

National goals and directions inc.

Receives grant of \$50,000



L-R: Mr. William Fairbanks, Rev. Alan Walker, Mr. Gerry Gleeson.

A grant of \$50,000 has been made to National Goals and Directions Inc. by the Australian Bicentennial Authority and New South Wales Bicentennial Council. The grant was made at a Reception and Press Conference in Sydney on Wednesday 25th February.

"We are very pleased to be part of National Goals which so clearly demonstrates the Bicentennial theme of Living Together" said Mr. Gerry Gleeson, Chairman of the NSW Bicentennial Council, making the presentation. "We want 1988 to be a national stock-take and a time for all individuals and community groups to examine how they can best contribute to making Australia a better place in which to live.

"As the Bicentennial Year approaches Australians must define goals and

Directions for the nation" Rev. Alan Walker said at the Reception. "Australia is faltering, wracked by division, standing helplessly before its towering problems.

The National Goals Movement has arisen from the coming together of a concerned group of citizens from every part of Australian society. By grappling with basic issues, it seeks not a mere consensus but a creative reconciliation which will bring healing to a divided nation. It calls for repentance for the failures and exploitations of the past. It points to the sufferings of marginalised people such as the Aboriginal people. It seeks a larger vision of justice and utter allegiance to peace and the things which make for peace. It desires to give God His rightful place in personal lives and in the affairs of the Nation."

David J. Du Plessis,

'Mr. Pentecost,' dies

PASADENA, Calif (EP) — Dr. David J. du Plessis (du- PLESS-ee), known as "Mr. Pentecost" died Feb. 2, just a few days before his 82nd birthday. His death ended a battle with cancer waged since early summer of 1986.

South African-born du Plessis was ordained at 23, and for two decades served as a pastor and eventually general secretary of the Apostolic Faith Mission — a prominent South African Pentecostal denomination. In 1947 he was organizing secretary of the World Pentecostal Fellowship (now World Pentecostal Conference).

He came to the U.S. in 1949 and was naturalized as a citizen in 1968. As a

minister of the Assemblies of God, du Plessis had a role in the establishment of the Pentecostal Fellowship of North America, the Full Gospel Businessmen's Fellowship International, and the Society for Pentecostal Studies.

He attended all ecumenical conferences sponsored by the World Council of Churches since 1954. An ecumenist throughout his career, Du Plessis was the only Pentecostal invited to attend the third session of the Second Vatican Council in Rome in 1964. Du Plessis served as co-chairperson of the International Roman Catholic/Pentecostal Dialogue (1972-1982).

(EPNS)

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MAINLY ABOUT PEOPLE

DIOCESE OF TASMANIA

The following were ordained in St. David's Cathedral on December 13th last:

As priests:

Rev. John Campbell
Rev. Henry Ivey
Rev. Wayne Melrose
Rev. Robert Rayner.

As deacons:

Rev. Paul Arnott
Rev. Cyril Dann
Rev. Robert Graue
Rev. Roger Hesketh

Rev. J. A. Brook, Rector of St. Paul's Castle Hill will become Rector of St. John's, Launceston on 31st March.

Rev. Robert Maxwell has been appointed as Priest-in-charge of the parish of Hagley/Westbury.

Rev. Joh Paul has been nominated as Rector of the Parish of Latrobe and will commence his ministry at the beginning of August.

Rev. Robert Graue became assistant in the Parish of Devonport in December last.

Mr. Ken Wills was made deacon in St. John's Church, New Town in February to serve as Honorary Deacon in the parish of St. John, New Town, where he has been a Lay reader and member of the Vestry for a number of years.

Rev. Alex Adams died at Evandale on November 20.

The faith of a president

Corazon C. Aquino.

There can be no doubt that Cory Aquino — a devout Roman Catholic — is a true believer in the Lord Jesus Christ. This is plainly evident in the personal statement of her faith in God which she gave at a National Prayer Breakfast held in the Grand Ballroom of the Philippine Plaza Hotel, Manila, recently.

Invitations to this function had been sent to distinguished Filipinos by the Chief Justice of the Supreme Court, Claudio Teehankee, and the Guest of Honour was President Corazon Aquino. The Guest Speaker was General Charles M. Duke, Jr. (USA astronaut).

Present were all the president's generals, portfolio cabinet ministers, dignitaries, and a number of leaders from parts of SE Asia.

"God, the true Leader of the nation"

The text of President Corazon Aquino's address at the National Prayer Breakfast is published below:

"In the past months, in times of danger and crisis, we have prayed for our Lord's mercy, intervention, blessing and grace. Despite our failings, He has always answered. As the prophets would marvel:

"The Lord's loving kindness indeed never cease; His compassion never fails; they are new every morning. . .

"I therefore would like to take this opportunity to thank our Lord Jesus Christ, who is our Saviour and our strength, our Guide and the true Leader of our nation. His compassion — throughout our bondage, our struggle, our attainment of freedom, and our battle to keep and give it meaning — has been new every morning. As we suffered. He called to us:

"Come to Me, all of you who are heavily laden, and I will give you rest."

"And as we found inner peace through our new resolve, and marched away from slavery with the enemy on every side, He assured us that if He was with us no one could prevail against us. And now as we work and aspire, as we grope for answers and reach for our goals, as we battle the

enemy without — and within ourselves — the promise is there unwavering:

"Seek ye first His kingdom and righteousness, and all these things will be added unto you."

"And even in our uncertain seeking, He assures us that those who are earnest in their search shall find, and doors shall be opened: for where we are weak, He is strong.

"And so, again and again, we thank Christ our Lord.

"We thank Him for being there when we called in our distress.

"And we thank Him for the opportunity to gather together in prayer this morning and for the pleasure of His company. For Christ has promised that wherever two or three are gathered in His name, he will also be there.

"Let us take this opportunity to count our blessings, even as we dare to ask for more. But let us never forget to Whom the credit should go, and in Whom we should trust.

"As the Apostle Paul wrote to the proud Corinthians:

"But God chose the foolish things of the world to shame the wise: He chose the weak things of the world to shame the strong . . . so that no one may boast before Him. For it is from God alone that we have life through Jesus Christ who made us acceptable to God. Therefore, as it is written: 'Let him who boasts, boast in the Lord.'"

"May we thus take pride this morning in the greatness of our God, the God of our victory and our freedom. I know we each carry our burdens and face our individual trials as we work for the renewal of our land and our people. But we may take heart in these lines from a contemporary song of praise written to describe Christ, our Lord and Honoured Guest of this morning's gathering:

"If He carried the weight of the world upon His shoulders, I know, dear brothers and sisters, that He will carry you."

Corazon Aquino is worthy of the prayers of all God's people.

(NEW LIFE)

Foundation laid for Bible printing Press in China

"A model of cooperation"

Nanjing, People's Republic of China, November 8, 1986: The foundation stone was laid here today for a printing press that is to print Bibles for Christians in China.

The printing press is to be run by the Amity Foundation, a social service organisation set up on the initiative of Chinese Christians. When it is completed in the latter half of 1987, the Amity Printing Press will print Bibles, New Testaments and other Christian literature, as well as other books of benefit to society.

Funds for the machinery, training of personnel, and start-up costs of the Amity Printing Press are being raised by the United Bible Societies (UBS), a worldwide fellowship of Bible Societies.

The 36 000 square metre site on which the press is being built in Jiangning County on the outskirts of Nanjing has

been provided by the Jiangning Industrial Corporation.

The ceremony of laying the foundation stone was performed by Bishop K. H. Ting, president of the China Christian Council and of the Amity Foundation.

Expressing thanks to the UBS for its support, Bishop Ting said that the Amity Printing Press was 'a model of cooperation between the people of China and people overseas'. In addition, 'the Amity Printing Press represents very close cooperation between Chinese Christians and people outside the Christian community', he said.

"This printing press will give priority to the printing of Bibles", Bishop Ting said. "I am a Christian and many who have participated in the Amity Foundation are Christians. Thus I am particularly glad that this press will enable the Bible to be more widely distributed in China."

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Kingdom builders needed — not Empire builders



Dr. Ford with Steve Haas. Photo Ramon Williams — WORLDWIDE PHOTOS

Dr. Leighton Ford, the gentleman evangelist, visited Sydney this week, following a program of evangelistic meetings in New Zealand. Ever the gentle giant, he greeted old and new friends with a warmth and sincerity for which he is known.

In days gone by, empires were built around the leading evangelicals, stated Dr. Ford. "What we need today are young leaders, men and women, who are Kingdom builders, not empire builders".

At a special Religious Press Conference, Dr. Ford spoke of his desire to train the young leaders of today for their important roles tomorrow, in world evangelism. The definition of "young" covered the 25-40 age range.

Dr. Ford's enthusiasm was evident as he spoke of his goal to help raise up and train the young leaders of tomorrow. So many of the world renowned men are looking around to see who will carry on their work and there appears to be a dearth of experienced leaders.

Dr. Ford declared that we are at a transition point and we need to be seeking out such young people who can carry on the work of evangelization. Not necessarily in the way it has "always been done", but who are aware of new and fresh methods of presentation and communication.

"There is a freedom and a freshness in the way these young people present the Gospel," claimed Dr. Ford.

"The forthcoming LCWE (LAUSANNE COMMITTEE FOR WORLD EVANGELIZATION) Conference to be held in Singapore, June 1-10, will see a new approach, with such an aim," explained Dr. Ford.

The main speakers and organizers in Singapore will all be recognised leaders in their own countries and will include men from Egypt, Poland, Sri Lanka and other such diverse countries.

It is anticipated that five young people from Australia will attend the Singapore Conference which has been planned by a

committee which included Australian evangelist, Brian Willersdorf.

One purpose of Dr. Ford's brief visit in Sydney was to assist and encourage Helen Verco in the setting — up of an office for the LEIGHTON FORD MINISTRIES in Australia. A Board has already been established for the Leighton Ford Ministries in Australia, with Bishop John Reid as its Chairman.

During a hectic week of media interviews, Dr. Ford found time to meet the supporters of the LCWE and to bring them up to date on this ministry.

With Dr. Ford was Steven Haas, a Ministry Associate, who was also involved with some of the New Zealand meetings.

Three missions were held in New Zealand and included Christchurch (Feb 23 — March 1); Palmerston North (March 3-6) and Wellington (March 10-15).

While Dr. Ford was in Sydney, Irv Chambers, Vice President of the Leighton Ford Ministries, travelled to Perth, Western Australia, and Geelong, Victoria, in preparation for the forthcoming Leighton Ford Meetings to be held in these Australian cities in 1988, as part of the Bi-Centennial Celebrations.

Approximate dates at this stage are March 2-8, 1988 for Geelong and March 11-20 for Perth.

Those wishing to be informed of the activities, and support the work, of Dr. Leighton Ford should write or phone the Sydney office. This has now been established on the 6th floor of W.E.A. House, 70 Bathurst Street, Sydney, NSW 2000; telephone (02) 267 7451; mailing address P.O. Box A123 Sydney South, NSW 2000.

Ramon Williams

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American churches seek dialogue with Pentecostals

Meeting at Fuller Seminary

PASADENA, Calif. (EP) — Hailing their dialogue as a "historic first" because of the formal participation of Pentecostal churches, about 70 persons from nearly 30 Protestant, Catholic and Orthodox communions concluded a three-day consultation here by affirming hope for "deeper fellowship."

Meeting at Fuller Theological Seminary near Los Angeles' historic Azusa Street Mission — a 1906 "birthplace of Pentecostalism" — this was the fourth in a series of studies on the apostolic faith facilitated by the Commission on Faith and Order of the National Council of Churches of Christ (NCCC).

