

This book shop runs on faith



A new Christian book shop was opened in the Emerton Village shopping complex, by Roger Climpson, Friday, September 23rd at 10.00 a.m. Over 100 people gathered for the occasion, which indicated something of the interest shown by the general public in this venture.

What makes this shop so different is its beginnings and aim.

Andrew McClure was the man with the idea, although, as he said, "All we had was faith — not money!"

When Andrew shared his plan with the CHRISTIAN LITERATURE CRUSADE, they decided to support him, with a supply of books, to be repaid from the sales.

John Craik was approached regarding insurance. When he heard of the venture, he also supplied stock, from the resources of CHRISTIAN SEMINARS, AUSTRALIA.

Emerton is part of the larger housing development scheme called Mt. Druitt. The population of Mt. Druitt, and the surrounding area, is estimated at approximately 120,000 — "More than the population of the City of Darwin," commented Andrew McClure.

The nearest Christian bookshops were seven miles away, in two directions!

Andrew felt the need was for a Christian Book Shop, right in the centre of this area. He felt the area was not catered for, by Government authorities and churches alike. There were special needs and they were not being met.

Some of those needs could, however, be met by such a shop.

Armed with a good supply of faith, Andrew set about to meet those needs, through good quality Christian literature and helpful staff workers. The carpet,

shop fittings and even a cash register, were supplied.

The Christian Book Shop has three managers, Andrew McClure, Larry Thomas and Robert Best, as well as staff of 14. All are volunteers and work on a roster basis. They come from different church backgrounds but all share the same desire to help their neighbours.

The profits will be ploughed back into the work, as well as contribute towards Christian television productions.

Musical items by Jack Starmans and Warwick Crocker, commenced the formal opening ceremony. Andrew McClure then quoted from Proverbs 16:13, "Commit your work to the Lord, and your plans will be established". Mr McClure told the story of how the shop came into being and the staff situation.

Roger Climpson, a well-known television personality, stated that the best means of communication was a book.

"People can inform others, of something important, through a book. It's important that each of us should use books to learn important things", said Mr. Climpson.

Jenny MacLeod and Robert Simpson were on hand, as representatives of the Christian Literature Crusade. They discussed something of their wide range and variety of material with Roger Climpson, inside the newly opened Christian Book Shop.

Mr. Simpson commented that when Andrew McClure shared his desire with the C.L.C., it was agreed to supply two thirds of the stock needed, to open the shop.

This shop is where the people are and where there is a need for good quality, helpful material.

Ramon Williams

"Getting to know God" — Under the big top

A tent, large enough to seat nearly 4,000 will replace the auditorium, as the venue for the KATOOMBA YOUTH CONVENTION, Australia Day Weekend, January 27-30th, 1984.

The theme "GETTING TO KNOW GOD" will aim at building up a personal relationship with God, "through Prayer and study of the Word", as the speakers lead the Bible studies, meeting by meeting.

The speakers will be Canon John Chapman, Director of the Anglican Department of Evangelism, and the Reverend Allan Chapple, a former lecturer in Theology in Kuala Lumpur, but now with the Uniting Church in Western Australia. Both have a wide acceptance with young people and, as usual, a good time for all is expected.

Over the past few years, the attendance figures have grown fifty percent each year. Last year over 2,000 young people, ranging from early teens to young families, overflowed the auditorium on the Katoomba Convention Site.



Expecting even greater numbers for the next Convention, the tent has been hired and will be erected on the site. Plenty of car parking facilities are planned, with a new on-site parking area already prepared for the great influx.

Already registrations are being received, even though the publicity and registration forms have only just been printed.

Accommodation is available in the Convention Camping Area; the Convention Youth Camp; the CMS Conference Centre House Party; nearby Caravan Parks and Camping Areas. A number of Guest Houses have also been reserved by the Convention.

Ramon Williams

Principal to Retire

The Archbishop of Sydney, Most Rev. Donald Robinson, announced in his Synod Address that the Principal of Moore Theological College, Canon Dr. D. B. Knox will retire early in 1985.



In a tribute to Dr. Knox the Archbishop pointed out that he had become the longest serving Principal in the history of the College. He said, "Moore College has had ten principals in the 127 years of its life. Five of them held appointment for comparatively short periods of between three and ten years. But the first Principal, William Hodgson, served for 12 years, Nathaniel Jones for nearly 14 years, T. C. Hammond for 18 years and D. J. Davies for nearly 24 years. During the past year Canon D. B. Knox has exceeded Archdeacon Davies' record." The Archbishop added that Dr. Knox has already been on the staff for 12 years before becoming Principal. That means that, when he retires, he will have served on the College staff for 38 years. "This is a remarkable record for any teacher in a theological college," he added.

"We owe a great debt to his ability and vision in bringing the college to the size and standard it is today," the Archbishop said.

Clergy Moves

Rev. A. M. McLaughlin Rector of St Thomas' Rozelle will retire on 29.2.84. Rev. B. J. Hall has accepted position of rector of St Paul's, Carlingford to take effect as from 9.12.83.

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Squeeze Foreigners from Universities?

The Federal Government has set up a Committee to look into present policy on private overseas students.

The ACR interviewed Mr. Graham Cocks, who has been employed since last January by the Australian Fellowship of Evangelical Students to serve the Overseas Christian Fellowship Students in Sydney.

ACR: We understand that a fairly important issue has risen for overseas students. Could you elaborate?

"One of the issues before that Committee is whether these students should pay for the full cost of their education."

"In 1983 figures it would range from a minimum of about \$6000 up to a maximum of about \$8000 per year. Now

amounts like that will cut down to a mere trickle the flow of private overseas students to Australia."

"God has been using the present policy to give many of these students access to the gospel here in Australia. Over the last 25 years He has brought many young people to our shores in order to convert them here. Away from their own societies they are more open to the gospel and get a greater opportunity to hear it."

ACR: What about the issue of private overseas students taking up the place of Australian students?

"The educational institutions and the Government can work out if the legitimate needs of Australian society are not being met, and can possibly allow for

a set number of places for Australian students. Apart from that, Australian students should have to compete for their places against all comers. We should welcome this as a God-given opportunity to bring out the talent in Australian students."

Mr. Cocks continued, "Australia's economy benefits from the money that these students bring into the country. Also, there is a potential benefit that comes out of Australians meeting people from different societies and having their 'them' and 'us' prejudices softened, if not removed altogether."

ACR: What do you recommend that Australian Christians do about this matter?

"Well, two things. First of all, the

Committee welcomes a submission from any interested individual or organization. And you can rest assured that there will be people who will be objecting strongly to the spending of Australian money on private overseas students in these difficult economic times. So, it's important for others simply to disagree with this objection. We can do this by stating that we do not object to our tax money being used as a form of overseas aid to subsidize private overseas students. And we need to state firmly that we don't want their fees raised anymore.

These submissions can be sent to: The Secretary, Committee of Review of Private Overseas Student Policy, P.O. Box E326, Queen Victoria Terrace, Canberra, ACT 2600.

"Secondly, please send a similarly worded letter to your local Federal MP and the Minister for Immigration and Ethnic Affairs, Mr. West. They need to know how fellow Australians think on this issue. At the present moment they are in the process of raising the fees once again!"

Mr. Morris commented, "If heeded, this book could put the game back 25 years! There is no malice, no criticism. There is only loyalty and respect, for team mates and rivals!"

Brian Booth tells of his Christian conversion in Chapter five of the book. The man responsible was another cricketer, Roy Gray, who was also present at the book launching. Mr. Gray introduced Brian Booth to a new way of life. Another guest, Dr. Paul White was the man responsible for introducing Brian Booth to another world. The world of writing books.

Known as the "Jungle Doctor", Dr. White was asked to assist in the writing of Brian Booth's life story. Discussions with Brian were recorded on cassettes. Visits were made to country towns, such as Bathurst, so as to "get the feel" of the sportsman's younger days and background.

