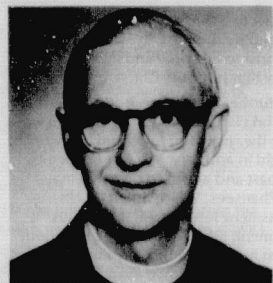


New Australian President for Scripture Union

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



Dr Leon Morris

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

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

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

Primate Meets United Bible Committee Societies'



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

The Anglican Archbishop of Australia, Sir John Grindrod, Executive Committee Bible Societies, during their meeting in Melbourne.

The committee is the policy and planning body for the Societies' translation, production and distribution programs, that reach into 160 countries

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

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

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

MARANATHA

What is God like?

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

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

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

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

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

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

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

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

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

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

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

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

Peter Brain

Garnsey and Pinner on Remarriage

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

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

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

CLERGY MOVES SYDNEY DIOCESE

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

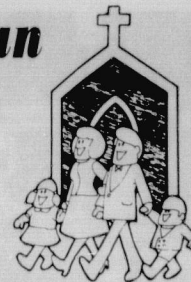
Rev. R. Bowles at present Assistant Minister at Broadway will take up the position as Rector of Dundas on 9th November, 1983.

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

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

Deaconess Pat Owens died on 29th September.

The Australian



CHURCH RECORD

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Who runs our State Schools? asks Wollongong Professor

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

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

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

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

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

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

- use the child as a vehicle for the transmission of values, doctrines, or attitudes which may reasonably be presumed to be at variance with those of the community at large, or the community of the particular school.
- misrepresent or conceal from the parents who have entrusted their children to the school the context and/or objectives of any part of the school curriculum, mandatory or elective, the bases on which particular teachers are allocated to particular subjects and classes, and the methods of assessment or evaluation of student achievement in those subjects or classes.

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

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

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

Continued back page

Developing the Christian Mind A New Company

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

This group is now incorporated as THE ENCHIRIDION COMPANY LIMITED.

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

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

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

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

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

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

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

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

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

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

Tennis Star Plays "As Unto The Lord"



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

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

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

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

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

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

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

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

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

Wanted: new subscribers

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

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

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

Free Books

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

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- I Believe in the Holy Spirit — M. Green
- I Believe in Satan's Downfall — M. Green
- I Believe in the Creator — J. Heuston
- I Believe in the Resurrection of Jesus — G. E. Ladd
- I Believe in the Historical Jesus — I. H. Marshall
- I Believe in Revelation — L. Morris
- I Believe in the Second Coming — S. Travis
- I Believe in the Great Commission — M. Warren
- I Believe in Evangelism — D. Watson
- I Believe in the Church — D. Watson

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

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- When you have three new subscribers (you have up to 12 months to obtain them — you do not have to send them all in at once!) write to us and tell us which title you wish to claim as your free title.

(Note: unfortunately this offer only applies to full subscriptions — theological students rates are not included.)

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

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S.U. House Opens Its Doors

The newly renovated building, at 120 Chalmers Street, Surry Hills was officially opened and dedicated, Sunday, October 16th.

Kath White, a N.S.W. Council Member and recent recipient of a Churchill Scholarship in Adult Literacy, presented the first Bible reading. The S.U. National Director, Ron Buckland presented the first prayer, which was followed by an official welcome to the newly appointed N.S.W. State Director, John Tigwell, his wife Nancy and their two children, Mark (18) and Sarah (16).

In his reply, John Tigwell emphasised that Scripture Union exists primarily for the evangelising and nurture of children and young people.

"Scripture Union is really people who have a vision," said Mr. Tigwell. "They also have a Christ-centred agenda, which makes all the difference."

Sir Harold Knight presented the main message of the afternoon, based on four "Words of Paul — and they are all verbs!" Remember; Guard; Think; Stir up.

"It is a day for remembering," said Sir Harold, who went on to add the need to "Guard the good deposit placed in us."

"Let's take care, with the help of the Holy Spirit, to keep the Word of God."



Sir Harold Knight, the newly appointed President of the Scripture Union in N.S.W., cuts the "ribbon" at the official opening of S.U. House, in Sydney.

Photo: Ramon Williams

Expansion in Literature and Evangelism



At the C.L.C. Book Party, even while Margaret Simpson (right) was putting the finishing touches to her display, ladies were asking for advice on suitable books, to help friends going through grief or difficult situations.

