

gave the keynote address, underscoring the fact that the God and Father of our Lord Jesus Christ was the "talking God", who had risked our rebuff and scorn to establish a personal relationship based on intelligible revelation. In the light of this, Christians should strive to know God through study of the Bible such that we as his close friends love what he loves, hate what he hates, and do those things that bring joy to his fatherly and kingly heart.

A highlight of the year has been the Certificate in Theology courses offered in the evenings at three locations around Sydney. Enrolments have averaged 110 per term, bringing the total number of students working through Moore's department of External Studies to 1500.

Enrolments for residential courses next year are proceeding as expected. Speaking of the possible effect of the Sydney Anglican Diocese having reduced its number of candidates, Principal Knox said that in his experience God always provided a suitable full time ministry for sufficiently gifted and dedicated people. With rising population, and growing paganism in Australian society, the need for Christian men and women to give themselves to full time work in the Kingdom of Christ has increased, not decreased.

Moore has 51 graduands, the majority of whom will enter some form of Christian ministry in Australia or overseas.



Howard of S.M.B.C.

Training in Biblical Counselling

An interview with John Webb

From August 1982 to August 1983 the Reverend John Webb, Resident Minister of St. Martin's, Georges Hall, studied under Dr. Lawrence Crabb at Grace Theological Seminary. John took with him his wife, Susan and three children, Joanne, Grant and Nathan. With an increase in awareness by clergy and others of the need for greater training in counselling people, the Australian Church Record interviewed John:

ACR: "John, what motivated you to go to the U.S. to study at Grace Seminary in the first place?"

JOHN: "I went for two reasons— (1) to become better equipped in the area of personal ministry to others. (2) The real thrust was so that I might equip others to have a personal ministry, person to person; so that the local church members could build up each other."

ACR: "What did you know of Larry Crabb before you went?"

JOHN: "Larry was invited here by the Diocesan School of Pastoral Counselling in March, 1981, and Susan and I went with about 160 other people to that conference. I had read Larry's book 'Basic Biblical Counselling', and I was into the second book 'Effective Biblical Counselling'. During the conference Dr. Crabb mentioned that he was leaving his clinical practice to go and teach at Grace Seminary. I was so impressed and so helped by that week that I was very keen to pursue that avenue, and so that is where we ended up."

ACR: "You said you were 'helped'. Could you elaborate?"

JOHN: "When I was at Moore College, Jay Adams was beginning to write on this area, which had become the sole prerogative of psychology and psychiatry. I had liked some of the things that Adams had written, and others I didn't really feel I could go along with.

Larry Crabb, for me, hit a very good

balance. He maintained a strong biblical emphasis. I was personally helped. I began to understand some of my own issues. I was also dealing with people in the parish who had not been helped by referrals I had been able to arrange. The application of what Crabb said was very beneficial to these people."

ACR: "What course did you do?"

JOHN: "The program is a Master of Arts in Biblical Counselling. It is an eleven month intensive program. It is designed for those experienced in front-line church ministries who are already wrestling with how to help and equip people Biblically. Counselling theory was always linked to counselling Laboratories so we could learn not only how to think about people, but what to do. We also covered topics like Comparative theories of Counselling, Marriage and Family Counselling, Special Problems in Counselling, a Major Field Seminar and a course on Counselling Ministries in the Local Church, applying the model to the congregation where it is designed to operate."

ACR: "For you, what were the particular strengths of the course?"

JOHN: "In a word, the faculty. Larry Crabb and Dan Allender have a good theological grasp and are very well experienced in the area of helping people. Larry has had ten years in clinical practice. Another strength was that the program was designed to teach people what to do. It was not just theory."

ACR: "What was the standard of the course?"

JOHN: "It was comparable to T. H. Schol. One of the other real strengths was the personal ministry of Larry and Dan, and their families, to course members. A real Christian community was built up amongst the 35 course members of a nature I have not experienced before in my life."

ACR: "How did the strengths of the Course benefit you personally?"

JOHN: "Initially I was threatened. I was not aware of areas of my own life that were difficult, and where I was living contrary to the truth of Scripture. Susan and I had the opportunity to do a lot of work on our own marriage relationship. That was very worthwhile. I also began to identify deep seated strategies of living which keep me from depending on God, and rob me of joy and depth. I came to see how I distance myself from people by promoting an image of competence and togetherness. It was, and still is, a very painful process of realising how the deceitfulness of my own heart designs ways to be sufficient without Christ. The assumption was made that you were not going to be able to interact with another person at the level of their hurts unless you are aware of your own, and are dealing with them.

I began to see in new ways what it meant to be loved by God, to be forgiven."

ACR: "Given what you have said, do you think that people doing a course at such an intense level should have support from other people?"

JOHN: "I think that without that Christian community it would have been very difficult, and we would have been on the run."

ACR: "How do you see yourself implementing what you have learned in your own parish?"

JOHN: "In the light of what I have been saying, first of all I am committed to my own personal growth in Christian living in new and difficult ways. If I stop doing that, the year would have been in vain. Secondly, I am making myself available to talk with them. That is a high priority. Thirdly, I am seeking to build into the life of the congregation an awareness of relational type issues. For instance, this term we are

using Larry's video tape material on encouragement in our small groups. I am involved in each one of these. Fourthly, I will be offering some specific training for those who seem to have the gifts and wish to pursue this. That will take time.

ACR: "Australians are often sceptical of Americans and their 'gimmicks' or 'How to' Manuals. Do you feel Larry's model will need adaptation to fit into the Australian culture?"

JOHN: "I found his whole approach refreshingly free from cultural biases. The only thing I am hesitant to do is to use the word 'counsellor'. I think Australians have the idea that you go to a counsellor as a last resort, or if you are a nut case. I would tend not to use the word counsellor, so much as equipping people for ministry, i.e. Eph. 4. I was very impressed that it was free of gimmicky things and cook book approaches."

ACR: "Did you find that there was a different approach to the use of the Bible in the U.S. compared to how we are taught at Moore College?"

JOHN: "I think I want to divide my comments into two areas here. From my exposure to a variety of preachers and a limited opportunity to get a feel for how the Bible was taught at the Seminary, I noticed some variations, especially say in how to use the Old Testament as it applied to eschatology. In the actual counselling lectures Dan and Larry are working hard at seeing how the Scriptures apply for the issues of counselling, and what it means to call yourself 'Biblical'. I was delighted with their approach—it was provocative and very refreshing, yet conservative and careful. I was probably more at home with their approach than some of the Americans were."

Continued next page

Evangelical Colleges finish well

Evangelical theological colleges generally report having had a good year, with bright prospects for 1984.

Ridley College

In Melbourne, Ridley College has not only had a record number of students, with 80 studying full time, but also for the first time a new method of assessing their Diploma of Theology. As internal assessment replaced externally controlled exams the students were initially apprehensive as they saw that the course was to have more, not less rigorous requirements. However, by the end of the year the students were responding well and appreciating the benefits of harder demands.

Principal Maurice Betteridge, after returning in September from sabbatical leave in Britain, told ACR that the much awaited new library complex, the Leon Morris Library, is in process of being built and should be available for student use by mid first term. The part time courses, which are offered 3 nights a week, have had 170 takers.



Maurice Betteridge of Ridley

Ridley finishes the year with 21 graduands, the vast majority of whom will go into full time Christian service on the mission field or in churches back home in Melbourne, Tasmania, Bathurst and Brisbane. Enrolments for next year are buoyant.

Croydon Bible College

Sydney Missionary and Bible College, more colloquially known as "Croydon" from its suburban location, also thankfully reports record enrolments in 1983, and most likely again for 1984. Mr. Howard Green, who is retiring from the principalship to take up an itinerant bible and teaching ministry, told ACR that they have 34 graduands, mostly from the two year programme, but also the one and three year courses. About one third will be going into full time Christian ministry.

Bible College of Victoria

The Bible College of Victoria has experienced a good spirit amongst their students and staff. Principal Bill Leng sees several activities highlighting the year, amongst them the \$1,000 raised by student efforts for a Bible College in the Solomon Islands, and a week-away-in-the-bush for all students for a cross-cultural camp with Wycliffe Bible Translators.

During the year Victoria has hosted conferences for the Navigators and the Overseas Christian Fellowship, which their own students have attended. The College looks forward to offering the Australian College of Theology Diploma in Missiology in 1984.

22 graduands will leave the College, with about 13 taking up full time service. Enrolments for next year are ahead of target, with expectations of a record 1984 intake.

Moore College

Moore Theological College in Sydney finished the year in style with a sit down banquet, internally catered, and attended by 285 students, their wives, staff and College friends. Canon John Chapman



Jock Stewart, RCGM, graduate of Croydon Bible College and now Director of Internal Ministry at Moore.

The School of Pastoral Counselling announces THE VISIT OF DR. LARRY CRABB TO SYDNEY IN '84 LEVEL 1

YOU CAN CHOOSE TO COME TO ANY OF THE THREE 'LEVEL 1' CONFERENCES.
SUMMER HILL (Trinity Grammar School) maximum no. 1200. Saturday 21st July, 1984. 9.30 a.m.-5.00 p.m. Cost: \$12.00 (bring own lunch — morning/a'noon tea provided)
WOLLONGONG maximum no. 1000. Monday 23rd July and Tuesday 24th July, 1984. 8.00 p.m.-10.00 p.m. Cost: \$10.00 (course is spread over 2 evenings and you must attend both).
BLACKTOWN (Civic Centre) maximum no. 1000. Wednesday 25th July and Thursday 26th July, 1984. 8.00 p.m.-10.00 p.m. Cost: \$10.00 (course is spread over 2 evenings and you must attend both).

