the songs is choreography for movement and dance, some for small groups, others suitable for the whole congregation. The directions are easy to understand.

In all the twenty-four songs, words fit easily to the music: throughout the variety of styles the emphasis is on simplicity. The vocal and instrumental arrangements on the cassette are musically top quality.

The copyright owners expressly authorise the use of these songs in the worship and activities of the Christian church, without fee. This authority extends to their reproduction for overhead projectors, multiple photocopying, and inclusion in church songbooks and bulletins which are not for sale.

The group says, "It is our hope that 'Song and Dance' will be used and enjoyed by many who love being part of God's family".

Costs: Book, \$5; Cassette, \$6; Book and Cassette together, \$10. Contact Address: St. Saviour's Anglican Church, 119 Young Street, Redfern, N.S.W. 2016, or phone (02) 569 6157, (02) 88 2965.

Julie Southwell

Church and worship continued

was pointed out that this is a difficult time for Anglicanism, especially in Sydney where not only is more evangelism needed but also where the Diocese has to make decisions about important legal questions of our association together — decisions which are likely to lead to much friction. Consequently this Conference was important as a means of reassessing where we are.

Papers delivered at the Conference will eventually be printed as Explorations:

Moore Papers Vol. 2. (Volume 1, which consists of papers delivered at the School of Theology in 1985, on the topic of "Personhood, Sexuality and Christian Ministry" have just gone on sale at \$4.)

The Autumn School of Theology, in which Faculty and Clergy together work through major issues confronting the Church, is an important part of the ministry of the College. The publication of papers from this year's School will be eagerly awaited.

PERSONHOOD, SEXUALITY AND CHRISTIAN MINISTRY

This is the title of a new book recently published by Moore College. It contains the papers read at the 1985 Autumn School of Theology. Contents are as follows:

The Use of the Bible in Modern Controversies: A Watershed among Evangelicals? (J. Woodhouse)

Two New Testament 'Worship' Terms. (M. Harding)

Yesterday's Ministry for Today's World. (W. Lawton)

Sexuality, Personhood, and the Image of God. (R. Doyle)

Women's Ministry in Historical Perspective. (M. Gabbott)

Ordination of Women in Evangelical Anglican Perspective. (G. Cole)

Biblical Study Paper: 1 Timothy 2:8-15. (G. Davies)

This book is a bargain at \$4.00 post free. Only 500 copies have been printed so order now to avoid disappointment.

Please send [] copies of Personhood, Sexuality, and Christian Ministry.
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