

Green shoots in the concrete

Challenges and hope in our cities — An important new book is launched

"A book of passion, challenge and hope" is how Professor Ray Bakke described a major new book on ministry in Australian cities. Entitled "Green Shoots in the Concrete", it was launched by Professor Bakke at a conference on urban ministry held in Sydney recently and involving clergy and laity of all denominations.

Ray Bakke is Professor of Ministry at Northern Baptist Theological Seminary in the United States and has been heavily involved in training Christians for ministry in urban areas. As the Lausanne Associate for large cities he has travelled to over seventy cities around the world conducting consultations. "People in churches or study groups as well as students in theological colleges will all profit from reading this new book. It really starts to show us what God is doing in your cities."

"Green Shoots in the Concrete" is a collection of stories, experiences and reflections on life and ministry in our ever-changing and highly diverse urban communities. The twenty-six contributions are by people coming in the main from Sydney but from a wide range of backgrounds and denominations. They share their perceptions of the city around them, the challenges they face and their responses. They are people from the front line of ministry, testing their ideas with first-hand experience.

Professor Bakke believes that stories of ministry and reflections on personal experiences can be very helpful. "People will be able to identify with the human side of the experiences of others."

"Green Shoots in the Concrete" presents many of the challenges that we face within our cities. Too often the diversity in our communities is not



Prof. Ray Bakke

reflected in the life of our churches. There is a gulf between the churches and large sections of our society. The book deals with the importance of working cross-culturally and developing sensitive ways of community involvement.

It is perhaps the first time such a book has been produced on Australian experiences. Producing "Green Shoots" has involved co-operation from many denominations and groups, giving the book a unique flavour. It has been jointly published by: Board of Missions, Uniting Church in NSW; Anglican Church, Sydney Diocese; Scripture Union, NSW; Fusion, Australia; Scaffolding, Sydney.

At last an Australian book that looks sensitively at ministry in our cities today.

(RAMON WILLIAMS)

Summer School — continued

Christianity, and formerly Rector of All Souls, Langham Place.

But we were far too late for a place in "The Barn" which holds about 800 people. "Not much good trying to get in there after 8.30 am," we were told with a knowing smile as we paid our registration fee and headed off for one of the four marquees strategically grouped around the auditorium. The first three were full, but the fourth was tucked away behind the auditorium and fortunately still had some seating space. The estimate of people attending on this particular day was about 2,000.

Closed circuit television is used to relay proceedings from the auditorium to the marquees. Not quite the same as actually being there, but a reasonably satisfactory

substitute. Our youngish Rector doesn't think so, however. He was outside on the grass with his young son and plans to write to CMS suggesting they consider one large marquee holding up to 5,000 people, used on the same site by the Youth Convention.

Now, I have read some of John Stott's writings, and listened to some of his tapes, but it was a great experience to hear him at first hand, even if only through closed circuit television. The studies were from 1 Timothy, and on this day the study was from Chapter 4, dealing with teaching, particularly false teaching. The chapter opens with these somewhat chilling words: "The Spirit clearly says that in later times some will abandon the faith and follow deceiving spirits and things taught by demons."

MAINLY ABOUT PEOPLE

DIOCESE OF GIPPSLAND

Rev. G. Cooper, formerly Rector of Stratford, was inducted as Rector of Leongatha on December 19, 1985.

DIOCESE OF ADELAIDE

Rev. Canon E. L. Randall has resigned as Warden of St. Barnabas' College and also of the Russell Honorary Canonry.

Rev. M. A. Sainsbury is to be transferred from Asst. Minister, St. Peter's, Glenelg, to Asst. Minister, St. Saviour's, Glen Osmond, from the beginning of February, 1986.

To be ordained at St. Peter's Cathedral, on 1st February 1986:

To the Priesthood
Christopher M. Chataway (St. Peter's, Glenelg)
Peter M. Linn (St. Elizabeth's, Warradale)
Malcolm L. Mayes (St. David's, Burnside)

To the Diaconate
Roger K. Ridley (St. Matthew's, Kensington)
Raymond A. Warren (Holy Cross, Elizabeth)
Garry J. Weatherill (St. Jude's, Brighton)
Andrew S. Wurm (St. Columba's, Hawthorn)

To be ordained by the Archbishop of Sydney:
Jason L. Page (Holy Trinity, Adelaide)
The Rev. Dr. John Beiers has accepted the invitation to become Honorary Chaplain of the Missions to Seamen in Adelaide.

DIOCESE OF PERTH

Rev. R. Noone, who has just completed his doctoral research in Religious Education at University of New York, has been appointed Director, Department of Religious Education.

Rev. G. Trippe is to be Director for Christian Spirituality at Wollaston and Director of Priestly Formation with oversight of ordinands.

DIOCESE OF THE MURRAY

Rev. Rodney Gooden, was ordained in Christ Church, Mt Gambier, on 21st September.

DIOCESE OF ROCKHAMPTON

Rev. John Stott, formerly Rector of Stratford, was inducted as Rector of Leongatha on December 19, 1985.

John Stott, formerly Rector of Stratford, was inducted as Rector of Leongatha on December 19, 1985. He is a demonic spirit of error which deceives church members.

Verse 2 on the International... teachings come... liars whose... been seared as with a... Stott described these as "cauterised consciences". "Do not play with your conscience," he warned.

Another way of detecting false teaching, he said, is the test of faith. Verse three of the chapter points to a doctrinal test, to be invoked by those "who believe and who know the truth". "It is apostasy to reject God's clear teachings," he said.

Verse 6 says: "If you point these things out to the brothers, you will be a good minister of Christ Jesus..." John Stott said that to be a good minister, we must be nourished by good doctrine. Christians, he said, should be like spiritual gymnasts engaged in spiritual exercise.

Paul told Timothy to "command and teach these things". Stott says that to command good teaching we must:

- watch our example — in speech, life, faith, hope and purity. We must not be domineering.
- identify our authority. All teaching must come from the Scriptures. THERE IS NO OTHER AUTHORITY.
- exercise our gifts.
- show our progress. The Christian must see where he is and where he (or she) is going. "I press on..." St. Paul said.
- mind our consistency.

"Watch your life and doctrine closely," Paul said to Timothy, "Persevere in them, because if you do, you will save both yourself and your hearers."

Well, the session ended and we headed outside for morning tea. All too short, for here is where the crux of the fellowship lies as old acquaintances are renewed and the warmth of Christian brotherhood abounds. "ONE GOD, ONE GOSPEL" was the theme for the Summer School this year. You could almost feel this in the air as the Christians greeted each other and fellowshiped outside the marquees and the auditorium.

The morning was not over yet. Now was the time to opt for an elective missionary session. On this particular day, the options were:

- How do families cope in another culture?

North Rockhampton, and Rev. Gary Fordham, Asst. Deacon at G'adstone, will be ordained in St. Paul's Cathedral, Rockhampton, on February 9th.

Rev. Dr. John Quail and Rev. Neil Forgie have been appointed as Chaplains to Etna Creek Prison, Rockhampton.

Rev. David Hughes is to take up the role of Industrial Chaplain Co-ordinator for Central Queensland of ITIM.

DIOCESE OF NEWCASTLE

Rev. Arthur Jones, at present Lecturer in New Testament at St. John's College, Morpeth, is to be Rector of Woy Woy, and commissioned on Friday, December 13.

Rev. Stan Hessey, at present Senior Army Chaplain in Sydney, is to be Rector of Morpeth from February 1. Commissioning will take place at 7.30 pm Monday February 3.

Rev. Noel Hzonet has been appointed Locum Tenens in the Provisional District of Mt Sugarloaf from December 1.

Rev. Stephen Pullin, at present assistant priest in the parish of Belmont, is to be Priest-in-Charge of a new EPA of Belmont North/Redhead from January 1, 1986. Commissioning will take place on February 14 at 7.30 pm at the Belmont North Family Centre.

Rev. Doug Stevens, who has recently returned from study leave in Ireland, is working on the staff of the Cathedral at present.

Rev. Richard Waddell, from Trinity College, Melbourne, is to be assistant priest in the parish of Merewether from December 1.

Rev. Robert Perry, at present assistant priest in the parish of Charlestown, is to be assistant priest in Singleton/Jerrys Plains from February 1.

Rev. Philip Barrington, at present assistant priest in Cardiff, is to be assistant priest in the parish of Gosford from February 1.

Rev. Lindsay McLoughlin, after a period of absence from the diocese, has become Rector of South Grafton.

- Singleness
- Crossing cultures
- Substance abuse in aboriginal society
- God, the Gospel and Social Concern.

We chose the fifth option which was chaired by Bishop Ken Short and addressed by Peter Blowes, due to leave for Argentina in April to do student work, and the Rev. Colin Dundon, a former missionary of ten years standing in Kenya. Both addressed the issues from differing standpoints — Peter from a Biblical perspective, Colin from the practical difficulties he experienced. Questions were invited, but since some had to return to Katoomba in buses, the time was short.

The six of us who had come up from St. ... (ah, I nearly gave it away) then had a relaxed lunch in a pleasant park near the CMS Convention Centre and then headed into Katoomba to find our rector and his family. We stayed with him for a while but there was an opportunity in Katoomba for clergy (and their wives) to hear John Stott in a special session at the local Anglican Church. As dutiful parishioners, we relieved them of their three children and took them to see the Scenic Railway, the Three Sisters and the Giant Stairway, returning in time for the promised tea.

Well, the evening session was just as good as the morning. This time we were early enough to get inside "The Barn" and fairly close to the front, too. The singing was what you might expect from 800 or so committed Christians, then followed an address: "WHERE DO I FIT IN THE WORLDWIDE CHURCH?" by the Rev. Deryk Howell, Assistant Minister in the Parish of Centennial Park, in Sydney.

But it was not over, even then. We headed back to our Rector's accommodation to thank and farewell him, and then ran into some fellow parishioners who were up for the whole week. "You must stay for a cup of tea, before heading back," they said. The cup of tea led to a long period of fellowship, a meeting up with our former Rector and his wife, and then more fellowship and prayer. We eventually arrived home at 12.15 am. What a day!

You may well be asking: "Who is this fellow who has never been to summer school before?" Fortunately, the "Australian Church Record" has a policy, with a few exceptions, of anonymity of its writers. Suffice it to say however, that, God willing, I will be there again next year.

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Bill of Rights, Yes or No

Disagreement over support

Christians are being asked to oppose the Australian Bill of Rights legislation which recently passed the House of Representatives and will be before the Senate in mid February. The Logos Foundation, an independent group operating from Blackheath in N.S.W., circulated some 15,000 letters to Christian ministers around Australia outlining some very specific objections to the proposed bill, and urging a letter writing campaign to stop it. However, Mrs. Anne Judd, a member of the Anglican Diocese of Sydney's Social Issues Committee, repudiates some of the objections, and offers qualified support for the bill.

The letter from the Logos Foundation points out that the Bill of Rights has been passed by the House of Representatives with an amazing lack of publicity and news media comment. Further, the Government did not accept any amendment guaranteeing property or similar established rights.

"This legislation dramatically alters the social structure of our society. In Canada, which approved similar legislation, the shift of authority from elected representatives in parliament to the non-elected judiciary has been recognised by no less an authority than Madame Justice Bertha Wilson of the Supreme Court of Canada," the letter stated.

It is pointed out that draconian powers are given to the Human Rights Commission, which as a Government body has the authority to summon offenders to a secret hearing without legal representation or the right of appeal.

"Put simply, if you publicly criticise the Judges or their decision, you can be called to account. Or if you speak against a human rights issue such as homosexuality, then you risk being summoned."

This current legislation is in fact the third attempt by an Australian government to bring in a Bill of Rights. The first under Senator Lionel Murphy in the mid 1970's, and the second and more recent attempt under Senator Gareth Evans, floundered due not only to political pressures but also to widespread discontent with their contents. This third attempt under the aegis of the present Attorney-General, Senator Nigel Bowen, is seen as more conservative and thus more likely to succeed.

Although urged to by its Social Issues Committee, the Standing Committee of the Anglican Diocese of Sydney did not prepare a detailed response to Senator Bowen's draft legislation. It was felt that none was needed since this current attempt was also likely to fail for political reasons, and extensive comments had been made about the earlier draft proposals for a Bill of Rights. However, Mrs. Anne Judd, a solicitor, and a researcher in both international law and Bill of Rights legislation, was asked to critically read the bill over the Christmas-New Year break.

Five objections

The Logos Foundation gives five reasons why it finds the proposed bill dangerous.

- (1) "Because of the haste with which this legislation was passed through the House of Representatives."
- (2) "Because it is based upon the United Nations International Covenant of Civil and Political Rights which has been rejected by the United States of America and Great Britain but was accepted by the Warsaw Pact countries."
- (3) "Because our Australian Constitution states that 'whereas we the

people' give you the government these rights. The Constitution limits the rights and power of government. The proposed Bill of Rights reverses this totally and states that 'we the government, give you the people these rights'. This totally reverses the nature of government in this country. Our rights are now protected by current legislation, Common Law and the present Constitution."

(4) "Because it transfers the power of interpretation of legislation from the Parliament of Australia (the democratically elected institution) to the Courts (an unelected body of people)."

(5) "Because the Bill of Rights will be administered by the Human Rights Commission which is an unelected body of people with powers which are outside and not subject to the normal processes of law — no appeal, closed hearings, no legal representation."

On this basis the Logos Foundation urges Christians to write to their local Senators asking them to vote against the proposed legislation.

"Protects the individual against Big Government"

Approached by ACR, Mrs. Judd gave her own responses to the five objections.

"First, yes, the legislation has gone through too hastily. The Standing Committee had in fact sent a letter pointing this out to the Government. The Government might well reply that the Bill of Rights in its present form is not a great issue in the community and therefore it may presume to move more quickly. However, as a principle of government it is important that legislation has as long as possible time to be debated.