These Conferences:
 • are designed for anyone who desires to increase their caring skills
 • aim at equipping the participants to minister more effectively within the life of their congregation
 • will train people at a basic level requiring no previous counselling experience
 • are suitable for anyone 18 yrs and over

In these "Level 1" courses, Dr. Crabb seeks to show how the average Christian person in our congregation can minister to other people in the same congregation. This ministry takes place in an ordinary, yet significant way when we begin to understand each others needs and how we can respond to them in a significant manner. Dr. Crabb is concerned that people begin to recognise their responsibility to encourage each other in sensible and sensitive ways.

LEVEL 2

COURSE: Residential School — see note below **
DATE: Monday 30th July to Friday 3rd August, 1984.
PLACE: "MERROO" Christian Conference Centre, Kurrajong.
PROGRAM: 34 hours of lectures spread over 5 days.
 Monday: 9.00-9.30 (book in); 10.00-12.00; 1.30-3.30; 6.00-9.30.
 Tues — Thurs: 9.00-12.00; 1.30-3.30; 6.00-9.30
 Friday: 9.00-12.00; 1.30-3.30.
COST: \$125 if Manual was obtained at previous Level 2 Course. \$150 including Manual. \$175 for married couples, if Manual was obtained at previous Level 2 Course. \$200 for married couple, includes Manual.
NOTE: We are limited to approximately 230 people. Every attempt will be made to have as many congregations as possible represented. It will be very difficult to have large contingents from individual parishes. Preference will be given to people whose minister is participating in the residential school, especially if he is accompanied by his wife. However, applications will be received from other people on a 'first come-first served' basis.
 Because of the limitations placed on accommodation, married couples may have to be separated and be located in adjoining rooms. We apologise for this inconvenience but we are seeking to cater for as many as possible.

** This residential school is ideally suited for all full-time workers as well as those who are involved in significant pastoral/counselling work within the congregation.
 IF THE SCHOOL IS OVER-SUBSCRIBED YOUR CHEQUE WILL BE IMMEDIATELY RETURNED TO YOU.

APPLICATION FORM LEVEL 1

OFFICE ONLY

Rec. _____
 Bank _____
 No. _____

Please enrol me in the TRINITY GRAMMAR CONF. () cost \$12 (inc. morn./a'noon tea)
 WOLLONGONG CONF. () cost \$10
 BLACKTOWN CONF. () cost \$10

I recognise that registration and participation in the course will only be granted to those who have paid in full, prior to the actual course, on a first come — first served basis.

Accordingly, I am enclosing a cheque for \$12 ()
 \$10 ()

(Send cheques to "School of Pastoral Counselling",
 P.O. Box 631,
 LIVERPOOL 2170)

NAME: _____ PHONE: _____

ADDRESS: _____

_____ P/CODE: _____

CHURCH: _____

APPLICATION FORM LEVEL 2

OFFICE ONLY

Rec. _____
 Bank _____
 No. _____

Please enrol me in the Residential Course being held from 30th July — 3rd August, 1984.
 I will be coming on my own ()
 I will be accompanied by my husband/wife ()

I recognise that registration and participation in the Level 2 Conference will only be granted to those who have paid in full prior to the Conference. Dr. Crabb has asked that we give preference to parish ministers, especially those who are being accompanied by their wives, apart from this it will be on a first come — first served basis.

Accordingly I am enclosing a cheque for \$125 () (if you have a Manual from previous Conference)
 (Send cheques to "School of Pastoral \$150 () (incl. Manual)
 Counselling", P.O. Box 631, \$175 () (married couple with Manual)
 LIVERPOOL, 2170) \$200 () (Manual provided)

NAME: _____ PHONE: _____

ADDRESS: _____

_____ P/CODE: _____

CHURCH: _____

CLERGY ARE REQUESTED TO BE SELECTIVE IN RECOMMENDING LAY PEOPLE FOR THIS COURSE



En-Chant-Ment

Lesley Hicks

I've been enjoying the books of South Australian pastor Barry Chant — hence the excruciating pun of my title. Years ago, I used to look largely in vain for Christian books with an Australian flavour for Australian children. Finding so few, I even tried my hand at writing some myself.

Barry Chant evidently noticed the same lack. His first Spindles book grew out of stories told to children to illustrate the meaning of Christmas: it was published through his own publishing concern, the House of Tabor, thus by-passing what proved to be a major hurdle for my stories. **Spindles of the Dusty Range** was followed by four other delightful Spindles books, the most recent being **Spindles and the Children**. (all \$4.95)

"Spindles" is the nickname of a skinny kid, real name Timothy, who is the only child of ordinary non-Christian parents on an outback property. His friends are the creatures of the bush, who talk to him, share his adventures, and often act as teachers of Christian truths. The wisest of them all, the one all the animals and birds look to for wisdom, is Redgum, the giant gumtree whose words are few but significant. He often refers Spindles to the Bible. Among the other characters are Tank the goanna, goodhearted but rough

and "ocker" of speech, the educated and somewhat pedantic and "plummy" Hippie the emu, Bilby the bandicoot, who breaks into verse at the slightest excuse — and so on.

Biblical concepts and verses are conveyed in a natural yet memorable way. Spindles becomes a Christian, and later has to adjust to the arrival of Freckles, an orphaned girl who is mischievous and at first scornful of his faith.

Paul's Club

I've mentioned before my involvement with an after-school club which forms our church's main means of outreach to local children and their families. This year we've based our teaching programme on the Spindles stories, first by simply reading them aloud to our large group of children (we're getting up to 50, aged 5-11), then by adapting them into plays, with different leaders or children reading the various parts. Usually we need to break them into two or three sections and present them as a serial. In the eight years Paul's Club has been running, we have never before found such eager attention to the teaching segment. Discipline is rarely a problem.

Spindles and the Lamb

And now this month members of our church are presenting **Spindles and the Lamb**, a musical written by Barry Chant and Fred Grice, for our church families and at the local primary school. It has an evangelistic message, attractively presented through the human and animal characters not to mention Redgum.

Barry Chant is a versatile writer. He has also written books about sex and marriage — **Straight Talk about Sex for teenagers**, and **Straight Talk about Marriage**, co-written with his wife Vanessa. The first has now gone into five printings, with over 100,000 copies sold in Australia and overseas. The second is newly published by the house of Tabor (r.r.p. \$6.50).

Just as I feel Australian children need Australian Christian books if they are to have the most natural cultural flavour for them to identify with, so in giving Christian teaching on sex and family life, it is important to have Australians writing for Australians.

Straight Talk

I have just read **Straight Talk about Marriage** and can think of no better book to give a Christian couple about to be married, or any who are determined to work at strengthening their marriage. Chant's approach, with its clear, down-to-earth writing, often humorous, aware of the joys, the pitfalls and realities of relationships, reminds me of American Dr. James Dobson's books on similar subjects, though he does not mention Dobson in his bibliography. Both show their origin in lectures and seminars, with lively anecdotes and illustrations, in Chant's case Aussie-flavoured. He draws on another book I appreciate and recommend, the late Walter Trobisch's **I Married You (I.V.P.)**, a genuinely cross-cultural approach.

Of course, there are many books on Christian marriage. I consider an engaged couple would be foolish indeed not to share at least one of them together before marrying. The Chants claim in their introduction that their reason for writing another is that their book "starts at Genesis and works its way through the major biblical passages on the subject of marriage in a practical and encouraging way that relates to everyday life. We do not know of any other book on this subject that takes such a systematic expository approach."

Lesley Hicks

Biblical Counselling *continued*

A.C.R. "In the light of your experience at Grace, can you see some helpful application in the area of theological training in Australia?"

JOHN: "Let me put it this way. I think that a person who is training to enter the ministry needs to learn to understand and apply the Bible at three levels. First, they need to apply the truth of Scripture to their own lives.

Then they need to be able to learn how to do that on a one on one encounter, so that they can teach the Bible in the individual context.

Then they need to be able to teach the Bible from the pulpit or in a public type ministry.

My experience and conversation with others leads me to suggest that we have put a lot of emphasis on the last, and that

we need to be strengthened in the other two areas. I would like to hope that some time in the future this kind of approach could be increasingly integrated into the theological education of men training for the ministry."

A.C.R. "Do you see some wider use of what you have learned beyond the parish?"

JOHN: "The School of Pastoral Counselling has invited both Dan Allender and Larry Crabb to come to Australia in July, 1984, for various courses that will be available. The School of Pastoral Counselling is also concerned to make some wider application of this material. I am willing to share this on a wider basis. Plans have yet to be worked out."

"Outreach '83". Evangelistic Thrust in Armidale

The majority of Parishes throughout the Diocese have taken part in some special "outreach" during the year. While we agree that Evangelism is a vital part of the ongoing work of the Church, special "efforts" are good from time to time.

Mungindi, in the far North West of the Diocese, is probably the most recent parish to have completed their Evangelistic programme. "Good News Week at Mungindi", during the last week in September.

A visiting team travelled to the Parish to work with the Vicar: Rev. Peter Clark. The team consisted of the Bishop, Peter Chiswell, Archdeacon Ray Smith and Rev. Len Trump, Vicar of Uralla.

Peter Clark had prepared well with a great variety of meetings organised including: School staff meeting, primary school meeting after school, dialogue meetings, School RI classes, ISCF group, hospital staff meeting, Church Services at various centres, Mens' tea, ladies' morning tea, ladies' guild, a family night, visiting hospitals and properties in the district.

A Bishop's tennis tournament was held at Boom; an opportunity to meet local folk and introduce the Gospel when the Bishop presented the prize: the problem was that the Bishop won the prize!

The week went well. . . plenty of "follow-up" for the man on the spot!

Shallow Media Churches — ACMA Conference

The Australian Christian Media Association, a national group with around 30 delegates serving the electronic media, held their annual conference in Sydney from 21-23 November in St. Andrew's House auditorium.

Happy faces predominated due partly to the high calibre of the guest speakers, and partly to the venue, a vast improvement over previous conventions.