Clergy, professors, lay scholars and seminarians worshipped together and listened to five major papers aimed at clarifying the perspective of the Pentecostal churches relative to the conciliar ecumenical movement.

David du Plessis, dubbed "Mr. Pentecost" and name sake of Fuller's new Center for Christian Spirituality, remarked, "It is a miracle that we can talk together . . . I've never heard such frank and open talk as I've heard here."

Participants tackled such sensitive issues as: loyalty to traditions versus conversations; doctrinal statements versus spiritual experience; women in leadership roles; social and cultural concerns; Third World church growth; and the meaning and role of evangelism.

Participants found that they shared an enthusiasm for the mission of the church, but had difficulty sharing positions on church policy and creedal theology, according to a report by the National Council of Churches.

Responding to the mainline church's emphasis on corporate and structural sin, Russell Spittler, a Fuller professor and member of the Assemblies of God, conceded that "We're not good at social action . . . we're like the 'little sister who hath no breasts' [Song of Solomon 8:8]. We just aren't fully formed yet." Spittler expressed his hope that the Pentecostals might "learn a thing or two" about corporate evils from the older "brothers and sisters" in the faith.

(EPNS)

Orange becomes Australia's first pro-life city

Council endorses anti abortion petition

The city of Orange in Central Western N.S.W. has become Australia's first Pro-life city. The Orange City Council on the 5th March, 1987 voted to endorse the petition of 490 people to support the Bignold motion in the Legislative Council and encourage Premier Unsworth to enforce the existing laws found in Section 82-85 of the 1900 N.S.W. Crimes Act to preserve the life of the unborn.

Alderman Nancy Weathersten moved the motion. Alderman Weathersten stood as an Independent and Christian candidate for office 6 years ago and believes this motion to be the most important act performed in her period of

office. When speaking to the motion she stated that one in three babies in Australia are aborted, one unborn child dies every 7 minutes, more than 2 in every 5 human deaths in Australia are by abortion and 96% of all abortions are carried out for convenience; socio-economic reasons, psycho-social sham psychiatric reasons. When only 0.07% of all terminations are as a result of rape and 0.01% of abortions are carried out to prevent grave permanent injury to the mother's physical/mental health.

This Pro-life victory was given leading coverage in the regional newspapers, radio and on television.

MARANATHA

"Are you a religion addict?"

Colossians 2:6-23

If you want to sell something these days you have to package it well. And lots of modern religion is well packaged. It is bright and attractive, easy to understand, appeals to our wants and prejudices and sells well.

In our age there seems to be an interest in power over evil, almost a preoccupation with evil in some quarters; there is an interest in being successful and prosperous (a bit of worldly wisdom here), and mixed with this is a kind of legalism which puts forward various techniques for godly christian living (although holiness isn't really a big feature of modern popular religion). This is all built on a simplistic attitude to the authority of the scriptures and constructed by a method of interpretation which is highly subjective. The result is a mix which sounds good, has the appearance of fundamental christianity but which is often a perversion of it.

Package

It is not a new thing of course. The new teachers at Colosse also had their own package of ideas which seemed to combine some of the favourite ideas of their age with some Jewish ideas and the christian gospel. The result was a teaching which seemed to offer new access to power and to spiritual beings such as angels and others which may give assistance, together with various techniques to keep the discipline in, the christian life. All this was put together in a package that sounded terrific, theological and full of biblical wisdom. Like all good packaging it has its own set of catch-cries. (See the discussion in 2:8-12; and 2:16-23).

But it is one thing to recognise a fraud, it is another thing to do something about it. It is usually too slippery to mount a direct attack on it. This is partly because a lot of what is said and taught is quite correct.

Keep Going

What Paul did in the case of Colosse was to urge the christians to keep going in the way they had first heard from Christ (2:6,7). They are to continue to put down their roots and build up their lives in him. They are to get stronger in the faith they were taught in the first place.

Now that is a very important idea. In fact the lack of that is one of the chief reasons so many are misled by smart packages today. It is the lack of deep roots in Christ. It is because the lives of many christians are not firmly built on the truth of Christ. Time and again we hear otherwise intelligent christians say that they do not know what the bible teaches about quite basic matters. They say they can't find the place where it is written. One gets the impression sometimes that God has called only feeble minded people to be christians.

Lazy

But the truth is closer to the fact that we have many weak willed people. Christians who will not apply their mind to Christ and his word. Who will not spend the time to study his word so that the roots of their lives are firmly planted in the truth of the gospel. It is no wonder, with a lazy estimate of what christianity is about, that people are sidetracked to the latest fads. Another reason is that many of the new teachers appeal to people who are still self-centred and want things served up to them without any effort.

But it is not just that we are to be rooted and built up in Christ, but also

that we are to make sure that no one takes us prisoner. We are to test the teachings, and apply the scriptures to them with our minds (2:8).

Christ

Paul reminds the Colossians of what Christ means to them (2:9-12). He seems to pick up some of the catch-cries (like fullness) and some of the issues (like circumcision). He says that it is in Christ that fullness is found. "All the fullness of Deity lives in bodily form in Christ" and they have come to fullness of life in Christ as a result.

And real circumcision has already taken place in the body of Christ (2:11). The dying and rising with Christ has already happened for them. No need to go through religious events that claim to do the same thing again. And as for powers and authorities — he is the head of them all.

The fullness of life they have in Christ has come about because they were crucified, buried and raised with Christ (2:11,12). Paul develops the idea partly because he wants to emphasise how great Christ is. Or, at this stage, how great God is who has done all this through Christ.

Image

He made them alive, forgave them, cancelled the charges and debts against them by nailing the charges to the cross (2:3-15). It is a remarkable image that Paul uses here. Their new life from the dead came about as a result of the death of Christ. It was as though his death was their death. Well, it was really. The charges against him read, "Jesus of Nazareth the King of the Jews". That's what was nailed to the cross. But the reality is that a great placard was there with our name on it and all the charges God has against us, and Christ died for those sins and for us sinners.

By Christ's death God cancelled the charges against us. The penalty had been carried out and nothing was left to accuse us. In doing this God disarmed the powers of evil and won a great victory over them. He won the victory because he took away the only power they had over us: the power of sin.

Real Christians

So now there is nothing against us. If that is the case how can anyone else say to us that we are not real christians (2:16-19)? We are real christians because of what God has done in Christ. There must be nothing added to that by way of religious habit or practice or belief by which one christian can disqualify another. And yet it seems to keep on happening. The reason is that Christ and his work has not been properly comprehended.

Paul's final plea in this section (2:20-23) is that the Colossians might see the real nature of the opposition. The new leaders are still enslaved to the world (2:20) and can therefore offer no freedom from it. They are still bound by law (2:20,21) and can offer no freedom from that either. They are still enslaved by the flesh (2:23) and can offer no rescue from it.

Under the guise of liberty christians are being offered slavery. Outwardly they are being given harnesses that bind them to the world and the flesh. Beware says Paul, your life and freedom and growth comes from Christ who is the Head, through the body which he nourishes and knits together.

Dale Appleby

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Opposition grows to NSW Govt's Education Bill

Christian schools threatened

The new Education and Public Instruction Bill 1987 now before the N.S.W. Parliament has caused grave concern amongst those committed to educational freedom.

The Revd. Fred Nile urged the Government to send State Teacher Trainees to observe the high standards and discipline in non Government Christian schools so as to improve their ability to lift standards in Government schools. On the growing opposition to the Bill he said:

"The various non-Government school organisations have toughened their opposition to Mr. Cavalier's cavalier attitude to education.

"This controversial Bill must be withdrawn and detailed negotiations held with the affected schools.

"Parents rights and Freedom of Education are some of the most sensitive issues in our society and cannot be handled with 'a bull in a china shop' approach."

The Executive Director of the Association of Independent Schools, Mr. Terry Chapman said, "The Education and Public Instruction Bill 1987 currently being debated in the N.S.W. Parliament should be rejected."

The N.S.W. Parents Council have prepared a detailed Submission on the Bill and claim:

"The legislation and regulations under the legislation could be used to reduce the proper autonomy and independence

of the non-Government schooling sector and prevent its expansion."

"No consultation has taken place on the detailed proposals in the legislation and no copy of the legislation appears to have been available to interested persons until the day the Bill was introduced in the House." and finally:-

"The composition of the New Board of Secondary Education which is responsible for Registration is not appropriate and is unfairly weighted with interests inimical to the non-Government sector," stated the N.S.W. Parents Council.

In addition the State Opposition have strongly condemned the Bill.

Dr. Metherell, M.P. Shadow Education Minister, said, "This retrospective attack upon schools callously threatens the freedom of choice of hundreds of parents who send their children to these schools at great financial sacrifice."

"One of the main issues at the heart of this controversial Bill is the dramatic change from voluntary "Registration" to compulsory Registration and the scrapping of the previous classification of "Certification" said Fred Nile, "which threatens the Christian ethos, curriculum, values and philosophy of the Christian school."

Persons requiring an Education Information Kit on this new Legislation should write to Rev. Fred Nile, C/- Parents Federation for Quality Education, F.O.L. Office, P.O. Box A87, Sydney South, 2001, or 267 Elizabeth Street, Sydney, 2000, phone 267 2244. (Donation — \$1.)

Result of 'Bike for Bibles' marathon \$45,000 cheque represents more than money



The Reverend James Payne, Presents a cheque for \$45,000 to the Reverend Dr. Emilio Antonio Nunez, while Mr. Albert Carcamo, United Bible Societies Regional Secretary for the Americas, looks on.

When a \$45,000 cheque from Australia was presented to the Guatemalan Bible Society recently, a lot more than just money was represented by that slip of paper.

The cheque was the tangible result of thousands of kilometres of hard cycling, many hundreds of hours planning and the generous giving of countless supporters of the 45 cyclists who rode in the Bible Society's 1986 Bike for Bibles marathon.

To raise the funds, teams of riders rode 2,750 km in relays from Adelaide, through Melbourne and Sydney and on to Brisbane, where they finished on October 4. It took them just over 20 days. The funds were collected for New Reader Scriptures for people in Guatemala, where only 47 per cent of the population can read. The money, almost double that which was planned for, will enable the Guatemalan Bible Society to provide

graded New Reader Scriptures to many thousands of people who otherwise would not have had the opportunity to learn to read or hear the good news of Jesus Christ, on which the New Readers are based.

The cheque was presented by the Reverend James Payne, Australian General Secretary of the Bible Society, to the Reverend Dr. Emilio Nunez, President of the Guatemalan Bible Society. Mr. Payne said Dr. Nunez expressed "heartfelt gratitude to Australian Christians for their generous giving."

This year, teams of cyclists will ride to Canberra from Perth and Cairns in a bid to raise \$200,000 sponsorship for literacy development in Burma, Brazil and Kenya.

Everyone is invited to cycle with the riders and seek sponsorship for themselves, or raise sponsorship for others participating in the event.

Archbishop of Sydney responds to appellate tribunal ruling

"No immediate application to Sydney"

The Archbishop of Sydney, The Most Revd. Donald Robinson, has made the following statement in reply to the Appellate Tribunal's ruling on the Ordination of Women as Deacons Canon:

"The Tribunal's decision has no immediate application to Sydney as the Canon in question is not operative in this diocese. However, the implications of the decision are far-reaching for the unity of the Church in Australia, especially if

reasons for the decision given by the majority of the Tribunal Members are applied to the question of ordinating women priests."