"Secondly, the United States and Great Britain rejected the United Nations Covenant for political reasons, not because the content of the Covenant and its consequent Bills of Rights is alien to concepts and laws defining freedom in western democracies. The Australian Foreign Affairs Department, which is not a left leaning body, do not see the United Nations Covenant as dangerous. "The U.N. Covenant is part of an international move to give at least minimal civil and political rights, along with economic stability, to countries which lack these. The present conservative governments of Britain and America are more nationalistic in their outlook than concerned with wider international issues.

The third objection taken with the fourth is misleading. All rights of citizens in Australia come through legal definitions and statements. These definitions include the Constitution and our Common Law as well as the proposed Bill of Rights legislation. The same definitions which define the rights and freedoms of the individual also limit the rights and power of Government. It is a false dichotomy to place the Bill of Rights over and against Common Law

A sight unbelievable — 5000 studying "Holiness"



The three speakers, (left to right) John Chapman, Bill Dowsett and John Woodhouse, with the convention chairman, Phillip Jensen.

At the KATOOMBA YOUTH CONVENTION, held January 25-27, nearly 5,000 "young people", aged from early teens onwards, gathered to study the theme "HOLINESS". The speakers were Rev. John Woodhouse, Dick Dowsett and Canon John Chapman, with the Rev. Phillip Jensen as Convention Chairman.

To think that so many had come, knowing the subject to be one of challenge and spiritual depth, was amazing in itself. However, the fact that one of the guest speakers preached from the Book of Leviticus made the whole concept even more unique.

"Leviticus is not one of your most interesting books in the Bible," commented one of the committee members, "yet you could hear a pin drop as the thousands of young people followed every text referred to by the speaker, the Rev. John Woodhouse."

Mr. Woodhouse is the Old Testament lecturer at Moore College. He made every comment interesting and educational, such was his expertise in his subject. His two studies were under the headings, "I, The Lord, your God, am Holy", and "Be Holy."

Missionary Dick Dowsett, of the O.M.F. (Overseas Missionary Fellowship), formerly worked with students in the Philippines and is involved in conference and training ministries.

His ability to draw on illustrations from his mission field experiences brought the subject of "HOLINESS" into a practical perspective. His studies on I Peter showed the relevance of the Scriptures to Holiness in everyday living. Real life situations have to be handled within the

concept of spiritual principles, as found in the Scriptures, explained Mr. Dowsett.

The evangelical challenge was presented by renowned evangelist John Chapman. Commonly asked questions by non-Christians were answered and dealt with in his own inimitable style.

Basing his addresses on Hebrews, Mr. Chapman spoke at length on "Holiness — Where it begins"; "Holiness — Its progress"; "Holiness — Its fulfilment".

All messages were recorded and are available on cassette at \$5 each (before February 12th — \$6 after that date), plus postage. They will also be aired on radio station 2CBA-FM Sunday afternoons, at 1.00 p.m. Video tapes were also made and are available for rent, \$3 per night or \$8 per week, or for purchase at \$45 (John Woodhouse — two sessions) or \$50 (Dick Dowsett or John Chapman — three sessions each) and are available from GOSPEL EXTENSION MISSION, 133 Bathurst Street, Sydney.

The organizing committee was again amazed to see the steady increase in numbers attending. In 1982, there were 1,600; 1983 — 2,300; 1984 — 3,500; 1985 — 4,000; and now 1986 close on 5,000! All coming, and bringing their friends, to study the Scriptures and expecting to hear top rate expositors and challenging speakers. Their return, year after year, speaks for itself.

Defending the Gospel

Prominent US Theologian/Barrister to visit Australia

Dr. John Warwick Montgomery of the USA is to visit Australia February 13-17. He will come under the auspices of the Evangelical Apologetic Society and will conduct a one day seminar at Moore Theological College, Newtown, Sydney. Dr. Montgomery also will debate with representatives of the Australian Skeptics whilst in Sydney. He possesses a

formidable list of credentials and is a man of vast experience...

Dr. John Warwick Montgomery is one of Christianity's most acclaimed and colourful personalities. His Sunday night Los Angeles radio talkback programme is

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Bible College of S.A. Doctor of Ministry courses

The Bible College of S.A. has announced that Dr. C. Peter Wagner will be coming to Australia for 10 days to teach in the Doctor of Ministry program it is hosting in conjunction with Fuller Theological Seminary.

Dr. Wagner is the Donald McGavran Professor of Church Growth at Fuller Theological Seminary. Together with Donald McGavran, Dr. Wagner has pioneered the development of the Church Growth discipline in America. Wagner is the author of over 16 books, some of the better known titles being *Your Church and Church Growth*, *Spiritual Power and Church Growth*, *Your Church Can Grow: Seven Vital Signs of a Healthy Church*, and *Your Spiritual Gifts Can Help Your Church Grow*.

Professor Wagner will be teaching his Church Growth I seminar, a full 12 unit course in which Dr. Carl George (Director, Charles E. Fuller Institute of

Evangelism and Church Growth) will also participate. The session will comprise:

SEMINAR PM 705 Principles and Procedures of Church Growth. (8 units) The seminar applies scientific principles of church growth as understood by the Fuller School of World Mission to the church scene. It presents the theological and sociological factors active in church growth so that the minister can make a diagnostic study of his/her own church.

COURSE PM 716 Research and Case studies of Australian Churches. (4 units) The course consists of supervised field case studies of growing churches in Adelaide, analysing factors contributing to or inhibiting growth. It is anticipated that some eight or more churches from a variety of denominational backgrounds will be involved in this study.



Dr Peter Wagner

Dr. Ross Bensley, the Principal of BCSA in announcing the programme said the dates for the 1986 session are Tuesday, September 2nd till Thursday September 11th.

Dr. C. Peter Wagner to lead teaching programme

The Fuller Doctor of Ministry degree was authorized by the U.S. Association of Theological Schools in 1970 as a professional doctorate. Its aim is to train pastors and other Christian leaders for greater excellence in the work of ministry, in particular to

- serve the needs of Christian leaders as a program of continuing education.
- help facilitate spiritual renewal and Christian maturity among Christian leaders.
- encourage excellence in ministry effectiveness.
- stimulate development and continued growth of the local church.

The program consists of 48 units plus an 8 unit dissertation or ministry research project and is offered in two-week intensive segments each year. Courses offered include Theology of Church Growth, New approaches to Pastoral Care and Counselling, the Minister's Personal Growth and Skill Development, Marriage and Family Ministries in the local church, Building strong families through the local church, the training of the laity for ministry, Building Christian Community through small groups, Spirituality and Ministry, Conflict Management in the local church, Organizational Management and Church Planning, Church Business Administration, Theology of Ministry, Theology and Practice of Preaching.

Further information about the program can be obtained from the Registrar of BCSA, 176 Wattle Street, Malvern, S.A. 5061 Tel. (08) 272 0188.

Skeptic attack

Creation Science Foundation financial loss

A number of Christians have expressed concern following reports in some national papers about financial losses experienced by the **Creation Science Foundation** (CSF) Brisbane. The reports were based on an 80 page book published by the Australian Skeptics, "Creationism — an Australian Perspective." There is clear reason to conclude that the book was prepared in an attempt to discredit the Creation Science Foundation.

Inaccuracies and innuendo were evident in the reports released to the secular press, and similar matters are to be expected when the book is to hand. At the same time a press release from the Australian Skeptics makes extravagant claims, e.g.:

"No single volume can enable Australians to cope with all creationist claims, but this comes the closest. There is hardly a major argument advanced by creationists that is not examined here."

Extravagant claims for an 80 page book of foolscap pages!

A spokesman for the Creation Science Foundation stated that a financial loss was sustained when money was invested in what was believed to be a secure account. That organisation re-invested with another firm through which the money was then embezzled. CSF was only one of numerous creditors which lost money when both firms went into liquidation.

CSF reports that in answer to prayer the Foundation has seen increased giving by Christians which has compensated for the loss.

Supporters of CSF who have queries on this matter are invited to contact the Foundation.

It is regrettable that the Australian Skeptics saw fit to publish only a part of this incident. However, it is confidently expected that God will turn false rumour to His glory in the work of the Creation Science Foundation.

(NEW LIFE)

Sports and Leisure Ministry Seminar

"Christians recapturing a play theology"

The Chairman of the Australian Cricket Board Mr. Fred Bennett gave recognition to Sport Chaplaincy in Cricket at the Day Seminar of a Theology of Sport in Sydney recently.

Mr. Bennett was one of four speakers at the seminar, and his topic was 'Professional Sport in Contemporary Australia — Administration'.

For Sport Chaplains to minister as effectively as possible, it is imperative they be able to interpret professional sport in the culture through which they serve the athletes.

Mr. Bennett spoke for 45 minutes, explaining in detail the joys and frustrations involved in Professional Sport Administration, with an explanation of some of the recent difficulties in Australian Cricket.

The Reverend Brian King, an Anglican Minister from Sydney, asked Mr. Bennett his view on the Sport Chaplain's role within Cricket.

Mr. Bennett explained that the Board supported the concept, were in favour of the provision of Chaplaincy being available to the Test and NSW Cricketers and were pleased with the developments.

The Reverend Greg Beech serves the NSW Shield side while the Reverend Mark Tronson is on constant availability to the

Test players through the phone when interstate or personal contact when playing in Sydney.

Dr. Ken Manley, a Church Historian and Sport Theologian, spoke on three major themes, i) the distinctions between leisure-sport and professional-sport, ii) sport as 'work' and iii) the sport god in Australian historical and contemporary culture.

During question time after Dr. Manley's paper, the Reverend Ross Clifford (a former solicitor) commented that the Christian Church is 'recapturing' a PLAY theology.

Brian Bernays the Pastor to the Australian Rodeo circuit spoke on that unique culture within the Australian culture and his ministry. One third of the rodeo troupe are Christians. He holds services at Rodeos, speaks at schools, co-operates with local 'country town' churches for Cowboy Services and works with OutBack Patrol in serving the spiritual needs of outlying areas.

Brett Davis the National Co-ordinator of Christian Surfers spoke on the Surfing Culture in Australia and the changes taking place within that culture and his ministry. 22 Christian Surf Clubs now operate as fellowship centres, many surfers are being won for Christ.

Developing Specialist Ministries

Motor Sports Adopts Chaplaincy Officially

After almost two years of discussions and trial motor race chaplaincy service at race meetings, the Confederation of Australian Motor Sport has officially adopted 'Sports & Leisure Ministry Sports Chaplaincy'.

Ministry Co-ordinator of Sports & Leisure Ministry, the Reverend Mark Tronson is excited about the official stamp of approval, as it illustrates the seriousness with which the Australian Sports Body has considered chaplaincy.

"I introduced Sports Chaplaincy initially early 1984, developed a relationship with the administrators, both state and federal that year. In 1985 I attended a number of motor race meetings introducing the concept at participant level, and found a very favourable response. Now after 2 years of hard work and prayer, each State will have a Motor Racing Chaplain at major race meetings", Rev. Tronson explained.

New South Wales and Tasmania are the first two States to have officially accredited Sports Chaplains, while in Adelaide for the Grand Prix, Sports & Leisure Ministry is attempting to get an official blessing on an unofficial post.

Tasmania, the Reverend Dean Edwyn Lloyd serves and travels to the Bathurst 1000 in addition to his ministry in

Tasmania. For many years he has been a pit crew member at the Bathurst event and has served in an unofficial role when requested.

New South Wales, first official appointment is the Reverend Gary Coleman who lives in Newcastle.

Gary Goleman has been interested in motor racing for many years, but due to ministry commitments has found it difficult to marry the two in ministry and service to the Lord — the 'old' time factor.

Now the Lord has led him into this new ministry, and his initial year will be one of introduction, learning the ropes and being available to the needs of motor race people.

In conjunction with CAMS, a National 'Pit Padres Association' will be formed and will have their first national conference late 1986. Sports & Leisure Ministry is looking for suitable Sports Chaplains in Queensland, Victoria and Western Australia to be 'Motor Race' Chaplains in those States. Rev. Tronson is interested in hearing from anyone interested, preferably a Minister/Priest with a Parish who will allow him to spend some weekends away, about 10 per year at set race meetings.

South African Church rejects violence

A statement expressing abhorrence of the violence being perpetrated in South Africa, was passed by the General Synod of the Church of England in South Africa, in October.

The statement also "totally rejects discrimination on grounds of colour, sex or race, as contrary to the Bible".

The full statement reads: "This Synod expresses its grave concern at the terrible violence in South Africa at the present time.

"It expresses abhorrence of all violence and all oppression and prays for everyone suffering therefrom.

"Synod totally rejects discrimination on grounds of colour, sex or race as contrary to the Bible.

"Since the root cause of every evil in human society is sin and that, before God, all men are sinners, regardless of who they are and where they are, Synod affirms that the only answer to sin has been provided by God in the death of His

Son on the Cross. He died for all men that they might all be reconciled to God by faith in Him.

"Because reconciliation to God means reconciliation of man to man, it also means the regeneration of society and it is the only answer to South Africa's needs.

"This is the Gospel which the Church is called to proclaim and there is no other.

"Synod calls on all members of the Church to pray regularly and earnestly for all in authority, that they may be conscious of their duty to God and submit to His Word."

The Church of England in South Africa, which is strongly and distinctively evangelical, and is in this and some other ways different from the Church of the Province of South Africa, has frequently been portrayed as being tacitly pro-Government by its opponents. This clear statement should show that this is not so.

Quick Cuts

Conspicuous consumers

I have only recently discovered a new word — yuppies — which I rather fear shows just how unobservant I have been.