Guest speakers at the Conference, which was chaired by the Rev. David Cohen, included the Rev. Dr. Peter Horsfield from the Uniting Church in Brisbane who spoke on the electronic church, Mr. David Jones from the Australian Broadcasting Tribunal who spoke on the future of statutory time, and Mr. Hugh McKay from the centre for communication studies, who spoke on "How we use the media to feed our

prejudices".

Hugh McKay said in his address that our decade would probably be remembered as "the anxious 80s". He added that the church was in an excellent position to offer hope in such times. There was a warning, however, in that the church should be wary of merely offering an easy escape.

Peter Horsfield spoke on the research which led to his book "Religious Television: The American Experience". He highlighted the theological deficiencies of US programmes which were increasingly organising themselves as "surrogate churches". He pointed out that the "evangelical" programmes were mainly viewed by people who were already "born again" evangelicals, and questioned the statistics quoted by the programme producers.

Pocket Testament League's evangelisation moves

"People know of the POCKET TESTAMENT LEAGUE supplying Scripture Gospels," said P.T.L.'s International Director, Ken Durman, "but few know of our emphasis on evangelistic outreach!"

In an exclusive interview, Mr. Durman spoke of his encouragement to see an ongoing program for the P.T.L. work in Australia. An evangelist was recently appointed to the work in Queensland, Rev. T. Glyn Davies, while in Sydney Mr. & Mrs. Dario Rosso have commenced an ethnic work amongst the Spanish people. Raido tapes are already being planned and it is hoped these will be used on local community FM radio stations.

"There is a need for another evangelist in Sydney," said Mr. Durman, "just as we also have a need for another ethnic evangelist in New Zealand."

Many people have no idea of the extent of the work of the P.T.L., according to Mr. Durman, Although teams of evangelists are operating in the

Philippines, Indonesia, Mexico, Belgium and England, those teams are made up of local people.

"We use Nationals wherever we are," said Mr. Durman. "With them there are no barriers of culture or language and it is far more economical that way. Many of the teams are self-supporting and doing a great job of evangelism."

Mr. Durman went on to tell of the P.T.L. radio programs being beamed into China, in the Mandarin language and at dictation speed. The program "SHOWERS OF BLESSING" comprises Bible reading for ten minutes and a five minute segment expounding the Scriptures. A bi-lingual Gospel of John is offered and already results are showing the worthwhileness of such a program.

Radio programs are also broadcast behind the Iron Curtain, with tapes being available upon request. Small groups of believers then use those tapes in their meetings.

Bp. Heyward tells Premier Cain: "Anglicans Oppose IVF Donor Use"

The Anglican Social Responsibilities Commission, at the conclusion of a two day meeting in Sydney, called for a moratorium on the use of donor gametes in in-vitro fertilization programs in Australian public hospitals.

Commission Chairman, Bishop Oliver Heyward, today wrote to Victorian Premier John Cain, responding to the Victorian Government Committee on the use of donor gametes, and urging him to continue the Government's moratorium.

Bishop Heyward said: "The basis for the Commission's views concerns the principle of overcoming infertility by donor gametes as this represents an intrusion of third or fourth parties into the intimate sphere of the marital state.

"The Commission is concerned that the Victorian Government Committee, while it accepted that there had been no extended public discussion of the matters which it has to examine, nevertheless felt able to allow both donor sperm and donor ova in IVF.

"If the Government does allow use of donor gametes, it should be only after it has been demonstrated that adequate public discussion has taken place.

"The Commission is also concerned for such future IVF children who may wish to know their biological parental origins. The feelings and well-being of such children need careful consideration, and need to be balanced against the expressed wishes of the infertile couple. There are also certain circumstances in which it becomes important for children to know their genetic origins for medical as well as psychological reasons.

"I have written to the Premier of Victoria urging his Government to resist the immediate implementation of the recommendations of his Committee, and to facilitate greater community debate before final decisions are made."

The Anglican Social Responsibilities Commission has had a long involvement in bioethical issues. They have made submissions to both the N.S.W. and Victorian Government inquiries into AID and IVF. The AID statement opposed use of donors and urged restriction of AID to married couples. The IVF statement approved the process in basic principle as being "morally permissible" but urged its restriction to married couples.

Suburban success in Scripture Distribution



Sister Jacinth Myles shares the Gospel from "The Greatest is Love"

Inspired by her reading of "Story Without an End", the account of the founding of the World Home Bible League by Bill Chapman, Sydney parish sister Jacinth Myles has commenced a fruitful ministry of Scripture distribution in her parish at South Canterbury.

Starting out on her own, but now assisted by a dozen helpers, she has seen over 600 homes covered in the first six months. The Living New Testament "The Greatest is Love" is offered, along with a basic Bible Study course "The Touch of His Hand", both produced inexpensively by the World Home Bible League.

There is a large migrant population in the area, and many are out on the first visit, but results have been encouraging. About one home in nine is happy to accept the New Testament, and most of those are happy to have a further visit. People have joined study groups, some have started (or re-commenced) Church attendance, and a number of Church members have undertaken to remember

regularly in prayer (by name) those who have shown interest.

One feature of this venture has been the response of supporting friends, which has seen direct gifts more than covering costs.



Sister Jacinth Myles offers the New Testament "The Greatest is Love"

Melbourne Prayers for Street Kids

A book of poems and prayers designed to draw an emotional response from Street Kids and troubled people of all ages, will be launched soon at the Mission of St. James and St. John, 8 Batman Street, West Melbourne.

The 48 page book was written by Sandra Greenwood and illustrated by Lillian Simms. It has been published by

Spectrum Publications.

The two women, who live in Lancelfield, are donating proceeds of sales to the Mission of St. James and St. John and the Leprosy Mission.

The book will be launched by Bert and Hilary Pratt, who run a community house in Carlton for St. Jude's Church.

On Giving Help



Allan Craddock

In my last column I dealt with some aspects of the way in which certain attitudes may hinder the process of being helped. At the heart of this discussion was the notion that we should not evade our responsibility for working on our problems by simply displacing this responsibility from ourselves to our pastor, friend or counsellor. I made the point that our attitude needs to be one in which we can say "I need help, how can we work together to change things and to put things right?"

There is another side to this issue. There is a helper's perspective. Sometimes the person receiving help is only too willing to maintain his or her sense of responsibility in the way I have described, but the helper's reaction can present certain difficulties and thereby hinder the helping process. There are two common reactions which need to be guarded against.

(1) "Yes I'll help you, just do as I say"

In this situation the helper is all too eager to assume responsibility and tends to act as a "rescuer". Sometimes this proves to be helpful and appropriate, but more often than not rescuing of this kind turns out to be counterproductive.

The reason for this failure is that the helper runs the risk of misperceiving the real nature of the difficulty being grappled with by moving in so quickly with a "diagnosis and cure" and handling this in a way that takes all responsibility from the person being helped.

I'm reminded of how this can happen for parents who try to "teach" their children how to do something by doing it for them. I once heard of a parent who was approached by one of their children wanting some guidance on how to do a maths problem. The parent rushed in, brushing aside the child's explanation, feelings and goals and worked out the solution, telling the child to write the answer in their schoolbook.

The child did so and went away confident of getting a good mark for homework. This proved to be the case but the child ended up failing a maths exam because he did not understand the process involved in reaching the appropriate solution.

The most appropriate way of helping in a situation like this is to ensure that both persons are working together — listening carefully, questioning sensitively, exchanging suggestions and reactions, sharing responsibility and seeking for an understanding which is not just a short-term pseudo-solution known only to the helper.

(2) "I'd like to help you but you might drag me down"

This attitude involves the helper fearing the responsibility which they share because the consequences are seen as burdensome. There are many kinds of consequences which are feared: Emotional "infection" in which a troubled person's emotional reactions (say, depression) become transferred to the helper (who becomes depressed too); "contamination" in which some sinful behaviour somehow corrupts the helper; anxiety which stems from the seriousness of sharing with another person and being involved in seeking for "solutions" (what if I give bad advice or handle the situation poorly?)

These reactions all stem from a poor understanding of what helping is all about or from a poor management of the helping process. In the first case we are more likely to suffer negative consequences if we assume too much responsibility for helping by making the mistake that I have already described in the first part of this column.

You might wonder how Christians can

ever assume "too much responsibility" for helping another person. However, I would argue that to "rescue" in an insensitive and authoritarian fashion (like the parent described earlier), no matter how great one's compassion might be, is actually to be irresponsible and unhelpful in the long run.

In the second case our management of the helping relationship must involve mutual protection. We can't really help someone by "empathizing" so excessively that we take over their problem and become equally weighed down by it.

Empathy is not exhibited by becoming like someone else, it is something communicated in which the helper shows that he or she understands how things are, and what is being felt. In doing this the helper does not invent anything or assume anything, the understanding is based upon what the other person is saying and doing. To understand how a depressed person feels is not to become depressed as well. This kind of transfer is hardly likely to be helpful to either party and it isn't necessary anyway!

These two attitudes constitute two significant obstacles to the helping process. Perhaps they both stem from an attitude in which the helper is hindered by looking chiefly to his or her own interests rather than to the joint interests and needs of two people who come together to share and to serve one another by helping and being helped. The Christian helper can take great confidence from the fact that the Holy Spirit will guide and provide protection. This is something we need to pray for as we become involved in helping or in being helped. Joint responsibilities in this situation extend to include our relationship with God, not just to helper and "client".

Allan E. Craddock

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Editorial

Merry Xmas

The N.S.W. Government is, at least, consistent. While hospitals close, teachers claim that schools need more money and police say they are hopelessly understaffed, the Anti-Discrimination Board continues on its merry way. The A.D.B. has made numerous decisions and produced many reports which have shown their true interests and have upset the Churches. Now, in their latest Annual Report, tabled recently in Parliament, they have made their position even clearer — a position that will please the present humanist forces who run N.S.W.

The A.D.B. has recommended that the Government should legislate against all forms of discrimination on the grounds of religious beliefs, especially in schools and hospitals and by doctors. This would necessitate amending the present legislation which was designed originally to pacify the strong opposition of Churches. It is an old tactic. Get the legislation passed — and then bit by bit modify it until the opposition has either been lulled into drowsiness or has protested so often that its effect has been blunted.