Photo: Ramon Williams

New Premises for W.H.B.L.

The WORLD HOME BIBLE LEAGUE officially opened its new headquarters at Werrington, near Penrith, on Saturday, October 22nd at 2.00 p.m. Bishop Ken Short was the guest speaker, with directors of the W.H.B.L. assisting throughout the program, which was chaired by Ray Hoekzema, the Chairman of the Board.

Bishop Short addressed the gathering, seated on the front lawn of the property, while cars, trains and motor bikes roared past nearby. It seemed rather typical of the work of the W.H.B.L. Their work and aim is to provide the Scriptures, to the ordinary men and women of the churches, so that they can share them with others nearby.

"Wouldn't it be wonderful if those who come in contact with the league this year, went about telling others about Christ?" said Bishop Short, "May this centre be used in teaching and encouraging many and especially creating changes in people."

The headquarters was built originally as a private home. It covers 32 squares and besides the administrative offices and storage are two self contained units are located at the rear of the building. The income from these units is assisting the repayment of the finance needed, for the purchase of the property.

Twelve months ago, the house and grounds needed repairs and painting.

Three men, who had given so much of their time in a voluntary capacity, were acknowledged for their services during the meeting.

Mr. Dick Spits used to work for a real estate agency, working on newly acquired houses for re-sale. Although retired, this work was what he did best and he gladly worked on the W.H.B.L. headquarters.

His brother, Tony Spits and another gentleman Hank Slothouber, also worked "as I have never seen voluntary workers work," commented John Emery.

Newly published items are due at the headquarters, in November. Together with stock already on hand, the range of literature, Scripture portions and New Testaments covers many of the needs encountered when people visit their neighbours, hospitals or even other church members.

The items provided by the W.H.B.L. are priced so cheaply that anyone can afford them, which is the very reason for such low prices. The material is not available through normal book suppliers, but rather, direct from the W.H.B.L. itself.

Now that they have such a large, spacious headquarters, at least the storage will be no problem. "We can promise immediate attention to all requests," said Mr. Hanscamp.

Ramon Williams

Anyone For A Book Party?

Margaret Simpson, of the CHRISTIAN LITERATURE CRUSADE, is no stranger to house "parties". She has personally conducted Tupperware parties in England and knows how much these can mean to busy housewives, who do not have the time to go shopping and searching for such useful items.

However, she also noticed that the same busy housewives also had no time to search for suitable, helpful, Christian literature. What would you give to a friend who has someone die of cancer? What is available to help someone know if the Christian life really does work? Are there Christmas or birthday cards with Bible texts?

Margaret Simpson knew that Book Parties were part of the C.L.C. work in England and the U.S.A., so why not Australia too?

Last week one such party was held in a lounge room of a home, in an outer Sydney suburb. As the neighbours arrived, they were greeted by the hostess of the house with cool drinks, and had plenty of time to browse amongst the merchandise on display.

A covered billiard table held a vast variety of books, on every conceivable subject. A portable display box extended the range even further.

Even while Margaret was putting the finishing touches to her display, ladies were asking for advice on suitable books, to help friends going through grief or difficult situations.

"Some church fellowships have shown an interest in the idea of Book Parties," commented Margaret Simpson. "However, home groups are far more suitable. People are more relaxed and are more open with their questions, when they need help."

After the ladies had briefly inspected the materials, all sat while Margaret gave a brief resume of the work of C.L.C. Then followed simple quiz games, complete with prizes.

Specially selected items were then explained to the guests, who were able to discuss and talk about the various books, before making their final selections.

What makes a Book Party a little different to other house parties is that most of the purchases would be given away. The ladies can find suitable birthday or Christmas gifts, without leaving their own neighbourhood!

Some other Christian bookshops are now looking at the idea with interest.

Ramon Williams



It was a great day for the World Home Bible League when they opened their new headquarters, at Werrington. Pictured is the Reverend John Emery, Field Secretary, introducing the guest speaker, Bishop Ken Short, to the gathering seated on the front lawn of the property.

Photo: Ramon Williams

"Renewing The Drifting Church"

A LOOK AT ANGLO-CATHOLICISM IN AUSTRALIA

In May this year 120 Anglicans from all over Australia gathered at Monash University for a Retreat-Conference under the title of 'Australian Catholic Renewal'. The Archbishops of Adelaide, Perth and Brisbane were present, as were the Bishops of Riverina, Bendigo, and The Murray. The other delegates were predominantly clerical, but about one third were laymen and women from the various dioceses.