Yuppies — young urban professionals — are, if I am to believe what I read, marked by their penchant for conspicuous consumption. They are the buyers of Porsches and other suchlike symbols of success. Now they are after their own radio programmes in Melbourne. The new radio 3AK has switched from 'beautiful music' to soft rock because the market research pundits have told the advertisers they must target in on the yuppies — and listening to soft rock is another of their characteristics.

Because I belong to a generation that actually enjoys 'beautiful music' there is a bit of an edge to my reactions! But it would be quite unfair to particularise the 26-39 year-olds as this group was identified by one writer recently. Conspicuous consumption and living beyond our means is endemic in our society as a whole.

Now no-one enjoys being called stingy or even worse, old fashioned, so we must be careful how we look at this problem. After all, the luxuries of one generation rapidly become the essentials of the next. Or so it seems.

The medievals were very strong in their analysis of man's vulnerabilities. They put at the top of their list of the deadly sins, envy, pride, and greed. And it was after all a pretty shrewd insight into the human condition. People have always been eaten up by restless dissatisfaction; enough has never really been enough.

One of the theological revolutions brought about by the Reformation in the Sixteenth Century was the displacement of the Seven Deadly Sins of the Middle Ages by the Ten Commandments. Let's not always drop them from our services in order to save two minutes! The difference in emphasis is highly significant. The commandments put God where he belongs — at the beginning of all our reckoning. Conspicuous consumption — and the rather ugly traits which impel it — is then no more than a symptom of our topsyturvy attitude to life. Oblivious to God we vainly try to find satisfaction in things.

It is at this stage that a lot of folk turn off. Keith Dunstan wrote a column in the Melbourne Age recently: "Anglicans are failing to face real life." He touches on the dreary statistics of the decline in Anglican church attendance here and lays the blame firmly on the pulpit. Sermons, he claims, don't get past 20 AD, they don't deal with "the disparate things that are worrying us — unemployment, drugs, abortion, homosexuality, mining for uranium" and so on. "Rarely do you hear anything that is likely to ruffle the hymn books. Christian activity is often in



hermetically sealed compartments", he writes.

How much truth do you think there is in this outburst? I for one do not think we can afford simply to dismiss it. John Calvin said that he spent all his intellectual energies to try to bridge the gap between the first century and his own. Can we still learn from him how to expound the scriptures for today? In the midst of a busy life Martin Luther wrote furiously and profoundly on all the major issues of his day.

It is time to take seriously the words of Hebrews 13:5. Keep your life free from love of money and be content with what you have; for he has said, "I will never fail you nor forsake you". Are we able to see through our staggering capacity for self-deception and arrive at a candid assessment of our selfishness — whether individually or as a society?

Let me suggest a few practical steps for 1986 and I hope you will add to them. Remember that it is only by God's grace and strength we will achieve anything and let's go for growth in faith, hope and love. Let's learn contentment in the small, the simple, and the natural, and avoid extravagance. Let's show disciplined generosity in our support of the work of the gospel.

In the place of conspicuous consumption let's try to demonstrate that the Lordship of Jesus Christ is not just a slogan but the great integrating principle of our existence.

Maurice Betteridge

(The Rev. Maurice Betteridge is Principal of Ridley College, Melbourne, and has a more than passing interest in Church History and clearly communicating the gospel in the Australian context.)

A call for Biblical Bishops

Strong appeal by UK Anglican evangelicals

All those offered appointments as bishops should have demonstrated that they are fully committed to defending the biblical faith.

This message from the Anglican Evangelical Assembly, in a motion carried by 111 votes to eight, with nine abstentions, is to be conveyed to the Secretary General of the General Synod, the Archbishops' Appointments Secretary and the Prime Minister's Appointments Secretary.

The original motion, proposed by Deaconess Marian Raikes on behalf of Bristol Diocesan Evangelical Fellowship, included the words "the biblical faith as set out in the three historic creeds". This was amended to "the biblical faith as set

out in the Nicene and Apostles' Creeds and Articles 1-5".

Deaconess Raikes said that the intention was to establish a principle concerning episcopacy and belief.

There should be a limit to what a bishop affirmed or denied, determined by Scripture.

The motion was not aimed at any particular appointment and it was not intended to be aggressive or divisive.

It stemmed from a positive desire to strengthen the unity and authority of the Church of England. Both were focused in its bishops.

(CEN)

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MARANATHA

THEN — and NOW

Christ — our Righteousness

Jeremiah 23:1-6

In the context of the continuing debate between Job and his accusers he considers the contrast between a man and a tree (Job 14:7-9).

'For there is hope for a tree, if it be cut down, that it will sprout again.

And that its shoots will not cease. Though its root grow cold in the earth and its stump die in the ground, Yet at the scent of water it will bud and put forth branches like a young plant. But man dies, and is laid low; man breathes his last, and where is he?'

Jeremiah rejoices in the same botanical truth as he considers the faithfulness of the Lord in contrast of the waywardness of man and the carelessness of the earthly shepherds of His flock (Jeremiah 23). The chief Shepherd, the Overseer of the flock, will depose them from office. He Himself will gather the remnant and bring them back to their folds. He will turn them back and give them worthy shepherds, not mere hirelings.'

To those who looked on at the fortunes of God's people at that time all might appear to be ruin — the glory of the house of David reduced to a blackened stump. "The goodly boughs that once waved in the breeze in varied grace of form and colour, or yielded their share of fruit in season, are all gone. No longer do they provide a lodging for birds or a cover from the heat for the beasts of the field. Nothing is left — only the roots hidden beneath the surface."

The Lord our Righteousness

But all is not lost. Springing, as a fresh growth out of the seemingly dead stump, growing up by the power of the omnipotent Lord into a new tree — and in the same family tree the house of David will rise to its greatest glory.

No ruined man will achieve this wonder. Neither hero, saint or martyr can hope to achieve such a wonder. None but a loving, life-giving and life-preserving Person will bring to ruined man in his powerlessness, life from the dead stump. And the name of that King is the Lord our Righteousness.

Such a new sprout may have been lowly in its origins (Isaiah 11:1, Zechariah 6:12). Without the outward trappings of royalty, that slender and unpromising shoot from the stem of Jesse first appeared and in time had not 'where to lay his head'.

But that title Jehovah-Tsidkenu — the Lord our Righteousness — speaks of a loftier origin — greater by far than any earthly ruler. Joseph's planes and saws were held by the hand that in the morning of creation measured out the

heavens with a span and weighed the mountains and hills in a balance (Isaiah 40).

An ideal kingship

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1. **Righteousness** — David describes the ideal of kingship to which he had aspired but never attained: "When one rules justly over men ruling in the fear of God, he dawns on them like the morning light" (II Samuel 23:3). But here is a King like none Jeremiah had ever seen nor like our world has ever known. Here is One who loved righteousness and hated iniquity. This King in His personal life walked in the paths of righteousness all his days. And not only in that regard but in the midst of a world of revolt and unrighteousness He restored the moral order set aside by men.

2 **Wisdom** — "He will deal wisely" says Jeremiah (see also Isaiah 11:1,2). With unerring insight He will form His judgments, not according to outward appearances or prevailing opinions. All will be revealed in its true character.

"Such a King will set men free from their guilt, corruption and spiritual impotence as well as from the tyranny of material things, the oppression of fear and the bondage of selfishness." "He is our answer to every charge and our title to every privilege, the guarantee of every promise and the warrant of every hope."

"When John Bunyan realised that his Righteousness was in Heaven, where Christ is, he had a great deliverance which saved him from the worst of his fears. He saw that it was not his good frame that made his Righteousness better or his bad frame that made his Righteousness worse, for his Righteousness was Jesus Christ Himself, the same yesterday, today and forever. 'Now', he exultingly declares, 'I could look from myself to Him, and should reckon that all those graces of God that now were green on me, were yet like those cracked-groats and fourpence-halfpennies that rich men carry in their purses when their gold is in their trunks at home! In Christ, my Lord and Saviour! Now Christ was all; all my wisdom, all my righteousness, all my sanctification, and all my redemption. Further the Lord did also lead me into the mystery of union with the Son of God. . . . By this also was my faith in Him as my Righteousness the more confirmed to me; for if He and I were one, His Righteousness was mine, His merits mine, His victory also mine.' In this striking testimony John Bunyan is speaking for the whole family of God."

(Acknowledgements: T. Laetsch, A. Stewart, R. Harrison, J. Bunyan)

Ronald Patfield

WORLD

Indian 'converts' lose Government aid

Supreme Court ruling against Christians

New Delhi, India — Members of "scheduled castes" lose their special government aid if they convert to Christianity, but are entitled to the aid if they convert back to Hinduism, India's Supreme Court has ruled.

Members of scheduled castes (formerly "untouchables") qualify for financial aid, and benefit from policies that reserve government jobs, Parliament seats, and educational posts for them. About 144 million of India's 684 million people are members of scheduled castes.

The court dismissed lawsuits filed by Indians who had converted to Christianity, reasoning that Christians in scheduled castes are not as severely oppressed within the Christian community as "untouchables" are within the Hindu community.

(EPNS)

Rajneeshpuram. Antelope once again

Town restored to longtime residents

Antelope, Ore. (EP) — The town of Antelope is back in business. The Oregon town, which had been renamed Rajneeshpuram after disciples of Indian guru Bhagwan Shree Rajneesh took it over, was restored for its longtime residents recently, as county officials named four "old-timers" to the city council.

The Rajneeshes resigned, completing their withdrawal from the city government they have controlled since 1982. Early items of business for the new council are expected to include lowering the tax rate (now nearly \$20 per \$1,000), and disincorporating the city.

A federal judge ruled Dec. 10 that the incorporation of the city of Rajneeshpuram was unconstitutional because it violated the First Amendment guarantees of separation of church and state. "At the time of incorporation all real property [in the city] was owned and controlled by organizations whose purpose was to promote the religion of Rajneeshism," said U.S. District Judge Helen J. Frye

(LIFE AND WORK)

"Too sacramental"

Italian Protestants and Lima Document

According to this year's deputy to Scotland from the Italian Waldensian Church, the Rev. Thomas Noffke, Italian Protestants are not enthusiastic about the "Baptism, Eucharist and Ministry" report of the World Council of Churches. He says they have found it "too sacramental".

Pastor Noffke, minister at Pramolla, in the Alpine valleys where there is a long Waldensian tradition, says that ecumenical relations are improving. The local Roman Catholic bishop attends the Protestant Synod as a visitor and observer. Problems for the Protestants include their relation with the schools, where Roman Catholicism has a special position.

Mr. Noffke, brought up as a Roman Catholic in Wisconsin, is American-born but he now feels Italian. All his theological education was in Italian. He was first attracted to Italy while serving in the U.S. army and he married the daughter of a Waldensian minister in Tuscany.

A Church on the move?

From U.K. to U.S.A.

Plans are being made for a redundant Lincolnshire village church to be demolished, shipped and reconstructed for worship in America.

The church of St. Bartholomew, in Covenham, near Lough, dates from the 13th century. News that it may be rebuilt in Southern California follows a visit from the United States on New Year's Day by the Rev. Samuel Scheibler, of Corona Del Mar. He negotiated with the Church Commissioners, the Diocese of Lincoln and Covenham parish, on behalf of the Rector and people of St. Matthew-by-the-Sea at Corona.

"The Church Commissioners will advertise the proposal in a local weekly newspaper, asking for any representations to be made within three weeks," said Mr. Gordon Webb, press officer for the Diocese of Lincoln.

Mr. Scheibler said the removal would be expertly done. The church would be reconstructed in its original form in Corona, but there would have to be some modification, as this is a high earthquake risk area.

(CHURCH TIMES)

Moody Bible Institute

Celebrating 100 years of ministry

Chicago, Ill. — In 1986 Moody Bible Institute of Chicago (MBI) will celebrate the 100th anniversary of its founding. For the past century MBI has remained at the same location, expanding from one vacant lot to its present seven-block campus on Chicago's near north side.

Despite expansion, MBI has maintained a commitment to continue as a city-based school. During the past century MBI has considered the possibility of relocating to a more tranquil suburban or rural setting, but each time has recommitted itself to the city.

The school was founded by evangelist D. L. Moody in 1886. Moody envisioned a centre for training men and women in biblical studies, and for teaching the skills necessary for various church-related vocations. Moody saw the placement of such a school in the city as an important asset. The city has been used as a giant laboratory; MBI students move throughout the city acting as Bible teachers, mission workers, tutors in housing projects, visitors to hospital patients, and more.

(CNCR)

SU In El Salvador

Children's missions in refugee camps

Scripture Union are to run children's missions in three refugee centres in El Salvador. These five-day missions in late November and early December have been planned by Jorge Flores, SU schools worker in El Salvador, and they will be led partly by young people from SU groups in high schools in the capital city, San Salvador.

During his recent visit to El Salvador, Nigel Sylvester, SU's International Secretary, visited two of the refugee camps. One, at Soyapango, has a name that means 'Sugar Cane Community' and all three were set up by evangelical Christians two or three years ago for refugees from the fighting.

Nigel Sylvester also met ten of the teenage leaders of the school Scripture Union groups. 'Sitting round a table in a dingy restaurant, eating cheese fritters with them, was a memorable experience. The girl who sat on my left had been on drugs. She told me how she had been on the point of suicide when she met Jorge Flores, who led her to Christ. They were all taking an active part in the witness in their schools. The week before my visit, a teacher had been gunned down outside his school, probably because he told the students not to take drugs which the guerillas sell to make money.'

Mardoqueo Carranza, the Chairman of the SU Committee in El Salvador, visited the refugee centres with Nigel Sylvester. Mardoqueo, who was formerly Co-ordinator for Central America with the International Fellowship of Evangelical Students, was himself locked up by the police for ten days during 1983 as a result of a malicious accusation, but he was released after international diplomatic pressure.

It was Mardoqueo's vision that led to the appointment of Jorge Flores in 1983, as SU's first staff worker in the country. Financial support for this comes from Scripture Union in Scotland and from Tear Fund, who are one of the agencies which helped to set up the refugee centres.