The A.D.B. report also recommends that religious education courses in Government schools be restructured to "adequately reflect diverse religious beliefs in Australia." We are not sure but we take it that this is a comment on the Report on Religion in Government Schools and if so, we are thrilled that at least they recognise the need for some religious teaching in schools — we hope the Minister for Education takes note! What the report suggests, of course, is that students should be taught, in an objective way (?) not only Christianity and other religions but also the basis for atheism.

There are numerous other recommendations—changes to taxation and rating laws which would remove many of the present exemptions which religious organisations enjoy; public hospitals to ensure that services are not restricted on religious grounds and family planning services not be restricted or refused to women because of health professionals' religious views.

Undoubtedly, over coming weeks there will be some detailed assessments of the impact of these and other recommendations contained in the Report. But the way they point ought to cause Christians to be uneasy. The situation is already here but may soon be written into legislation, where the major form of discrimination is against those who wish to practice their Christianity.

Look at some of the signs — doctors may not be able to refuse to do abortions because of their beliefs; schools may be forced to employ

people whose moral and spiritual values are completely opposite to their own; employers will have no rights in choosing employees.

Let us line this up with the recently publicised claims by the Independent Teachers Association that Roman Catholic priests are prying into the private lives of those who teach in their schools. For example, a divorced teacher was told that there would be no promotions for her. At the moment, apart from industrial action, the Independent Teachers Association can do little — if the A.D.B. get their way then there will be opportunity for legal action under Anti-Discrimination Law. The effects would undermine what is the distinctive feature of Roman Catholic schools and of the numerous Christian schools which continue to spring up. The success of these schools shows that parents are keen to support their standards — but they may lose the right to do so.

It is abhorrent to us that a school could be forced by law to employ people whose lifestyle (far more important than what they teach) militates against the accepted Christian standards for which the school stands.

Take it a step further. If this newspaper wanted to employ a new person to work in our office, if the A.D.B. gets its way, we would be unable to lay down conditions which to us would be important. For example, if we advertised for a female, with blond hair and a private school education we would already be in breach of the Act. Our ad may be based on prejudice but if we are paying the money why shouldn't we set the conditions. But the real crunch will come if we are unable to set down doctrinal conditions relating to employment. So, we could be forced to employ someone to a sensitive position in our office (because of the part time nature of our editorial staff the office staff handle many of the issues which arise) who is an atheist or who holds religious views which are contrary to the stand that this paper takes. Such a move would be disastrous. And yet, that is the position we will be heading towards if the A.D.B. get their way.

The A.D.B. has never hidden its objection and opposition to the religious views of Christians; it has never been backward about attacking the rights of Christians. The Government has used it to prepare the way for its own attack on Christians. The Premier makes no secret of his dislike of the Church. Soon the major form of discrimination could be against Christians. Don't say you weren't warned.

Oh, and by the way — Merry Xmas! (We printed it that way so as not to offend those Australians, including the A.D.B. who don't believe in Christ. We're just practising in case the law finally goes that far!)

Reflections on Theological Education

An interview with Dr. W. Dumbrell

Rev. Dr. W. J. Dumbrell is Vice principal of Moore Theological College Sydney. In August 1982 he travelled to Vancouver to spend a year on the staff of Regent College. After his return to Australia he delivered the Seventh Annual Moore College lectures on the subject "The End of the Beginning: A Survey of Biblical Eschatology". Those lectures, based on Revelation chaps. 21 and 22, were extremely well attended and cassettes of them are available from Moore College. The material will eventually be published in book form.

The Church Record interviewed Dr. Dumbrell about his experiences in Canada. We were particularly keen to seek from him a comparison of theological education in Canada and Australia. Throughout the interview Dr. Dumbrell made it clear that his comments were reflections on Regent and Moore rather than on theological education in North America generally and Australia generally. The A.C.R. believes that what Dr. Dumbrell said has great relevance to theological education throughout Australia and so we print below an edited version of our interview with him.

Differences

A.C.R.: What differences did you find in theological education during your time in Canada?

W.J.D.: There were a number of essential differences. There was less emphasis on the amount of content in the traditional courses and more attempts to cater for particular individual interests.



Bill Dumbrell

A.C.R.: How does that show itself in the kind of courses that are offered?

W.J.D.: Regent recognises, as every evangelical institute must, that there needs to be a core consisting of biblical subjects, theology and church history. This core is more reduced than ours would be and there is a great deal more flexibility in terms of choice beyond the core.

Subjects

A.C.R.: The American approach seems to be to concentrate on the more esoteric subjects. What do you see as the importance and strength of a core curriculum?

W.J.D.: The core curriculum is absolutely vital because you cannot reflect intelligently on the peripheral subjects unless you know the Bible thoroughly and have a good knowledge not only of its content but of the principles by which it must be interpreted. If you approach the core by way of the perimeter you run the risk of being a victim of your own presuppositions. For this reason the core subjects are essential.

A.C.R.: What is the difference in the actual training of clergy between Regent Sydney?

W.J.D.: Regent is an interdenominational college which means that it abstracts itself from denominational concerns and responsibilities. That means to say at Regent there are a very broad range of evangelical interests represented and Regent itself does not have a vested interest in training men for the ministry. However, many do come to Regent who have professional ministry in view and therefore it offers a range of possibilities for men to develop individual specialisations within training rather than beyond it.

A.C.R.: Regent provides courses for professional people. This is new to us. Would you comment on it?

W.J.D.: This is a major emphasis at Regent. Indeed one of the underlying reasons for the emergence of Regent is that professional people who are concerned to get theological insights were responsible for its founding. Regent is very concerned to speak to the context in which any kind of ministry is to be exercised. It is important to say that any theological education is remiss if it ignores the context in which that theological education is to be offered. The social context should not determine the direction or the content of the courses but it must determine the way in which the content is to be

communicated. That is one of Regent's basic concerns. Professional men and women take a year off from their particular professional pursuits in order to get some idea of how to make Christianity relevant within the shape of their own particular skills, expertise and lifestyles.

A.C.R.: What was involved in being a member of staff there?

W.J.D.: I had a major interest in teaching old Testament but I was also used in the New Testament courses. They don't have departments as we have them over here so I taught both Old and New Testaments. I was a member of the faculty and sat in on faculty discussions and I was a member of the senate which is the intermediate academic body between the faculty and the Regent Board of Governors.

Students

A.C.R.: How did the students compare with the students here?

W.J.D.: Students are the same anywhere throughout the world. Teaching students is always a pleasant occupation, particularly when you are teaching theological students. The difference at Regent was the more international character of the student body. The students were drawn from many continents and many different social contexts and therefore came with different sets of expectations, all of which needed to be satisfied in the one educational setting. That made it challenging and interesting. Here at Moore, I think it's true to say we are becoming less international than we were a few years ago.

A.C.R.: Most of us would know some of the members of the Regent Faculty through their writings. What emphasis is there on publication and how is it possible for the Regent's staff and indeed the staff throughout North America, to publish more than Australian theologians?

W.J.D.: Well, the fact that it is an interdenominational college means the staff have fewer demands placed upon their time by a denomination. One could argue that that is a good thing or bad thing but it is simply a fact that you do have more time because you are not bound up with the diocesan commitments that you have happily within our own context. Secondly, Regent staff have more time because they assume a lighter burden of administration than say a comparable staff member at Moore College would assume. They have a greater range of support staff and because it was a non-sessional college, staff could come and go as they wished, though it must be said that they had the same share of pastoral responsibilities with the students as staff at Moore College would have. Also, at Regent the senior professors have two teaching assistants whose function is to do the data research work for the professor and in many cases to do the routine work bound up with lecture preparation, etc. In some cases it may have even extended to the marking of exam papers though I don't personally think that is a wise move.

As a result a staff member at Regent would have more time than his counterpart at Moore College. It should be pointed out, however, that a Regent College staff member is expected to be more productive than his Moore College counterpart. In my time at Regent I found I was able to do a great deal of theological research — much more than I could have been able to do in two or three years here at Moore.

Australian Theologians

A.C.R.: To students at Regent have any knowledge of Australian theologians?

W.J.D.: Sadly, no. Even leading personalities in Australia would not have been heard of on the American continent with one or two exceptions. My appearance at Regent was based upon the fact that I had been recommended by someone who was known to the Regent community and before I came they did look at things which I had written. However, I came as an unknown quantity.

A.C.R.: Do you see any way of changing this?

W.J.D.: Only by publications and the type of exchange that it was my pleasure to enjoy. I can't see many other ways of correcting the situation. I believe we have a considerable theological contribution to make at Moore College and I know that staff members at Moore, were they in

the position to be able to spend more time researching and writing in the areas that are under current discussion (and I emphasise that as I think that that is where the great need for writing is — in areas that are under current discussion), could make a positive contribution in these areas. I am sorry very often that staff here have the potential but do not have the opportunity to express this potential.

Theol. Education in Australia

A.C.R.: Having experienced the different situation. What comments would you make on what ought to happen in Australian theological education?

W.J.D.: I don't think my time at Regent has changed any of my attitudes towards theological education. However, I think it has probably sharpened the issues for me.

We must continue to emphasise the core subjects. Men have to be able to read the Bible intelligently, to be able to understand the issues that have arisen in the history of Christian thought both on the more abstract level of theology itself and on the level of interplay of human interests through church history, but nevertheless I do think a theological college has to take account of the fact that not every man who passes through it

Continued next page

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PRINCIPAL

The current Principal, Pastor David Kirk, will complete his term of service at the end of December, 1983. The Council of the College is therefore seeking to appoint a Principal from the beginning of 1984 academic year. The successful applicant will be generally responsible to the council for the programme of the college, in cultural, agricultural, theological, vocational, and remedial education, and will lecture in the theological training programme. Salary will be negotiated. Christian commitment and understanding of aboriginality is essential. Applications should be made in writing to the Secretary, Bimbadeen College Council, P.O. Box 149, Canterbury N.S.W. 2193 and should include details of experience, and reasons for interest in the position. Closing date, 24th December, 1983.