The finished product, "BOOTH TO BAT", is now in print. The book is described as historically recording those years of cricket which many young fans would not know too much about. It also covers Brian Booth's successes in representing Australia in hockey, at the Melbourne Olympic Games, in 1956.

It is a book dealing with the standards chosen by a Christian sportsman, who wrestled with such issues as playing sport on Sunday and living as a Christian, amongst fellow team members.

"BOOTH TO BAT" tells of the practical outworkings of a Christian life, as well as part of Australia's Cricket History.

Howzat — Booth Not Out



Roy Gray (left) introduced Brian Booth (centre) to a new way of life. He led him to Christ. Dr. Paul White (right), known as "The Jungle Doctor", also introduced Brian to a new experience, the "world" of writing books. Together they wrote "Booth To Bat".

Photo Ramon Williams

One of the most unusual and outstanding book launchings ever to happen in Sydney, took place at the Sydney Cricket Ground, Tuesday, October 11th.

It was the launching of "BOOTH TO BAT" by Anzea Publishers, a division of Anzea Bookhouse Ltd.

This was no ordinary launching. The scoreboard had been set up, as it was in 1955. Batsmen, bowlers and scores were exactly as they appeared, when a young batsman named Brian Booth entered the field, to play his first international game. The New South Wales Team was standing at five for twenty-six runs, against the English M.C.C.

The radio announcer, Alan McGilvray, had presented a rather gloomy picture of the prospects for victory. Then he told of the newcomer, Brian Booth, ready to take his place. At exactly 12.19 p.m., Alan McGilvray announced, "And now here is Booth to bat".

Twenty-eight years later, at exactly 12.19 p.m., that same radio voice was

heard, giving the same message, as the autobiography of Brian Booth was launched. The title, given to the book, is appropriately, "BOOTH TO BAT".

The organizers, Ronald Cardwell, the Secretary of the Australian Cricket Society, and Jeff Blair, the General Manager of Anzea Publishers, watched as their hard work, to make this launching a success, took form.

Amongst the specially selected guests were famous cricketers in their own right, who had come along to praise the life of their fellow sportsman, Brian Booth. Six Australian captains were present, which made it something of a special event in itself. They were Arthur Morris, Keith Miller, Bob Simpson, Richie Benaud, Neil Harvey and Brian Booth. Alan Davidson and Alan McGilvray, both friends from Brian's cricket days, were also special guests.

Sir Donald Bradman could not be present, but sent a personal message in

which he said Brian Booth "is a true gentleman and unashamedly a devout Christian". Sir Donald also wrote the Foreword of the book.

Keith Miller and Sir Donald shared similar thoughts on Brian Booth. "When Don and I agree, it's got to be right," joked Keith Miller. He ranked Brian Booth as "Australia's finest sport's ambassador".

Richie Benaud, his first Test Captain, praised Brian Booth as an example to young and old.

Bob Simpson amusingly told of the only time he could remember, when Brian Booth supposedly "lost his cool". It was during a match in India. Brian had displayed his emotions in a normal manner, but felt he should apologize to his skipper. Bob Simpson recalled his comment on the field, "It's good to see you're human after all".

Arthur Morris said in launching the book, "This has to be the biggest book launching since Matthew, Mark, Luke and John brought forth the New Testament".

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advertising revenue or our subscription revenue. We are not willing to increase our advertising rates at the moment for that would prevent many church organisations from advertising. We cannot increase the number of advertisements since we feel that we already have enough space taken up by advertisements. The way forward is to increase subscriptions. We would like you to help us.

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INSIDE

Editorial ... Page 4

Ronald Sider ... Page 3

Synod Essay ... Page 5

LETTERS

CHRISTIAN WOMANHOOD

Dear Sir,

I read with interest in ACR August 22, 1983, that "ACR has commissioned a full review of this course . . ." (the Philosophy of Christian Womanhood). A full theological review has been long overdue, in my opinion, and I am saddened that it has been so widely used without a thorough theological investigation and assessment first.

I would like to suggest that those who are commissioned to assess this course, from a Biblical viewpoint, be also asked to investigate the origins of the course.

I quote here a paragraph of great relevance, I believe, and would be very glad, if you felt this quotation would be helpful to those investigating the course, if you would pass on this quotation to them.

"Although some Christian churches shy away from FASCINATING WOMANHOOD because of (author Helen B.) ANDELIN'S MORMON background, there is an unacknowledged spin-off from the book, a course entitled 'The Philosophy of Christian Womanhood', which is finding acceptance in many churches."

Quoted from "Women, Men and the Bible" by Virginia Ramey Mollenkott [Abingdon 1977] p.45

I have reason to believe that Dr. Mollenkott is well aware of the situation in U.S.A. church life, and feel this quotation should be followed up. It is gravely disquieting to consider how such a course, now widely acclaimed by many of our evangelical clergy, can have had such an origin.

(Mrs.) P.J. Lumsden

NUCLEAR HOLOCAUST

Dear Sir,

I read with interest Ronald Macauley's review of Ronald Sider's latest book ('Nuclear Holocaust and Christian Hope') in your 3 October issue.

The question of nuclear disarmament is certainly a vexed one, to which Christians need to be giving much thought and prayer, especially in the light of international developments. Not all will agree with Sider's thesis.

However, it seems that Macauley's appraisal of Sider's stance comes perilously close to that taken by Burgess Carr when General Secretary of the All Africa Council of Churches. His statement was that "Christ's death on the cross justified violence". Freedom movements and guerrilla warfare found new 'biblical' and 'christian' justification.

It is ironic that the Australian Council of Churches, so often criticised for supporting such movements (and often justly so, in my opinion), should have been the sponsors of Sider's recent visit to Australia!

At a time when the arms race shows no signs of slowing down, we need to hear a prophetic alternative. Sider, I believe, provides one in his book.

Yours faithfully,
Rev. David M.S. Cohen
Manly

SYNOD EXPERTISE

Dear Sir,

I wish to express my own concern and that of others at the sometimes misleading statements referring to specific sections of the Clergy made by "lay" persons when speaking in support of a proposed motion in Synod.

During the recent Third Session of the 39th Synod of our Diocese the statement was made that "those Clergy who compromise the Councils and Boards of this diocese were never there to offer their expert knowledge on a particular subject under discussion". These Reverend Gentlemen owing to an understandable modesty on their part have not many ways open to them to refute such a statement, let alone stand up and do so in open Synod! They are called to Synod, first of all, under the 14th Clause of the Constitution for those who are concerned with a particular Diocesan Department and secondly, under the 8th Clause of the Constitution for those who are rectors of a specific Parish.

As an example I quote The Council of the Anglican Board of Education. Members of this Council were present throughout all of The Synod Sessions. The Executive Chairman who is called under the 14th Clause of the Constitution, offered his expertise not only on religious Education but other numerous subjects as well. The Members of the 8th Clause of the Constitution, gave Synod Members the benefit of their expertise on a variety of subjects, including: The Remarriage of Divorced Persons, The Use of the Surplice and The Church in Inner City Areas, to name but a few.

Therefore, based on this example and personal experience, I submit that this statement is without foundation and would point out that the majority of Synod Representatives, including myself, very much appreciate the expert knowledge and advice given by these Reverend Gentlemen.

Yours Faithfully,
(Miss) G. M. Primrose

MONICA FARRELL

Dear Sir,

Many of your teachers will recall the great Protestant, evangelist and Bible teaching ministry of Miss Monica Farrell who died in March, 1982.

On Saturday, 5th November, 1983 at 2 p.m. a plaque to commemorate her ministry will be unveiled in the Chapel at the Hammondville Homes for Senior Citizens. Hammondville is

situated 2 miles from Liverpool as you proceed along the Heathcote Road in the direction of Holsworthy.