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Civic Religion or Committed

A talk given by Dr. Peter Jensen, Principal of Moore Theological College, at the Church Record dinner for Sydney Synod members.

I want to ask the question how we as a Church stand in the Society in which we now find ourselves. This is by way of an essay — an essay to set us all thinking — rather than definitive statements. Let me start with some of the remarks made by Archbishop Robinson in his Presidential address to Synod.

He made the point that Confirmation figures in the last twelve months have been at their lowest ebb for many years — since the beginning of the twentieth century. A little under 2000 candidates were confirmed throughout the Diocese last year compared with about twelve or fourteen thousand in the year 1961-62.

The question of where all these confirmation candidates have gone is a question I think we ought to give our minds to. We ought to think about what that means for us as Christians in our society.

Various explanations come to my mind as to why the numbers for confirmation are growing smaller. There is first of all, the possibility that amongst some of our church people there is a lack of belief in Confirmation as something useful. I was interested to be in a group which represented people from all over the Australian Anglican church two or three years ago discussing confirmation.

Amongst people whose Churchmanship is very different from our own Confirmation had lost much of its sacramental character and there was a great question as to what it was all about. I suspect that that attitude, or that question, is in the mind of many in Sydney. It may be that clergy are not nearly as assiduous as they used to be in gathering up confirmation candidates.

It may be too that it has something to do with a higher standard being required of confirmation candidates. It will inhibit folk from going forward for confirmation.

My third suggestion is that fewer people are coming to Church.

Finally, another reason. Here we have another sign, like the decline in marriage celebrated by clergy, that the nominals are actually fading away. That as time goes on they become less and less conscious of any real connections with the Church. In fact, I wonder if in the next generation — say in 15 or 20 years time — there will be many people in the community who do not go to Church but who still are able to answer the census question, "What religion are you?" with the reply — "Anglican".

Now, there could be some points for praise here. The higher standards by clergy might be a good thing. Some points for alarm also. Clearly, I would have thought it was fairly alarming that the numbers of people coming forward for confirmation have dropped from about fourteen to about two thousand in the space of twenty years or so. However, we ought not to become so alarmed as to become paralysed.

Therefore I ask, what of our strategy? Where are we? What should we be trying to do in this city of ours? I don't think we've studied our city enough. I don't think we know a great deal about it, and I certainly don't think we've got together and thought about the way in which the Gospel may be planted through the activities of the Anglican Church in the city.

A question of goals and strategies for a healthy church

I wonder what our goals should be? I have to think about it fairly constantly in connection with Moore College. I've got to think 'What is the College trying to do? Who are we trying to produce?' I would certainly be glad to hear what you think the answer to the question ought to be. I certainly don't claim to have THE

answer. But it seems to me in general terms — that we ought to have our goal the setting up of healthy churches in all population centres of the Diocese. Even if there are only very few committed, or even nominal Anglicans, it seems to me that that ought to be our goal. "Healthy churches", because healthy churches breed healthy Christians, and "healthy churches" because healthy churches can reach out in evangelism to the community around them. And I know that that is happening in quite a number of our parishes.

Further, we ought to bear in mind that you can put the goal in a different or a supplementary way: to penetrate and to set up Churches within all the different groupings of society. The ethnic groups we have amongst us form a network of relationships, and surely we should not just be looking to plant a church in a geographical place, but also to be planting churches within the ethnic groups of our society. It is interesting to note that the Baptists have no fewer than 53 ethnic churches in Sydney — 53. I know as Anglicans we have a number, but I don't think we have 53.

I recently made a little statistical survey of the students at Moore College. I found that of 129 people, 102 were born in Australia or the U.K., and many of the others were born say, of Australian parents, abroad. Only 1 was born in Italy. None this year admitted to being born in Greece. A few were born in Asia. Clearly we are not representative of the people who actually live in Sydney. Now, the answer is of course not unexpected. We're Anglicans! We have certain historical roots! But is this the sign of a healthy church? That we have not as yet reached out significantly, although there is some good work going on, into the various groups of the community? Several years ago that we had quite a number of people in our College who were Chinese? We seem to have lost our connection with the Chinese community. One wonders what this is saying about our church as a whole.

Identifiably Anglican

I now turn to my next question. In pursuing these aims, do we have to be identifiably Anglican? The question actually raises another subject. We are at the moment what I would call a "civic religion." That is to say, we have, by tradition, by our history, a certain place in society. We have an historical continuity. You can see it in the buildings that we have. We have been meeting during Synod in a building 100 years old. Next door to it there is a building still older which has an imposing place in the city of Sydney. We have a place in society. We have contact with civil leaders almost by right.

One of the most interesting aspects of the work of the Archbishop or the Dean is that they have contact with leaders of State and Federal Parliaments. We are still a recognizable means of expressing the "national religion".

Now the national religion could best be described, I guess, as faintly Christian. If someone dies in the community, it is most often the case that the funeral is conducted by one of the Christian churches and often by our own denomination. We've still got that sort of place in the national psyche. We still endeavour to express Christian morality and we still have a hope of being heard in the community. The attitude of the churches, for example the NSW Council of Churches, is still noted, still reported in the newspapers, where other smaller groups of Christians have less hope of being heard.

We still go into the schools for scripture — a point mentioned by the Archbishop in his address. We still

believe ourselves to have a right to do so and to teach a large group of nominals. We are still engaged in a few large-scale public good works. We still have large and imposing schools and hospitals which confront our society and tell our society "We Are Here!" We are the Anglican Church! We are part of your history! We are an important institution within the society as a whole! And lastly, we still dress up and use titles, which seem to indicate some sort of importance in the community.

There are advantages

Now many people don't like this. There are many questions to be asked about it. But I want to suggest to you that there are advantages. It does give us a platform in which to proclaim the Gospel. It gives us a hearing in places into which we would not normally gain entrance. It gives us a readier access to the media. The media are interested in hearing what we've got to say on certain controversial issues and if we do not like the way in which they only take up some issues, well then, that's our problem. We must make sure that we use whatever comes up to the best advantage for the Gospel. Some of us would rather not have any contact with the media at all. I think that's a mistake. We still have a readier access to the power bases in our society than other groups do.

We also have a readier access to a very large mission field. I mean by that the large nominal, and becoming less and less committed, Anglican population. It's obvious in schools. People still send their children by and large to our Scripture classes. But it's also obvious in door to door ministry as well.

One of the chaps who applied to enter College last year was a Christian from the

From 14,000 to 2,000 confirmees perhaps 50,000 committed Anglicans in Sydney

Missionary Alliance Church. He'd been converted through that group and then he'd become an Anglican. I asked him why had he become an Anglican. He was a tremendously keen evangelist. "Oh", he said, "It's perfectly simple, you should try going door to door and explaining that you're from the Christian and Missionary Alliance. If I knock on the door and say 'I'm from the local Anglican Church the attitude is completely different'. Now that's mainly, as you know, because we are quite harmless. No-one could ever be frightened of us. But that can be used to advantage.

It's all very well to give up our standing in Australian society and say we don't want it, but to do that may be to cut off areas for effective ministry.

The price we pay

However, the sort of Church we are because of all this needs to also be taken into account. Have you EVER seen anything like our Synod procedures? They are extra-ordinary! I just sit there sometimes wondering to myself if I were a member of the Jehovah's Witnesses would we be going through all this stuff in their assemblies? I don't know how they organize themselves but I can't believe that they do all that we do. It is part of the price we pay for being the sort of Church we are and having the sort of

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MARANATHA

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Supreme Court ruling against Christians

New Delhi, India — Members of "scheduled castes" lose their special government aid if they convert to Christianity, but are entitled to the aid if they convert back to Hinduism, India's Supreme Court has ruled.

Members of scheduled castes (formerly "untouchables") qualify for financial aid, and benefit from policies that reserve government jobs, Parliament seats, and educational posts for them. About 144 million of India's 684 million people are members of scheduled castes.

The court dismissed lawsuits filed by Indians who had converted to Christianity, reasoning that Christians in scheduled castes are not as severely oppressed within the Christian community as "untouchables" are within the Hindu community.

(EPNS)

Rajneeshpuram. Antelope once again

Town restored to longtime residents

Antelope, Ore. (EP) — The town of Antelope is back in business. The Oregon town, which had been renamed Rajneeshpuram after disciples of Indian guru Bhagwan Shree Rajneesh took it over, was restored for its longtime residents recently, as county officials named four "old-timers" to the city council.

The Rajneeshes resigned, completing their withdrawal from the city government they have controlled since 1982. Early items of business for the new council are expected to include lowering the tax rate (now nearly \$20 per \$1,000), and disincorporating the city.

A federal judge ruled Dec. 10 that the incorporation of the city of Rajneeshpuram was unconstitutional because it violated the First Amendment guarantees of separation of church and state. "At the time of incorporation all real property [in the city] was owned and controlled by organizations whose purpose was to promote the religion of Rajneeshism," said U.S. District Judge Helen J. Frye

"Too sacramental"

Italian Protestants and Lima Document

According to this year's deputy to Scotland from the Italian Waldensian Church, the Rev. Thomas Noffke, Italian Protestants are not enthusiastic about the "Baptism, Eucharist and Ministry" report of the World Council of Churches. He says they have found it "too sacramental".

Pastor Noffke, minister at Pramolla, in the Alpine valleys where there is a long Waldensian tradition, says that ecumenical relations are improving. The local Roman Catholic bishop attends the Protestant Synod as a visitor and observer. Problems for the Protestants include their relation with the schools, where Roman Catholicism has a special position.

Mr. Noffke, brought up as a Roman Catholic in Wisconsin, is American-born but he now feels Italian. All his theological education was in Italian. He was first attracted to Italy while serving in the U.S. army and he married the daughter of a Waldensian minister in Tuscany.

(LIFE AND WORK)

A Church on the move?

From U.K. to U.S.A.

Plans are being made for a redundant Lincolnshire village church to be demolished, shipped and reconstructed for worship in America.

The church of St. Bartholomew, in Covenham, near Lough, dates from the 13th century. News that it may be rebuilt in Southern California follows a visit from the United States on New Year's Day by the Rev. Samuel Scheibler, of Corona Del Mar. He negotiated with the Church Commissioners, the Diocese of Lincoln and Covenham parish, on behalf of the Rector and people of St. Matthew-by-the-Sea at Corona.

"The Church Commissioners will advertise the proposal in a local weekly newspaper, asking for any representations to be made within three weeks," said Mr. Gordon Webb, press officer for the Diocese of Lincoln.

Mr. Scheibler said the removal would be expertly done. The church would be reconstructed in its original form in Corona, but there would have to be some modification, as this is a high earthquake risk area.

(CHURCH TIMES)

Moody Bible Institute

Celebrating 100 years of ministry

Chicago, Ill. — In 1886 Moody Bible Institute of Chicago (MBI) will celebrate the 100th anniversary of its founding. For the past century MBI has remained at the same location, expanding from one vacant lot to its present seven-block campus on Chicago's near north side.

Despite expansion, MBI has maintained a commitment to continue as a city-based school. During the past century MBI has considered the possibility of relocating to a more tranquil suburban or rural setting, but each time has recommitted itself to the city.

The school was founded by evangelist D. L. Moody in 1886. Moody envisioned a centre for training men and women in biblical studies, and for teaching the skills necessary for various church-related vocations. Moody saw the placement of such a school in the city as an important asset. The city has been used as a giant laboratory; MBI students move throughout the city acting as Bible teachers, mission workers, tutors in housing projects, visitors to hospital patients, and more.

(CNCR)

REVIEW

Give Believers Freedom to Evangelize

General Secretary of the Chinese Communist Party says

According to a report received from house church leaders in China, Hu Yaobang, General Secretary of the Chinese Communist Party, told a group of religious leaders that they would have the freedom to evangelize. He spoke informally when the leaders were present for a meeting of China's National People's Congress last April. He said that if religion is true, the people will accept it, but if it isn't true, the people will reject it. This informal conversation with Hu is not official Party policy, nor is there any written documentation. Church leaders are excited that at least some of the reformist leaders think this way. But under the present resurgence of ideological pressure, it may be some time before such ideas can come to public, open expression.

(CNCR)

SU and the Comet

A link maybe!

What is the connection between Halley's Comet and the start of Scripture Union?

When Halley's Comet appeared in 1835, Josiah Spiers' father made a modest fortune by designing and manufacturing 'the Comet silk waistcoat', which became a popular fashion. Josiah was born two years later. The two events may or may not have been connected. But when his father died in 1868 Josiah Spiers received a legacy which made it possible for him to resign his job and work without pay, as the first full-time evangelist of the Children's Special Service Mission, out of which Scripture Union was born.

Poland's Bible camps

Enormous receptivity to the Gospel

The summer Bible camps in Poland have become such a permanent part of the ongoing spiritual renewal there that it is easy to forget that the camps exist in an atmosphere of hostility. Despite this opposition, more and more people are coming to know the Lord personally by participating in these camps. The numbers of converts have been so great that they have outstripped the leadership's ability to properly disciple them. In response to this problem, three new camps have been established this summer. In these camps selected lay people from ten of Poland's major cities will be trained for full-time leadership roles.

After their training, these new leaders will then go out and establish fellowships. These fellowships are to be permanent communities in which ongoing teaching and spiritual growth can take place. As the members become solidly grounded in their faith, these groups will also serve as centres from which active evangelism efforts can be mounted. Already hundreds of thousands of lives have been changed by passing through these summer Bible camps.

The creation of year-round fellowships headed by well-trained lay leaders will channel the raw enthusiasm of the summer converts into productive study and evangelism throughout the rest of the year.

The Polish people have already shown an enormous receptivity to the Gospel. The harvest is indeed plentiful, but as mentioned above the workers have been too few. The establishment of these new church communities would seem to be part of God's provision for sending additional workers into his harvest field.