MECHANIC

A qualified Mechanic, able to train others in farm mechanics and motor mechanics is required to maintain workshop services at Bimbadeen Aboriginal College and for the agricultural programme. The successful applicant will be in full accord with the aims of the college programme. Applications in writing to the Secretary, Bimbadeen College Council, P.O. Box 149, Canterbury N.S.W. 2193. Closing date, 24th December, 1983.

PRINCIPAL MOORE THEOLOGICAL COLLEGE DIOCESE OF SYDNEY ANGLICAN CHURCH OF AUSTRALIA

The Rev. Dr. B. Knox will retire as Principal of the College in February, 1985. The Trustees of the College invite applications for the position of Principal.

The College is responsible for students training for ordination in the Diocese of Sydney, preparing for missionary work, and others seeking theological education at a tertiary level.

There is a full-time faculty of 10, with adequate support staff. There are, at present, approximately 115 men students. Affiliated with the College, for teaching purposes, is Deaconess House, with 25 women students, who also are part of the Moore College student body. The majority of students reside on the College campus.

It would be desirable for the new Principal to take up duties by the beginning of March, 1985. The Trustees reserve the right to make an appointment by invitation.

Further information, including method of application and conditions, may be obtained by writing to:—

The Most Rev. D. W. B. Robinson,
Archbishop of Sydney,
Chairman Trustees of Moore College,
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Bill Dumbrell Interview Contd.

is going to exercise the same type of ministry. We should be catering for more individual flair and giving range to the ability of the student to exercise this individual flair in the process of training. I would like to see a range of interests wider than at present being satisfied in theological education here in Sydney with further electives being added at the advanced stages of training. For example, at Regent a student may take a guided study course if the electives themselves are not satisfactory. I think there is great merit in recognising that we are educating individuals who are going to exercise individual ministries. I would like to feel that in the four years' training that a man receives at a place like Moore College his particular interests can be seized upon and exploited.

There are three areas I would like to underscore. The first is the need to pay careful attention to the context in which men are being educated; that is to say the type of society in which men are going to minister. For the teacher this will mean a positive endeavour to contemporize his subject, to show how the issues he is dealing with at the biblical level or the Christian thought level have relevance for our modern society. For the student this will mean that he will regard theological education more of a preparation for ministry rather than simply regarding it as a prerequisite for ministry. Secondly, I would want to see more attention given to the individuality of men being trained for the ministry and that being expressed by the tailoring of electives within the framework of theological education. That would need to be done, however, without taking from the content we have always majored on in Sydney. Thirdly, I would like to feel that something of the North American ability to communicate could somehow or other be imported into our courses of theological training.

Moore College

A.C.R.: In the light of your experience at Regent, what do you see as the strengths of the college of which you are Vice Principal?

W.J.D.: Undoubtedly what has helped Moore is its diocesan connection because this has provided a doctrinal framework in which Moore College has been able to operate. This framework has prevented us from falling into the sort of fragmentation that is characteristic of so many North American colleges. Moore has always turned out very good graduates and I do not believe that Moore would suffer in any international comparison. It is a very good college and it possesses a very good staff. One of the major strengths at Moore has been its teaching of the Bible and I think we would be justified in claiming that we place greater emphasis upon Bible content than do most comparable theological schools. I would like to say, however, that we must marry that with the art of communicating effectively. We do produce good communicators but we have to increase the percentage of good communicators that we are graduating.

Right theology is absolutely basic, but we must be able to enthuse people with a desire to share the theological insights that we regard as being so important. We must be able to enthuse people by our preaching to read the Bible by themselves. We need perhaps to spend more time and put more emphasis into getting the content that is there after four years at Moore College into a transmissible form. Regent and comparable colleges, probably, I think, suffer because of the under-emphasis on content and the over-emphasis on communication. There is surely a balance to be struck here and I suppose that theological education is always searching for this balance.

WORLD

Foreigners study "Grim News from Soviet Union"

Deacon Vladimir Rusak

Keston College reports that the Russian Orthodox Deacon Vladimir Rusak, who appealed to the recent General Assembly of the WCC in Vancouver, is under threat of arrest for "Parasitism" if he does not find employment by 23 November.

Deacon Rusak cannot fulfil this demand for, as a clergyman, he does not hold a "work record" book which must be presented to any prospective employer before being hired. Metropolitan Filaret of Minsk and Belorussia is refusing categorically to reinstate Deacon Rusak in the church, from which he was distanced when it became known that he was working on a history of the Russian Orthodox Church after 1917. Nor can Deacon Rusak avoid arrest by emigrating, for an invitation sent to him from the West has not been delivered.

(Deacon Rusak's powerful appeal to the WCC General Assembly received considerable coverage in the western press. The Russian Orthodox Delegation in Vancouver, when questioned about the Deacon, attempted to discredit him by personal attacks. One of the "reasons" why the West should not listen to him, said the soviet delegates, was that "Rusak was kicked in the head by a horse in his childhood". Keston College points out that this did not hinder Rusak being employed for many years in the editorial office of Keston College.

The group represents a range of Christians from evangelical and mainline churches, and will be in Nanjing for eight weeks. The trip was arranged by the U.S. — China Education Foundation.

Two days a week the students attend lectures at the Seminary, and spend some time in casual conversation with the professors and students there.

A full-time summer program at the Seminary is planned for the summer of 1984.

CATW

Brazilian Evangelization Conference

World Vision director in Brazil, Manfred Grellert, and other key denominational leaders have delivered powerful messages challenging all Christians to join forces under the leadership of Jesus Christ.

Speaking at the Brazilian Evangelization Congress held in Belo Horizonte from 31 October to 5 November in the covered Mineirinho Stadium, Grellert urged their audience to accept evangelism as a priority without neglecting social responsibilities.

The Brazilian Evangelization Congress brought more than 2000 Christians from over 60 denominations and from 23 Brazilian states together for five days of inspiration, reflection and workshops on evangelization as the Church's priority. The Christian's social responsibility was also stressed repeatedly as essential, though often neglected, in these troubled days when close to 75% of the Brazilian population live in poverty; of that total, approximately 30% live in extreme misery.

Figures on Protestant growth and the size of major denominations were presented. A Brazilian version of "That Everyone May Hear" was shown, and major denominational leaders such as Grellert, Caio Fabio, Nilson Fardini, Lawrence Olson and Paulo Garcia spoke.

Workshops covered such issues as mass, trans-cultural, urban, suburban and rural evangelism; liberation theology; how to evangelize minority and special groups, etc.

The music was led by the "Vencedores Por Cristo", one of the most popular Brazilian evangelical musical groups.

Grellert, who was president of the congress, told reporters that the meeting was "a historical event for Brazilian Protestants because never before have such representative groups from so many different churches come together."

The primary purpose of the congress, Grellert explained, was "to rededicate our lives to God, to reaffirm evangelism as the church's priority, to evaluate our methodology, to relate the Brazilians' needs with the Gospel, to promote co-operation among Protestant groups and to challenge the Brazilian church to accept its role in world evangelization."

The "Belo Horizonte Commitment", which was distributed to all participants for appraisal, was a declaration of commitment to God the Father, Son and Holy Spirit; the Holy Scriptures as the infallible and inspired word of God; the church; the whole Gospel; the task of evangelization and missions, and to seeking unity within the church.

Leningrad Musician faces charges

On 20 October Sergei Timokhin, 25, member of the Leningrad Christian musical group "The Trumpet Call", was officially informed that criminal proceedings have been instituted against him. Timokhin is a tailor by training, and the basis of the case seems to be a complaint from unnamed "neighbours" that he is engaged in private production and sale of clothing. He therefore faces possible charges under articles of the Criminal Code which relate to "economic" crimes.

Timokhin was informed about these charges on the same day that his friend and the founder of the music group, Valeri Barinov, was released from the Leningrad Skvortsov-Stepanov Psychiatric Hospital (see previous story). During the ten days Barinov was forcibly interned in the hospital and injected with drugs. Timokhin wrote an appeal on his behalf to the Presidium of the Supreme Soviet of the USSR.

It appears that pressure on this group of Christians who want to use music to share their faith with young people in the Soviet Union is continuing, though there has been no further word from the authorities about the preparation of a case against Sergei Timokhin. Sergei and his wife Nina have two children — Andrei, 2, and Mariya, 10 months.

KESTON COLLEGE

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REVIEW

Three-Self Movement tightens in China

The Three-Self Patriotic Movement is currently following a policy of organizing TSPM units at the country level around the country, according to the Chinese Church Research Center.

The TSPM are doing this under the slogan "three designates": religious activities may take place only with designated leaders, at designated meeting places, and within designated parish areas.

In Central China, TSPM is asking all Christians to register with them. The average Christian is uncertain what he should do. Usually he will follow his leaders' advice, but in this case the leadership is divided.

Some want to collaborate and have advocated registering in such large numbers that the TSPM would be forced to open more churches than they now plan to. Others advocate a total rejection of TSPM suggestions.

Meanwhile in Manchuria, the TSPM recently conducted three short-term training classes. Each was attended by 100 people and lasted seven days.

The participants were reported to be excited by their work units to attend these classes. According to the CCRC, this implies that the TSPM officials have established a working relationship with Party secretaries in charge of factories and other work units.

CATW

House Church evangelistic goals

House Church leaders in Central China met recently to discuss how to conduct evangelistic work in light of the TSPM's restrictions on evangelistic outreach according to the Chinese Church Research Center.

A seven-point guideline for evangelistic work was adopted at this meeting.