"The ordaining of women in one diocese but not another, means that we do not have a ministry which is mutually acceptable at all levels. Nevertheless, I endorse the Primate's concern that in the present situation we must care for one another and not lose sight of those things which do unite us".

Bible translation in NT and PNG

No trust, no communication

2 Cor. 5:7 "For we walk by faith not by sight!"

Have you ever wondered about the ministry of Bible translation; the areas where these translators work? I interviewed two women involved in this work. Yet each of them had an individual role within the same ministry.

We often look for God by doing great things. But more often than not He is found in the small, ordinary duties of life, where we do not expect to find Him.

Michael and Margaret Hore were called to be missionaries to the Australian Aborigine. Their area is in the Gulf of Carpentaria at Numbulwar with C.M.S.

Problem of trust

It has been a long, hard task translating the Scriptures for these people; mostly because of the lack of trust. In the ten years that Margaret worked amongst these people, she found it was impossible to communicate with them. For the first eight years they would not even speak to her.

Margaret said, "They do not trust white people; but neither do they trust each other."

She feels that her ministry lies in teaching the women to teach their children. These children are never taught to do anything. They are not reprimanded when they do wrong. This is all part of their culture.

They do not believe anyone has the right to stop another person from doing what they want to do. If a child is hurting the baby, or toddler, it is not stopped. Therefore that infant grows up not trusting anyone, because it has not been able to trust its own mother for protection.

Margaret found this out after one of the Christian women of the tribe told her that they all believed white children were naturally good. That Christian children were born good.

They did not understand that ALL children had to be shown right from wrong. That teaching a child was part of a mother's duty.

Margaret was able to show this to a group of women one day when a toddler kept hitting a cat. She took the child's hand and stroked the cat with it. Naturally the cat purred. The child, by action, was shown right from wrong.

Michael and Margaret Hore, Numbulwar

This was a big break through after years of nothing. These women are now learning to trust Margaret even though she's a white woman and a Christian.

But prayers are needed that these women who learn this trust, will pass it on to others and their children. It is a heart breakingly, long process. It will not come quickly because of the Culture and lack of trust in anyone, especially themselves.

They need to learn to trust God through Jesus and His love. This is why they need translation of the Bible in their own language. This way they can learn through Jesus in His Word, the trust and faith that only He can give through His Spirit.

Margaret has this trust. Therefore with God's help, she can now share it with these women. It has taken ten years, but at last the light is shining through the darkness.

The women are now talking to her and looking upon her as a friend. Margaret needs our prayers. She knows the power of prayer in her own life. Now she hopes to share this Power with a people she and her husband have grown to love.

Vietnam to New Guinea

Nancy Costello has been in New Guinea since 1976 with Wycliffe. She is what is known as a Translation Consultant. She is now the Co-ordinator Translator of the Department.

It is estimated that there are 193 languages with 700 different dialects in New Guinea. This makes it a very big job for the translators.

In 1963 God called Nancy from the parish of All Soul's Leichhardt to Vietnam to translate the New Testament into Katu language. But there lies another exciting story of 13 long years of hard work during war time, midst battles and shell fire.

In New Guinea, every book of the Bible which is translated in the Wycliffe system



Michael & Margaret Hore

has to be checked by the Translation Consultant. Nancy loves this work.

After ten years she understands these people very well. She also knows how important it is for them to have the Scriptures in their own tongue. On completion of one of the books one native said, "Why did we have to wait so long?"

Nancy says, "It's worth all the hard years of research when I see for myself what power there is in the Word of God."

They have said, "We heard it from your lips; but now we have it in our hearts. Now we understand for ourselves. Now we believe."

Nancy says, "It's worth all the hard years of research when I see for myself what power there is in the Word of God."

Translation takes years of work. Nancy has to sit down with a translator to work on a passage of scripture from a chosen book of the Bible. They bring in a Village person and read what they have translated to that person. This individual is not involved in any way with the translation itself. If what they have translated is not understood by this villager, Nancy asks questions to find the right word, the right reaction.

"Back Translation"

She has what is called a "Back Translation" with past translations in the same language. All new work translated from a passage has to be translated back into English and typed up. This is then handed back to Nancy to go through with this "Back Translation". She checks all this with the Village person. More questions are asked and rechecked.

Adjustments then need to be made to make it clear to this Village person so he or she has an understanding of what is being read.

e.g. A Temple would be called — Big Worship House.

A camel, or horse, (Which they do not have or see), would be described as an animal much larger than a pig.

Priest would be a man who cares for and cooks the animal.

Town — would be a big village.

Sea of Galilee — Big water.

Some areas are in the mountains therefore they would not see boats.

Chariot — a box pulled along by an animal bigger than a pig.

The pig is the well known animal to them, like the sheep to the Israelite. They don't have sheep, so perhaps a verse might read, "The pigs know my voice." This may cause laughter to us, but to them it is acceptable.

Sometimes, two years after a translation has reached these people, there is a wonderful rising to God's Word.

Nancy has found that God's Word "will not return void." She says, "We will not give up and leave. If the people have God's Word in their own tongue, God will use His Word to bring about an understanding of Him." She went on to say "There's nothing like a person's own language. It is a person's right. They have been blessed so wonderfully wherever the Scriptures have been translated."

The tribal people have often said, "Now we have His Word to read, it speaks to our hearts as nothing else could."

"It is so very lonely"

Nancy needs help to continue in this necessary work. She depends on financial help from her home church, All Souls' Leichhardt and any other church, or people who are interested. From time to time support is withdrawn, sometimes through the death of a supporter.

Wycliffe do not pay a salary. Nancy has to gather the support for herself. Her fares to come home on furlough every four years as well as rent and food, has to be paid from very small funds.

When asked what help was needed, her answer was, "Prayers, and letters from home. It is so very lonely."

These translators feel so cut off from the world they have once known. She says new curtains, tablecloths, are something they often need, but they don't like to ask for them.

Churches and individuals are needed who will pledge themselves to give so much per month. Even a small amount is a great help.

Bible translation plays a vital part in the ministry of God's church. It is also a way in which individual Christians can play a role in supporting this important work. Pray about this.

Nancy Costello and others like her, are carrying out a life work in the ministry of translating God's Word. Without our support and prayers, it becomes almost an impossible task.

1. Thes. 2:13. "And we also thank God constantly for this, that when you received the Word of God which you heard from us, you accepted it not as the word of men but as it really is, the Word of God, which is at work in you believers."

Pat Rich.

Campaigners for Christ

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For further information and application please write in confidence, giving details of qualifications and experience to:

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The Council for Campaigners for Christ (NSW),
PO Box 1011, Parramatta, NSW 2150

Quick Cuts

Science and Religion

I remember reading once the story of a man who gave a lecture on Christianity at a big factory. There were a good number of office staff in attendance, and a good number of scientists from the research laboratories. But very few men from the shop-floor were present, and, when the speaker asked one worker why this was so, he was told that it was because 'Science had disproved Religion'. Apparently, no-one had told the scientists!

I mention this story because I'm sure that it is true to life. It would be foolish to suppose that all scientists are Christians, or even Religious in any sense of the word. But in my experience a surprisingly large number are, and this includes some very eminent persons. Historically, of course, this has always been the case; for example a number of the original members of the famous Royal Society were clergymen, and most were Christians. But it is true today also.

Where does the impression come from then, that Science has disproved Religion? Well, there have been great Scientists who have held this view, of course, and there was a time when it was remarkably persuasive. A very popular book of a hundred years ago was entitled 'The Warfare of Science and Religion' and its argument was that although Religion hindered Science, Science would inevitably triumph. It would provide a complete, rational, non-superstitious view of the world in which there would be no need for Religion whatever. Ordinary people began to worship at the shrine of Science. This made some sense when there was a popular view that Science had all the answers to life's difficulties and problems, but nowadays we have a more realistic view of the whole business.

We realise, for example, that scientific theories are always capable of being modified or overthrown. We realise that the Universe is so vast and complex that scientists have barely begun to reveal the surface of reality. We realise that scientific answers are necessarily limited in scope — they can tell us what the answer is, but not who is behind it, nor can they tell us



how to behave. We realise that Scientists are mere mortals; they make mistakes, they sometimes cheat and twist their results, they often disagree about basic things, they are subject to financial pressure in their research.

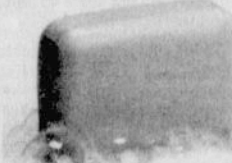
But it would be a mistake to become sceptical about Science. Christian faith and the practice of science are not enemies but allies. Belief in one undivided God, who rules the whole universe with faithful care is certainly consistent with a scientific world view. Indeed it stimulates scientific research. But Christianity also reminds us of the need to focus on the ethical attitudes of the scientific community and to ask hard questions about the sort of research that is being carried out.

In short if the ordinary man no longer worships the Scientist as the infallible God of the modern age, this is no bad thing, either for science or for the ordinary man himself. False gods are always dangerous. But when false gods are driven out, they must be replaced by the true God, lest something far worse take their place.

(PETER JENSEN)

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

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"washed in the blood,"
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Soviet atheism

Disappoints American humanists

AMHERST, NY. (EP) — A group of secular and religious humanist leaders from the West who visited the Soviet Union last summer to learn about atheism from "masters of the craft" came away disappointed, according to a report in the January-February issue of *The Humanist*.

Frederick Edwards of the American Humanist Association went to the Soviet Union thinking, "If anyone should know how to make a nontheistic worldview popular and capable of meeting the emotional needs of the people, it would be the Soviets." But Edwards observed that ceremonies created by Soviet officials for occasions such as weddings are "unduly burdened by words and actions related to the state but the imaginative process of creating new ceremonies appeared to be limited by bureaucracy."

Atheism in the Soviet Union is not discussed or explored much as a philosophy by leaders and mainly concerns itself with "denouncing religion and old superstitions," according to Rabbi Sherwin Wine of the Society for Humanistic Judaism.

Most of the visitors were particularly shocked at the Soviet view of care for the dying. In an interview with officials at Moscow's Institute for Scientific Atheism one leader said the dying are usually not told of their fatal condition; families are encouraged not to console the terminally ill because it might make them pessimistic. "The world's first communist state, the Soviet Union, may... be the last outpost of a strangely unyielding optimism," remarked Unitarian minister Koren Arisian.

Wine concluded that atheism in the Soviet Union "has succeeded in producing a nation of secularists, but not a nation of humanists who find aesthetic and personal satisfaction in an inspiring philosophy of life."

(EPNS)

Humanity needs God

Cambridge Union debate decides

Humanity has not outgrown its need of religions the Cambridge Union decided following a recent debate.

A packed debating chamber at Cambridge University heard Evangelical Alliance General Secretary, the Rev. Clive Calver, declare: "Humanity without religion will either be devoured by tyranny or anarchy. For it knows nothing of the intrinsic value of human beings."

Mr. Calver joined Rabbi Dr. Albert Friedlander and others in opposing the motion that "humanity should outgrow its need for religion". Mr. Nicholas Walter of the Rationalist Press Association was among speakers supporting the proposition.

Mr. Calver asserted that ever-increasing numbers world-wide were turning to religion. Islam had 850 million followers and had grown by 33 per cent in the past five years.

Buddhists and Sikhs were also increasing, and Eastern Europe was the only continent where a major revival of interest in Christianity was not taking place.

"China's more open policies have given rise to an estimated 45-55 million Christian believers. Of South Koreans 24 per cent belong to the Christian community. And in South America the Church is growing in size by 10 per cent annually," he said.