(CHURCH TIMES)

Growth in Ministry

Missing Newly-Married Couples



This issue we begin a new monthly feature, alternating with Alan Craddock's column, designed to help all Christians, whether lay or clerical, in their various ministries. "Growth in Ministry" will share insights into practical pastoral problems from a senior pastor who continues to have a vital ministry in one of our larger churches. We hope that through the experience shared here your own skills may be further stimulated.

It is widely recognised that one of the largest absentee-groups in a congregation are newly-marrieds. No matter how keen a Christian each partner was before marriage, and despite prior involvement in Christian service, it seems common after marriage for faith to grow cold, and absence from regular fellowship to become normal.

Such a couple may return later to active service, sometimes years later, often after children arrive, but in the meantime their vitality and flexibility have been sorely missed by many a congregation. Often their own marriage has lacked the stability and spark that active faith can contribute.

Reasons and Remedies

What accounts for this absence of Newly-Married Couples (NMC)? What can a Pastor do about it?

Here are some Reasons, and possible Remedies a Pastor could suggest, especially when preparing a Christian couple for marriage, even if they intend moving after the Ceremony to another district.

***Lack of Fellowship.** Most folk know how difficult it is to 'break-in' to a new congregation. When the difficulty is compounded by the pressures of settling-in to a new marriage and lifestyle, especially when both are working, and weekends are consumed with home and house-making, it is easy to see how pointless they feel are three or four Sundays of "nobody spoke to us" or "it all seems so different".

A wise Pastor can prepare a couple for this difficulty by describing it before their Wedding, and by suggesting a congregation near to their new district must likely to continue the style they are used to. He may even send a letter of introduction to the new Pastor.

He could also emphasise the value of personalised fellowship, and suggest the couple look, even before the Wedding, for other youngish couples, either in the new Church or previously known nearby. His couple could seek regular fellowship with these, entering into say a six-month agreement to meet weekly or fortnightly over a meal or coffee for the purpose of mutual support, study and stimulation to Christian faith.

In this way fellowship would be ensured for the first few months of married life, despite or in addition to what was found on Sundays.

***Lack of Finance.** Modern society puts a premium on materialism, and a NMC is not exempt from the general pressure to have a 'nice' house. With both needing to work to secure a deposit or pay off a loan, there is not much time or mental energy left to attend to godly growth.

A wise Pastor can again warn beforehand of this danger. One remedy may be his encouraging the decision before the Wedding to tithe a proportion of their income immediately after, as a symbol of their desire to be free of

covetousness, as well as being Obedient to the Bible way. He may also need to guide generally on the handling of finance.

***Selfcentredness.** There is hardly any of us more selfcentred than when we are newly married. The novelty of new lifestyle, of new relationships with each other, and with parents and friends, together with the Australian desire to own and fashion a new house quickly, can make life for a NMC more selfcentred than for folk at other stages. Being selfcentred means they can't be God-centred.

A Pastor could counter this tendency by encouraging realistic God-centred fellowship at least with each other. Each day, or at least once each week if schedules or freedom-from-artificiality require it, a NMC before they leave the tea-table, or go to bed, or rise, can read a Bible Passage, the other read accompanying notes, and each pray.

Deciding on such a habit the first day after the honeymoon, and continuing in front of guests if the tea-table is the norm, ensures some measure of God-centredness.

So too does the habit of hospitality. Very lonely after a Wedding are single friends, but the habit of a monthly meal together, or a regular call-in for supper, not only remembers them and ministers to them, but also helps break down the selfcentredness of the NMC.

***Busyness.** Because of the pressures previously mentioned, a NMC becomes very busy. Keeping contact with parents, studying for a course, working back to establish a career, are additional examples that can also tend to crowd God out of life.

A wise Pastor will discern if a NMC can cope with his invitation to lead the Youth Group or teach Sunday School. It may help them, or simply be another busy factor that hinders.

***Sex.** Most Christians are so uneducated about God's pleasure in our sexual enjoyments, being one of His gracious gifts, that when a NMC begin to discover those joys, many have told me that their enjoyment seems incompatible with their profession of faith. As a result, sex gets the attention, and faith withers.

A wise Pastor continually teaches his Youth Group, as well as engaged couples, that sex is the expression of the total relationship (Genesis 2:24), and as the total relationship changes and gets better over the years, so too does its physical expression — so that after 20 years, it is more uninhibited than when first married, and instead of endangering faith, sex is a constant reason to praise God's name!

So a Pastor, aware of the missing NMC's, not only educates before marriage, but also facilitates their integration after.

He ensures a system of identifying them at a Service, he makes it a priority to introduce them to similar couples, and he provides regular opportunities for them to get together — a meal at his home, or a dinner in the Hall, with a regular syllabus, monthly or otherwise, by film or speaker or discussion, of Education on Marriage, and its dangers to Faith.

In this way he can help Solve the Case of the Missing Newly-Married Couples!

Timothy

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Bid to block Bishop's enthronement

Nigerian churchmen's opposition

The Right Rev. Joseph Abiodun Adetiloye was enthroned as Bishop of Lagos, Nigeria, on St. Stephen's Day — but only after attempts had been made to block the ceremony on the ground that it was unlawful.

Bishop Adetiloye was named as the new Bishop of Lagos in June last year in succession to Bishop Festus Segun, who retired at the end of May. Before he could be sworn, however, six members of the Lagos Diocese went to Lagos High Court. They sought an injunction to restrain the enthronement because, they claimed, the appointment was illegal.

The court threw out the motion — a decision upheld by the Court of Appeal and the Supreme Court. On December 18, after the Supreme Court had announced its decision, another group of six members of the diocese filed a motion at Lagos High Court seeking the same result.

On Christmas Eve, however, Justice George Oguntade refused to stop the enthronement — on the ground that the plaintiffs had not shown what interest they had in the case.

In London last week, just before he returned to Nigeria after a short visit, Canon Samson Adesina described the appointment of the new bishop as a "sensitive and important one". He acknowledged that a group of people within the cathedral had wanted to challenge the authority of the Church.

"But the appointment was in accordance with the constitution laid down for the Church of Nigeria," he said. "The new bishop is a very dynamic man of sound doctrine who, I am confident, will be very active."

Bishop Adetiloye, a former Provost of Ibadan, had been Bishop of Ekiti from 1970 until his translation.

(CHURCH TIMES)

Israeli Premier's promise

Mormon study centre investigation

Jerusalem, Israel — Israeli Premier Peres has promised religious parties to investigate what he can do to stop construction of the Mormon-affiliated Brigham Young University (BYU) study centre in Jerusalem.

Agudat Yisrael had threatened to walk out of the coalition government if Peres does not stop construction of the institution, which it regards as a base for missionaries.

Peres has only limited power since the District Planning Commission has already approved the construction; some sources say only Israel's Knesset could stop construction now, through special legislation. But religious party

representatives told Peres that the Mormons would abandon the project if the Cabinet voted to express its displeasure at the presence of a Mormon institution in Jerusalem.

Mormon leaders have assured the government that no missionary activity will be based at the centre. But opponents recently revealed a memo by the BYU head in Israel, proposing a visitors centre which "could serve as a great missionary tool." Dr. David Galbraith, who wrote the memo, said that it was written in 1977, "before we realized that we weren't welcome here with any kind of missionary activity."

(EPNS)

Orientation for missionary children

Cochabamba, Bolivia — Changing conditions in Third World countries are increasing the necessity of orienting missionaries' children to their new, and sometimes unsettling, circumstances.

In helping meet this need the Sudan Interior Mission is developing orientation programs, to help new families, both before leaving their homeland and after arrival overseas.

In Bolivia, missionary Claudia More has introduced a two-month, three-hour-a-week program, for new missionary children. "The aim is to help them understand not only their new surroundings, but why they are in Bolivia," Claudia Moore explained.

In co-operation with local Bolivian families, Claudia Moore arranged for the children to visit the market, attend a

birthday party, play games that Bolivian children play, eat local food and learn Spanish phrases.

"We also learned about the role of an MK (Missionary's Kid) and how to cope with new feelings," she said. "We want them to be aware that they too are fellow-workers with God."

In July, Claudia Moore took her insights to SIM U.S.A. Headquarters, Cedar Grove, New Jersey, where she teamed up with SIM missionary, Betty Harrison, to conduct a two-week program for the children of applicants who were attending the mission's month-long candidate school.

"Giving them help before they go overseas makes it easier for them to adjust when they arrive," Claudia Moore remarked.

A DECADE IN ARGENTINA

It is ten years since Archdeacon Stephen Barrett and his wife, Judith and family left Australia to answer the call of God and go with the South American Missionary Society to serve Him in Argentina. Amidst spiritual warfare and many trials God has greatly blessed them.



MEET THE BARRETTES ON THESE SAMS OCCASIONS! . . .

- FR. 14 FEB. SAMS ANNUAL GENERAL MEETING at CMS, 93 Bathurst St., Sydney at 7.45 p.m.
- FRI. 21 FEB. ST. MICHAEL'S WOLLONGONG at 7.30 p.m. (note change of venue from Fig Tree)
- FRI. 28 FEB. ST. PAUL'S WAHROONGA at 7.30 p.m.

Enquiries: SAMS OFFICE, 88 Pacific Hwy., Roseville 2069 (P.O. Box 176) Tel. 419 2471

LETTERS

Reform the Family Law Act

Dear Sir,

It is January 1986 and the Family Court is 10 years old. Some, like Justice Asche, are optimistic about it. That is understandable: no one likes to admit that for the past 10 years they have presided over a disaster.

Yours sincerely,
(Dr.) David Phillips
Chairman
Festival of Light (SA)

True Servanthood

Dear Sir,

My bulging files marked 'The Ordination of Women' illustrate the inordinate emphasis that has been given, especially in the religious press, to this important though secondary issue of 'order and good government' in the church.

Those heavenly observers of Eph. 3:10 must have had cause to wonder over the past year whether as a church, in the torrent of often emotional and confusingly theological arguments, we had forgotten, neglected or even abandoned the supreme task of sharing the Gospel to which we say we are committed, with a dying world.

How refreshing, at long last, to turn at this Advent season from what we were told in Synod is a serious 'question of ecclesiastical and congregational status' and to be reminded once again of the essence of the Gospel.

The Incarnation speaks not of status but servanthood, self-denial and suffering — of taking the nature of a servant (Phil. 2:7), of taking a towel (John 13), of taking up a cross (Matt. 16:24).

The words of Bishop Frank Houghton's lovely Advent hymn sum it up for me and restore a sense of balance and much more — a sense of wonder and worship!

'Thou who wast rich beyond all splendour,
All for love's sake became poor;
Thrones for a manger didst surrender,
Sapphire paved courts for stable floor,
Thou who wast rich beyond all splendour,
All for love's sake became poor.'

Thanks be to God!

Yours etc.
John C. Robinson
East Lindfield

Defending the Gospel continued

part of a busy lifestyle that embraces his many specialties: Law School Principal (Dean), Barrister, Human Rights Specialist, Author, Theologian, Philosopher, Historian, Christian Apologist and Explorer. Any one of these specialties would be sufficient in itself to fully occupy the less motivated.

The author of over 35 books, "Christianity for the Tough-minded", "The Suicide of Christian Theology", and "Where is history going?" and editor of "God's Inerrant Word", Montgomery is a man of outstanding credentials. Having served on the faculty of the University of Chicago and the International School of Law in Washington, he is currently Dean and Professor of Jurisprudence at the Simon Greenleaf School of Law, Orange, California, and Director of its annual summer program at the International Institute of Human Rights, Strasbourg.

Besides the LL.B. he holds no less than eight earned degrees, including two doctorates. His degrees include the AB with distinction in philosophy, Cornell University (Phi Beta Kappa); BLS and MA University of California at Berkeley; BD and STM Wittenberg University, Springfield, Ohio; M Phil in Law University of Essex, England; PhD University of Chicago, and Doctorat d'Universite, University of Strasbourg.

Sydney program

Dr. John W. Montgomery's schedule for Sydney is:

February 13, 1-2 p.m. A meeting with

Christian lawyers in conjunction with the Right to Life Movement. He will deliver a resume of his lecture, "The Slaughter of the Innocents," which won the Kapler Prize. At 6.30 p.m. there will be a dinner with the Christian Lawyers' Society, followed by an address on Church and State issues. This will be held in the Law Institute Building 170 Philip Street, Sydney.

February 14, 2-4 p.m. A meeting for Christian leaders will be conducted in the St. Andrew's House Auditorium. The address will be on, "Human Rights from a Christian Perspective."

February 15, 10 a.m.-3 p.m. National Convention of the Evangelical Apologetic Society at Moore Theological College.

February 16, 9.30 a.m. Christian City Church, Winbourne Road, Brookvale. 4 p.m. Gynea Girl Guides' Hall, "Abortion and the Rights of the Unborn Child." 6.30 p.m. Gynea Baptist Church, "Christianity in a Corner — Paul's Defence of the Gospel". 9 p.m. Radio 2GB, "Open Line" with the Rev. Gordon Moyes.

February 17, 7-10 p.m. Randwick Baptist Church, Souden Street. Public debate with Mr. Mark Plummer, president of the Australian Skeptics Society, "God and the Supernatural, are they Relevant?" Cost, \$5. Coffee and light refreshments will be served at the conclusion of the debate.

For further details of Dr. J. W. Montgomery's meetings write, P.O. Box 56, Sutherland, NSW. 2232. Ph: (02) 521 4611 or (02) 771 2064

(NEW LIFE)

Bible College breaks new ground

Christian counselling diploma

The Bible College of South Australia has launched a new Christian Counselling Diploma in response to a growing need to train people who can exercise a counselling ministry that is distinctively Christian.