- 1) Preach the Gospel of the Cross.
- 2) Stress the Pathway of the Cross.
- 3) Know Clearly the Real Nature of the TSPM.
- 4) Build the Church According to God's Heart.
- 5) Work Toward the Evangelization of China.
- 6) Work Toward the Christianization of the Church.
- 7) Pioneer Evangelism

CATW

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MARANATHA

Jigsaws

The other day my son bought one. He bought it secondhand at a fete.

You guessed it! He got it almost finished, but there were a couple of pieces missing. Frustrating!

Life's sometimes like that though. We seem to have it going well, then something happens... or something we had set our hearts on doesn't happen.

Then we try and work it all out. What's life all about? Why is the world in such a mess? Is there any hope?

Missing pieces! "Can you make them for me daddy?" "Sorry son, it's a bit too hard without the original." But as I write, I realise that the original picture is on the box. Yes, with some effort, I could have copied and made the missing pieces.

Do we have such a pattern? An original to copy from? Something to help us discover the missing answers to life's questions and problems? Yes, we do. The Lord Jesus Christ came to this world for a number of reasons. He was fully God and so can show us what God is like, he was fully human and so can show us how man should live.

All of life's questions find their answers in Him. I find out about Him in the Bible. The answers are not all simple, but they are there in broad outline.

Is it in a secret code? Are the answers available only to the wealthy or the clever?

No there is no secret code. The New Testament was originally written not in classical Greek, but in ordinary common Greek. Today it has been translated into everyday English. The only thing necessary is the humble and prayerful attitude 'Lord, show me your ways'.

A very wonderful verse I was taught whilst a teenager says "Your Word is a lamp to my feet and a light to my path" (Psalm 119:105).

As I seek humbly to understand that Word of God and commit my ways to the God of that Word my experience will be better than my sons. There will be no missing parts at the end.

Some parts will fall into place immediately, others will begin to slowly. It won't all come out at once, but eventually every part will come into place.

A lifelong adventure. An adventure which shall lead us to God, who never lets His people down. A framework by which we can begin to understand the ways and care of God, so that when these frustrations come, we will not be thrown completely. We will know that the God who had led us so far will keep on leading us. All the pieces will combine together, nothing will be left out.

Such confidence comes only by committing ourselves to God.

Peter Brain

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This year's Christmas Bowl Appeal will provide funds for drought-relief, the supply of safe drinking water and sanitation, and the development of irrigation for crops and livestock.

This Christmas we invite you to give water to the thirsty, food to the hungry, and hope to those who are poor and oppressed.



Christmas Bowl



Australian Council of Churches.

Rev. Bern Stevens, Box C199, Clarence Street P.O., Sydney 2000.

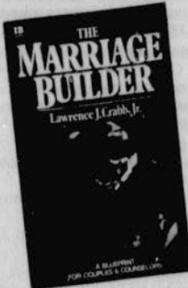
AC2

THE GOOD READ

The Marriage Builder

by Lawrence J. Crabb, Jr.
Zondervan, 143pp (Available in hardback and paperback)

This is a most valuable and worthwhile book for clergy to read and use as a source of marriage preparation material. It is also an ideal book to put in the hands of couples who are seeking for a deeper and richer marriage relationship.



The book is sub-titled 'A blueprint for couples and Counsellors'. Dr. Crabb is well qualified to write on this subject. He is a professionally qualified clinical psychologist, with years of practical experience in private practice.

He is also a most able lecturer and writer, and currently heads up the Biblical Counselling Department of Grace Theological Seminary in the U.S.A.

The contents fall into two sections.

Part I - 'The Goal of marriage', deals with 'oneness' in the marriage relationship. The focus here is to achieve oneness as whole persons: spirit, soul and body oneness. Crabb asks: 'Why is the theme of relationship so prominent in the Word of God? Because only within the context of relationship can the deepest needs of human personality be met'.

Part II - 'Building the Foundation', deals with the three 'building blocks' of grace, can adequately understand God's design for marriage, 'we must begin with the fact that both husbands and wives have legitimate personal needs which press for satisfaction'. These needs can only be met in the context of a relationship with someone else, no person can satisfy his own needs' (page 26). Part I deals most helpfully with the whole question of how our needs can be met, pointing clearly to Christ's unique ability to meet all our personal needs. He sums up the principle of mutual ministry within the marriage relationship in this way:

'Husbands and wives are to regard marriage as an opportunity to minister in a unique and special way to another human being, to be used of God to bring their spouses into a more satisfying appreciation of their worth as persons who are secure and significant in Jesus Christ' (page 53).

As far as the role and place of marriage counselling is concerned, Dr. Crabb comments: 'Marriage counselling that does not concern itself fundamentally with changing the goals of husband and wife from manipulation to ministry and that fails to bring spiritual resources to bear in accomplishing this task amounts to nothing more than instruction in congenial manipulation' (page 57).

He has an excellent chapter on 'communication' (with a most useful 'Communication Exercise' on pages 77-84) which is such a fundamentally important factor in any personal relationship. He also deals with the important of emotions and feelings within human beings, and guides us to a better understanding of them. In this context he analyses most impressively the necessity to distinguish between goals and desires, and what to do about them.

'The principle to remember is: Pray for your desires and assume responsibility for your goals' (page 73)

Part II - 'Building the Foundation', deals with the three 'building blocks' of grace,

commitment and acceptance. Dr. Crabb's theological position is revealed quite forthrightly in the chapter on 'grace'. 'The hope of the Christian is far deeper than a mere change in someone else. The hope of the Christian is inescapably bound up in the grace of God'.

'God does not promise to rearrange our worlds to suit our longings. Our responsibility is to respond to life's events in a manner intended to please the Lord, not to change our spouses into what we want' (page 106).

'The lesson is clear: Someone who has access to the immediate presence of God never has reason to regard anything as a disaster' (page 107).

His analysis of 'commitment' within marriage is most helpful, and is presented in his usual teachable format. Similarly the chapter on 'acceptance' is full of godly insight and practical help.

'True acceptance requires a willingness to be vulnerable to give oneself in a way that opens up awareness for painful rejection. To achieve this acceptance we must continually forgive our partners when they hurt us' (page 142).

The most frustrating part about the book is that it is incomplete. We are told that Part III - 'Reaching Toward the Goal' will be covered in a separate volume.

Part III will cover such matters as submission and headship, and will have more material on communication and problem solving. It is a great shame that all these parts were not published together and it is to be hoped that the publishers will remedy this matter in the not too distant future.

The book as it stands deserves to be read and used widely. Clergy in particular will find in it a veritable goldmine of useful material. Every Christian couple would find great blessing in working through the book together.

Victor Roberts

is 12 lessons. The catechism is printed in full in an appendix but there is space provided in the lessons for all the answers to be written in. However the catechism printed on pp77ff is not AAPB at all but an update of 1662. There is also a review, in catechism lay-out, on pp46-50 containing 27 questions.

How would a candidate of 14 years respond to such a manual? I think he would be critical of the lay-out (except for the front cover which makes promises not fulfilled inside), and extremely unsympathetic with the enormous amount of book work required.

Lastly I should comment on Dykes' use of scripture. 14 year olds are very keen to learn and it is so important that at this growth age we are very careful as we lay God's word before them. In lesson 12 Dykes wants students to re-examine their relationship with God. His text is the parable of the Prodigal Son. Jesus was not talking to enquiring teenagers but embarrassing self-righteous Pharisees who would not rejoice when they saw people turn to God. The parable is not a paradigm of conversion (Luke 15). Likewise, in the same lesson, Dykes' rendition of John 3:16 ends up putting words into Jesus' mouth which my Bible knows nothing about.

Memories of Sandfields

by Bethan Lloyd-Jones
Banner of Truth, pbk., 96pp.
Price \$2.30

The author accompanied her famous husband to a slum mission at the end of their honeymoon; she hardly realised that one day his name would be revered in preaching circles around the world.



"God me and the Church"

A manual for confirmation.
Owen Dykes
Zaphod 87pp

Confirmation manuals like most soaps on TV, start out all right but the longer they go, the harder they are to follow. Unfortunately OD's updated manual is of this type.



The aim of the manual is to take candidates through the AAPB Catechism

Mrs. Lloyd-Jones, a medical graduate herself, shows in these recollections how she complemented "the doctor" in his pastoral calling.

Some of the stories appear in the biography of Dr. Lloyd-Jones, but bear retelling.

There was, for example, Mr. Matthews who learned to read in old age. "When he first picked out the word Iesu (Jesus), he broke down completely."

As with the biography, we learn little of disappointments in their ministerial work. Perhaps the second volume will complete the picture.

A slim volume ideal for those who enjoy some light devotional reading.

Donald Howard

Catholic Reaction

Dear Sir,

In regard to the supplement "The Struggle for the Gospel: ACR 17.10.83"; I was just wondering if the writers have ever been into a Catholic church or if they had just copied down pages out of a middle age history book. I am not sure if you will print this letter, but maybe some of your readers would like to hear "om a 'demonic' catholic. I suppose I could sling mud back at the Evangelical Protestant church, but I do not feel inclined to insult the faith for a fellow Christian. The best I can do is to present the way I see the Spirit of Catholicism, for your criticism.

Firstly, the Gospel of our Lord Jesus Christ is given the highest honour and respect, and is followed strictly to the church's interpretation, just as the Anglican church follows the Gospel on its own interpretation. After all we were warned by St. Peter, "that the ignorant could tempt the scriptures to their own destruction" (2 Peter 3:16). The Catholic church orders that the bible must be read aloud in church and explained in sermons; also she encourages each member to own and to read the bible.

Regarding the veneration of the Virgin Mary, I remember reading in the Gospel how she was proclaimed to be blessed through all generations. The Catholic church has always taught that some degree of devotion to the saints is good and useful. There is no strict obligation regarding it apart from a reverence and respect for the saints in general, and some measure of devotion to the Blessed Virgin Mary; who freely accepted the Holy Spirit and gave birth to our saviour — Jesus. It is possible to embrace the Catholic Faith without having any liking for the actual practices employed in the veneration of the saints.