For many years Miss Farrell came every week to visit the senior citizens at Hammondville and her Gospel ministry was greatly appreciated.

I write to invite all who supported Miss Farrell's ministry to be present on 5th November at 2 p.m.

Yours sincerely,
Bernard G. Judd

CANON LAW

Dear Sir,

Canon Law is a friend of the desperate. Normally his opinion is not wanted and not asked for. What he thinks is usually unimportant and unknown. Then some little old lady asks him to force her minister to wear robes. Then a bishop will ask him to get some flowers off a communion table. But normally he does as little as the other canons in the Anglican set up.

Why anyone should ask him about who should or shouldn't get married in our churches is beyond me. Our service is quite clear that anyone who marries otherwise than God's word allows are not joined together by God nor is their matrimony lawful in his sight.

Canon Law, being as old as he is, makes a great mistake when working out who should be married in our churches. He assumes that God is bound by church ceremonies or by civil imitations of church ceremonies. Hence the couple that live together for several years, but do not tell the church or Mr. Hawke about it are not regarded as married by Canon Law. Hence either of the couple quite able to marry someone else in a church at a later date. However the couple who married, who tried to do the right thing, but found their marriage was unworkable and so divorced are not allowed by Canon Law to be married in a church.

In the end Canon Law helps those who sleep with everyone who comes along. He pretends that only those who have a marriage certificate have lived with each other. Why ask someone like that who is obviously so out of touch with our society who should be married in a church?

It is time the church took the same stand as our founder who lampooned those whose outsiders were as white as a wedding dress but whose insides were full of extortion and rapacity. He had no time for those who taught manmade traditions as if they were God's law.

Perhaps he would not have said Woe to you who heap up marriage certificates in your personal files, but would have said woe to you who teach Canon Law as if it were God's Law.

Saleuo II

LINDY CHAMBERLAIN

Dear Sir,

Lesley Hicks' beautiful article on "Rethinking the Chamberlaincase" (ACR 3/10/83) encourages me to add an extract from "Australian Law News" December 1982, by John Bryson LLB (Melb), a member of the Victorian Bar:

"One (of the) accused was a member of Christian clergy. He was not believed on his oath. A Crown witness provided alibi evidence for both accused. She was not accepted either. The defence could not be challenged as a recent invention, for the claim was made at the scene that a dingo made off with the baby. Instead, the Crown presented this defence as evidence of guilt. From the inquests and the trial, the witnesses who seemed most convinced a dingo could abduct a baby, were Ayers Rock rangers, members of the Dingo Foundation, and desert tribespeople."

Bryson continues with the disarray in scientific opinion which became the striking issue between British scientists and Australia's very best. Finally, an extract from one of Lindy's prison letters: "God has large, tender hands. He will NOT drop you — not ever, and He has room for all. When God has taken over we do not need to worry any more. The animals and birds accept that. Why can't we?"

Yes indeed — why can't we?

Yours sincerely,
Phyllis Creasey

We are indebted to our readers for continuing to send us their incisive and helpful letters. However, for reasons of space we now request that you keep correspondence to 250-300 words in length. Because editing of a personal response presents itself to us as an 'interfering', and therefore slightly onerous possibility, letters in excess of 300 words may not be published, but returned to their authors. Ed.

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How does simple lifestyle relate to evangelism and justice?

Ronald Sider, when in Sydney recently, spoke on living more simply for evangelism and justice.

I don't think poverty is terrific nor am I pro-asceticism. But 3 billion people have not heard of Christ, and one billion are in desperate poverty with 12 million children dying today. Both the tasks of evangelism and of economic relief require money and the churches have the resources to take care of them. In this type of world it is important to live more simply so that we can give more — for evangelism, to alleviate poverty and for social justice.

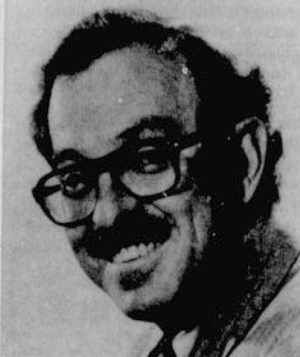
On what basis?

God is on the side of the poor. I don't mean that God cares more about the poor. Because we regularly side with the rich and don't have concern for the poor, God appears to us to be partial. He is at work in history casting down the rich and uplifting the poor. He is displeased with the rich because they get rich by oppression (see Jeremiah 5 Isaiah 5) or they fail to share their goods (Ezekiel).

In the bible the people of God are on the side of the poor. No matter how orthodox our faith or how intense our worship if we are not seeking for justice for the poor we are not the people of God. Look at the prophets. Look at Jesus, who said that those who do not feed the hungry or clothe the poor go to hell. In his first letter John asked: 'if anyone has material possessions and sees his brother in need and has no pity on him, how can the love of God be in him?'

We are not saved by good works but these passages must mean more than us going on year by year ignoring the cry of the poor and thinking we are saved. Calvin said that if someone persists in doing what the bible prohibits there is a serious question as to whether he is saved.

In both Testaments it is clear that God wants redeemed economic relations amongst His people. In 2 Cor. 8 Paul talks



RONALD SIDER

about an intercontinental offering. He says that it is a matter of equality that your abundance helps their wants. In the old testament there is the teaching on the Jubilee or the sabbath release of debts every seven years. Jesus and his disciples and the new church in Jerusalem each held a common purse. There is a fundamental sharing in the early church.

Today there are desperately poor Christians in the world, but we continue to demand higher and higher standards of living. The Corinthians who did not recognise oneness, Paul accused of desecrating the body of the Lord.

Look to Jesus

Look to Jesus and his incarnation as an example of radical costly identification. He said "foxes have holes, birds in the air have their nests, the Son of man has nowhere to lay his head". His identification with the poor and the weak was a sign that he was the messiah. Look at his reply to the disciples of John the Baptist who wanted to know who he was. He identified with the poor in Matthew Chapter 25 where he said of the judgment day "I was hungry and you gave me food". The scriptures invite us to imitate him. Paul wrote "though he was rich yet for your sake he became poor that you may become rich".

How?

We need to work out a process for the discernment of the simple lifestyle. Every congregation should get together to discuss the issue. They should ask such questions as 'what is a faithful economic lifestyle in this congregation at this time?' They should carefully study the scriptures and they should analyse the world, i.e.

with a bible in one hand and a newspaper in the other. There should be mutual discernment and prayer and dialogue with wider Christians especially the poor in their own area and around the world. Some say this raises the spectre of legalism and self-righteousness. It can; but I say that no one lifestyle is appropriate for all so I am not introducing laws for all. What I am saying is we must be careful not to fall back on our western individualism. We have two dangers — one is legalism, one is individualism. Both are pernicious but I feel there is more danger of our being individualistic than legalistic. How can we transcend legalism? We can start in the local congregation and from there into small groups to talk about a more simple lifestyle. In those small groups we could discuss family budgets, whether buying a particular new car or a new house, is faithful etc. I'm not saying that the group dictates to members of it how they should live, but the matters be open to discussion.

We could live among the poor, which helps make changes in our demands of lifestyle and may help change the demands of our kids. We need a circle of brothers and sisters to help, because social pressure is very strong and you won't be able to resist if you are working on your own. In the wider context you might talk to missionary societies or other workers in the world.

You may consider developing a general criteria for lifestyle, e.g:

- (i) moving towards a personal lifestyle that could be maintained over a long period by people all over the world;
- (ii) distinguish between necessities and luxuries, not seeking for the second and not blurring the distinctions between them.
- (iii) expenditure which you work out is spent for pride or status should be rejected.
- (iv) expenditure for a particular creative gift is good and you should not feel guilty about this. On the other hand you should not spend money on a whole range of things which are entertainment rather than developing your gifts.
- (v) you need to discern between what is suitable for an occasional celebration and for your day to day routine. An occasional lavish celebration is a good thing to enjoy God's creation, but you should not continue that lavishness day to day.
- (vi) there is no connection between what we are and what we spend on ourselves. For example, "I am a lawyer so I ought to spend this much on myself".