Dr. Ross Bensley, principal of the College, said that the course has as its foundation a commitment to scripture as the final authoritative source of truth and reliable guide for living. The course ensures that graduates obtain a sound

understanding of the Old and New Testaments and Biblical Theology, as well as providing a wide variety of subjects on the theory and practice of Psychology and Counselling.

A team of eight highly qualified Christian psychologists and counsellors, headed by Dr. John Court, have planned the program which will commence at the Bible College in 1986.

Further details about the course can be obtained by contacting the Registrar of BCSA, 176 Wattle Street, Malvern. S.A. 5061 Tel. 272 0188.

murders and suicides. We can only pray that Australians will open their eyes and insist that the family law be reformed. We invite all thinking, caring Australians to join us.

Yours sincerely,
(Dr.) David Phillips
Chairman
Festival of Light (SA)

Editorial

No Neutrality in Education

"There is a limit to neutrality. There are issues so fundamental that ostensible neutrality is illegitimate and really neutrality is impossible!"

(Sir Walter Moberly "The Crisis in the University")

"Woe to him who says to a wooden thing, Awake!

To a dumb stone, Arise! Can this give revelation?" (Habakkuk 2:19)

"Our educational policy must enable everyone who receives an education to develop morally, intellectually and physically . . . For a military school, the most important question is the selection of a director and instructors and the adoption of an educational policy."

(Mao Tse Tung)

The Trend

Even casual acquaintance with the education scene allows one to see that there is great confusion at the present time. Various philosophies of education have attracted their own disciples from within the teaching profession. Not surprisingly, there have been important changes in syllabuses and teaching methods. Innovation seems to be the keynote. If an idea or technique is 'new' it is welcomed and implemented by many teachers apparently without due regard for the long-term implications. Thus, in schools where the necessary finance has been made available, we find a bewildering array of electronic and other gadgetry which is supposed to improve the education. Experience has proved, however, that elaborate teaching aids and expensive buildings do nothing in themselves to produce properly educated citizens.

At the same time that education has been endowed with sophisticated buildings, methods, and apparatus, there is a significant absence of religious values in our schools. In government schools the occasional Scripture Lesson is a token gesture. The remainder of the curriculum ignores God completely. A system which is ostensibly 'neutral' effectively prevents Christians or the teaching staff from explaining their point of view, but allows others to undermine and attack Christian beliefs and values with relative impunity. As a result, children are being given the benefits of the information explosion without a spiritual/moral base. They will know enough to accomplish great things — for good or ill — but have no clear guidelines as to how the knowledge and technology ought to be used.

The Truth

Every teacher approaches the task, either consciously or unconsciously, from the platform of personal presuppositions. It is they which influence and even determine the motives, aims, attitudes, methods, and priorities of the teaching. There cannot be a 'neutral' teacher.

Under the present system of education provided by the government it is assumed that, provided the teacher's academic qualifications are sufficient and behaviour reasonable, that person is fit to give formal education in the classroom. Consequently, the

teaching profession includes atheistic communists, secular humanists, homosexuals, and many other shades of opinion. Their position is safeguarded by the so-called Anti-Discrimination legislation.

Christian parents have to face their responsibility and make important decisions about the education of their children. The goal of that teaching is not simply to make them knowledgeable, or to equip them to obtain work, or to be socially acceptable in the community. The aim and goal of all nurture and instruction is that our children should be faithful to God in all that they do. However, many who take their responsibility seriously and teach their children God's truth in the home, are finding that other educators are undermining and even contradicting that truth in school five days of the week. By instruction, impression and inuendo, the child is led to believe that at best the Christian gospel is irrelevant, and at worst totally misleading. On the other hand, extraordinary and quite unscientific dogmatism characterizes many of those teachers who are opposed to the Christian view. For example, any student who dare to hold the opinion that the evolutionary hypothesis is unproved, and that it offers no satisfactory explanation or origins, can expect ridicule and insult.

The dominant philosophy in the government education system is known as Secular Humanism. This theory denies the supreme authority of God and puts man at the centre of the universe. Absolute standards of right and wrong are said to be 'out-of-date'. There is said to be no uniform method of determining right from wrong, man is seen to be the final arbiter. The result is confusion and chaos in the whole area of morality (taken in the broad sense).

To meet the need for Christian education, various kinds of schools have been established in Australia over the years. Their philosophy and organisation differ from one to another. Many 'church' schools have chapel and divinity lessons on a regular basis. Other Christian schools spend considerable time teaching the Bible and using Biblical material in lessons on several subjects. Christian schools of the reformed tradition aim to teach all subjects from a Christian perspective. They explain that the acquisition of knowledge must be accompanied by the consideration of principles and standards. Children are to be equipped to act as responsible adults in a needy world. In particular, they need to know that God is Kings of kings, and that He reigns. "The fear of the Lord is the beginning of wisdom."

Both Bible and history record the demise of civilizations that have put man in the place of God. In home and school we have the opportunity to teach our children the truth, and to prepare them to be citizens of this world, and the world to come. Sometimes we hear politicians say: "They ought to keep religion out of politics!" The Christian is not fooled by such a statement. By definition, Christianity is not merely a personal faith, but an all-embracing world — and life-view. We are God's people, living in God's world. Every aspect of life must first be understood and then lived in the light of the truth that has been revealed to us in Jesus Christ. There is no neutral education.

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LIFE LINE CO-ORDINATOR

Life Line is a telephone counselling service which operates from the Sydney Life Line Centre and is an activity of Wesley Central Mission.

The Co-ordinator is responsible to the Director of Counselling Services for the maintenance and development of all aspects of the service, particularly the oversight of trained volunteer telephone counsellors, funding and promotion.

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Children's missions in refugee camps

Scripture Union are to run children's missions in three refugee centres in El Salvador. These five-day missions in late November and early December have been planned by Jorge Flores, SU schools worker in El Salvador, and they will be led partly by young people from SU groups in high schools in the capital city, San Salvador.

During his recent visit to El Salvador, Nigel Sylvester, SU's International Secretary, visited two of the refugee camps. One, at Soyapango, has a name that means 'Sugar Cane Community' and all three were set up by evangelical Christians two or three years ago for refugees from the fighting.

Nigel Sylvester also met ten of the teenage leaders of the school Scripture Union groups. 'Sitting round a table in a dingy restaurant, eating cheese fritters with them, was a memorable experience. The girl who sat on my left had been on drugs. She told me how she had been on the point of suicide when she met Jorge Flores, who led her to Christ. They were all taking an active part in the witness in their schools. The week before my visit, a teacher had been gunned down outside his school, probably because he told the students not to take drugs which the guerrillas sell to make money.'

Mardoqueo Carranza, the Chairman of the SU Committee in El Salvador, visited the refugee centres with Nigel Sylvester. Mardoqueo, who was formerly Co-ordinator for Central America with the International Fellowship of Evangelical Students, was himself locked up by the police for ten days during 1983 as a result of a malicious accusation, but he was released after international diplomatic pressure.

It was Mardoqueo's vision that led to the appointment of Jorge Flores in 1983, as SU's first staff worker in the country. Financial support for this comes from Scripture Union in Scotland and from Tear Fund, who are one of the agencies which helped to set up the refugee centres.



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Civic Religion or Committed Groups

A talk given by Dr. Peter Jensen, Principal of Moore Theological College, at the Church Record dinner for Sydney Synod members.

I want to ask the question how we as a Church stand in the Society in which we now find ourselves. This is by way of an essay — an essay to set us all thinking — rather than definitive statements. Let me start with some of the remarks made by Archbishop Robinson in his Presidential address to Synod.

He made the point that Confirmation figures in the last twelve months have been at their lowest ebb for many years — since the beginning of the twentieth century. A little under 2000 candidates were confirmed throughout the Diocese last year compared with about twelve or fourteen thousand in the year 1961-62.

The question of where all these confirmation candidates have gone is a question I think we ought to give our minds to. We ought to think about what that means for us as Christians in our society.

Various explanations come to my mind as to why the numbers for confirmation are growing smaller. There is first of all, the possibility that amongst some of our church people there is a lack of belief in Confirmation as something useful. I was interested to be in a group which represented people from all over the Australian Anglican church two or three years ago discussing confirmation. Amongst people whose Churchmanship is very different from our own Confirmation had lost much of its sacramental character and there was a great question as to what it was all about. I suspect that that attitude, or that question, is in the mind of many in Sydney. It may be that clergy are not nearly as assiduous as they used to be in gathering up confirmation candidates.

It may be too that it has something to do with a higher standard being required of confirmation candidates. It may well inhibit folk from going forward for confirmation.

My third suggestion is that fewer people are coming to Church.

Finally, another reason. Here we have another sign, like the decline in marriage celebrated by clergy, that the nominals are actually fading away. That as time goes on they become less and less conscious of any real connections with the Church. In fact, I wonder if in the next generation — say in 15 or 20 years time — there will be many people in the community who do not go to Church but who still are able to answer the census question, "What religion are you?" with the reply — "Anglican".

Now, there could be some points for praise here. The higher standards by clergy might be a good thing. Some points for alarm also. Clearly, I would have thought it was fairly alarming that the numbers of people coming forward for confirmation have dropped from about fourteen to about two thousand in the space of twenty years or so. However, we ought not to become so alarmed as to become paralysed.

Therefore I ask, what of our strategy? Where are we? What should we be trying to do in this city of ours? I don't think we've studied our city enough. I don't think we know a great deal about it, and I certainly don't think we've got together and thought about the way in which the Gospel may be planted through the activities of the Anglican Church in the city.

A question of goals and strategies for a healthy church

I wonder what our goals should be? I have to think about it fairly constantly in connection with Moore College. I've got to think 'What is the College trying to do? Who are we trying to produce?' I would certainly be glad to hear what you think the answer to the question ought to be. I certainly don't claim to have THE

answer. But it seems to me in general terms — that we ought to have our goal the setting up of healthy churches in all population centres of the Diocese. Even if there are only very few committed, or even nominal Anglicans, it seems to me that that ought to be our goal. "Healthy churches", because healthy churches breed healthy Christians, and "healthy churches" because healthy churches can reach out in evangelism to the community around them. And I know that that is happening in quite a number of our parishes.

Further, we ought to bear in mind that you can put the goal in a different or a supplementary way: to penetrate and to set up Churches within all the different groupings of society. The ethnic groups we have amongst us form a network of relationships, and surely we should not just be looking to plant a church in a geographical place, but also to be planting churches within the ethnic groups of our society. It is interesting to note that the Baptists have no fewer than 53 ethnic churches in Sydney — 53. I know as Anglicans we have a number, but I don't think we have 53.

I recently made a little statistical survey of the students at Moore College. I found that of 129 people, 102 were born in Australia or the U.K., and many of the others were born say, of Australian parents, abroad. Only 1 was born in Italy. None this year admitted to being born in Greece. A few were born in Asia. Clearly we are not representative of the people who actually live in Sydney. Now, the answer is of course not unexpected. We're Anglicans! We have certain historical roots! But is this the sign of a healthy church? That we have not as yet reached out significantly, although there is some good work going on, into the various groups of the community? Several years ago that we had quite a number of people in our College who were Chinese? We seem to have lost our connection with the Chinese community. One wonders what this is saying about our church as a whole.

Identifiably Anglican

I now turn to my next question. In pursuing these aims, do we have to be identifiably Anglican? The question actually raises another subject. We are at the moment what I would call a "civic religion." That is to say, we have, by tradition, by our history, a certain place in society. We have an historical continuity. You can see it in the buildings that we have. We have been meeting during Synod in a building 100 years old. Next door to it there is a building still older which has an imposing place in the city of Sydney. We have a place in society. We have contact with civil leaders almost by right.

One of the most interesting aspects of the work of the Archbishop or the Dean is that they have contact with leaders of State and Federal Parliaments. We are still a recognizable means of expressing the "national religion".

Now the national religion could best be described, I guess, as faintly Christian. If someone dies in the community, it is most often the case that the funeral is conducted by one of the Christian churches and often by our own denomination. We've still got that sort of place in the national psyche. We still endeavour to express Christian morality and we still have a hope of being heard in the community. The attitude of the churches, for example the NSW Council of Churches, is still noted, still reported in the newspapers, where other smaller groups of Christians have less hope of being heard.

We still go into the schools for scripture — a point mentioned by the Archbishop in his address. We still

believe ourselves to have a right to do so and to teach a large group of nominals. We are still engaged in a few large-scale public good works. We still have large and imposing schools and hospitals which confront our society and tell our society "We Are Here!" WE are the Anglican Church! We are part of your history! We are an important institution within the society as a whole! And lastly, we still dress up and use titles, which seem to indicate some sort of importance in the community.

There are advantages

Now many people don't like this. There are many questions to be asked about it. But I want to suggest to you that there are advantages. It does give us a platform in which to proclaim the Gospel. It gives us a hearing in places into which we would not normally gain entrance. It gives us a reader access to the media. The media are interested in hearing what we've got to say on certain controversial issues and if we do not like the way in which they only take up some issues, well then, that's our problem. We must make sure that we use whatever comes up to the best advantage for the Gospel. Some of us would rather not have any contact with the media at all. I think that's a mistake. We still have a reader access to the power bases in our society than other groups do.

We also have a reader access to a very large mission field. I mean by that the large nominal, and becoming less and less committed, Anglican population. It's obvious in schools. People still send their children by and large to our Scripture classes. But it's also obvious in door to door ministry as well.

One of the chaps who applied to enter College last year was a Christian from the

From 14,000 to 2,000 confirmees perhaps 50,000 committed Anglicans in Sydney

Missionary Alliance Church. He'd been converted through that group and then he'd become an Anglican. I asked him why had he become an Anglican. He was a tremendously keen evangelist. "Oh", he said, "It's perfectly simple, you should try going door to door and explaining that you're from the Christian and Missionary Alliance. If I knock on the door and say I'm from the local Anglican Church the attitude is completely different". Now that's mainly, as you know, because we are quite harmless. No-one could ever be frightened of us. But that can be used to advantage.