People had abused religion in a search for power, but true religion was concerned with loving God and serving one's neighbour, said Mr. Calver.

As a parting shot Mr. Calver produced a large tin of dog food as a reminder of the values held by Britain's increasingly humanistic society. Brandishing the tin he declared: "In a year when £50 million was raised for the Ethiopian crisis, we spent £800 million on pet food. Have we so destroyed our values that our pets merit 16 times the support given to starving people?"

The motion was lost by 73 votes. (CEN)

40th Anniversary of IFES

World evangelical students link

This year marks the 40th anniversary of the International Fellowship of Evangelical Students (IFES) — a body formed just after the last war and now reaching the students of 100 different nations.

Dr. Oliver Barclay, a former chairman, recalls how a group met in 1939 to discuss the possibility of starting an international student body.

That meeting was shattered by an explosion that turned out to be the first German bomb blowing up a nearby gasometer. "That was a fairly good time to start an international organisation."

IFES eventually got started in 1947 with groups from nine nations. Its first chairman was Dr. Martin Lloyd-Jones. By 1959 it had doubled. By 1971 it had doubled again.

Now more than 250,000 students from countries as diverse as Chile and Iceland, Pakistan and Portugal, the USA and Uganda have a common link through IFES.

IFES aims to go on working until there is a witness on every university campus in the world.

Throughout 1987 the emphasis will be on getting involved, whether that means praying, street evangelism, the staging of special events or financial support.

An international conference will take place in Columbia in August.

South African church uneasy

Concern over Tutu's political remarks

JOHANNESBURG, S. Africa — Growing displeasure among the approximately two million South African Anglicans over political remarks by the church's leader, Archbishop Desmond Tutu, is reported in South Africa's *Sunday Times* newspaper, which is published in Johannesburg.

Tutu's support of economic sanctions has led many church members to withhold their financial contributions in protest, bringing churches into financial difficulties, the paper reports. Some churches are reportedly on the verge of splitting up, and many Anglicans are joining other churches.

Recently an Anglican group calling itself "Africans Concerned for Truth and Spirituality" (ACTS) wrote to all of the church's bishops, expressing "deep concern" over the political direction of their church. ACTS Chairman Alasdair Macaulay says his group condemns racial segregation as "heresy" but opposes "the infiltration of ideologies into the life of the church."

According to the *Sunday Times*, a division over Tutu's controversial political stands has also arisen in the Anglican parish of Kierksdorp, Tutu's birthplace. The church has split, with approximately 10 per cent of the members establishing their own parish.

REVIEW

'Blessed' now are they!

Rome beatifies British martyrs

Last week the Pope announced that 85 British Roman Catholics executed during the Reformation are to be 'beatified'.

A ceremony is planned for St. Peter's, Rome, in November. Beatification is the second of the three-part process whereby the Roman Church recognises saints.

The act means that they may be called 'blessed', have masses said in their honour, and church buildings named after them.

Both the Cardinal Archbishop of Westminster and the Archbishop of Canterbury made announcements aimed at heading off public division over the issue.

Dr. Runcie said: "Whereas in the past this announcement would have fuelled controversy and communal rivalry, today we celebrate their heroic Christian witness and together deplore the intolerance of the age which flawed Christian conviction".

Cardinal Hume expressed "immense pride" that his church was heir to the tradition of faith and courage expressed by the 85 people named.

"The age in which they lived was disfigured by religious intolerance and conflict. Today, happily, the Spirit of God has led us to friendship and mutual respect between the churches," he said. (CEN)

Vietnamese churches open

15 pastors still in prison

HONG KONG (EP) — Church leaders in South Vietnam report that some 60 per cent of the evangelical churches which existed when South Vietnam fell in 1975 are still open today, according to a report from Open Doors News Service.

"The overall number of evangelical Christians is believed to have grown to about 300,000," said an Open Doors spokesman. "In some churches large numbers of new believers and baptisms are being recorded. Miraculous healings have also been reported."

In 1983 the active Tran Cao Van church, which saw some 1,000 people come into the Christian faith each year since 1978, was closed. But revival has spread to other congregations, according to Open Doors. "A large network of lay Christians carries on an extensive ministry of evangelism and discipling which cannot be stopped by closing church buildings," said the spokesman.

South Vietnamese Christians are showing courage despite intense persecution, according to Open Doors. In September of 1985, the source reports, "Four pastors arrested in 1983 were to be brought to trial. Hearing of the trial some 600 Christians showed up at the courthouse to lend moral support. Not knowing the condition of the pastors, already imprisoned for two years, the Christians waited with some anxiety."

"The first prisoner off the truck, Pastor Ha, was a little thinner than usual, but still wore his usual broad smile. On seeing his weeping wife in the crowd he said in a loud voice for all to hear, 'Why are you crying, honey? There is nothing to cry about. I am serving the Lord more effectively behind prison walls than I was when I was free!'"

Today two of 17 imprisoned pastors have been released, and prayer is requested for the remaining 15 imprisoned pastors and their families. "Prayer is also requested for Pastor Ha who is leading an expanding group of believers which at present numbers 60 Christians," said the Open Doors spokesman. (EPNS)

American red light preachers

Aquitted of disorderly conduct

CHAMBERSBURG, Penn. (EP) — Judge John Keller has acquitted two street evangelists of disorderly conduct charges, ruling that 20-second sermons shouted at motorists stopped for a traffic light were constitutionally protected.

The arresting officer said that Timothy Schuler and David Strode, both of the Christian Bible Anabaptist Church, were "too loud". But the judge said pedestrians and motorists could walk away or roll up their car windows if they objected to the speakers.

"The court's decision cleared up any misconception that people can be (successfully) prosecuted for exercising their constitutional right to free speech merely because some find it annoying," explained Larry Crain, a staff attorney for the Rutherford Institute, a Virginia-based legal organisation specialising in religious liberty issues. (EPNS)

Bible not popular in Sweden

Two thirds of population never read it

A survey by the Stockholm-based Swedish Institute of Religious and Sociological Studies has revealed that two-thirds of Swedes say they never read the bible.

Just one in 12 say they read it regularly. Nine in 10 report they have received a Bible as a gift at some stage.

Asked to describe the Bible, 30 per cent called it a religious book, more or less inspired by God. Another 30 per cent placed it on the same level as other traditional books of wisdom.

Until quite recently 99 per cent of Swedes would have claimed at least nominal Christian adherence. But recently the number professing belief of any kind has slipped to 69 per cent.

Only three to four per cent of the population attend church regularly.

English laity vote on type of Bishop

Preferably one who believes

The argument over orthodox belief precipitated by the Bishop of Durham rumbled on in the House of Laity on Monday, when members indicated firmly what sort of man they thought should be appointed as bishop in the Church of England.

By 124 votes to 34 they passed a motion stipulating that those appointed should be people who were known to believe, teach and uphold the historic Christian faith as enshrined in the Catholic Creeds and generally received in the universal Church.

The motion went on to ask the Crown Appointments Commission to note the views of the House when recommending people for nomination as bishop.

It also asked the Archbishops of Canterbury and York to seek public assurances from nominees — where doubt arose — before proceeding to consecration or the issuing of a mandate for enthronement. (CHURCH TIMES)

Growth in Ministry

Church growth theology

In his book "Church Growth Principles" (1976, Vital), the pioneer of Church Growth, Donald McGavran, says the book could be called "Biblical Mission Principles."

All he does he says, is bring to bear on church life the benefits of research (from case studies), of facts (about for example, community and congregation make-up), and biblical principles.

"Church growth begins in God's unswerving purpose to save mankind." Instead of pursuing this "Great Commission" McGavran maintains that some congregations emphasise Worship as sufficient mission. Others emphasise Social Service, or Christian Education or Renewal. Others are engrossed solely in Maintenance work, or elevate Unity above salvation.

"All these are good... all must be done... but they should never be substituted for the deliberate costly winning of the lost and bringing them to the Father" (p. 65-66).

So "Church Growth has nothing to do with self-aggrandizement. Here are seven biblical principles that will tie your Church Growth thinking firmly to the Bible..." (p. 30):-

1. **Accept the Bible as Final Authority.** Church Growth emphasises "faithfulness to the plain meaning of the Bible, to its authority and infallibility, understanding its context and its whole thrust."

McGavran criticises those who seek to explain away the Bible allegorically or culturally.

"The Scripture is the major source for Church Growth thinking. The N.T. is a series of Church Growth documents, written by missionaries for missionaries, written by Church Growth men to Church Growth men to help the church grow. It bubbles with Church Growth information, illustration, principles, and priorities."

2. **See People outside of Christ as Lost.** "This is the basic reason Christians press forward with the growth and multiplication of churches."

"Intellectually most Christians believe those outside of Christ are lost; but practically, does that truth get into every aspect of thinking, planning, programming?"

McGavran speaks of a Church's tendency to regard itself as a company for its own people, and the consequent comfortable feeling which creates a "fog" through which the lost are not clearly seen. Sometimes the fog causes Christians to say the lost are indifferent, or too sinful to be saved, or that they themselves need to get better before the lost will listen.

He claims these opinions are rationalisations, defensive thinking, and that lacking a conviction of the loss of mankind is opposite to the Scriptural view.

3. **Affirm that God's Love is for All People.** Often we are blind to other peoples, in other cultures, including in our own suburb. Discovering God's unwavering concern for ALL, cures our blindness and extends our vision.

"Scripture tells us He does not want any to perish. He wishes all to be saved. His desires need to be ours. Not all will be saved. Some will reject His invitation, but He wants all to be saved."

4. **Believe that Christ is the Only Way.** "This One Way is 'whoever believes in the Son has everlasting life'. We cannot earn salvation by our own good deeds. When we believe in Jesus, lay hold of Him as Saviour, our sins are really forgiven. We are freed to practise true justice and mercy."

"No other religion offers salvation, forgiveness of sins, peace with God, reconciliation with the Father, the indwelling presence of the Holy Spirit.



Christianity is unique."

5. **Obeys the Leading of the Holy Spirit.** "Such obedience is a major factor in the growth of any church. It involves the conscious desire for the Spirit's direction."

"When a Church Growth person is faced with a problem, he prays, 'Father, I've endeavoured to gather all the facts available and still I'm unsure of the best decision. I need your guidance. I ask for your leading. I'm listening for your instructions.' Action can then be taken by faith in the assurance that the Holy Spirit does lead."

6. **Pray Intelligently and Specifically for Growth.** "Many prayer meetings sound more like infirmity roll calls. Infirmities of body seem to take precedence over infirmity of soul..."

"Churches can hold prayer meetings for years, but not see growth, because Christians seldom petition for growth. They don't pray specifically for the conversion of friends and family, by name, nor for the discipling of others. In other words, they don't pray intelligently for growth."

7. **See the Church as the Body of Christ.** "Church Growth takes a high view of the Church. It is not just one among many organisations through which God works; not just 'a' Body of Christ, but 'the' Body of Christ. People must not only believe in Jesus Christ, but become responsible members of His Church. When Jesus said, 'I will build my Church,' He meant it."

"A low view of the Church, held by secular relativists, is that belonging to the Church is a matter of choice, if you like it. Church Growth Christians reject such a low view."

"Churches conscious of God's presence and passion for salvation, find they have resources in themselves they had not suspected."

"A good theology of the Church is fulfilled in daily personal experience. In worship, in committees, in home and business life, Christians should think of a congregation in dynamic terms, not only a church on the corner, but a church obedient to Christ in daily life, its graph of growth, its unwavering finding of God's lost children."

"Yes..."