Specific Guidelines

When you need a new church building, for example, you need to look at the relevant bible teaching, the world scene, and how your project relates to evangelism and christian work worldwide. Look at your motives with ruthless honesty: Are you designing the project out of necessity or because that's the way it is being done at other churches, at the moment. Look at the alternative ways of meeting the same needs; for example, several groups using the existing buildings at different times rather than creating a new set of buildings. How will the new facilities affect members? Will they change group relations or help with identification of the poor, etc? Have extended dialogue with the worldwide body of Christ. One American church looked at this question after they had designed a proposal. Then there was an earthquake in Guatemala and at the committee meeting which was to decide whether to go ahead with the project, one man asked "How can we go ahead with our ecclesiastical Cadillac and not help Guatemala with their Volkswagen?" The result of this was that they cut their building project by 3% of the cost — they gave away half of what they would have spent to Guatemalan

churches which built 28 church buildings and 25 ministers' residences.

Whenever we have a spending fund we double the amount we are aiming for so that the amount we spend on ourselves we fund a third world project either evangelistic or in social action.

In question time

After talking Ron Sider was asked and answered questions. What do you think the way forward is to overcome the apartheid problems in South Africa?

I think the only way is for a group of white Christians to go to Pretoria saying they would stay there to pray and to meet until the Constitution is changed. It wouldn't take thousands of white Christians to change the Constitution but I think it would work. When I was there I spoke to a man about this and he said "Yes, it would work but it would be very costly for the people who did it — in fact some would probably die, but within the next 20 to 30 years there will be a bloody civil war which will be just ghastly; but if a few white Christians did this their lives may be substitutes for the thousands that would die in a civil war."

Aren't we still dealing with sinful man?

We are looking at the change in the world in a double-barrelled way. The marxists are naive because they think the world will change by simply changing

outside structures. As Christians we believe both of outside changes and inside changes in becoming Christians and the Holy Spirit working within us, but I think we have fallen into an individualistic trap and we see society as just a collection of individuals, but society is made up of separate structures and we need to look at those outside structures as well.

It is said that we need to keep the material standards of those around us in order to effectively evangelise them.

I think there is little substance in this claim and it is mostly rationalisation. I don't think it is necessary to look scruffy and dirty. You can be poor — and still clean and well presented and in that way be sensitive to the needs of others. But you do not need to spend a lot of money in keeping up with others.

What do you recommend we read other than the bible and your own books?

I think Doris Longacre's cookbook called "More with Less" and later book "Living More with Less", "Living More Simply", and a new book, "Lifestyle in the 80's: Evangelical Commitment to Simple Lifestyle" Steven Mott has just brought out an even broader book on Bible Ethics and Social Change which is a comprehensive evangelical social action based book.

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Editorial

IF IT WASN'T SO SERIOUS WE COULD LAUGH

Sometimes change is hard to cope with. However change is necessary. The Church has often been accused of living in the past and being unwilling to make changes and such accusations are often justified. But some changes are so ridiculous that they are laughable — or would be if they weren't so serious. Take two changes reported in the newspapers recently.

The Federal Minister for Immigration, Mr. Stewart West has announced that the government will take God and Queen out of the Oath of Allegiance. The reason he gives is that migrants/new Australians/ethnics (it's awfully hard to keep up with the current vogue word) are upset by such an oath. What a reason! My mummy always taught me that it was good manners to fit in with what was done wherever I was. That seems to be old fashioned. Those who choose, of their own free will, to settle in Australia apparently have the right that we immediately change to suit them. How ridiculous!

However, Mr. West's reasons are suspect as he has stated them. Anyone who has gone to a Citizenship Ceremony recently will be aware that there are two forms of oath used. Both incorporate allegiance to the Queen — and rightly so until such time as Australia becomes a Republic. But there is a form for those happy to hold a Bible in their hand and make an oath with God included and another form for those who are not willing to do this. In other words, religious adherence is already dealt with.

Why then is a change necessary? What Mr. West has suggested is that we drop God altogether. That comes despite the fact that Gallup Polls tell us that more than 80% of Australians believe in God. There is no reason to do this other than the MILITANT ATHEISM which is at the heart of much that is being done by senior members of government. It is time for Christians to recognise that a minority which is violently opposed to all forms of religion has managed to gain appointment to some of the most influential positions in our country. And we have sat back and let it happen. Religious freedom is something we take for granted. It may not always be so.

There is no easy solution to the question of "what can we do about it?". Holding demonstrations for "God, Queen and Country" as the Festival of Light is currently doing is not the answer. In fact such moves are so simplistic, jingoistic and old fashioned that they are, for many Christians an embarrassment. Nor is it likely that debating motions such as the one put forward by Mr. Jim Cameron in the N.S.W. Parliament recently will achieve much. Mr. Cameron sought to get Parliament to take a stand for the Judeo-Christian ethic — there

was much debate but no vote taken, and the exercise is hardly likely to have caused Parliamentarians to change their attitudes.

The second change is likely to raise real belly laughs — but is also deadly serious. The U.S. Council of Churches has issued a book of passages that seeks to eliminate "the sexism of traditional Bible texts". Claiming that it is just the first step forward the book is expected to be widely used in the U.S. and is almost certain to be taken up here. In it traditional references to God and Jesus are changed to incorporate femaleness. So, God becomes God the Father and Mother and Son of God becomes child of God. While the book treats Jesus as a male child in spiritual references He becomes "the Human One".

It is hard to understand the mentality of people who are responsible for this sort of thing. It must rank as one of the more ridiculous results of the current women's movement. We have no difficulty understanding the move against discrimination since that is a real problem that needs to be dealt with (though some ways of dealing with it seem to go too far) and we have no difficulty understanding the background to the moves for women's ordination. To want to change the Bible in the way suggested shows that those involved have no understanding of the Scriptures — either their meaning or their place of authority in Christian thinking. It shows that they are happy to place a current fad above the received Word of God. Rather than being funny it is serious because it shows just how little respect those in the U.S. Council of Churches have for God and His revelation — and it will show the same lack of respect amongst those who take it up here. It must take a very small minded person to find problems with God as Father and Jesus as Son of God!

Again, we need to be concerned that Christians are being led by those who have a greater desire to respond to the Spirit of the Age than to the Spirit of God. We have become too complacent. We are too willing to compromise our principles and we are too happy to participate in organizations in which the gospel takes second place — and that, sadly, includes some sections of our own Church.

Christians must return to the principles and standards of God's Word. All change needs to be viewed in the light of those standards and accepted only if it is consistent with those principles and standards. Unfortunately some changes occurring at the moment are too serious to allow us to laugh at them — ridiculous though they at first appear.

"Over Again For Yet Another Year," A Synod Essay

In our pre Synod issue A.C.R. presented some views for members of Sydney's Synod to consider. We were pleased with the positive response we received to that article and are encouraged to do it again next year. For this issue we asked a member of Synod for an essay given some reflections on what happened in Sydney this year.

Being governed by a Synod is considered important by some people. To others it is just a waste of time. This year the former seemed in the majority as numbers in attendance at the longest Synod for a number of years were greater than they have been since I entered Synod a few years ago. Further, the debates were marked by a contribution from many new faces. Could it be that the retirement of those great Synod performers of old has given a new lease of life to others who no longer feel as daunted by the occasion and the audience? Certainly some of those who have seldom if ever spoken before made very significant contributions to the debates.

It always seems boring to comment on the business afterwards — I'd rather put my papers in the filing cabinet for a few weeks. But there were a number of things that need comment.