They met to hear papers, to think, to talk and to pray about the state of the Church and the need for Catholic renewal. Four major addresses were given by Rev. Richard Holloway, a Scot who is at present Rector of a church in Boston. Arising from the conference an Australian Council for Catholic Renewal was elected. Archbishop Rayner, its President, has expressed the hope that the movement for Catholic Renewal will flourish at the local level with 'inspiration and co-ordination' from the national body.

A book containing the talks given at the conference has now been published under the title **Renewing the Drifting Church** (Melbourne, 1983). The editors believe that 'the conference itself and the contents of the addresses mark a significant milestone in the life of the Australian Church'. Their judgement is correct, and the book is, therefore, of value, as it enables the wider church to share in an event of some importance, and to offer comment on it. Naturally since nothing can replace the experience of being present, we are thus hampered to some extent in our assessment of what the conference really accomplished. Nonetheless, the book makes interesting reading, and something of the spirit of the occasion comes through.

A number of features familiar to those who attend NEAC and EFAC events are to be found in the papers of the Catholic Renewal conference, too. While Renewal has its senior leadership (Rayner), its keynote overseas speaker (Holloway), its local relevant and irrelevant responses (Hollingworth, Richardson, Carter), its spiritual input (Brother Brian SF) and its theological statement (Thomas).

Signs of life, controversy and laughter emerge both from Bishop Max Thomas' paper (in the course of which he belaboured those whose 'inordinate pastoral defensiveness' prevent them from allowing a woman ordained elsewhere from ministering in Australia), and from Richard Holloway's contribution, especially his characterisation of Anglican clergy as 'the bland leading the bland' (surely the quote of the conference!). Over twenty of those who came were women, but none shared the platform.

Renewal Of What?

'Renewal', of course, is an interesting word to have chosen. It has become associated with charismatic religion, but is not necessarily so. The first question to ask on reading the book is what it is that the participants wanted to see 'renewed'. Is it Catholicism in the Anglican church that needs renewing, or the Church itself?

Archbishop Rayner gave a strong lead at this point and his answer was 'both'. In his presidential address he remarked that the group had met 'to discern from a Catholic perspective the possibilities of the renewal of the life of our Church'. Admittedly he speaks of 'Catholic Renewal in Australia', and argues that 'our line of approach will be through the renewal of the particular aspects of the life of the Catholic Church to which the Oxford Movement drew attention', but he affirms that the goal must be 'nothing less than the wholeness of the Church'. His insists that 'The renewal we are concerned with needs to be a renewal that will be attractive to, and influential with, the whole Anglican Church'.

Richard Holloway's opening address, in which he spoke of 'the drifting church' is another contribution to the same thesis. It is the Church as a whole which is adrift and in danger, and the Church will benefit from a revival of the distinctive aspects of Anglo-Catholicism. Archbishop Rayner argues the true Catholicity of the Church demands the presence of evangelical, Charismatic, liberal, social gospel and Anglo-Catholic strands. To his mind the exclusive claims of one at the expense of others is sectarian, and there has been an imbalance caused by 'evangelical

emphasis on the atonement and charismatic emphasis on the Holy Spirit' which needs to be redressed.

Catholic Contribution

What is the Catholic contribution which will help to redress the balance and bring renewal to the Church? In one sense the whole conference was an attempt to answer that question; from another point of view it was never put more clearly than by Dr. Rayner himself. After listing the characteristic emphasis of the other traditions he adds, 'And of course you cannot be truly Catholic without giving proper place to the Church as the divine society with its God-given authority, its ordered ministry and its sacramental means of grace.' Elsewhere he speaks of 'the traditional Catholic emphasis on the doctrines of Creation, the Incarnation, and the sacramental principle'. These themes were referred to frequently by other speakers.

It may be asked in this connection why we have not sought for a description of the Catholic contribution in the paper contributed by Bishop Max Thomas, entitled 'The Theological Bases of Catholic Anglicanism with particular reference to future directions'. Unfortunately the paper seems to have been written with the conference rather than the outsider in mind. It is too specialised to give the fundamental information about the theology of the movement that the title promises, although doubtless it made a considerable impact on its first audience. It is a pity that Bishop Thomas (and/or Archbishop Carnley) was not asked to prepare an additional chapter for the book.