Churches which wish to grow must respect bible principles, or go seriously astray into mere activism, statistical concern, or self-aggrandizement. But when they respect bible principles, they can press forth under our sovereign God to vigorous growth."

(TIMOTHY)

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Philip & Lynne Hayes

DR. PHILIP HAYES and his wife DR LYNNE HAYES have been appointed to the Luampa Hospital in Zambia's Western Province where they will serve as Associate Missionaries under the Evangelical Church in Zambia.

Phil and Lynne are members at St. Andrew's Anglican Church, Roseville in Sydney and last November completed the intensive one-year course Sydney Missionary and Bible College offers to equip professional people for Christian service.

Luampa, located south west of Kaoma, was originally a pioneer mission station established soon after AEF missionaries entered Zambia in 1910. Today it is an

important centre for the Evangelical Church in Zambia. In addition to the 122-bed hospital including TB and leprosy units, the vernacular Manna Bible Institute and other church ministries provide an ongoing witness in a rural, yet culturally diverse, region populated by several different peoples, some originating as far away as Lesotho. Such linguistic and cultural diversity often generates interpersonal and intergroup tensions.

The Hayes are tentatively scheduled to leave for Zambia early in June to fill staffing vacancies, however their departure is dependent upon supply of support requirements.

International Counselling Conference

Melbourne University venue for global gathering

Professor Jurgen Moltmann and Professor Kosuke Koyama will fly into Melbourne from opposite corners of the globe in mid-August to speak at the 3rd International Congress on Pastoral Care and Counselling later this year. The conference will be held at Melbourne University from August 19-26.

Professor Moltmann, who visited Melbourne several years ago, is one of the foremost Christian thinkers and theological writers of our time. His theology, solidly grounded in reflection on Christian experience and ministry, provides a model for grappling with the issues of pastoral ministry in a fragmented world.

Professor Koyama, though less well known in this country, is Professor of Ecumenics and World Christianity at the Union Theological Seminary, New York. He is also the author of several books of intriguing title, like "Waterbuffalo

Theology", "Three Mile an Hour God" and "Mount Fuji and Mount Sinai — A Pilgrimage in Theology."

Melbourne University is the setting for this important congress from August 19-26. Men and women whose ministry is carried out in pastoral care are expected to participate in a global sharing of pastoral care and counselling concerns.

Among Australian contributors to the congress will be theme speakers on pastoral movement towards sexual equality, Dr. John Gaden, Warden of St. Barnabas' College, Adelaide, Mrs. Janet Gaden, storyteller and past president of the Movement for the Ordination of Women and Dr. Sally Kester, Jungian analyst and lecturer in music from Western Australia University.

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Camp Howard in April

Getting together in the great outdoors



Camp Howard

The Anglican Youth Department is holding nine camps for young people from school years 4 — 12 in April.

"The camps will be as varied as possible" Camping Co-ordinator Rex Harris said.

"Depending on the camp's location, we will be offering surfing, swimming, hiking, sailing, abseiling, bushwalking, rock climbing, windsurfing, horseriding and creative craft including silk screen printing. And bible studies and discussions on the Christian faith, of course."

Rex said the campers would find the April camps very exciting.

"For example, on our 'Trek and Ride' camp for Years 9-11: we're going hiking in the rugged country of the Great Dividing Range; then unwinding on a historic sheep property near Oberon afterwards.

"And for the younger ones — Years 5-7 we're having a safari with a difference.

"We'll be making our 'safari' in small

buses from Sydney to Port Macquarie, and will visit interesting places in the north coast, including old Timbertown."

Rex said one of the more quieter paced camps in April was the Counsellor Training camp for 17 year olds and over.

"The camp is a training experience for committed Christians interested in a camp counselling ministry with Camp Howard or other Christian organisation" he said.

"The course includes Christian education at camp, skills training, personal development, bible overview, leadership and communication theory and practice."

The Counsellor Training camp will be held at the AYD's Chaldercot property on the shores of Port Hacking.

Camp Howard will be running camps from 16th-26th April.

If you're interested in obtaining a brochure detailing the camps, you should ring 265 1629 or 265 1626 during office hours.

Bible College of Queensland's record enrolment

40th year of service

Another record number of students has enrolled in courses at Bible College of Queensland in 1987 which is the fortieth anniversary of its occupation of the present campus at 1 Cross Street, Toowong. A total of sixty-five regular students has enrolled with many more miscellaneous students taking individual subjects.

Included in this total are an increased number of candidates for the B.Th degree of the Australian College of Theology which is being taught in conjunction with other evangelical colleges in Brisbane. BCQ candidates in the 1986 A.C.T.

examinations achieved a high rate of success, with a number of present and past students completing their diplomas.

Principal Ken Newton said, "Another large enrolment this year has stretched our accommodation to the limit. New building plans are underway, but they are being held up by Brisbane City Council conditions. We hope that these problems will soon be resolved and that sufficient funding will be available to make a start with the first stage in a few weeks. We are asking for prayer and financial support to allow us to meet the needs of our students."

The college has also announced a major celebration for the fortieth anniversary of present campus. It will be held on Saturday afternoon August 8th.

The programme for the 40th anniversary celebration is being planned by a staff-student committee under the leadership of Academic Dean, Dr. David Parker. The committee would like to hear from past and present members of the college family for the occasion. Dr. Parker said, "We would particularly invite those living at a long distance to send a message (letter, tape, video) with details of their present Christian service and a greeting which can be shared with the people present that day."

The college has recently published a completely new and up-to-date prospectus for the first time in many years. It contains full details of courses and other aspects of college life. Mr. Newton has invited interested friends and potential students of the college to send for copies for personal use or for distribution. There is also a smaller coloured brochure about the college which is available upon request to the college office at 1 Cross, St., Toowong, 4066 (Phone 07-870-8355).



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Editorial Vision

"If anyone would come after me, he must deny himself and take up his cross and follow me . . . For the Son of Man is going to come in His Father's glory with His angels, and then He will reward each person according to what he has done."

In these words, Jesus Christ spelt out the **minimum** requirement for **anyone** who would be His disciple. When He first spoke those words, men and women were committed to all kinds of causes and ideologies. Some responded to His call, and went out to turn the world upside down. The effects of their peaceful revolution are still evident today. We may well ask whether the modern disciple is similarly committed to Christ and His cause.

Conformity

Undoubtedly the main preoccupations of our society have affected us. Francis Schaeffer has identified these as personal peace and affluence. Like those around us, we like to be settled and remain unchallenged, undisturbed. If we are honest, we have to admit that the commitment to our own comfort continues to influence many of our most important decisions. Where should we begin to rekindle the fire of our spiritual life?

When we consider the lessons of the past, one of the key factors is spiritual vision: an expansive view of God, and His eternal purposes. From Bible times to the present, this was shared by all who made an impact for God. In any age, when men and women really understand who He is, and what He does, the cherished goals of personal peace and affluence are seen to belong to this passing world. Then the impossible does not present itself as an impassable barrier (Psalm 18:25-36).

Now, as in the past, the great temptation for the people of God is to take refuge in traditions, organisation, and liturgy, rather than in God. In a world of increasingly rapid change many Christians seem unable to adapt. In the determination to maintain our security, we are inclined to reject any suggestion which may involve risk. Perhaps we should ask ourselves: What faith-risks are we taking in order to reach the unsaved with the Gospel? The first disciples followed Christ with a radical commitment. They did not know what lay ahead, but they understood His power and compassion. For that reason, they were ready to risk their very lives for Him. They were weak and fallible like ourselves, but they were remarkably effective in spreading the Gospel. Their vision of Christ and His purposes was the dominating influence in their lives.

Christianity is a religion of revelation, i.e. as opposed to speculation or rationalism. The one true God has revealed Himself to us in His creation, in the Scriptures of the Old and New Testaments, and in the

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- Publicity and promotion

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Lesley Hicks

The subject of literature for young people is under hot debate in education journals and newspapers at present. For instance, in the Sydney Morning Herald Agenda pages of March 10 and 11, under the headlines *Kids' writer the parents hate and Kids' books split the experts*, journalists discussed the very popular books of American author Robert Cormier (e.g. *The Chocolate War*, *Beyond the Chocolate War* and *I am the Cheese*), and a number of other examples of "contemporary realist" books for adolescents.

A typical view quoted is that of Phil Stabback, an English consultant with the NSW Department of Education; "as long as the children are mature enough, emotionally, intellectually and socially, he argues that no subject is taboo." (My question: who can reliably decide whether a given child is mature enough, or all members of a school class?) I lean rather to the more cautious views of Dr. Susan Moore, a lecturer in English at the Sydney Institute of Education. She is opposed to gratuitous violence in books for readers of any age, and describes some books such as Cormier's as "nihilistic and slick", and excessively bleak, and therefore worrying for adolescents, who find the world troubling and hopeless enough as it is.

I am very interested in the debate, especially as I have written contemporary realist stories for adolescents (*Cross Country Runner*) and younger children (*Where Foxes Fly* and *Jeremy and Minh* — the latter as yet unpublished) myself. But the realities I write about include both the problems of contemporary life like family breakdown and a Christian world-view and the possibility of faith in Jesus. My difficulty has been to get the books published, or republished once out of print — both Christian and secular publishers are of such an approach, it seems.

Set Texts

It's one thing just to have books published and available for purchase or library borrowing, but quite another to have them set as texts for school reading. A book set for study at secondary school attains an imprimatur, an endorsement, a sort of accolade of excellence which

School English texts

makes it rather special amongst the millions that pour off the world's presses year by year. If a student is a rare and reluctant reader of books, the few he'll ever read right through are those he's virtually forced to read, as they are set for school study. More avid readers will devour many more than those set, but even they might find that those studied in detail will stick in their minds for a lifetime. So teachers have a heavy responsibility in their choice of books.

Sheltered Parents

Clearly there are books being chosen now which many parents, and not only Christians, would be aghast to read. Kids often protect their parents from exposure to their books, videos etc. — there is nothing an adolescent hates more than having an indignant parent storm up to their school with a protest.

HSC Texts

With texts set for the HSC English courses, the issues are more serious still, though the students are older. The list applies State-wide; there are a good many choices for teachers, but few for individual students in their classes. (When an Australian contemporary author is listed, his or her royalties must rocket — may there not be scope here for "favours" to be bestowed?)

Books set for HSC English come in for closer study than any others in most people's lifetime. Students read them in advance, read them aloud in class, write essays and tests on them; with drama, they see the play on stage or film or both; they should revise exhaustively and finally, perhaps, they get to write a crucial examination answer on it. Even students who go on to study Eng. Lit. at a University will rarely have to study a chosen few works so intensively.

So pity those 2 Unit General Students whose prose and drama diet for 1987 includes, say, *The Treatment* and *The Cure* by Peter Kocan, plus David Williamson's play *The Club* or *Whose Life is it Anyway?* by Brian Clarke. Or 2/3 Unit course students with, for drama, *Waiting for Godot* (Samuel Beckett), Albee's *Who's Afraid of Virginia Woolf?*, Peter Shaffer's *Equus*, or Jim McNeill's *The Chocolate Frog* and *The Old Familiar Juice*. There are many others less depressing on the lists, but those on this sort of diet may suffer some degree of depression and moral and spiritual malnutrition.

Ecumenical Committee

For some years now, protests have arisen over gutter language, anti-Christian bias and blasphemy, and/or explicit sexual perversity pervading some set texts, most often in modern Australian drama. I have been asked by the Council of Churches in NSW to convene and chair a committee, mainly of practising teachers nominated by the various member churches, to look at texts chosen for school study, especially the HSC English courses. We would appreciate input from ACR readers.