Assessments

The Synod rejected the Assessment Authorisation Amendment Ordinance — calling for it to be resubmitted next year after comments had been received from a number of groups in the Diocese including the Home Mission Society and the New Areas Committee. This was a good move. For too long the poorer parishes have felt that the Assessments system was giving them burdens which were greater than they could bear. A new system is necessary but is this it? No one seemed to know. But Synod seemed very suspicious. And that is understandable. The simple fact of the matter is that most of the affairs of the Diocese are conducted by those from the more affluent parishes. In the past, by the admission of the Committee responsible for the report on Assessments, this has favoured the parishes who were "richer" — nobody seemed too sure that we could trust that this has not happened again. Hopefully those who are more familiar with the problems of the struggling parishes in the Diocese will be able to shed some light on this before next year.

The Synod passed an Annual Leave Ordinance. It seems that some naughty

people do not give their Rector his proper holidays and so it is enshrined in law that a clergyman should have four weeks annual leave. What does it say about our Church when we find it necessary to pass laws about such things?

A number of parishes sought a change of some kind or other. Mostly the Synod accepted the recommendations brought before it. But in one notable case they overturned the official recommendation. North Epping can now go it alone — and congratulations to them. (I trust that they already have an organ!)

The Synod passed the report on Aborigines which, it is interesting to note, the secular press ignored. No news in good news it seems. The Synod gave a substantial amount of money to refurbishing the Aboriginal worship centre in Redfern and agreed to fully support the ministry there.

Surplice

The wearing of the Surplice was debated — again. A report had been received by the Committee set up last year to look into the matter. The Report gave no lead to Synod whatsoever and the Committee was asked to sit again. However, Revs. J. Normand and R. Doyle were added to the Committee. Then Rev. John Bunyan was added — he thinks things should stay as they are. Then, would you believe, two women were added. The reasons given seemed to be (a) since many members of our congregations are women then women ought to be on the Committee and (b) since the Committee is supposed to look at designs for an alternative garment women were needed because they had more fashion sense. I would have thought that both reasons were highly sexist and an insult to our women's libbers — but they didn't raise any voice in protest so maybe getting put on a committee overrules all else! The Committee is now so large that we probably won't get a result from them for another five years!

The Archbishop did his bit about remarriage of divorced persons again. However he did say that Synod could decide what to do about a future policy.

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Lesley Hicks

Of all the people I met at the National Evangelical Anglican Congress in Melbourne back in 1981, and the speakers I heard, Michael Cassidy of African Enterprise was the one who seemed to me to stand head and shoulders above the rest in leadership (literally, as well — he is nearly two metres tall).

He has now published *Bursting the Wineskins* (Hodder & Stoughton, 1983, paperback, \$5.95). In his preface he grabbed me, because he said his book was addressed especially to "those who live in that theological twilight between a rather rigid evangelicalism and a full-blown Pentecostalism . . . those who long to know more of the Spirit's fullness but who for one reason or another have not been able to identify unequivocally with the Charismatic Renewal in its present stage of development." That just about describes me.

He adds: "Put differently I could say that my intention is to address on the one hand those whose fears of Charismatics have paralysed them into an unhappy

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Bursting the Wineskins

and perhaps frustrating isolation from the fresh winds of the Spirit and on the other hand those whose enthusiastic involvement in the Renewal or in Pentecostalism has isolated them from the wider Body of Christ with its important insights and correctives."

Michael Cassidy's Ministry

His book, he says, is not an autobiography, but rather a testimony — one person's story and quest relating to the person and work of the Holy Spirit. It is particularly significant and fascinating because Cassidy, along with Ugandan bishop Festo Kivengere, heads a ministry which embraces virtually the whole African continent, encompassing both evangelism and practical compassionate aid, and drawing support from Britain, the United States and Australasia. The breadth of his vision and leadership, especially his stand against apartheid in his native South Africa, makes Cassidy one not to be lightly dismissed as he tells how the Lord has led, disciplined and renewed him through His Holy Spirit. The address he gave at NEAC — it can be found in Vol. 1 of *Agenda for a Biblical Church* — is largely incorporated in this book as Chapter 14, and Appendix A, both of which are more theological and less personal in content than most of the rest of the book.

Chasm in Australia

He comments on an earlier visit he made to Australia in 1978 that a local Baptist pastor had told him he had received a letter or warning from a conservative evangelical in South Australia not to have Cassidy in his church — "He's too political and too Pentecostal." Cassidy's reaction to that was a roar of laughter. "The Pentecostals think I'm much too tame for them and the political crowd view me as way too conservative!" (P168)

However, on that visit he became aware of what he calls an inexcusable and gaping chasm between Charismatics and evangelicals. "I was convinced the gap was between brothers, not cousins, and certainly not between enemies." He was therefore glad to receive the invitation to participate in NEAC three years later.

Obstacles

I chuckled a lot as I read the chapter 'Over the Obstacle Course'. It chronicles the pitfalls Cassidy encountered as he began in the early seventies to move towards greater fellowship with Charismatics and Pentecostals — the to him uncongenial charismatic subculture; the tendency to power mania; the 'we've got it' arrogance; 'no politics, brother; and over-subjectivism. But if in these matters he seems critical of his charismatic brethren, he is equally pointed about the failings of evangelicals. The biggest obstacle, however, was group pressure, and that applies whatever party in the worldwide church one adheres to. "On the one hand, I felt a deep loyalty to the evangelical party, as it were, and on the other hand I felt the pull of the Charismatic bandwagon. On the one hand I did not want to lose acceptance with my evangelical friends but nor did I want to become a Charismatic catch to be feted on the Pentecostal circuit as a scalp won from the other side. Basically I was resisting being a feather in anybody's cap. I just wanted to find deeper life in Christ." (P97) The metaphors are mixed, but the point is clear!

I had no sooner finished reading the book than I had to go back and read it again. I believe it's a book Australian Christians, whatever label we wear, need especially to read and give and lend.

Social and Political Concern for Delegates in Kenya

Christians brought up in western countries often insist that it is their duty to undertake "acts of mercy" but not become politically involved. In contrast, the experience of the Church in Africa has often been that what westerners would call acts of mercy in the situation are in fact political as far as the realities of the third world are concerned.

The inseparability of proclamation of the gospel and social concern was a major theme to come out of a workshop on development put on by the Church of the Province of Kenya for the primates of the Anglican Communion, members of the Standing Committee of the Anglican Consultative Council and the ACC Working Group on mission issues and strategy. The workshop was held on October 8. Opening the event the Bishop of Maseno South, the Rt. Rev. Dr. Henry Okullo, said that the mission of the church was threefold — to proclaim the gospel, to care for the mind and to express the social concern of the gospel.

The church, he said, has been involved in what is now called development since the earliest days of the missionaries. Some brought drugs for their own use and began to use them to meet the needs of the people. That was the beginning of many of the hospitals to be found in Africa. The missionaries built 90 percent of the high schools in Kenya. In Uganda they introduced cotton crops.

The missionaries left the example of proclamation and social concerns. "But while they did all that for us," Dr. Okullo said, "they did not leave us a theological basis for these things."

Bishop David Gitari of Mount Kenya East who is a member of the new Anglican Roman Catholic International Commission told participants that the church in East Africa was learning that evangelism and social concern are inseparable.

"Jesus' development is the model for the development of mankind," he said. This is outlined in the account of his childhood in the gospel of Luke where Jesus grew in wisdom (mentally), stature (physically), in favour with God (spiritually) and man (socially).

"Christ's mission must also be the model for our missions," said the bishop. Jesus' manifesto (Matthew 9:35) heralded a ministry that involved teaching, preaching and healing. The declaration of God's year of jubilee (based on Leviticus 25 and Deuteronomy 15) meant that this prophetic, sociological model for Israel became the central feature of the ministry of Jesus.

Delegates heard about the role of the church in Kenya in establishing primary health care. The workshop saw examples of some of the development projects including the application of alternate technology for use in homes and in agriculture.