I have never been into a Catholic church where the preaching of the Gospel was neglected for ritual. Ritual is another form of praise, which never blocks out the Word of God. Our priests are not above the Word of God, or treated like gods. They are seen as ordinary human beings in which Christ uses as His instrument. During the consecration of the Holy Communion, Christ is the one performing the mystery, the priest remains the chosen instrument in which He works through. This mystery was proclaimed by Christ himself in the Gospel (St. John 6:25-71).

When a man is condemned, he immediately points the blame at someone else. It seems to me, as long as such bigotry exists between the two churches, Christian unity is a vicious joke, which all we suffer.

Yours faithfully,
Graeme Roberts.

Dear Sir,

CONGRATULATIONS ON ACR'S 12-PAGE REFORMATION ISSUE AND DELIGHTED AT AVALANCHE OF RESPONSE DEMONSTRATING ALL IS NOT LOST STOP PROTESTANT HERITAGE STILL LIVES STOP.

Your proposed historical column next year will provide a valuable service. So many do not know what the Reformation was all about. Consequently, the down-grading of history has led to a general ignorance of the issues at stake — not merely of 400 years ago, but the continuing conspiracy of Rome to win back Britain. Today, she is on the verge of success, and it is a question whether we wake up BEFORE or AFTER such a catastrophe.

With all the press eulogies of the present charismatic Pope, it has been forgotten that as late as 1919 the then Pope was absolutely refused a seat at the Versailles Peace Conference after World War 1. The reason? Because Secret Service documents published by Great Britain and the United States of America proved that the Vatican during World War 1 did everything in its power to destroy both the British Empire and the United States

LETTERS

- the two greatest Protestant Powers. The U.S. still refuses an Envoy, but tolerant Britain is not so particular.

Perhaps her tolerance is due to the following statement recorded in "Rome's Tactics" by Dean Goode, D.D., in the year 1859. An Italian statesman warned the Protestant Earl of Shaftesbury "We have got rid of the Jesuits in Italy so far as human power can, but England is swarming with them, and before long you will feel the effects of their presence." One of the results was the appointment of Roman Catholics in the vital Public Records Office amongst Old State Papers including Vatican documents of Elizabethan times. Lord Shaftesbury challenged the appointments but they continued. Some unseen hand was at work.

This is just one example of how Rome Works — and why not? Her spiritual mentor tempted Jesus on the mount with misplaced quotes from Scripture. How much more easily to gull the Protestant representatives of ARCIC which are working towards unity! The ground has been well prepared for four centuries, with the help of Anglo-Romans. It is heart-breaking that this could happen, especially when one reads the moving account of "The Reformation in England" by J. H. Merle d'Aubigne with its emphasis on the impact of the Gospel on the beautiful young men of Cambridge and Oxford, many of whom gave their lives for the Truth.

Yours sincerely,
Phyllis Creasey

Burst Wineskins

Dear Sir,

Of all the great many books most of us have read on the subject in the last fifty years, "Bursting the Wineskins" by Michael Cassidy seems to be by far the best. At the National Evangelical Congress in Melbourne in May 1981, his paper on page 107 is very special.

'Michael Cassidy's book is extremely timely' says Peter Wagner.

'A bridge builder... every reader will be stimulated by it, as I have been,' says John Stott.

'A marvellous story; honest, human, yet almost a modern Acts of the Apostles' says David Watson.

Michael Cassidy says (New Life July, 1983) 'I want to testify personally to what a blessing both Sir Marcus and Lady Loane were to me personally'. And Archbishop Loane says 'the two streams of Anglican Churches have been bitterly divided and there has been a remarkable change in the attitude in recent years largely owing to the charismatic movement. A Liaison Committee has been set up and has led to fruitful dialogue'. Again Sir Marcus said 'Perhaps my visit helped to build a bridge between the two (Anglican) Churches'. He continued 'It was an excellent example of the healing conciliatory influence of African Enterprise seeking the true spiritual good of all who serve the Lord'. 'Michael Cassidy's leadership', he said, 'in this respect is of the highest order, Africa Enterprise is in fact one of the most vital spiritual forces at work in South Africa' he said.

Since visiting the Congo for a week with my younger brother in 1931, that which is happening all over that continent now rejoices one's heart continually.

While speaking of books, I can also thoroughly and highly recommend Michael's great partner book 'Revolutionary Love' by Bishop Festo Kivengere, founder and leader of African Enterprise, one of the great movements of the Spirit in this century. Festo's ministry of reconciliation crosses boundaries of race, culture and denomination. The impact of his ministry is felt around the world. For his stand on freedom rights in Africa, he received

the International Freedom Prize in October 1977 in Oslo, Norway, and in 1981 the St. Augustine Cross by the Archbishop of Canterbury.

Yours sincerely,
C. Arthur Young

Cathedral Christmas

Dear Sir,

Please can you tell me why the Archbishop of Sydney, The Most Reverend D.W.B. Robinson persists in his ecumenical bent? His rejection of the Book of the Protestants, the Bible, is to be seen in his Christmas Greeting published in St. Andrew's Cathedral news, November-January issue. Alongside the Dean's Advent "Procession" notice is his Grace's choice of Greeting — the author St. Catherine of Genoa, a papist and saint, who was "blessed" in 1675 and "canonized" in 1737 — AFTER the Reformation.

This may sound very wonderful, but it ignores many things, not the least of which is the fact that the Reformation was a work of God in bringing out His people from the bondage of a corrupt and thoroughly apostate Church which was sunken in spiritual darkness. Luther nailed the papacy as the antichrist because everything the Scripture says of the antichrist is fulfilled in the papacy. Today, Luther would have no cause to change his view on that subject, but would have cause to separate from a compromising Protestant Church under such leadership as ours which has departed from the Bible and is seeking unity with the Antichrist!

Dorothy Whitford

Christian Womanhood

Dear Sir,

In a note appended by the Editor to a letter by Rosemary Christmas (A.C.R. August 11th, 1983), it was stated a full review of the Philosophy for Christian Womanhood Course was to be undertaken.

At a glance, through the reading of this in your paper it is based on an unsound principle of biblical exegesis, so it is to be hoped something will be published soon in connection with the Philosophy of the Christian Womanhood Course linking it with the theological view of the role of women studied from scripture.

Any theological commission which is undertaken should include a study of Church history in this perspective. A reading of what were the views of the Church onwards down to the Reformation period with John Knox of Scotland whose views were greatly modified to those of earlier times, are well known. It gives great understanding to the thought patterns of the church as we have it today in regard to women.

Christians and those in the Church will need to be more objective in their approach to the question of the role of women and begin by legislating for ourselves. It is only as we find the answer are we going to help those who are on the outside.

Yours sincerely,
Margaret Styles

Gospel Offer

Dear Sir,

The free offer of the Gospel to all mankind is NOT based on the cross work of our Lord, (where does the Bible state that it is?) but on the express command of God.

E.G. in Acts 17 Paul does NOT mention the cross but commands ALL people everywhere to REpent.

Isaiah 45:22 gives God's general call to ALL mankind. But Isaiah 53 teaches that the servant suffers for the sins of God's people, and all mankind are NOT God's people.

To all confused people I recommend Loraine Boettner's book "The Reformed Doctrine of Pre-Destination".

Incidentally, with regard to John Chapman's letter, it partly depends on what you mean by Regeneration and the Baptism of the Holy Spirit. E.G. Cornelius in Acts 10; were the Apostles regenerated before Pentecost?

Yours faithfully,
(REV.) Neil Baker.

"Children in Adult Clubs"

The Dean of Sydney, in a recent radio broadcast said:

"The N.S.W. Government is to consider a proposal to allow children under 18 into hotels and clubs. What next?"

After all the difficulties over the years of deciding who is 18 or under at hotel bars, it now looks as if all that experience will be poured down the drain.

The report prepared by the officers of the Attorney General's department will now be considered by the Attorney General, Mr. Landia.

It says present liquor laws are unfairly denying young people access to entertainment facilities.

In the report there is an open admission of the dangers, although it is covered up by stating that strict controls would have to be enforced. All liquor would have to be concealed from minors. Any function would have to be held in a place separated from bars or where adults were drinking. Every function would have to be supervised by someone over 18. Other adults would be barred from the room where the disco was being held.

If it is admitted that all these controls which would be almost impossible to enforce are necessary, surely the whole idea is impractical and dangerous.

It would no doubt provide a most useful conditioning for young people in their early years so that they would naturally become club members later on and share all the dangerous "goodies" supposedly denied them when under 18 years. That I believe would be most undesirable.

No doubt the clubs who claim to have lost a certain amount of business since random breath testing was introduced are exploring new means of income for the future. Of course, the facilities made available to children would not be turned on for nothing and could provide a lucrative income later on.

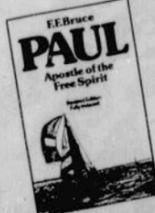
Jesus said of all those who cause little ones to stumble, it would be better for them to have a millstone hung around their necks and be cast into the sea. Strong words but very applicable today!"

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The Everlasting GOD \$6.50
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Church Services

NEWCASTLE: St. Andrew's Mayfield (Church Street, off Mainland Road) Sundays — Holy Communion 7 and 9.30 a.m., Evening Service 7.15 p.m. Visitors welcome. Rector: Paul Watkins.

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

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

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BRICK HOUSE TO LET: 3 bedroom, lounge and kitchen area in Five Dock. Close shops, school and post office. Reduced rental for family engaged in full-time church/para-church employment. Phone: 713 6640.

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ST BARNABAS' HOSTELS, holiday houses available between December 5 and February 12. Close to city. For details contact supervisor, 76 Gable Point Road, Glebe 2037. Phone (02) 660 6762 or 211 3496

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MANLY. Serviced rooms, casual or permanent. Cooking facilities. H. R. Russell, 17 George St., Manly. Ph. 949 2506

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CHRISTIAN COUPLE with the Pocket Testament League need 3 or 4 bedroom house for minimal rent. Any district acceptable, church ties now in Concord area. Contact Dario Rosso 502 2982 or 764 1690 (A.H.)