Guided by the suggestions of Archbishop Rayner, then, what do we make of the sort of renewal called for by the writers of the papers? How do we assess it, bearing in mind, of course, that there was no necessary consensus of opinion between the authors?

Renewal of Doctrine

We must first of all welcome warmly the emphasis on the givenness of the Christian faith. Dr. Rayner emphasised that 'There is a givenness in the revelation of God, and there is a finality in the revelation of the Word made flesh, Jesus Christ'. Richard Holloway made trenchant comments about the intellectual assault on the Christian faith from within, contending that 'the clever are often over sure of themselves and of very little else'. He further castigated the neo-Puritans of Left and Right who engaged in a moralistic assault on Christian doctrine, attempting 'to turn the **Isness** of Christian Faith into the **Oughtness** of carefully selective versions of social and political action'. He called for a renewal of Christian doctrine in which the central affirmation of faith would be made clear.

Whatever we may say in criticism of the documents, we must appreciate this emphasis. The Christian mind ought to be shaped by God and his revelation, not by contemporary fashions of thought. We have an obligation to address the contemporary scene, and to alter those things which are the 'traditions of men' if it will make the Gospel clearer, but we cannot negotiate away the faith itself. Evangelicals and Anglo-catholics are able to talk to each other because we have the same conviction at this point.

And yet, when this has been said, the papers reveal a deep chasm between Evangelical and Anglo-Catholic religion: The issues are by no means negligible, as they ultimately involve our understanding of the Gospel itself. In short, we do not believe that renewal will come to 'the drifting church' along the lines suggested by the speakers at the conference.

Let us go to the centre of the whole matter: who is Jesus Christ? Richard Holloway's contribution illustrates the problem we have in mind.

Holloway's general theme was 'The Church: Priest to the World', and he gave four talks, entitled 'The Drifting Church', 'Looking Towards Jesus', 'Paradise Row' and 'The Perfect Priest' respectively. The Epistle to the Hebrews was central to his theme, especially in the first two addresses. As the titles suggest, his first talk centred mainly on the problems of the Anglican Church, and his second was a summons to renew its commitment to Jesus.

Church/Christ Confusion

It is truly unfortunate that in Holloway's presentation there is a confusion between Christ and his Church. He longs that religion may be about God rather than politics or morality. When, however, he romantically pictures a whole generation asking the founders of the Oxford movement 'Show us the Father and it will satisfy us', he imagines that the answer came in the form of the Church, the 'priest to the world', 'the place where the world catches the rumour of God, the place where the great and eternal longing of humanity for God is, in some wise, satisfied'. When his answer is compared with the original reply by Jesus the difference emerges: 'He who has seen me has seen the Father' (John 14:9).

Holloway's words here are not mere rhetoric. He speaks of the Church as the 'presence in the world of the supernatural Christ', and as representing the presence of Jesus in time. This, of course, is the old doctrine of the church as the extension of the incarnation, a doctrine rightly rejected by Karl Barth as 'not only out of place but even

blasphemous'. It finds even stronger expression later in the book at the hands of Brother Brian, who quotes the words of St. Teresa, 'Christ has no body now on earth but yours; no hands but yours; no feet but yours...', and concludes 'If Christ Jesus is to be seen today he is to be seen most of all, though not entirely, in the members of his Holy Catholic Church'.

Much else in the book flows from this identification. When Holloway calls us in the words of Hebrews to look to Jesus, he offers a meditation based on the Person of Christ, human and divine. The church, he argues, must reflect both aspects of the paradox of the incarnation. This is not so much untrue as painfully inadequate. If we are to arrest the drift to apostasy it is not only to the person of the Christ we must look, but to his work (a matter much emphasised in the Epistle to the Hebrews, of course). The church must look towards its Saviour and all that he has done for her at the cross if it is to have any understanding at all of the grace in which it stands, and hence of its true relationship with him.

There are references to salvation in what Holloway says, but, even here, there is a shift from the New Testament perspective. Christ has come, he tells us, to rescue us 'from our fallen humanity', 'to change us', 'to grow into the fullness of perfected humanity'; Jesus, he says, 'not only forgives our sins, he offers us the power not to sin'. There is nothing here of the righteousness which is the gift of the Gospel to the ungodly, and, when Holloway speaks touchingly of being haunted by the thought of 'going to God with nothing done at all', his answering vision of Christ lacks the boldness of language characteristic of the New

Continued next page

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Lesley Hicks

Digging for inspiration as to what to write about for this issue, and finding no clear plan emerging, I took myself to the garden for some literal digging.