Of course, much of the problem is simply that writers are reflecting the godless moral wilderness they live in. The challenge is there for really gifted Christian writers to reflect another reality, and to have their works chosen for study. Meanwhile concerned teachers, parents and students may have to find a way of ridding the lists of the worst of these texts, despite the howls against censorship that our efforts will probably provoke. We need your prayers and your support if you share our concern. Perhaps for a start, you may need to read what your children are reading!

Wilderness program lives again

YACS withdraws objections

The NSW Department of Youth and Community Services has withdrawn its 'philosophical objection' to the Sydney City Mission Wilderness Programme. The decision was announced after months of discussion with Departmental Officers following the closure of the program last year.

At a recent meeting with Mission Officials, the Minister for Youth and Community Services, Mr. Aquilina, said he was now in a position to support the programme.

This decision was made in line with official statements made regarding 'the return to law and order on the streets' (particularly in relation to juveniles) by Mr. Aquilina and The Premier, Mr. Unsworth.

A committee of two leading Sydney Psychiatrists, Dr. B. Barclay and Dr. Russell White; Family Counsellor Ms Kathy Boyd and the Mission's Executive Director, Mr. Charles Chambers and Merle Hurcomb,

wilderness consultant, met with Departmental Officers and discussed the methods, objectives, results and operation of the programme.

"It now remains for the State Government to find the necessary funds to enable young people to have a chance for the future outside the institutional system. Our institutions are full and kids are still on the streets" said Merle Hurcomb.

"Mr. Aquilina advised us that the magistrates had asked that the Wilderness Programme be an option available to them for young people appearing before the courts"

"The programme can restart immediately funds are available. We await the Government's reply in relation to funding. The interest and support from the community has been so extensive that I believe that the public has a right to know what is happening" Mrs. Hurcomb said.

"Now you're speaking my language!"

God didn't speak to Moses in English

The following is taken from the current Nungalinga News: The College Principal, the Revd. Tony Nichols, writes:

"The lessons that students learn are not always those that the teacher sets out to teach. A recent course on Genesis revealed that for some church leaders the most significant discovery came when the teacher read the passage in Hebrew and wrote Hebrew words on the blackboard. Students were astonished to learn that the Creator did not reveal Himself in English but spoke to the tribes of Israel in their own language.

"To white Australians that discovery may seem unremarkable or even trivial but for the representatives of twenty Aboriginal languages currently on the Nungalinga campus, it can be liberating. They are struggling to survive in a world that is shaped and regulated by the values and ways of the dominant white culture, and where everything is interpreted via the grid of English. To learn that the Scriptures were given in the language of Israel is to realise that the dominance of English does not reflect Divine scale of values. Because the Word became flesh; Because God's Son became a Jew they are encouraged to believe that the Creator also wants to speak to their people in their language.

"Nungalinga recognises the "European captivity" of Aboriginal people and their churches and the need to develop the cultural independence that white Christians have taken for granted since the Reformation. This applies to the running of the College too. Five years ago the College staff and Council were all white except the two student representatives. Today, whites are a minority among both staff and Council. This month we have begun advertising for a new principal particularly seeking Aboriginal applicants.

"Those of you who have seen the Nungalinga video *Upon This Rock* might remember that I stated then, two years ago, my hope of stepping down for an Aboriginal principal at the end of 1987. That decision did not reflect my personal agenda but rather a conviction that the College will lose credibility if its leadership remains in white hands after 1987 when my present term expires.

"Needless to say, colour/race is not the most important qualification. The Trustees and Council will be looking firstly for a man called and equipped by the Lord. Please pray for them and for Aboriginal leaders of the Anglican and Uniting Churches as they provide input."

Blind student tops exam

The awards presented to External Studies students at Moore College at the beginning of March included some excellent results.

There were 84 Preliminary Theological Certificate (PTC) candidates, 23 Th.C. candidates and 10 Diploma in Biblical Studies candidates who finished their Courses in 1986.

The Director of External Studies told the ACR that he was delighted with the number of people graduating from the Courses. "It is particularly pleasing to see an increasing number of students who are choosing to continue their studies after gaining the PTC," he said.

The two top students both received special commendation in comments made by the Director. The top Th.C. student was Deborah Ng. She is from Singapore and is blind. This means that the Course Notes had to be read to her and study would have been extremely difficult. She did her exams on a Braille machine and the material was transcribed here in Australia so that her papers could be marked. She passed 20 subjects with an average of 82%. That is a remarkable result.

The top Evening Course student (Diploma in Biblical Studies) was Stephen Bozic. Stephen comes from a background in the Orthodox church and had to struggle to understand much of the material which was totally foreign to his experience. However, his perseverance and his desire to do everything necessary

to come to a proper understanding of the Bible led to him finishing his 18 subjects with an average of 77%.

The Moore College External Studies Courses are designed to assist lay people to study theology in such a way that they become better prepared for ministry in the local congregation. Details about the Courses offered can be obtained by phoning (02) 519 2188.

Diploma in Biblical Studies

Pass
Judith CALE
Andrew KEMP
Wendy QUADRIO
Taksan TO
Mark WARREN

Second Class

Lee BEASLEY
Cary CRITICOS
Rae GOTH
Dee ROBERTS

First Class Honours

Steven BOZIC

Certificate in Theology

Pass
Linden BERRIMAN
Kay BROWN
Christopher BLUIE
Olive CARFAE
George GRAY
Maxwell HAYNES

Joseph HEIN
Janice LANCIBRIDGE
Gavin MCCONNELL
David MANLY
Edna MUNDAY
Ronald PAIN

Barry ROY
Trevor SMALLWOOD

Preliminary Theological Certificate

First Class Honours
Gregory ANDERSON
Geoffrey ATWOOD
Ian KEAST
David LLOYD
Ruth SLATER
Carol TAYLOR
Derek THOMPSON
Mark VERRALL
Peter WILLIAMS
Richard WILSON

Second Class Honours

Glynis GEERING

First Class Honours (Lower Division)

Phillip BURGESS
Jeffrey CORDWELL
Donald GEERING
Lexia SMALLWOOD

(Upper Division)

Deborah NG

Asia: The Final Frontier?

by Fred Magbanua

Lausanne Committee for World Evangelisation (LCWE) member Fred Magbanua, in a visit to the North American office of the LCWE, shared his nearly-30-year perspective on how God is at work in the Philippines and the rest of Asia.

It was my privilege as a young pastor to attend the first world congress on evangelism (Berlin 1966). During those days the slogans were, "Missionary, go home!" and "Moratorium on Missions." Billy Graham and other leaders were concerned about the trend away from evangelism, since that is one of the primary purposes of the church.

Out of the Berlin Congress came several other congresses around the world, including ones in the Philippines and Singapore. Then there was Lausanne (1974) and Pattaya (1980). Today we can honestly say that the tide has turned. Churches that had stopped preaching the gospel are now preaching the gospel and we are back on the right track because of the historic events of these congresses.

God is moving out there. I was just glancing at the Lausanne Occasional Papers — God is using those to change many Christian leaders in their attitude and in their emphasis, putting evangelism as the primary task of the church.

What God is doing in the world today is found in Acts 19. It says in verse 20, "So the word of the Lord was growing mightily and prevailing." That is a very clear description of what God is doing in Asia today and, for that matter, in the Philippines.

The Philippines

Let me start with the Philippines, where you have watched how we succeeded in having a peaceful revolution. It could have been very bloody. It was estimated that more than one million people gathered where Defense Minister Enrile and General Ramos were barricaded when they declared allegiance to Mrs. Aquino. An attack was ordered so these men could be arrested. If the order had been carried out there could have been hundreds of thousands of lives lost. But God intervened in a miraculous way.

When I heard that General Ramos had shifted allegiance, I told my staff, "Let's pre-empt all regular programming. Let's send our mobile units to the two camps and then to the Presidential Palace. Let's report to our people what's happening, and ask all the churches from around the country to open around the clock for people to pray that God would intervene, that this crisis might be solved without bloodshed."

People were calling us on the phone from Hong Kong, Singapore, Australia. People called to say, "We are praying with you."

After the first day, the army of President Marcos destroyed the Roman Catholic radio station. FEBC (Far East Broadcasting Company) and the Roman Catholic station were the only ones covering the events. Commercial stations went on with their regular programming. When the Catholic station was silenced we knew we could be the next. But by the prayer of God's people, the forces of President Marcos never reached us. They were barricaded by people on the highways.

"We have started 41 daughter churches"

When Marcos eventually left, there was a great celebration in the Philippines. It was God and the Lord Jesus who answered our prayers. General Ramos, Mrs. Aquino and Minister Enrile attribute the success of the revolution to God.

Today, more than ever before, it is harvest time in the Philippines. In the church I pastor (which is about 24 years old), we have started 41 daughter churches.

The churches in the Philippines are growing, and one reason for it is that the Lord has used crises. The only way to get grape juice is to squeeze the grapes. I think the Lord is squeezing us through our economy, the problems of the communist insurgency, and the Muslim rebellion in the South. God is using this to make our people aware that the only way to get help is from above.

We are also thankful in the Philippines because we are beginning to send missionaries to other countries in Asia. Americans have sent missionaries to the Philippines, and now we are able to send our own missionaries to other countries. As you know, Asia is the most populous part of the world. Sixty-four percent of unreached people are in Asia. And to think that some of them are the most resistant to the gospel — Muslims, Hindus, Buddhists and Communists.

Communist China

Look at China. When the Communists took over in 1949, they drove away all the missionaries, imprisoned the pastors, confiscated and burned the Bibles, padlocked the churches, and prohibited meetings. People thought that was the end of Christianity in China.

But today, the Communists have to confess that if there was anything they could not eradicate, it was Christianity. According to the latest research, there are more than 40 million Christians in China. So in less than 40 years the church in China has grown more than 40 times (there were less than one million Christians when the Communists took over).

What missionaries were unable to do in 100 years, God did in less than forty. Some people wonder how it happened — "You mean to say that God will do it anyway, without missionaries?"

But there were other factors. Before, when missionaries worked in China, there were few roads. They had to paddle boats upstream to get inland. It took months before they could reach some places. But when Mao Tse-tung and the Communists took over, they built a network of highways all over China enabling Christians to go anywhere to share their faith.

"Mao eradicated ancestor worship"

Second, one of the greatest hindrances to missionary work in China was ancestor worship. People who are involved in ancestor worship are very hard to penetrate with the gospel. But when Mao took over, he eradicated ancestor worship. Suddenly there was nothing, creating a vacuum. The witness of the Christians became very effective at this point.

There is another factor. For hundreds of years, the missionaries would come to a village, learn the language and start to preach and build a church. Then they would transfer to another province and had to learn another language. But, again, when Mao came in he declared, "One China, one language." So they taught Mandarin from first grade to the university. Now everyone in China speaks one language. Of course, in their respective provinces they still speak their dialects, but they all understand one language. A Christian in one province could go to another without the barrier of communication. This helped tremendously in the spread of the gospel.

What Jesus said, "I will build my church and the gates of hell shall not prevail against it," God did literally.

Completing the Circle

You've heard about how God is moving in Korea. Hundreds of thousands of soldiers baptized in one year. That's phenomenal! Korea is a unique situation, and I think some of you know what the secret is. Every morning at 4:30 the bell rings, and you can see all those Korean Christians going to their churches and praying.

But God is alive even in places like Thailand. Thailand is a Buddhist country.