It's all very well to give up our standing in Australian society and say we don't want it, but to do that may be to cut off areas for effective ministry.

The price we pay

However, the sort of Church we are because of all this needs to also be taken into account. Have you EVER seen anything like our Synod procedures? They are extra-ordinary! I just sit there sometimes wondering to myself if I were a member of the Jehovah's Witnesses would we be going through all this stuff in their assemblies? I don't know how they organize themselves but I can't believe that they do all that we do. It is part of the price we pay for being the sort of Church we are and having the sort of



connections with the State that we do, with Acts of Parliament and so forth being involved in setting us up.

And of course, the sort of Church we are means we are tolerant perhaps where we should not be tolerant; and we do tend to endorse the State sometimes, rather than to oppose it. After all, if we invite Chancellors and Vice Chancellors and Justices and so forth to our services, and if they are willing to come, they are not willing to come too often if they are insulted or offended. But sometimes it ought perhaps to be the case that they hear the Gospel in a way that does frighten and upset them. You see the tension that I have in mind.

Civic religion on the small committed group?

So I ask — do we need to be identifiably Anglican? There are pros and cons. Are we a small committed group? How many regular churchgoers are there in Anglican circles in Sydney? That's an interesting question to which I don't know the answer. I'm not sure that anyone knows the answer. But when I think about it I cannot believe that there would be more than about 50,000 people in Sydney who go to our churches regularly. 50,000, in a city of how many? 3 — 3½ million people? The number is very small. It would be interesting also to know what our mean age is. It's been suggested to me that we are 5 years older than the mean for the rest of the City. The Uniting Church figures are even more alarming I think.

Many folk wish us instinctively to give up our civic status and civic religion, and go for the small group idea. Far better to concentrate on that 50,000 — to build up the 50,000 — to exploit the small numbers by making the people who do go very keen indeed, rather than expending all your energy on the large number of outsiders. And some people believe we ought to tell our nominals 'You do not belong to us!' as the first step towards their conversion.

You can see this being developed, for example in the Christian School movement, where Christians have deliberately turned their backs on the policy of 100 years and have started to set up their own schools. The idea here is that if we are to do good, and to follow Christ's command in this society, we must be different. And we must be seen to be different if we're going to preach the Gospel.

This sort of idea would support the setting up of Churches in interest groups rather than geographical areas, and the advantages are that there would be clear and definite ideas which make a stronger evangelistic appeal.

I don't think there is any doubt that the churches which are growing in our society are the churches which are operating on the group idea and which have a clear, strong, definite Gospel and alternative lifestyle to offer to a society jaded and sickened by permissiveness. Furthermore, the second advantage is it's

easier to lead the committed than it is to lead an amorphous mass of people who are uncommitted.

Which alternative?

Well, there are — two alternatives! What strategy should we adopt? I would say that for the time being we ought to be doing both. We ought to be a group. There is great strength indeed in the small group idea. But we ought to act — continue to act — like a civic religion.

I believe the hinterland of Anglicanism is still good for evangelism, and we ought not to view with alarm the decline in nominalism. We ought to still go out and get them if we can. Thus we would still support Scripture in schools, and other prominent ways of being Anglican in the society in which we live. Let us by all means continue to exploit the historical links with the society in which we live. They may not last much longer. While they last I still think it's worth using them.

I don't think, however, we need to choose between our two options.

We need to recognize the betterment which comes from commitment at group level. We need to ask ourselves, "Are we failing, and why are we failing to secure the active commitment of godly laymen and laywomen in our churches?" I don't think we've got it yet. Do we have enough clear, simple goals as Anglicans? Are we clearly enough telling the people who actually do come to church what's required of Christians in the society in which we live. I don't believe our people are well enough instructed yet in the art of being a minority Christian in the sort of society we have. We need to be different and appear to be different if we're going to challenge the society in which we live.

But finally let me say that having all these plans is of no good whatever. It's all very well for me to suggest strategies to you, but the one essential of all strategies still remains. "Not by Might, nor by Power, But by My Spirit, says the Lord" — and all our plans are of no worth unless we are on our knees praying for the blessing of the Lord God Almighty.

'Love Boat' captain finds 'real love'

Jesus saves his marriage

Hollywood, Calif. — After several years of divorce, TV's "Love Boat" captain Gavin MacLeod has remarried his ex-wife Patti — and he says it wouldn't have happened without God.

"It took us a long time to come to the truth — I love you," MacLeod told his wife. "There are three of us in this marriage — without Jesus there would be no marriage." MacLeod told his guests, "Since dedicating my life to Jesus, there have been so many miracles. I am so grateful that God has given me another chance, not only as a husband and as a father, but to be a servant of His."

While she was divorced, Patti MacLeod sought support from "Born Again Marriages," an organization dedicated to reviving failed marriages. She recalled her first meeting at the home of Pat and Shirley Boone: "I knew then that God was going to bring Gavin and me back together again."

Pat and Shirley Boone were best man and matron of honor in the re-marriage ceremony. MacLeod introduced his wife to the crowd as "Patti MacLeod-MacLeod."

"Christian counter-revolution"

Theme for Church Society's London rally

A large gathering of members and supporters met recently for the Church Society's annual rally, which was held at Central Hall, Westminster. Prebendary John Pearce presided. He is chairman of CS Council. The Warden of Latimer House, Oxford, the Rev. Roger Beckwith, read Isaiah 55, and offered prayer.

The Rector of St. Helen's, Bishopsgate, Preb. Dick Lucas expounded the Scripture with a forty minute study of Mark chapter 7. Mr. Lucas showed how the professing church today is following the Pharisees and scribes — the religious leaders of our Lord's day. They debase the inspired Word of God, and elevate the traditions of men to the level of divine commandments. Mr. Lucas dealt with the crisis of belief in the Church of England and the absolute and urgent necessity for members of the Church of England to require church leaders to uphold biblical orthodoxy.

The Rev. Eddy Stride (Christ Church, Spitalfields) called for the re-affirmation of Christian moral values. He showed vividly the present widespread erosion of moral values in contemporary society. We are called to witness to the world about the need for every human being to observe the Ten Commandments. These were not mere guidelines for Christians, but the very Laws of God.

Mr. Stride spelt out in a striking manner the present Government's "structural assault on the Ten Commandments". Laws are now being based on hard cases, not on principles. He gave instances — the attack on Sunday; the attack on human life through abortion; the attack on the family, on the home, and on parental authority.

The Report on the work of Church

Society during the year past was given by the Director, the Rev. Dr. David Samuel.

Dr. Samuel said "At last year's annual meeting I said: 'This Society was set up to contend for the Protestant Reformed faith in our church and by God's grace we shall do this in the year ahead. God's grace is sufficient and he has enabled us to carry out that pledge this year. The work has gone forward in a wonderful way, even beyond our hopes. Opportunities have been provided for the Society to witness to the great principles of the faith in many different ways and spheres.'

At the beginning of the year under review, said Dr. Samuel, the Church Society Council had approved two major priorities for the Society's activities: 1. To work towards the defeat of the ARCIC Final Report; and 2. The arousing of concern about the doctrinal and moral drift in the Church of England.

These objectives had been kept steadily in view. The endeavour to check the Romeward movement, and to direct the Church of England once again into paths of scriptural obedience had been vigorously undertaken. So too had the Society's second objective.

Very much more required to be done; but the Council of the Society had been united, and had worked together effectively as a team.

Dr. Samuel indicated one of the further ways in which obedience to biblical truth and faith is being set before the Church. This is in the forthcoming publication, "Submission to the Word of God". It will examine some of the disturbing trends in Biblical interpretation and authority.

(ENGLISH CHURCHMAN)

Chinese Communist Party 'manages' Religion

National Conference confirms Religious Policy

Representatives from China's Religious Affairs Bureaus were urged to continue their work of managing religion this week. The representatives, who were participating in a 10-day conference that ended recently, were addressed by the Communist Party Political Bureau member Xi Zhongxun. Xi told them that they had achieved success in the last five or six years, but that there were still many problems. He listed three areas where the work of the RAB had been especially successful:

- 1) they had restored order in the thinking of the religious professional leadership and had set the Party's work with religions back on the correct path;
- 2) they had done good work in the

execution of the Party's religious policy, arranged for places of religious activities, and had caused religious activities basically to be returned to normal; and

3) they had made a good beginning in the matter of self-support and support of the four modernizations with churches and temples carrying out production, service, and social welfare projects.

Xi also praised the workers for advancing the relationships of Chinese believers to foreign religious organizations. Xi said that this increased China's political influence. Xi also issued a warning that no foreign religious organizations should be allowed to interfere in China's internal religious affairs.

(CNCR)

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WANTED — Wylie's "History of Protestantism". D. Whitford, 108 Elizabeth Bay Road, Elizabeth Bay 2011. (02) 358 3246.



Lesley Hicks

These days when I attend an Anglican wedding, I'm always interested to see whether the first or the second form of marriage service in our Australian prayer book is used. There is quite a significant difference.

It could be a good thing that there is a choice in the wording of the vows. In particular, there is a choice for the wife whether she wishes to promise

"... to have and to hold from this day forward, for better for worse, for richer for poorer, in sickness and in health, to love and to obey, until we are parted by death."

while her husband promises "to love and to cherish", or whether both of them make identical vows as in the second service, each promising to love and to cherish.

No Package Deal

Now, instead of the wife's promise of submission to her husband being part of the package deal of Christian marriage as conveyed by an Anglican Church wedding — with the attendant danger of routine meaninglessness especially for nominal Christians — the couple, in consultation with their minister, can make a conscious, intelligent choice — a choice that could go to the roots of the relationship they will be seeking to establish. It will test whether they are game to swim upstream against feminist thinking and the current wisdom of the world by making the woman's willingness to submit a continuing distinctive, at least in theory, of Christian marriage, or whether they want to emphasise egalitarianism between the sexes.

The first form of service prints in full the passage Ephesians 5:20-33 as a reading, to be used especially if no sermon is preached. As the Bible's classic and most comprehensive statement on relationships in Christian marriage, it is of course also one of the suggested readings in the second form of the service. No doubt it is the injunction here and elsewhere in the New Testament that wives should submit to their husbands that led to the inclusion of the word "obey" in the older form of the wife's vows.

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Wedding Reflections

Cultural baggage?

It would be awkward to have that reading and then to teach, as I heard one officiating clergyman do once, that the requirement of submission was a mere cultural adaptation now safely to be ignored. I find it hard to believe that through all the centuries Christian wives have been misled. We have accepted (with plenty of chafing because of our natural rebelliousness) that our husbands have from God an authority and headship, only to find in the enlightened twentieth century, with our consciousness suitably raised, that the order can be swept aside as mere cultural baggage, or subtly re-interpreted to mean other than its plain sense.

I sat recently with my husband in a church for a wedding, on an afternoon cool and golden after rain, with the sun slanting shafts of colour through the windows. The rich content of those ancient vows struck me afresh. They say it all; all the contingencies of a marriage — the sadness and the joy, the fulfillment and frustration — are covered. I thought of some I know whose marriages are filled with frustration, who yet stick it out loyally, and of others, Christians, who have divorced. Sometimes one partner, more often the wife in the ones I know, has declared independence unilaterally: "I will not submit — I want out." Yet to all appearances their husbands have been good and gentle Christian men.

No-one outside it, least of all one like me who is happily married, can know what the inside of a miserable marriage feels like. But there are those vows, rooted in Scripture. There is our loving Lord who made us and can remake us if we allow our stubbornness to melt into repentance. He can, I know, rekindle love and rebuild a ruined marriage.

Debate on Women's Role

I have been reading *The Role of Women*, published by IVP in the "When Christians Disagree" series. It is an almost frustratingly evenhanded debate, treating Scripture on the whole with suitable evangelical seriousness. I found much to agree with on both sides of the question, and the reputations of the participants seemed impeccable. Michael and Valerie Griffiths, for instance, argue persuasively a mildly feminist viewpoint, together with Joyce Baldwin (less convincing) and I. Howard Marshall, while Elizabeth Catherwood, David Field, James B. Hurler and Daphne Key take the more conservative view; Shirley Lees edits with impartiality.

One point Elizabeth Catherwood made struck me. In response to the essays by Michael and Valerie Griffiths (who I noticed quoted approvingly Marlene Cohen's address at our 1980 NEAC conference), she commented: "Perhaps the overall difference between us is that we are addressing different audiences. The Griffithses are speaking to men who are abusing their God-given role and keeping women down unbiblically and unjustly. I, on the other hand, have in mind strident, assertive, I must be free to develop myself women, whom I am meeting in increasing numbers in every kind of Christian circle." (P118)

I too meet such women; but more often gracious, charming ones, who nevertheless have a determined non-submissive attitude and/or an egalitarian philosophy. If they are married, we betide their husbands if they do not fall into line. Divorce may be the outcome.

Odessa Church leaders suffering

"I have refused to renounce my faith"

The 56-year-old leader of the Odessa Church, Nikolai Boiko, is back in prison again! His five-year sentence in strict regime camps has finished and the remainder of his sentence (five years in exile) has been changed to a new prison term. This is a sentence passed on a man who has already unjustly served fifteen years in Soviet penitentiaries.

Nikolai Boiko was born in 1922, into a non-Christian family.

In the first month of war, 1941, he was taken captive along with hundreds of thousands of soldiers. For this, as an enemy of the people, after the war, he received a sentence of fifteen years.

Among believing brethren in the Soviet camps, he began to read the New Testament and with a sincere heart he turned to God, having been born again to new life.

After he was released, in 1954, he became a member of an ECB church in the town of Odessa.