Ever since we bought our block of land and built our house, we've battled against onion weed. Know it? In our rich soil, formerly a market garden, it thrives in infuriating abundance; no amount of bulb-by-bulb extraction has ever succeeded in eradicating it. Now in the spring, with the drought broken, the weeds are healthier and more prolific than ever. Each plant bears long-stemmed white flowers, blooming to propagate it still further, and below ground every bulb is surrounded by a cluster of tiny white bulbets ready to detach themselves and produce a lush new crop.

Our land lay neglected for a couple of years after the market garden was sold and cut up into building lots. By the time we bought it, the weeds had taken over, and the battle was on. The same thing happened recently on a smaller scale in our little vegetable patch. After disappointing crops last summer, we let it lie fallow for the winter. Assorted weeds, including the inevitable onion variety, gained possession. We noticed how

Of Weeds and Worries

efficiently our pet guinea pig trimmed and browned the grass wherever its hutch was placed, so we gave it something useful to do by putting the hutch in the weedy garden bed and moving it around as the creature munched. That was a start in getting it cleared; eventually we were inspired to deal with it properly and prepare it again for our favourite bean and carrots.

Sermonettes

Those weeds, especially our onion weed bugbear, remind me of the overt or covert persistence of sin in our lives even after the cleansing and clearing of conversion. Under Christ's new management, we must co-operate fully in the eradication programme; the price of freedom is eternal vigilance.

My analogy can't be stretched too far. In any case, little sermons from nature are not my favourite form of writing — "sermonettes for Christianettes", someone has called them. Nevertheless, as I dig deep into the moist black soil, only to find the stem breaks off and leaves the bulb intact, ready to sprout new growth, I can't help thinking how much patience my Gardener needs in dealing with my hidden sins.

Lurking Pirates

In recent reading I noticed another striking analogy. Speaking of the significance in the Lord's Prayer of the phrase "lead us not into temptation but deliver us from evil", Selwyn Hughes likens the repression and denial of negative feelings — hatred, lust, terror, anger — to "the Chinese pirates of the past, who used to hide in the hold of a vessel, and then rise up when the ship was out on the open sea in order to capture and possess it."

We do not have to act out our negative feelings — our fears and our sins — but we do have to acknowledge them. Thus in dealing with temptation, we need to recognise our real feelings. If we pretend they are not there, we are more not less vulnerable. For instance, an illicit sexual desire repressed and denied is more likely to cause eventual havoc than one which is faced and acknowledged before God, though not yielded to.

Instrument of Thy Peace

I have been reading too Alan Paton's meditations on the prayer of St. Francis, "Instrument of Thy Peace" (reprinted 1983 as a Collins Fount paperback, \$4.50). I have long loved Paton's novel "Cry the Beloved Country", and was eager to read another of his books. I found this a somewhat mystical work, not altogether congenial to my thinking, but with some penetrating rays of spiritual insight.

Commenting on Jesus' injunctions against anxiety in the Sermon on the Mount, Paton says: "Can we say to parents of teenagers in this modern world that they should not be anxious? Can we say to the parents of a son or daughter who is travelling in a plane that has gone silent over the sea or mountains that they should not be anxious? Of course we can not." (P.48) Rather he considers that Jesus is warning us against being anxious persons, largely because of a false scale of values and absence of trust in God. In parenthesis here, Paton writes: "I have a friend who has said to me on more than one occasion, 'You must not worry, I know everything will be all right! I think his statement is absurd, and I could not make it myself to another. But I know he is trying to comfort me, and I love him for that. I think on the whole I would prefer him to a friend who said, 'You must hope for the best, but prepare for the worst!'"

That strikes a chord with me.

"RENEWING THE DRIFTING CHURCH" contd.

Testament: '(Jesus) is drawing us, drawing us towards himself. That at any rate, is what he longs to do.'

Two Priesthoods

It is not only the church which is identified with Christ; it is the priesthood, too. Once again, Holloway appeals to Hebrews. Even more so, however, he has missed the thrust of the epistle. In this case he simply works from the definition of priesthood provided in the epistle, to the Christian ministry today, which he regards as 'a mediating activity'. Like the Old Testament ministers, today's priests must represent God to man, and man to God. There are dangers in being too 'human' and dangers in being too 'spiritual'. He believes that the renewal of the Church must be accompanied by 'a recovery of the integrity of priesthood' and speaks of heroic priests presenting themselves as sacrifices to God on behalf of the world. The real priest, he says, is the perfectly balanced character, and one of the great themes of Hebrews is that 'only Jesus fulfils this description: he is the only perfect priest, the only real mediator. He is the perfect mediator because he is perfectly God and perfectly man, able to achieve perfect mediation, perfect balance between the divine and the human.'