Buddhism is the state religion. In hundreds of years of ministry, it was good if you could get a congregation of one or two hundred. But today, there are churches that are 1,000 members and growing.

I think God has a reason for doing this in Asia. If you look at your map, you remember that Christianity started in Jerusalem. It spread, eventually reaching Europe. When Europe experienced revival, Christianity spread to the United

"Korea is unique — and some of you know what the secret is"

(WORLD EVANGELISATION)


States and to the rest of the Western World. It's practically circling the globe. The only portion of the world that has not really experienced a mighty moving of the Spirit of God is Asia, which is the most populated region of the world.

I believe that now we are beginning to experience a moving of God in Asia,

because that circle will have to be completed before the Lord Jesus returns to take his Church. It is exciting to see this happening. It's Asia's time.

I think one of the reasons for having an Asian Leadership Congress on World Evangelization (January 1987) is to get the leadership together to assess where we are, and to confront some of the issues that hinder evangelism in Asia. We need to discuss how we can enhance and double our effectiveness and our efforts, and how to mobilise the Body of Christ in evangelism. And we hope, of course, that our congress will have something significant to share at the international congress in 1989.

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THE GOOD READ

The Twelve Minor Prophets

John Calvin, 5 Vols., Banner of Truth Trust.



The Old Testament has not been well served with modern commentaries. Far too often those that were produced were either too simple to be of much use to the serious Bible student, too detailed to be of use to the busy Bible student or too liberal for the student who actually believes that the Bible is God's word.

The Banner of Truth Trust continues its reprinting of Calvin's Commentaries with these five volumes on the Minor Prophets. They are:

- Volume 1 — Hosea
- Volume 2 — Joel, Amos and Obadiah
- Volume 3 — Jonah, Micah and Nahum
- Volume 4 — Habbakkuk, Zephaniah and Haggai
- Volume 5 — Zechariah and Malachi.

These Commentaries are important historical documents. They were first published in 1559 when Calvin was 50 years old. Written in Latin originally, they show something of the scholarship of the Reformation. One does not expect to find modern critical issues discussed but it is surprising just how much scholarship is included. The Hebrew text was used and is referred to often with words and word meanings carefully explained. It is interesting to see just how much the modern church owes to the scholarship of the Reformation era.

The translation used is that of John Owen made between 1846 and 1849. Anyone who knows anything of that great man's life and ministry will wonder that he could ever have found the time to translate more than 2500 pages of Latin text. Yet he did and he did it well. Owen was such a good communicator that his translation has survived more than 100 years to still appear fresh and readable to moderns. There are some difficulties, of course, but they are surprisingly small in number.

But these commentaries are more than just historical documents. They are fine examples of how a great theologian approached the text of God's Word. They show how the "whole counsel of God" can be found throughout the Bible and how relevant the text is when modern critical issues are not in view but the Bible is treated as the wholly inspired text of the living God.

No-one would suggest that these are the only commentaries a student needs. They are not. Modern

scholarship has clarified many issues of textual difficulties and has given us a far better understanding of the Hebrew language. It is necessary to have good modern commentaries on the Old Testament. But these old commentaries are a useful extra which will bring the spiritual application of the text to bear with force on the reader. They also provide an object lesson in how to submit oneself to the Word of God.

The Banner of Truth Trust are to be commended for these reprints.

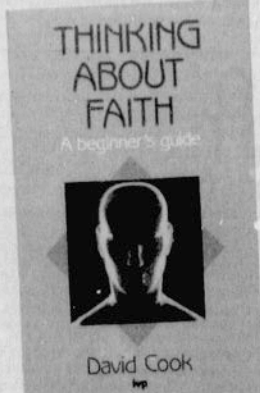
D. Kirkaldy

Thinking About Faith: A Beginner's Guide

By David Cook (IVP 212 p).

David Cook has produced a stimulating book to encourage thinking about one's faith. His aim is stated on page 10 in these words, "to clear the ground and to equip people for evangelism and ministry." Cook seeks to achieve that aim by helping "students, thinking Christians, and anyone interested in Christianity and philosophy to begin to face up to the philosophical questions which challenge faith in Christ" (p. 9/10). He does not pretend to give all the answers but rather a beginning — some ways of thinking through the challenges and responding to them.

There are fourteen chapters in the book with the longest chapter about 23 pages in length so that each topic is



handled with a minimum of padding. In these chapters Cook seeks to deal with issues such as:

- Can faith be proved? (What is faith? reason? how are they related?)
- So you think you've got problems! (a discussion of evil and suffering).
- Has science made faith obsolete? (couldn't leave this one out!)
- Do people need God to be good? (a study of morality).

The book provides a number of helpful features for the reader. At the end of each chapter Cook lists the key words discussed in that chapter and gives a reading list which is generally well selected rather than overwhelming. A "Who's who" list of people fills out the names encountered in the book.

Well then, will this be a number 1 seller? I doubt it but it's worth reading if you wish to do some hard thinking about your faith. The last line of the book sums

up Cook's concern where he writes, "So think, for God's sake!" (p. 202). This is a very welcome plea when so often people want quick and easy solutions.

I am thankful that some cobwebs in my own thinking were cleared away by this book. Yet there are some criticisms which rate a mention. (Sorry Mr. Cook but you did clear the cobwebs). If I were reading this book with no real philosophical background then the last chapter (Philosophy — so what's the point?) would have been of more help as the beginning chapter. This would enable someone to have a framework or context to start his thinking within. In contrast Cook's opening lines seemed somewhat stark to encourage continued reading: "Any distinction between faith and reason depends on the distinction between knowledge and belief."

The chapter I found the least satisfying was "Religion: a good mystery?" Cook attempts to discuss the issue of mysticism/mystery in religion but offers only a limited philosophical critique in comparison with other chapters. For example, he draws heavily on the work of R. Otto as found in the book, *The Idea of the Holy*, yet he does not give any real critique of Otto's concerns. But the more significant omission was the absence of any adequate discussion of the relationship between revelation and mysticism. The author states on p. 201 that he is using 'philosophy' as "a means of reflection on theology itself on theology's own terms." It would appear that this aspect has been forgotten in the chapter on mysticism.

Cook acknowledges that he leaves many questions unanswered yet it was a little frustrating at times to finish a chapter with no clear insights as to how I might answer the issues raised. Overall the book does begin to open up the area of philosophy and Christianity and is worth a read.

Gary Nelson

Living by Faith: Abraham

David Prior (Hodder & Stoughton 1986)

David Prior has written a very readable book dealing with a most important subject: living by faith. We are reminded throughout the letter of Romans that relationship with God is a matter of "justification by faith alone" (cf 1:16,17; 3:21-26; 4:16ff; 5:1ff). But what does it mean to live that way? How does it work out in the daily grind of life? Prior has sought to take the example of Abraham ('The father of all who believe', Romans 4) as the model for the practical outworking of faith. He wants to show how the example of Abraham has valuable and relevant lessons for us today. "Abraham provides a rounded portrait of someone manifestly fired by faith in God, but also riddled with doubt, driven to disobedience and plagued by fear — like you and me!" (p. 10) So the author presents Abraham as an ordinary person not a detached saint.

The book is divided up into 12 chapters which reflect his desire to highlight the relevance of Abraham for believers today. Some of these are:

- Beginning a friendship;
- Learning from failure;
- Dealing with doubt;
- Change our priorities

Prior has tried hard through the experiences of Abraham to emphasise that living by faith is not something where "everything works out smoothly, without any hitches or complications" (p. 37). It is certainly an attempt aimed at dealing realistically with what it means to be a Christian.

The strengths of the book are some helpful reminders of the life of faith. These include the following:

- We grow in faith, and we help others to grow in faith not by insisting on the importance of faith, but by dwelling on the grace of God (p. 21).
- Living by faith — is friendship with the Lord God Almighty and is the gift of God... (p. 23)
- is a matter of obeying God, knowing God and trusting God (p. 59).
- is naturally bound up with a rich appreciation of God's eternal purpose (p. 141).

As well as these positive statements concerning what faith is, David Prior has provided some warnings of what faith is not.

- Living by faith is not gained by worrying about not having enough of it, but by being pointed away from myself to Jesus, 'the author of faith' (cf p 21-2)
- Living by faith does not give us now all that God has promised. We do not need to manipulate people, circumstances or our own feelings to make our endeavours run smoothly, and hence invalidate our living by faith (cf p. 37-39).
- Living by faith cannot grow strong and sure if I am not writing God's promises into the very foundation of my daily life. Prior warns that we have produced a generation of Christians who are not learning the promises of God and thus missing out on their privileges. (cf p. 33).
- Living by faith needs to be exercised when we are well off as when we had relatively little — this is certainly a challenge for us who live in such a "well off" country!

Well, after all this one would expect an unreserved 'go buy this book' but there are some shortcomings. Firstly, Prior has not interpreted Abraham sufficiently in the light of the whole of Scripture. This leads the author on a number of occasions to make much of little in the text (cf p. 73 and p. 133).

Secondly, his own experience often becomes the filter through which Abraham's example becomes relevant to us. In his chapter which deals with guidance (Finding Assurance) a confused picture results from this method of dealing with the text. He speaks of the bottom line to guidance being friendship with God rather than the instruments like dreams or visions or specific verses, yet his own example of guidance hinged on a verse from the Old Testament. Thirdly, he has sought to set up God's dealing with Abraham as the norm in a way which really bypasses the fact that we have the Bible.

Overall then it is a book which offers encouragement and help in living by faith today. But it is not a book to have as the "pattern" for interpreting the Genesis material on Abraham.

Gary Nelson

Oral Roberts's 8 million dollars

Bookmaker gives favourable odds

LAS VEGAS, Nev. (EP) — A Las Vegas sports bookmaker says the odds are 11-10 in favour of evangelist Oral Roberts raising the \$8 million he says is needed to extend his life and ministry, and has

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asked state gaming officials for permission to accept bets on Roberts' fundraising effort.

Gene Madday of Little Caesars Sports Book posted the bet Feb. 20, but said no money would be accepted unless gaming officials consented. Bart Jacka, who heads the state's Gaming Control Board, said, "I think it's fair to assume... that the answer would be no."

Roberts has reportedly received pledges for about \$7 million of the \$8 million needed for a scholarship fund for students at his medical school planning

to serve as medical missionaries. In January Roberts announced that God had said He would call him home if he failed to fully fund the scholarship by March 31.

The announcement of this "ultimatum" has generated great criticism of Roberts, who recently said he was stung by public reaction. "For a little while I got so low that if I would have died they would have had to jack me up to bury me. The devil came to my room and I felt those hands on my throat choking the life out of me."

The scholarship fund is needed to help

shore up Roberts' financially struggling operation. His \$250 million City of Faith-Health-Care Center — which includes a hospital, diagnostic clinic, and research centre — has not lived up to expectations, and the largely empty facility has been a continuing drain on his ministry's resources.

Roberts said in 1983 that God told him the medical research centre would produce a miraculous cure for cancer if his followers donated \$240 each to the effort, but no cure has been forthcoming.

(EPNS)

MAINLY ABOUT PEOPLE

VICTORIA

DIOCESE OF MELBOURNE

Rev. Blair S. Grace has resigned as Associate Minister, St. James Old Cathedral to take up appointment as Southern Field Officer, SAMS, from Feb. 1st.

Butler, Charles DV., from Chaplain Caulfield Grammar School to Chaplain Camberwell Grammar School. Commissioned by Bishop Robert Butters on Wednesday, 4th February, 1987.