More mosques opened in China

An increasing number of Muslims in mainland China are returning to their mosques for religious observances. Recitation of their Holy Koran can once again be heard across the land, according to a recent report of *Beijing Review*.

A large number of old mosques have been reopened and new ones set up nationwide.

Twelve thousand mosques in Xinjiang Uyghur Autonomous Region have been founded or have resumed in Ningxia Hui Autonomous Region. Many other provinces, municipalities and autonomous regions that have Muslim populations are also opening their mosques, the magazine said.

China has more than 13 million Muslims, most of whom live in Xinjiang Uyghur and Ningxia Hui Autonomous Regions.

The six million Muslims in Xinjiang belong to the Uyghur, Kazakh, Hui, Khalkhas, Tajik, Uzbek and Tartar minority nationality. In recent years, the Islamic association of the region has sent 38 young minority nationality Muslims to study in the Institute of Islamic Theology in Beijing or to Egypt on pilgrimages to Mecca.

At present, 60 young imams (Muslim priests) have returned to work in their former mosques after finishing theological courses in Urumqi, capital of Xinjiang Uyghur Autonomous Region. At the same time, 30 imams will each train two or three disciples older than 18.

It is estimated that more than 200,000 volumes of the Koran and Hadith Al-Bukhari texts in the Uyghur language are now available in the region and preparations have begun for the establishment of a Koran school.

Similar changes are occurring in other religions in mainland China, such as Buddhism, Daoism, Catholicism and Protestantism, that have their own associations or religious schools, the *Review* said.

CATW

REVIEW

Australia has more Chinese professionals

Over the past 20 years or so, the influx of professionals of Chinese origin from Hong Kong, Malaysia, Indonesia and New Guinea to Australia has been increasing, the Hong Kong-based *Horizon* magazine said recently.

At present, the ethnic Chinese population in Australia lies somewhere between 150,000 and 160,000, while the majority of the immigrants came from Hong Kong and Malaysia.

Most of these ethnic Chinese immigrants in Australia run food catering businesses; still others are involved in the agricultural sector. And the number of Chinese in the import/export trade, banking, and tourism is also quite large as well, according to the *Horizon* article.

In addition, more than 80 Chinese restaurants are found in Canberra, the capital of Australia, where the population stands at approximately 140,000. Furthermore, more than 1,000 Chinese restaurants exist in Sydney and Melbourne, the article added.

There are Chinese associations in all seven states of Australia. For the most part, these groups aim to retain the Chinese culture and to promote a regular circulation of news on local events. To do this, the associations will often set up and promote classes such as Mandarin, Chinese "Kung Fu", Chinese painting and calligraphy, etc. for their members.

In recent years, some colleges and high schools have developed courses in the Chinese language due to the ever-increasing influx of Chinese immigrants and the foreign-relations policies of the Australian Government. However, the article said these courses are not as popular as the ones offered by the Chinese associations and the evening tutorial classes.

Radical English proposals for changing the parochial system

The abolition of patronage and the parson's freehold are among the controversial proposals put forward by a senior official of the Advisory Council for the Church's Ministry in a report published in England recently.

The author, Canon John Tiller, ACCM's Chief Secretary, makes his recommendations for radical change in a situation where, he claims, the parochial system as an effective means of mission and pastoral care has already in large measure broken down; and in a society which he describes as "post-Romantic, post-industrial, post-Christian."

Canon Tiller also sees the present system of one-man incumbents with the exclusive "cure of souls" being replaced by shared or "every-member" ministry in which diocesan teams of specialist clergy work with local churches having their own local leaders, both ordained and lay.

It was nearly two years ago that ACCM asked Canon Tiller to produce an overall survey of the ministry and to make recommendations for its development. The result, *A Strategy for the Church's Ministry* (CIO, £4.95), is the first such personal report to the commissioned since Leslie Paul's 1964 report.

So the basic ideas of the strategy, Canon Tiller says, are that the local church should be responsible for undertaking the ministry of the Gospel in its own area, and that the bishop should be responsible for ensuring that each local church has, from its own resources or those of the diocese, the ministry which it needs. Together these ideas "express one of the historic strengths of Anglicanism: a combination of the virtues of congregational and episcopal Church order."

The strategy affirms that the bishop is the authoriser and focus of ministry, leading a "task-force" of priests and deacons, both stipendiary and in secular employment, charged with fostering the Church's mission and providing resources which are lacking in local churches.

His strategy, like that of Leslie Paul twenty years ago, requires the abolition of patronage because "there is no room for a third party if the local church is to call out its own ministry and the bishop as chief pastor is looked to as the person responsible for providing outside resources."

As for the "formidable task" of removing the parson's freehold, Canon Tiller says that, even if this could be achieved, "there is no possibility that the rights of existing incumbents would be taken away," so that there would be a period of at least twenty years during which the number of benefices would gradually diminish.

Thus "stipendiary ministers should continue to serve in all areas where the Church lacks particular local resources, regardless of ability to pay quotas. It is their dominant leadership role which needs to disappear, particularly where their presence tends to suppress the initiatives and insights of local people."

A Strategy for the Church's Ministry is Canon Tiller's personal view, but it will be presented to the General Synod for a debate in November, together with the comments of ACCM.

Church Times

Being trapped by the past



Allan Craddock

In the last column I discussed the problem of not being able to forgive oneself for some offense committed in the past. I wrote then that we need to recognize that salvation is not conditional upon our willingness to forgive ourselves. Forgiveness, and the transformation of our relationship with God from enmity to friendship, are the gracious gifts of God Himself. We don't earn these gifts, we humbly accept them in faith. We don't really need to forgive ourselves when God has already done so.

However, even acceptance of this view does not always resolve the tension for a person affected by this difficulty. Howard had been a Christian for over ten years but had considerable difficulty living with the fact that he had beaten his wife in the early years of their marriage, before he had become a Christian. He battled for years with his conscience after these events.

For a long time he couldn't forgive himself even though he had accepted God's forgiveness. Eventually he came to understand the finality of what God had done, as well as its completeness. There was nothing Howard could add or which needed to be added. These insights helped Howard but tension remained and this expressed itself in long and frequent bouts of depression.

A series of counselling sessions revealed that Howard was still trapped by his past. He was able to recognize that he was forgiven but he continued to see himself as flawed. He had branded himself as "mentally ill", as possessed with a tendency to be physically violent in an abnormal way, and as highly vulnerable to losing control when under stress.

In fact, Howard had not committed violence since the series of beatings indulged in over ten years ago. His wife, Jean, attested to his transformation since he had become a Christian and made it clear that she regarded Howard as no longer a threat to her or anyone.

Howard couldn't share her confidence. He continued to live in fear of a new series of violent outbursts. It is tempting to argue that his preoccupation with his "vulnerability" actually led to a turning of hostility in upon himself. He hates what he has done, hates what he could do and thus hates himself for being this kind of person.

A breakthrough occurred when Howard gained insight into what had really been made possible when he came remorsefully and humbly before God and accepted Christ's offer of salvation. He had not only been forgiven and freed from the penalty his offenses rightly called for, he had also been freed from the enslavement of a nature in rebellion against God.

Paul's advice to Christians in Romans 6 is appropriate here: "Sin must no longer rule in your mortal bodies, so that you obey the desires of your natural self. Nor must you surrender any part of yourselves to sin to be used for wicked purposes. Instead, give yourselves to God, as those who have been brought from death to life, and surrender your whole being to Him to be used for righteous purposes. Sin must not be your master; for you do not live under Law but under God's grace." (vv. 12-14)

The stress here is upon salvation as a process. The Christian becomes involved in a transformation of mind and personality. He or she now lives under God's grace. Howard has not just been forgiven for his past offenses, he will be enabled by God's presence in his life to act differently if he continues to faithfully surrender that life to his Lord. When Howard realized this his whole

perspective shifted from a view of being trapped by the past, to a view of freedom in Christ to live now and in the future in a way that honours Christ.