What negates the whole discussion, however, is the argument of the epistle to the Hebrews itself. Neither it nor the rest of the New Testament calls Christian ministers 'priests'; it is the very perfection of the mediatorship of Jesus which abolishes such human priesthood, and to use the epistle as Holloway has done is to argue against its grain. Furthermore, it is the sacrifice of Christ on the cross to take away sin which in particular fulfils and consummates the priestly role. Assigning the priestly function to the Christian ministry is fatal to the true estimate of Jesus.

Catholic Piety

There are other aspects of the papers which call for comment, in particular the style and content of the piety which Catholic renewal would call for. All these relate in the end, however, to the question of Jesus Christ. The scriptures portray him as saving the world through his death from sin, law, Satan, guilt and judgement, with his salvation to be received by faith alone. The holy communion itself, which is so central to Anglo-Catholic spirituality speaks pre-eminently of the same reality, 'showing forth the death of Christ until he comes.' The 1662 Holy Communion service, our church's standard, was described by no less an Anglo-Catholic authority than Dom Gregory Dix as 'the only effective attempt ever made to give liturgical expression to the doctrine of

"justification by faith alone". Paradoxically, these emphases are lacking from the book, and their implications for renewal are not explored.

Appeal for joint study

It may be replied, of course, that we have simply complained that the conference did not endorse the characteristic evangelical emphases on the cross and justification by faith. Indeed, Archbishop Rayner explicitly called for a redressing of the 'imbalance' caused by evangelical insistence on the atonement. And yet, if 'Catholic' is to be defined as 'whole, integral, complete', the opposite of 'partial, unbalanced, sectarian', and if the Catholic renewal is to fulfil Dr. Rayner's hope that it will 'be attractive to, and influential with, the whole Anglican Church', surely the way forward is not to leave these aspects of the faith to evangelicals, but to provide a balanced, Catholic account of the gospel which will give them their proper due. As Dr. Rayner himself remarked, 'there is an Anglican evangelical critique of Rome which Roman and Anglican Catholics alike need to take seriously'. The importance of the atonement and justification by faith alone for any balanced understanding of Jesus Christ is at the centre of that critique.

These are serious words and some would dismiss them as being merely partisan and reactionary. They are not, however, offered in that spirit. As we have already observed, evangelicals share with the Catholic Renewal movement a sense of the givenness of our faith, and this is what makes it possible to talk with each other at some depth. Evangelicals, too, long for a mighty outpouring of the Spirit of God in our church, an outpouring which would renew and re-invigorate it.

Some years ago Fr. Antony Snell S.S.M. published a remarkable book on the epistle to the Hebrews. In it he made full use of the contributions of evangelicals such as Leon Morris and A. M. Stibbs; in turn the book has helped unfold the meaning of Hebrews to many evangelical students.

Why cannot evangelical and Anglo-Catholics use this as a model of co-operation today? Why do we not all prayerfully undertake a study of the teaching of the Gospel of John and the Epistle to the Romans, seeking obediently to be ruled by the Jesus Christ to whom these books bear witness? If Anglicans everywhere committed themselves to ponder these two foundational documents, the spiritual results would be incalculable, not only for our drifting church, but also for our poor drifting country. It would be hard to imagine a better Bi-centennial project.

Christian Veterinary Mission promoted in Perth

Perth was the venue for the 22nd World Veterinary Congress in August. It was the first occasion that the Congress had moved to the Southern Hemisphere, and it attracted 1700 delegates. As is to be expected there was a wide variety of commercial exhibitors but, to the surprise of many delegates, the Christian Veterinary Mission had its first display at an international congress. Those who registered their enquiry at the Christian Veterinary Mission booth came from Africa, Europe, Asia, North and South American countries as well as delegates from some of the Eastern Bloc countries.

Dr Leoy Dorminy, the founder of Christian Veterinary Mission, said that many delegates admitted that they were unaware of the contribution that was being made by Christian veterinarians to the economies of developing countries. Examples were given of CVM's work in Africa, Asia and Latin America, and requests were received for further information and literature.