As a Christian, he was arrested for his activity in the church on the 20th June, 1968, and sentenced to five years in a prison camp and five years exile. He was released in 1977. He was chosen to serve as an elder in the church. The persecution at work, on the television and in the newspapers, the summonses to the KGB, the public prosecutor and the regional executive committee continued.

He was arrested on the 29th September, 1980. His trial took place in Odessa on the 18th and 19th December, 1980. His sentence was five years strict regime and five years exile. He left a wife and eight children.

In April, 1981, he was brought to a strict regime camp near the town of Komsomolsk on the Amur River. The climate there is severe and the treatment Testament and with a sincere heart he turned to God, having been born again to new life.

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In April, 1981, he was brought to a strict regime camp near the town of Komsomolsk on the Amur River. The climate there is severe and the treatment harsh, so that within a few weeks he became ill with pneumonia.

April 30th to May 3rd he was put into the isolation cell despite his severe illness, and was not allowed to take his prescribed medication. The reason: he had been conducting "anti-Soviet propaganda" — i.e. he had spoken to fellow prisoners about Jesus.



Nikolai Boiko: "I am prepared to die for the great cause of Christ."

On September 7th, 1981, Boiko was visited by relatives and allowed to talk to them for 10 minutes. He had lost much weight, his head was full of lice. He reported that the conditions in the camp were unbearable.

In April, 1982, he was moved to a camp at Saosernii on the coast.

Boiko is 61 years old and, according to the law, should not have to work in prison. But under instruction from the KGB he is forced to work despite his heart condition and his high blood pressure.

He spent the end of 1984 in an isolation cell. He was then threatened with an extension of his sentence according to Article 188/3, "actions damaging the Soviet Union". In a letter Boiko writes, "... When I was transported to this camp I was completely healthy. But now, because of my time in the isolation cell, lack of sleep, and various other burdens, I've developed hypertension and heart problems. For four years now my wife and children have not been allowed to visit me. Not all the letters that are written to me or the ones that I write are delivered..."

Major Yarnov told him again and again that if he would renounce his faith he could be released immediately. On the other hand if he did not he would have to face a new court case for violating camp regulations. Boiko, however, had no desire to be separated from his Lord. In a letter written April 12th, 1985, he said among other things:

"I have categorically refused to renounce my faith, and I have decided not only to be a prisoner for the rest of my life, but am also prepared to die for the great cause of Christ... I ask you to intercede to God on my behalf, that He will give me the strength to remain true to Him to the end, and that without fear I may proclaim and defend the Gospel, and remain steadfast in the battle..."

Nikolai Boiko's health is especially jeopardized by the climatic conditions in the Khabarovsk District. He has a heart condition, high blood pressure and is a second-grade invalid. His pale, thin and exhausted appearance is the result of constant undernourishment, lack of sleep, and years spent in cold, damp cells.

Fifteen years of prison and more to come! He expects us and needs us to pray for him. His comfort is his awareness of our faithfulness in prayer.

(REACHOUT)

Mainline becoming minority

Swing in American Protestantism

SANTA BARBARA, California — The once-dominant liberal and moderate denominations are quickly becoming a minority in American Protestantism, according to figures compiled by Harvard University's William Hutchinson.

Presbyterian, Episcopal, Methodist and similar congregations have been called "mainline churches" because they represented the great majority of United States Protestants. In 1920, mainline bodies constituted 76 per cent of America's Protestant population, but by 1984 that figure had fallen to 53 per cent.

Survey material showed specific weaknesses in mainline churches: They are disproportionately made up of people over age 50. The percentage of older church members is out of step with the demographics of conservative churches, and of the population at large.

(RES NEWS EXCHANGE)

The Pauline Circle

F. F. Bruce
Paternoster Press, 1984
100 Pages.

Any book by F. F. Bruce is well worth owning and reading, and this small work — it could be read in a week-end — is no exception.

The ten chapters which make up this book each examine Paul's circle of friends — Ananias, Barnabas, Silas, Timothy, Luke Onesimus, and Mark. Two final chapters deal with lesser known identities "Paul's Co-workers" and "Hosts and Hostesses". Professor Bruce notes in his Introduction that Paul had a natural gift of friendship, and that there are about seventy people mentioned by name in the text of the New Testament who would otherwise be unknown to us, were it not for their friendship with Paul.

In each chapter the relevant New Testament Text is taken, set against its first century background, and the significance and quality of each relationship is examined. In this task, F. F. Bruce has no equal. His reverence for the text, his grasp of New Testament theology and history, his mature Christian insight and above all his clear and readable style are as great as they ever were. Yet he does not shirk facing the questions raised by his material. E.g. Was Titus circumcised? Why was Silas chosen by Paul? Why were only Paul and Silas imprisoned at Philippi, and many more.

Apart from all this, this book deserves to be read by all thinking Christians for three reasons. Firstly it brings to life Paul's circle of friends in a way in which brief references in the standard commentaries fail to do. Secondly, it is a reminder of the great Apostle's debt to ordinary fellow Christians in the exercise of his ministry. Thirdly, it is full of encouragement for ordinary fallible believers to see how God used such people.

Thoroughly recommended.

Tom Milton

Survival Manual for High School Scripture Teachers

Ed Vaughan and Frances Penny. 196 pp.
\$14.95 Rec.
(Distributed by Foundation in Religious Education, Surry Hills.)

The aptly titled 'Survival Manual' is the product of ten years full time Scripture teaching in Sydney High Schools.

The authors have produced a resource book based on a four-year curriculum of doctrine, theology and apologetics. The material is graded for years 7-10.

Australian College of Theology Results

The Registrar of the Australian College of Theology has announced the following graduates of the College's various degrees and diplomas following the 1985 examinations:

Bachelor of Theology (in order of merit)

First Class Honours
Capper, John Mark Ridley College
Chaffield, Graeme Ross Baptist College of N.S.W.
Peacock, William Bernard Ridley College
Ware, Jeffrey Moore Theological College
Fifer, Stephen Scott Moore Theological College

Second Class Honours (Division A)

Long, Judith Anne Ridley College
Zweil, David Raymond Bible College of New Zealand
Green, Peter Robert Baptist College of N.S.W.
Rodgers, Peter Noel Moore Theological College
Brimblecombe, Mark Douglas Bible College of New Zealand
Thompson, Mark Donald Moore Theological College
Dasey, Michael James Moore Theological College
Powell, Ian Roderick Moore Theological College
White, Paul Raymond College of Ministry, Canberra
Pugh, Jeffrey Raymond Ridley College
Cairns, Rodney Gerald Bible College of Victoria
Raison, Stephen John Sydney Missionary/Bible College
Murnain, Jeffrey Ross St. John's College, Morpeth
Lawton, Lancelot Norman Bible College of Victoria

Second Class Honours (Division B)
Hunter, Trevor Robert Moore Theological College
Marshall, Philip Donald Bible College of New Zealand

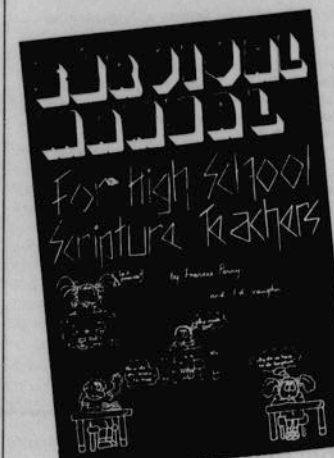
The great strength of such a publication is its contemporary presentation which includes lesson outlines, work sheets and visual aid suggestions.

Lessons are designed with the aim of being 'life related and Bible centred'. Penny and Vaughan are keen to emphasize that 'High School scripture needs to demonstrate that the Bible speaks with authority about the important issues of everyday life'. (p5).

The 'Survival Manual' achieves this aim.

Copies are available from Scripture Union Book Centre and Impact Books, Newtown.

Stuart Robinson



George Hunn Nobbs 1799 — 1884: Chaplain on Pitcairn and Norfolk Island, Raymond Nobbs, publ. The Pitcairn Descendants Society, 160 pp.

In 1789 the mutineers on Bligh's ship "Bounty" took their Tahitian wives to Pitcairn Island. After some violent years only one mutineer was left alive. He took the name John Adams. He began to read the Bible and Prayer Book from the "Bounty", was converted to Christ, and became the pastor and leader of the tiny island community. When he died in 1829 he was succeeded in that role by George Hunn Nobbs who the same year married a kind-daughter of Fletcher Christian. Nobbs, only a recent arrival, was to lead the Pitcairners in an almost unbroken sequence of more than fifty years.

This account of Nobbs' life, published on the centenary of his death, was written by his great-grandson. The year 1984 saw the publication of two patiently-researched, well-written books

about Norfolk Island. Margaret Hazzard's *Punishment Short of Death* dealt with the two periods of penal settlement to 1856. Dr. Raymond Nobbs' work parallels that period and takes us into ensuing decades.

The parentage and early life of G. H. Nobbs are shrouded in mystery but he was a man of some education and many gifts, all of which found full exercise as he became the doctor, schoolmaster and pastor of the community.

We cannot precisely identify the origins of his spiritual experience. He may have been influenced by missionary agencies in India or the Pacific; perhaps by Adams and the other islanders. It would be interesting to know the titles of the "small stock of religious books" which the S.P.C.K. sent to Pitcairn in 1819. Though lacking any formal theological training his gifts were recognised by ordination in London in 1852, and Nobbs continued to exercise a decidedly evangelical ministry until his death. He built well on the foundation, laid by Adams, of a notable social piety.

Nobbs was a key figure in the relocation of the growing community on Norfolk Island. He thought ahead; Norfolk was larger, more fertile and had a better water supply than Pitcairn. Nobbs' enthusiasm for the transfer overcame the Pitcairners' natural reluctance to leave their isolated rock. All understood that they would have full and autonomous possession of Norfolk Island (though this was not to be) and they made the month-long journey westward in 1856.

Thereafter G. H. Nobbs continued to give good leadership through many trials. There were problems of rivalry and immorality. His sixth son, Edwin, was martyred while on a missionary journey in 1864. Ten years of controversy ended when the Melanesian Mission, influenced by the Oxford Movement, was established on Norfolk. Nobbs reconsidered his early opposition and supported this move. As deafness increased, his general health declined and he died in 1884. He had been a talented, energetic, and adaptable servant of God.

This is not a slight book. Thorough attention has been paid to primary sources, a very interesting selection of which is included in an Appendix. This is not hagiography. We see G. H. Nobbs in his early pride and in his times of intemperance and weakness. We recognise his grace and wisdom and his difficulties in dealing with Church and State authorities.

The book is well produced. Its format of 17 x 25 cms facilitates the display of a good range of illustrations: contemporary maps, drawings, documents and

photographs. A map showing the location of the Mission land and buildings would have been additionally helpful. A clear "tree" of the Nobbs family is included. Unfortunately some errors have crept into the printed text: spelling, e.g. "Isthmus" p.38; dittography e.g. pp. 33 and 100; and the 1855 publication date of Spruson's book (p. 146) is incorrect.

Dr. Nobbs, a lecturer at Macquarie University, has written a fine biography of his remarkable great-grandfather and made a good contribution to our understanding of the history of the South Pacific.

Allan Blanch

A Vision for Missions

Tom Wells (Banner of Truth)
(Paperback 157 pages)

I found this to be a superb book.

The basic theme that is traced through the book unfolds in two ways. "God is worthy to be known and proclaimed for who He is" and "those who know the most about God are the most responsible and best equipped to tell of Him".

The book is really a book about God's character. Much is made of His sovereignty and wisdom. This is then applied very carefully and thoughtfully to the missionary and to all who seek to be God's people.

That God is God worthy of all our worship and allegiance is a clear theme and purpose of the writer. I found that he so expounded God's character that I wanted to worship and serve Him.

In three chapters he draws on the journals and life of William Carey, David Brainerd and Henry Martyn, not to idolise them, but to show how they learnt that God's glory is the chief aim and motivation for missionary work.

In many ways this little book is all about God. In its pages He is portrayed as the great and gracious God. The section on prayer was most edifying and challenging.

The author writes clearly and demonstrates a real desire to build up his fellow Christians. There are some very helpful words for those who feel their ministry is not successful.

Don't let the title cause you to say, "missions; it's not for me". That would be a theological mistake, as all Christians need to have a vision for missions, and it would be a great pity to miss reading it since the book will be a great help to all who want to know God better.

Peter Brain

LICENTIATE IN THEOLOGY (in order of merit)

First Class Honours
Nagel, Kerry Kim Moore Theological College
Perth

Second Class Honours
Fealy, Christopher Alan Moore Theological College
Anderson, John Michael Kuring-gai College/Bible Studies

Chamberlain, Frank Derek Anglican Inst. of Theology, Perth
Larkins, Susan Constance Moore Theological College
Ivey, Henry Leithbridge Ridley College
Hardy, Frederick Gerard Board of Religious Ed.
Batt, John Stephen Ridley College

PASS
Tsai, Peter Ridley College
Devereaux, Robin Joy Bible College of Queensland
Seers, Kevin John St. Mark's Institute, Canberra
Ross, Ronald Ernest Anglican Inst. of Theology, Perth
Adams, Anthony Hugh Moore Theological College
Baldock, Graham Peter Private
Pedler, Trevor Graham Bible College of Queensland
Baker, Gregory Allan Private
Boys, Maxwell Frederick Private
Friend, Peter Henry Moore Theological College
Morse, John Charles Private
Thompson, Jennifer Mary Mann Private
Goh, Mark Min Wei Anglican Youth Dept., Sydney

PRIZES AND AWARDS

The W. Hey Sharpe Prize Kerry Kim Nagel
The John Forster Prize Kerry Kim Nagel
The Felix Arnott Prize John Mark Capper
The Frank and Elizabeth Cash Prize Sue Bernice Bradford
The F. A. Walton Prize Barbara Gail Tabor