A further illustration from the Gospel of John clarifies this point. In John 8 we have the record of Jesus and the woman caught in adultery. She was trapped by her past and about to be condemned by the Pharisees. When asked for His assessment Jesus made the famous comment: "If any one of you is without sin let him be the first to throw a stone at her." (v. 7) The crowd evaporated and Jesus, left alone with the woman, withheld condemnation and declared: "Go now and leave your life of sin" (v. 11)

All who receive salvation deserve to be condemned, but only by God. A forgiven sinner can leave his or her life of sin. The past offenses are a product of the flaws of many persons and circumstances as well as those of the forgiven sinner. The life of the forgiven sinner is transformed; many flaws remain but one fundamental flaw has definitely been dealt with by Christ: "For we know that our old self was crucified with Him so that the body of sin might be rendered powerless, that we should no longer be slaves of sin — because anyone who has died has been freed from sin." (Romans 6:6-7).

REFORMATION RALLY To Mark the 500th Anniversary of Martin Luther's Birth

Presented by
The Anglican Church League
to be held in
The Chapter House, Sydney

on
Friday, November 11th at 8 p.m.

Speakers will be ARCHBISHOP
SIR MARCUS LOANE and DR.
PETER JENSEN.



FAITH,
SCIENCE AND
TECHNOLOGY:
1984
AND BEYOND

A National Conference
December 2-5, 1983 Trinity
College, Melbourne

1984
The year that has come to represent "the future" is just around the corner.

- * What sort of world are we building?
- * Do our science and technology honour creation and human welfare?
- * What have the churches to say about it all?
- * How might faith, hope and love infuse and direct technological development?
- * What have science and faith to say to each other?

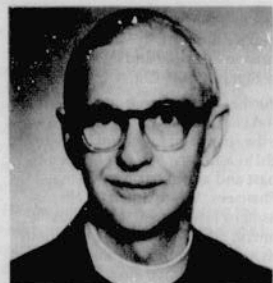
You are invited to a conference . . . that will tackle these questions. Everyone is welcome. An important aim of the conference is to bring together a wide range of viewpoints — scientific, theological, economic, political and "just plain human".

Speakers will include:
Prof. Max Charlesworth, Deakin University, Dr. Ann Bell, President of New Zealand Association of Scientists, Prof. Charles Birch, Sydney University.
CONTACT: Ms. Chris Ledger

Australian Council of Churches
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SYDNEY 2000
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AUSTRALIAN COUNCIL OF CHURCHES

New Australian President for Scripture Union

Dr. Leon Morris, former Principal for Ridley Theological College, Melbourne, who is known and respected worldwide for his many outstanding theological books and commentaries, has accepted a three year term as President of Scripture Union Australia. He succeeds Sir Marcus Loane, the former Anglican Archbishop of Sydney. Sir Marcus served Scripture Union for many years as Australian



Dr Leon Morris

President and President of Scripture Union in New South Wales. In commenting of the former Primate's term, Scripture Union's national Chairman, Professor Keith Watson said, "We have been most grateful to have such an eminent church leader as our President for so many years. His commitment to the Scriptures and concern for evangelism has been an example to us".

Scripture Union National Director, commented on the appointment of Dr. Morris. "We are delighted Dr. Morris has accepted. He has always been identified with thoughtful scholarship, and is known for his care and concern for individuals. This balance between being tough-minded and warm-hearted is something that matters to Scripture Union, and we are glad to have a President who embodies them."

Although the Presidential position is an honorary one, Scripture Union's new Australian President will continue his long-standing face-to-face involvement with staff and voluntary workers. In November he will give a series of Bible Studies at a national secondary schools staff conference to be held in Melbourne.

Primate Meets United Bible Committee Societies'



From L to R: The Rev. Gurli Vibe Jensen, Chairman of the United Bible Societies Executive Committee, The Rev. James R. Payne, Sir John Grindrod, The Rev. Dr. Ulrich Fick, General Secretary of the U.B.S.

The Anglican Primate of Australia, Sir John Grindrod, Executive Committee of the United Bible Societies (UBS) in September.

The committee is the policy and planning body for the Societies' translation, production and distribution programmes in 160 countries

and territories worldwide. It also sets the World Service Budget, which will be about \$27.5 million for 1983/84.

Sir John said that it is vitally important that the production of God's Word be linked with its presentation.

"I express the assurance of the prayers of our people for the future of this most important work," he said.

MARANATHA

What is God like?

That's a question many people think about. It's very important because how we answer will determine how we live.

For some people God simply doesn't exist. He is the figment of man's imagination, or the product of man's need to have someone greater than himself to believe in.

A Christian believes in God basically for three reasons. His conscience knows there is a right way (he may not always choose it).

The giver of the conscience is a moral Being. Then there is creation. We all live under the same sky, stars and sun.

It is a beautiful and ordered world (yes, there are some exceptions to this order). We conclude that there is a Divine Creator behind it all.

Primarily the Christian knows there is a God, because He once came and lived on earth. Yes, as incredible as it may sound, God actually lived for a while on earth.

He came and was called Jesus Christ. Jesus did all the things we would expect God to do, have power over sickness, death and creation. He was all that we expect from God, loving, able to forgive, and holy.

As we see Jesus, and we see Him in action in the Gospels, we see what God is like. We don't find out everything about God, (we shouldn't expect to know everything about God since He is God and we are mere humans), but we can find out all we need to know to live fulfilling lives in this troubled world.

So to begin to answer the question "What is God like?", He is much more than a moral Being who gives us our conscience, or a great creator who gave us the world.

He is a person. He loves and cares for His creation even though we don't naturally and normally love and care for Him.

This is why God the Son, the Lord Jesus Christ, left His Heavenly Throne and came and dwelt amongst us.

It was to demonstrate God's caring concern for us, to show us and provide for us the way back to God, and to convince us of the wisdom of putting ourselves under God the Father's loving control and care.

Peter Brain

Garnsey and Pinner on Remarriage

The church throughout the world is currently struggling with the problem of the remarriage of divorced persons. As a result a huge amount of literature is being produced on the subject.

The latest issue of the ST. MARK'S REVIEW adds to that literature. It has three articles. The first "Marriage After Divorce: Some Theological Considerations" is by Keith Rayner, Archbishop of Adelaide. Archbishop Rayner's own Diocese has taken a strong stand on this matter and, with that background, many will be surprised at the mild stand he takes. The second essay "Divorce and Remarriage in the New Testament" is by David Peterson, Rector of St. Michael's Wollongong. Dr. Peterson looks closely at the New Testament

teaching and argues for it to be interpreted in the light of the gospel promises. The third essay "The Christian Teaching on Marriage" is by David Garnsey, a former Bishop of Gippsland.

CLERGY MOVES SYDNEY DIOCESE

REV. J. W. WOO will take up the position as Rector of Campsie on 29th November 1983.

Rev. R. Bowles at present Assistant Minister at Broadway will take up the position as Rector of Dundas on 9th November, 1983.

Rev. Peter Hughes from England has accepted the position as Rector of King Street.

Rev. K. H. Marr at present Rector at Millers Point will retire on 31st December.

Deaconess Pat Owens died on 29th September.

Wanted: new subscribers

For 103 years the Australian Church Record has served the Australian Church as an independent, provocative, evangelical voice.

Currently we are seeking to expand the paper to twelve pages as often as possible. This will not only enable us to include more information and articles but also to improve the layout and make it much more attractive. To do this we need to increase either our

advertising revenue or our subscription revenue. We are not willing to increase our advertising rates at the moment for that would prevent many church organisations from advertising. We cannot increase the number of advertisements since we feel that we already have enough space taken up by advertisements. The way forward is to increase subscriptions. We would like you to help us.