Having learned that Australian veterinarians did not have a Christian organisation of their own, Dr Dorminy suggested that Christian delegates should meet for prayer and fellowship over breakfast. Twenty-two finally gathered for the occasion, and before the meal had

concluded, two decisions had been unanimously reached. Both related to the establishment of organisations that would foster fellowship among Christian veterinarians on a local and world basis.

The sub-committee elected to investigate an Australian organisation comprised of Doctors Jim Martin, New South Wales; Noel Johnston, Victoria; Ross Buddle, Western Australia.

Dr Dorminy was invited to seek the establishment of a worldwide fellowship that could have its inaugural meeting at the next world congress at Montreal in 1987.

Following the congress Dr and Mrs Dorminy met with veterinarians in Adelaide, Melbourne and Canberra. A pre-congress meeting was held in Sydney. At the Veterinary Clinical Centre at Werribee, Dr Dorminy spoke to the faculty and students on the subject of 'Veterinary Opportunities in the Third World'.

As this was the first coordinated attempt to make contact with Australian Christian veterinarians it was encouraging to find that a number of vets met.

It was revealed that CVM opportunities for service in developing countries existed in three continents.

New Anglican Bishop Elected for Canberra-Goulburn

Over 250 clergy and lay representatives of the 62 parishes of the Anglican Diocese of Canberra-Goulburn, covering the South-East region of N.S.W. and the A.C.T., met at the Goulburn College of Advanced Education recently to elect a new Bishop for the diocese. The new Bishop will succeed Bishop Cecil Warren, who resigned earlier this year to take up a post in England.

The Synod elected Bishop Owen Douglas Dowling as the 8th Bishop of the diocese. Bishop Dowling has been the Assistant Bishop of the diocese since early 1981.

Bishop Dowling was born in Melbourne in 1934, was educated at Melbourne High School and Melbourne University, and completed his theological training at Trinity College, Melbourne.

Bishop Dowling has listed amongst his aims for his episcopate:

- to exercise a strong pastoral concern and lead amongst the Christian community in a collaborative manner;
 - to strengthen all the parishes of the diocese and their desire to grow and be more effective;
 - to encourage members of the church to grapple with the moral and ethical issues of today's world;
 - to develop close ecumenical co-operation in all the communities of the diocese;
 - to further develop the church's works of compassion amongst those in need;
 - to promote the understanding of the gospel as healing the whole person — body, mind and spirit;
 - to encourage all men and women of the church to be trained for more effective roles in ministry.
- He is anxious to promote the ordination of women to the ministry in the Anglican Church of Australia.

Newcastle Challenge to Support Fragile Families

In the keynote address to the Newcastle Diocesan Mothers' Union Conference, the Rev. Alan Nichols has challenged local churches to undertake a significant role in holding fragile families together in their local community.

Mr. Nichols, Executive Director of the Mission of St. James and St. John in Melbourne, told the 175 women at the open day of the Conference at Morpeth Conference Centre on October 18 that local churches were ideally placed to strengthen networks in the community which help to hold families together.

"Part of the genius of the Anglican Church" he said, "is that every person in Australia falls within a dotted line which represents the boundary of a parish. You can be on the Birdsville Track and still be in an Anglican parish."

"It means that there is no community, however distant or disadvantaged,

outside the reach of a parish. Many parishes are yet to discover that they have a unique opportunity, sometimes in co-operation with other denominations, to offer our resources to the whole community and to develop services and ministry to local families. Such networks are the glue which can hold our local communities together."

It was Mr. Nichols' remark on the need to rationalise branch churches and make better use of parish resources, which brought the strongest reaction in the question time.

The keynote address became the basis of the workshops on the following two days of the triennial conference. Conference chairman Mrs. Joy Holland expressed the hope that from the workshops would come a diocesan submission to the General Synod Social Responsibilities Commission's project on the Australian family.

What Some Anglicans (?) Do

St. George's Cathedral, Perth had a special service on November 2nd. They advertised it as: "PLEASE REMEMBER THAT NEXT WEDNESDAY IS ALL SOULS' DAY — when we shall celebrate a requiem Eucharist at 5.30 p.m. The Dean will preach. Please hand in to the office immediately the names of the departed to be remembered on that day."