Corby, John B., from Incumbent St. Matthew's Glenroy to Incumbent St. Andrew's, Aberfeldie. Induction by Bishop John Stewart on Tuesday, 17th March at 8.00 p.m.

Hannah, Carlisle, from Assistant Curate to Associate Minister Holy Trinity, Kew from 1st February, 1987.

Langford, Donald, A., from Incumbent Holy Trinity, Port Melbourne to Locum Tenens Department from 5th January, 1987.

Stokes, Thomas H., to become part-time Associate Minister St. Jude's, Carlton from 1st March, 1987.

Thewlis, Brian J., from Incumbent St. Michael and All Angels', Beaumaris to Incumbent St. Paul's, Frankston. Induction by Bishop John Wilson on Thursday, 5th March at 8.00 p.m.

Weickhardt, Ian G., from Assistant Curate St. Paul's Glen Waverley to Locum St. John's, Cranbourne.

Williams, Ramsay, T.P., from Rector Holy Trinity parish Ballarat to Associate Chaplain, Brighton Grammar School from 1st February, 1987.

Houghton, Robert S., will resign from Incumbent St. Matthew's, Ashburton as from 20th April, 1987.

Johnstone, Ian D., from Incumbent St. Paul's, Westmeadows as from 4th March, 1987.

Robinson, Peter K.B., from Assistant Curate St. Jude's Carlton to become Rector, St. Thomas', Mulgoa in the Diocese of Sydney from 8th February, 1987.

Obituary:

Woodburn, Henry P. (P.T.O.), died 18th January, 1987.

Diocesan Ordination:

By Archbishop David Penman at St. Paul's Cathedral, Melbourne.

Deacons:

Cheung, Rick Chi-ming, to be part-time Assistant Curate at St. Jude's, Carlton.

Crawford, Kenneth Ian, to be Assistant Curate at St. Paul's, Ringwood.

Danaher, Peter Thomas, to be part-time Assistant Curate at St. Alfred's, North Blackburn.

Dorning, Wayne Kenneth, to be Assistant Curate, St. Luke's, East Frankston

Godfrey, Michael Julian Holyland, to be Assistant Curate, St. John's, East Bentleigh.

Houston, James Hugh, to be part-time Assistant Curate, St. Alban's, West Coburg.

Inglis, Jennifer Frances, to be Assistant Curate at All Souls', Sandringham.

Johnson, Janet Mary, to be part-time Assistant Curate at Holy Trinity, East Ringwood.

Mellor, Andrew Samuel, to be Assistant Curate at St. Mark's, Templestowe.

Miles, Stephen John, to be part-time Assistant Curate at St. John's, East Malvern.

Milton, Geoffrey David, to be part-time Assistant Curate at St. Jude's, Carlton.

Morgan, Donald John, to be Assistant Curate at St. Peter's, Mornington.

Payne, Robyn Ashley, to be part-time Assistant Curate at St. John's Heidelberg.

Pinchbeck, Gail Phyllis, to be part-time Assistant Curate at All Saints', Greensborough.

Reid, Robert Alfred, to be Assistant Curate, St. Luke's, South Melbourne.

Simondson, Adrienne Louise, to be part-time Assistant Curate at St. George's, Malvern.

Smith, Elizabeth Joyce, to be Assistant Curate at St. Eanswythe's, Altona.

Trist, Richard McLeod, to be Assistant Curate at St. John's, Camberwell.

Wicking, Anthony Richard, to be Assistant Curate at St. Andrew's, Brighton.

Woods, Peter Stafford, to be Assistant Curate at Christ Church, Dingley.

DIOCESE OF RIVERINA

Archdeacon B. O'Donovan left Broken Hill in mid February to become Rector of the parish of Elizabeth Downs in the Diocese of Adelaide.

Rev. Paul Kumasaka was ordained deacon at St. James' Church in the parish of Broken Hill South in December last.

Rev. Robert Collie was inducted as Rector of Wilcannia in December, under the auspices of Bush Church Aid Society.

Rev. Rex Everett resigned from the parish of Deniliquin to become Assistant Minister of the parish of Griffith.

Rev. Harley Lockley was instituted as Priest in Charge of the parish of The Rock in February.

Rev. Bruce Hoare of Deniliquin accepted the appointment as a Chaplain with the Inter-Church Trade and Industry Mission, to be

chaplain to employees of B.H.P. and other industries in Newcastle.

NSW

DIOCESE OF SYDNEY

Rev. Jon. G. Noble resigned as Rector of the parish of Tarcutta in the Diocese of Canberra/Goulburn in October last to become Assistant Minister in the parish of Roseville East.

Rev. A. Asplin has resigned as Assistant Minister of Darling Point to become Rector of West Ryde on April 22nd.

Rev. H. Barnett, resigned as Assistant Minister of Panania to become Rector of Marrickville on November 28, 1986.

Rev. N.W. Cooper became Assistant Minister of St. Ives on March 1st.

Rev. W.D. Croft, Australian Board of Missions, became Assistant Minister of Hunters Hill on February 1st.

CHURCH ARMY MOVEMENTS

Sister Gai Atwell from Church Army College of Evangelism, Belrose, NSW — Appointment pending.

Captain Evan Cocker from Manuka, Canberra to Parish Evangelist, Port Lincoln, Diocese of Willochra.

Captain Ken Foley, from Church Army College of Evangelism, Belrose, NSW to Evangelist in Charge, Brewarrina, Diocese of Bathurst.

Sister Jane Henry from Church Army College of Evangelism, Belrose, NSW to Parish Youth Worker and Evangelist, St. John's Raymond Terrace, Diocese of Newcastle.

Captain Michael Lazarus from Dingley, Victoria to Parish Evangelist, Heatley (Townsville), Diocese of North Queensland.

Captain Graeme Liersch from The Gap, Brisbane to Director of Evangelism and Youth and Children's Ministry, Parish of Coffs Harbour, Grafton Diocese.

Captain Mark Rogers from Waratah (Newcastle) to Parish Evangelist, Canterbury, Sydney Diocese.

Captain Warren Smith from Church Army College of Evangelism, Belrose, NSW, to Parish Assistant with special responsibility to Youth and Evangelism, Cessnock, Diocese of Newcastle.

Captain John Symons from Leave of Absence to Church Officer in the Anglican Parish of Derby, Diocese of North West Australia.

Sister Jan Syme from St. John's, Launceston, Tasmania to Parish Evangelist, All Souls', Leichhardt, Sydney Diocese.

Captain Barry Thatcher from Church Army College of Evangelism, Belrose, NSW, to Pastoral Youth Worker, St. Mark's, Revesby, Sydney Diocese.

S.A.

DIOCESE OF ADELAIDE

Rev. Jonathan F.S. Hogarth will become Rector of Norwood later in 1987.

The Rev. D.G.W. Crispe has resigned his permission to officiate.

DIOCESE OF GIPPSLAND

Mr. Peter Wallis will become Registrar of the diocese in April. He is at present Assistant Registrar in the Diocese of Bathurst.

The following have been inducted:

Rev. G. Strack at Churchill

Rev. J. Gale at Boolarra

Rev. J. Connelly at Maffra

Rev. Canon P. Moore at Paynesville

Rev. Sheridan Hannah at Rosedale

Rev. Dr. Ian Wilson at Co-operating Parish of Neerim South

Rev. A. Shibaoka at Morwell.

Rev. Roy Barrows has been commissioned as Minister for the Cann River Co-operating Parish, at Mallacoota.

Rev. Charles Dodd who has worked in the Latrobe Valley as an Industrial Chaplain, has been appointed Senior Chaplain to the Victorian Police Force.

DIOCESE OF THE MURRAY

Rev. D.K. Moffat was inducted to the parish of Kingston-Robe in January.

Rev. K.P. Brice has been inducted to the parish of O'Halloran Hill.

Rev. Roger Wood has been appointed to the parish of Renmark.

DIOCESE OF ROCKHAMPTON

Rev. Rick Bowie has been appointed Area Dean of the Central Highlands Deanery.

Rev. Rod Wood has been licensed to Assistant Curate in Boyne River Parish.

Rev. Norman Wagstaff has been commissioned in the Parish of Barcoo.

Rev. Dennis Vandervell has accepted the position of Rector of the Parish of All Saints', Ainslie in the Diocese of Canberra/Goulburn.

Archdeacon Rob Philp will become Hospital Chaplain and service both Rockhampton Base Hospital and St. John's Hospital.

DIOCESE OF WESTERN AUSTRALIA

Rev. R. Collings of Bridgetown will retire from full time ministry on Easter Sunday.

Anglican welfare agency appoints new communication team

The Anglican Home Mission Society (HMS), one of Australia's largest welfare agencies, has a new Director of Communications. He is Mr. Graeme Cole, a former journalist with The Australian.

Mr. Cole has replaced Mr. Steven Blatchford, who retired at the end of last year.

The new Director has had wide experience in the media. He began his training on a major suburban newspaper in Sydney's south after completing a Bachelor of Arts honours degree in Government at Sydney University.

While working on the paper Mr. Cole covered local and State politics and gained a reputation for tackling social and environmental issues.

Mr. Cole rose to the position of acting editor before moving to the Special Features section of The Australian, where he was employed as a reporter and sub-editor.

He later moved to the general news section of the paper as a reporter, specialising in industrial relations and employer groups.

Mr. Cole has freelanced on Sydney radio and is NSW editorial associate for On Being, a national Christian magazine.

He is an active member of St. Andrew's Anglican Church, Cronulla, a southern Sydney beachside parish — and has been involved in youth work in the area for eight years.

He has a keen interest in urban mission, Australian church history and social issues. His spare time is spent with friends, surfing, watching rugby league or films, reading or writing.

Last year he completed a Post Graduate diploma in Communication at the NSW Institute of Technology.

Mr. Glen Williams, a former cadet journalist with The Daily Telegraph, has been appointed as a journalist to the Society's Communications Department.



Mr. Graeme Cole

Mr. Williams, who takes over from Miss Heather Wright, was a feature writer on The Daily Telegraph, specialising in entertainment.

During his time at The Daily Telegraph, Mr. Williams was also a general reporter, specialising in police rounds.

He was also engaged as a writer for The Daily Telegraph's supplements section and real estate pages and has worked as a sub-editor for the Daily Mirror.

Mr. Williams is an active member of St. Mark's Anglican Church, Harbord, on Sydney's northern beaches.

His interests include surfing, athletics, writing, record collecting and photography.



ST. CATHERINE'S SCHOL,
WAVERLEY, N.S.W.

HEAD

The Council of St. Catherine's School invites applications for a Head to commence duties as from 1st January, 1988. The present Head, Miss Faith Patterson, will retire from her position at the end of the 1987 academic year after 33 years of service.

St. Catherine's, founded in 1856, is a leading Anglican girls' school in the Diocese of Sydney. From its inception the school has stood firmly on the Christian base established by its founder. The school caters for pupils from kindergarten to year 12 with an enrolment of approximately 900, including 120 boarders.

The school is well situated at Waverley in the Eastern Suburbs of Sydney.

The applicant should be a graduate of a recognised University and have appropriate teaching and administrative experience; be a person of Christian faith and character who is committed to and capable of furthering Christian education in the school.

For detailed information about the position and the requirements for application, please write to:

Mr. P. A. V. Roff,
C/- Philip Roff & Associates Pty. Ltd.,
P.O. Box 394, Hawthorn, Vic. 3122.

All enquiries and applications should be clearly marked "Confidential". Applications will close on 4th May, 1987.

07092

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**The Director,
SIM Australia,
PO Box 371,
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