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RETIRED SYDNEY CLERGYMAN would undertake Sunday and occasional services in return for use of vacant rectory in Sydney area for two or three months in the New Year. Phone (043) 92 6595

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FRISK B.C.P.: Horton Davies, Worship & Theology in England, Vol 8 (1980-1982), the "Grey", "Orange" & "Green" Book proposed BCP revisions of 1920s. Any reasonable price paid. J. Runyan, PO Box 9, Chester Hill, 2162.

Position Wanted

SHOP Assistant — Junior 16-18 years. Required to work at Koorong Books, Australia's leading Christian Bookstore. Applications in writing only to the Manager, 17-19 Ryedale Road, West Ryde, 2114.

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1 BELL & HOWELL OVERHEAD PROJECTOR in perfect working order, 4 globes supplied — \$150.00. 1 GESTETNER NK DUPLICATOR in good working condition, stenics and equipment included — \$300. • FORDKIRKHAM SPIRIT DUPLICATOR in good working order with supplies colours included \$100.00. NURSES CHRISTIAN FELLOWSHIP PHONE 412 1197

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This service to readers is a form of free advertising. A person wishing to buy or sell anything can place a free advertisement of up to three lines.

If the advertisement is successful, the advertiser is asked to pay The Church Record 10 per cent of the value of the sale price, up to a maximum of \$10 per advertisement. The service is known as FREE AD and runs on an honour system. The advertiser will be responsible for forwarding to The Church Record office what is owing.

WURLITZER ELECT. PIANO-ORGAN, Strong frame, amp outlets Ideal Church Hall \$700 (n.o.s.) Phone 977 6520

AUSTIN 1963 44 seater bus for sale. 3 months reg. Price \$4,500 negotiable. Contact G. Hunt 628 9769 after 3 p.m. weekdays.

WANTED — The '100 Tests' by T. C. Hammond D. Whitford, 64/108 Elizabeth Bay Road, Elizabeth Bay, N.S.W. 2011. Phone: (02) 358 3246.

From Road Fuel to Soul Fuel



At the opening of the Nowra C.M.S. Christian (drive-in) Bookstore. (L to R): Arthur Middleton, Manager Ida Webb, Howard Whitehouse and Rev Kevin Engel. (Photo Ramon Williams)

The C.M.S. (Church Missionary Society) opened one of its most imaginative and innovative projects ever undertaken, Saturday November 26th. It took place in Nowra (159 km. South of Sydney) and is the first C.M.S. DRIVE-IN BOOKSHOP in Australia.

Formerly a service station, the location will now provide the most modern and professionally decorated bookshop in the whole of the Shoalhaven area. Whereas fuel for cars used to be part of the service "fuel" for souls will now be the whole aim of the staff!

The staff comprises a group of voluntary workers under the leadership of the manager Mrs. Ida Webb, herself also a voluntary worker. Mrs. Webb told of the humble beginnings of the C.M.S. Christian Bookstore work in Nowra, with only two boxes of books, ten years ago.

Over the years, a small shop was rented in Nowra. Its total area was only 400 square feet.

Several years ago, the main highway was re-routed to by-pass the main shopping area and the garage soon closed, through lack of trade. It fell into disrepair and recently was put up for sale.

A legacy, left to the C.M.S. Christian Bookstore, in Nowra, provided sufficient finance to purchase the location. A team of conscientious volunteers, together

with local tradesmen formed a 40-man task force, which worked together as never before. Plumbers, electricians, brick layers all worked to "convert" the garage into a thoroughly modern bookshop.

The C.M.S. CHRISTIAN BOOKSTORE is located 2 km South of the main centre of town, but there are no parking problems, as there were previously. It is also close to many of the motels, which fill up with holiday makers, in the summer months.

The C.M.S. Christian Bookstore supplies a wide range of literature used extensively in hospital visitation work and displayed at book parties. Now it will be possible to load boxes of such books, right at the shop's doorway!

The General Manager of the C.M.S. Bookstores in Australia, Howard Whitehouse described the new concept as "The start of a new era in Christian bookselling.

"Here is something we can be proud of, especially as it is the lord's business," said Mr. Whitehouse.

"What you see here, is the dream of one man — Arthur Middleton," stated Mr. Whitehouse. Mr. Middleton works as a consultant for the C.M.S. bookshops, preparing signs, price cards, book displays and decoration programs in general. His sketches, plans and drawings

MAINLY ABOUT PEOPLE

DIOCESE OF SYDNEY

Rev. R. J. Wheeler, resigned as Asst. Minister, King Street, to become Rector of Dee Why from 23rd November.

Rev. Canon D. Peterson, will resign as Rector of St Michael's, Wollongong, on 30th January 1984 to become a Lecturer at Moore College.

Rev. John Turner will resign on 5th February 1984 as Rector of Dapto to become a H.M.S. Parish Representative.

The Rev. N. Gelding, will retire on 30th December as an H.M.S. Representative for Wollongong.

The Rev. J. Richards, will retire as Rector of Rose Bay on 1st March 1984.

Rev. B. W. J. Gook, will retire as Rector of Darlinghurst on 8th January 1984.

Rev. B. W. Wilson, will resign as Rector of Paddington on 20th January 1984 to become Principal of Canberra College of Ministry.

Rev. G. Gerber, Asst. Minister of Nowra will retire on 15th January 1984.

The Rev. B. J. Seers, will resign as Rector of Merrylands West on 1st February 1984 to take up the position of Rector of Miller's Point.

Rev. C. A. Taylor, will resign as Asst. Minister of Mt. Druitt on 11th December 1983.

Rev. G. B. Simmons, Director of Chaplaincy of Anglican Home Mission Society will retire on 27th December 1983.

Rev. N. J. Fagg, will resign as Curate of Lalor Park to become Curate-in-Charge of the Provisional Parish of Berkeley from 1st January 1984.

The Rev. G. L. Child, will resign as Curate of French's Forest to become Curate-in-Charge of the Provisional Parish of North Epping on 1st January 1984.

DIOCESE OF ARMIDALE

Fincher, John, retires as Vicar of Quirindi at the end of January. He and his wife will continue to live in Quirindi in retirement.

Wellard, Colin, resigns the Parish of Bundarra in December to move to the Parish of Culcairn-Henty in the Diocese of Riverina in January.

Geeves, Bruce, Church Army Officer in Armidale moves to a new appointment in the Diocese of Bathurst in November.

Fenton, Ken, appointed to Gunnedah Parish as Assistant from February. He will be made a Deacon in Gunnedah on February 5th.

Rev. P. Swane, Rector South Tamworth is to be Rector, Moree as from 2nd December, 1983.

Rev. C. Wellard, Rector Bundarra is to take up duty in the Diocese of Riverina in January, 1984.

Rev. J. Fincher, Rector of Quirindi, retired November 30th.

DIOCESE OF MELBOURNE

Rev. G. F. Costigan, formerly at St. Stephen's Richmond was commissioned as Minister-in-Charge, North Melbourne on 6th December, 1983.

Rev. W. D. Girvan, Victorian Secretary, Bible Society is to be Rector, St. Thomas' Werribee.

Rev. J. L. Goldsworthy, St. Luke's North Springvale is to be Asst. Curate within the parish of Pakenham from 1st February, 1984.

Rev. R. H. Pigeon, was installed as Canon of St. Paul's Cathedral on 7th December, 1983.

Rev. P. L. Moss, St. Theodore's, Wattle Park is to take up work in the Diocese of North West Australia from January, 1984.

Rev. D. W. Hardy, Rector St. Faith's Burwood is to retire from end of February, 1984.

Rev. A. DeQ Robin, Rector Holy Trinity, Kew is to retire from end of February, 1984.

Rev. D. Lamont, has resigned as Asst. Curate, Box Hill to work in the Diocese of Wangaratta.

Rev. R. Laity, has withdrawn his acceptance of the parish of Winchelsea.

DIOCESE OF CANBERRA AND GOULBURN

Bishop Owen Dowling will be officially installed as eighth bishop of the diocese on Saturday 17th December at 11.00 a.m. in St. Saviour's Cathedral.

The Bishop-elect has announced his intention of collating the following as Archdeacons of the diocese:

The Ven. Arnold Osborne (Diocese)

The Ven. Ian George (Canberra)

The Rev. Canon Lyall Turley (Goulburn)

The Rev. Keith Stephens (South Coast & Monaro)

The Rev. Robert Beal (Albury)

The Rev. Bruce Wilson has accepted appointment as Principal of the Canberra College of Ministry as from 1.2.84.

The Rev. Walter Wheeldon will become rector in charge in the Special District of Cobargo as from 20th November.

The Rev. Peter Williams will become Chaplain at Kenmore Hospital and the Goulburn Training Centre as from 27th November.

DIOCESE OF NEWCASTLE

Rev. P. Mumford was inducted into the parish of Beresfield on November 30th.

provided the basic concepts for the whole project.

Former Australian cricketer and hockey player, Brian Booth was on hand to autograph copies of his book, "BOOTH TO BAT". He encouraged people to buy as many books as they could. This would give them time to read them themselves and then pass them on, perhaps even as Christmas presents!

The Reverend Kevin Engel presented the main address and dedicatory prayer. Mr. Engel was seconded by the C.M.S. to literature development around the globe.

"This is a first for Australia and could be the model for others to follow," said Mr. Engel. "I can see that this could be a training place for literature workers from Asia and the Pacific Area."

RAMON WILLIAMS

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Michael Green addresses himself to the Biblical material about Satan and evil and, in particular, to the guaranteed downfall of Satan. Since Christians are continually engaged in a spiritual warfare this book is of great importance and we thoroughly recommend it.

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