Free Books

We are making a special offer to present subscribers. For every three new subscribers that you obtain for us you receive a free book. You may choose your book from the list below.

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- I Believe in Church Growth — E. Gibbs
- I Believe in the Holy Spirit — M. Green
- I Believe in Satan's Downfall — M. Green
- I Believe in the Creator — J. Heuston
- I Believe in the Resurrection of Jesus — G. E. Ladd
- I Believe in the Historical Jesus — I. H. Marshall
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- I Believe in Evangelism — D. Watson
- I Believe in the Church — D. Watson

We have chosen the I Believe Series because it is an important contribution to evangelical literature. The Series was edited by Michael Green and sought to make modern scholarship on important issues available at a level that the ordinary Christian could understand. Sadly, the books have been too expensive for most people — some of the titles selling for almost \$15. Some titles were issued in cheaper editions. We are offering the better quality edition to our readers.

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- 1) Get your friends to subscribe.
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(Note: unfortunately this offer only applies to full subscriptions — theological students rates are not included.)

In coming issues we will review the books in the Series in case you are not familiar with them.

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Who runs our State Schools? asks Wollongong Professor

At the 1983 National Education Conference the keynote address was given by Professor Lauchlan Chipman, Jointly Foundation Professor of Philosophy, University of Wollongong, and Visiting Professor, Department of Jurisprudence, Faculty of University of Sydney.

Professor Chipman said: "It has been rightly observed that the price of freedom is eternal vigilance. That is the same price we must pay for an education system that serves the purposes of those who entrust their children to it. In opening this weekend conference on education this evening I am in a sense speaking to the converted, for by your presence you indicate that you are interested in hearing and debating opinions, evaluating philosophies, and assessing evidence that may be submitted in relation to the education of the young."

Professor Chipman outlined what a system of education should and should not do. He said "The notion of entrusting

is an important one in relation to education. In handing young people to an education system, be it state or independent, we are doing so because we trust that the system in question will do the following:

- (a) instruct the child in those skills, attitudes, and dispositions which will maximize the child's chances of developing his or her intellectual and physical potential to the full.
- (b) prepare the child for good citizenship, by inculcating and reinforcing such values as honesty, care, courtesy, diligence and — dare I mention it? — patriotism.
- (c) achieve such special declared objectives e.g. the provision of a particular denominational framework to learning, be those objectives religious or secular, academic or extra-academic, and be the school state or independent, as are appropriate to the particular school.

And we must add to what it will do, the further requirement that it will NOT

(a) use the child as a vehicle for the transmission of values, doctrines, or attitudes which may reasonably be presumed to be at variance with those of the community at large, or the community of the particular school.

(b) misrepresent or conceal from the parents who have entrusted their children to the school the context and/or objectives of any part of the school curriculum, mandatory or elective, the bases on which particular teachers are allocated to particular subjects and classes, and the methods of assessment or evaluation of student achievement in those subjects or classes.

"With trust goes accountability. To the extent that any organization is not accountable to those who have entrusted something or someone to it, whatever be the field in which the organization operates, to that extent it is irrational, indeed foolish, to trust it. It is only

through mechanisms of accountability that we may discover whether or not institutional trust has or has not been misplaced. With accountability goes transparency. If an organization is to be accountable, then its *modus operandi* must be transparent. Policies, reasons for their adoption, practices, and the effects of their implementation, must be visible to those who look."

Professor Chipman explained the evidence for his contention concerning politicalisation of the classroom. He said: "Now it will be said, and rightly, that since time immemorial there have been allegations that those involved in the education of the young were using the opportunity for political suasion, and that history is littered with comparable accusations which have turned out to be utterly without foundation. Moreover, it will be said, that education is such a sensitive area that it is hardly surprising that much of the interest sense, easy to

Continued back page

Developing the Christian Mind A New Company

For the last two years a small number of Christian men and women, mainly, but not exclusively from Baptist and Presbyterian Churches, have been meeting together regularly with a special concern. They have wanted something to be done to provide the means whereby people of all walks of life might be able to obtain a sound, working knowledge of the truths of Scripture.

This group is now incorporated as THE ENCHIRIDION COMPANY LIMITED.

The founding members of the Company are Mr. Fred Anderson, Mr. Peter Johns, Mr. Graham Laycock, Miss Joan Lang, Rev. Stephen Renn, Rev. Neville Sandon, Rev. Graham Roberts, Rev. John Davies and Rev. Alan D. Catchpole.

The name of the Company has been taken from a famous handbook of theology which was written for a Christian layman in Rome during the Fifth century and known as "Augustine's Enchiridion."

The Enchiridion Company is motivated by a concern that Christian men and women obtain a viable understanding of their faith that will enable them to both practise and proclaim what they believe in the context of their churches, their daily vocations and in their homes.

The Company desires to assist believing people that they might, with a redeemed mind and with values of true moral worth, interpret every aspect of their lives in the light of a sound knowledge of the Gospel and relate all that they do to the saving purposes of Jesus Christ. This, the Company believes, is the basis and means of effective evangelism through which our Lord will build His church.

To this end the Company is planning a variety of activities to equip men and women through the careful study of the Scriptures, through the understanding of the whole system of Christian thought and through defensive examination of non-Christian thinking that surrounds the church, that they might be the more effective in communicating the Gospel to the unconverted.

Already the Company has conducted a number of very effective one day seminars and is planning a one week Summer School at the beginning of January, 1984, to be conducted at the Gilbulla Conference Centre, just south of Sydney in New South Wales.

The Company is preparing a unique residential study programme in Christian thought and action to commence in February, 1984. The programme offers four-week units of study arranged in two sixteen-week semesters. People may enrol for any one or for any number of these four-week units, depending on the time that they may have available — whether their annual holidays or the whole year.

This study programme provides a refreshing opportunity for anyone who desires to give some time to the serious study of the Christian faith and to discover how they might do battle with the ever increasing paganism of humanism of today's world.

Asked by ACR, a spokesperson said, "The courses have been designed to appeal to ordinary Christians who have not had the benefit of a Bible or theological College education. Our seminars act as a bridge to further study — showing how to read and what to read to broaden ones Christian understanding."

For further information write to: The Secretary, P.O. Box 590, Bowral, N.S.W. 2576.

Tennis Star Plays "As Unto The Lord"



Squash player, Raynor Ratinac (left) speaking with U.S. Tennis star, Steve Denton (centre) and Brian Booth, Cricketer and Hockey player. Photo: Ramon Williams

Top ranking tennis player, Steve Denton claimed, "I need to play my whole life, as unto the Lord."

"God is a loving Father. Whatever He has given or not given, is from Him. If I am playing bad tennis, I need to accept it as a lesson, from Him," said the man who has represented his home country, the U.S.A., in the Davis Cup; been a finalist in

the last two Australian Opens and makes up a formidable doubles team with his partner, Kevin Cunan.

Steve Denton was addressing the special breakfast meeting organized by the CHRISTIAN SPORTS FELLOWSHIP.

Raynor Ratinac, squash player; Tom Treseder, Olympic rower and Brian Booth, cricketer and hockey player, were amongst the audience. Others interested in the Fellowship and many friends, enjoyed the informal meeting.

During the meal, Ronald Cardwell one of the organizers and also known for his position as the Secretary of the Australian Cricket Association, interviewed Brian Booth about his recent book, "BOOTH TO BAT". Then Mr. Cardwell interviewed Steve Denton about his beliefs, attitudes and reactions in his life as a tennis star.

The Tennis Circuit is recognised as a "tough & rough lifestyle", so how does a Christian cope in such a situation?

"I go out with the attitude that I am to do my best, and leave the results to the Lord," said Steve Denton.

INSIDE

Anglo-catholicism in Australia

... Page 3

Editorial

... Page 6

E.F.A.C. Conference Statement

... Page 7

Book Reviews

... Page 10

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