In the Tutorial Prayer Book by Neil and Willoughby we read: "The invention and development of the doctrine of purgatory led to a separation between those technically endowed with the name of

'Saints' and the souls in purgatory, the later being remembered on the following day, All Souls' Day. With the escape from the tyranny of purgatorial inventions, the English Church abandoned 'All Souls' Day' ..."

A.A.P.B. has not reintroduced All Souls' Day so the service at St. George's looks suspiciously like a service designed to take our church back to pre-Reformation days. Such a move would, of course, be illegal — but there has been no word of any disciplinary action being taken on this matter by the Archbishop of Perth.

Evangelical Movement of Victoria Inaugural Meeting

Representatives of several evangelical churches have met in Melbourne over the last few months to consider their responsibility for the maintenance of the evangelical faith and heritage in Victoria and beyond.

They note with alarm:

- the widespread departure from fundamental biblical convictions;
- the inroads of error and the prevalence of moral standards opposed to those of the Bible;
- the indifference to or the toleration of or indeed the co-operation with such departure on the part of sections of the Church

The churches believe that not only should something be done by way of recognising and confronting this situation but of advocating a constructive and biblical alternative.

The aims of the Movement include 'the promotion of a true and

faithful witness to the fundamental truths of the Christian Faith and to the essential spiritual unity of all those who subscribe to that Faith'; 'to awaken Christian people to the dangers of all departures from the Evangelical Faith and of that form of ecumenicity which is achieved at the expense of fundamental Christian truth'; 'to provide a means for uniting and co-ordinating the witness and fellowship of evangelical churches.

Activities will include organising periodic conferences for various purposes, publishing literature and defending the interests of evangelical churches at government level.

Enquiries are welcomed from evangelical churches who may wish to join the Movement, or from individuals who would be interested in subscribing to the Movement.

Families who can cope

Families may have to face many crises and a great deal has been written about how families can fail to cope. The literature abounds with theories and research studies which seek to explain and describe the conditions under which families can disintegrate under pressure. Thus it comes as a great surprise to find a research project which identifies ways in which parents have successfully coped with family tensions which threaten to destroy family life.

The study comes from the University of Minnesota and examines the coping patterns of parents during their care of a chronically ill child member of the family. (McCubbin *et al* *Journal of Marriage and the Family*, 1983, 45, (2), 359-370). The focus of the study is upon the long-term treatment and family management of a child with cystic fibrosis. One hundred families participated in the study by completing complex questionnaires designed to assess the coping strategies adopted by the parents during the child's illness.

Cystic fibrosis is one of the common chronic diseases of childhood which is genetically transmitted through a recessive gene from both parents. The disease affects the exocrine glands of the body leading to severe mucous obstructions and digestive complications. McCubbin *et al* comment: "Managing the long-term treatment of a child with cystic fibrosis (CF) involves a complementary relationship between the health-care team and the child's family. The successful care of a CF child depends upon the family's willingness to modify family life in response to a complex, time-consuming regimen of daily therapy. . . . Promoting the child's physical growth and development involves frequent feedings, possible dietary restrictions, or at least planning for meals and monitoring the child's intake. This is supplemented by medical procedures involving aerosol administration of drugs, postural drainage with percussion and vibration of the chest, exercises and physical activity." (pp. 359-360).

The study sought to identify parental coping strategies which enabled the families to successfully manage the necessary changes to their family structure and routines and which facilitated improvement in the health of the ill child. Three parental coping patterns emerged.

(1) *Maintaining family solidarity* Parents tended to involve themselves in behaviours which would maintain family integration and develop high levels of within-family co-operation. Both of these aims were set in the context of an optimistic, hopeful definition of the situation which confronted them.

They were prepared to talk about and do a range of things which achieved these aims. They were prepared to do things with their children, with each other as marital partners and with other close family relatives. These shared activities went beyond the management of the sick child and extended to include chores and tasks at home, involvement in social activities as a family, and talking over feelings and hopes as a family. Being prepared to honestly trust one's spouse and children, as well as being prepared to trust God, figured high on the list of activities which helped to promote optimistic family solidarity.

These families did not respond to the crisis by ceasing to be a family, or by alienating themselves from one another as a means of evading hurtful emotions. On the contrary, they opened themselves to each other so as to draw upon their combined resources, wanting to trust and to be trustworthy, wanting to serve in the



Allan Craddock

most practical ways possible and by expressing their faith in each other and in God.

(2) *Maintaining individual well-being.* As individuals, the parents recognized their need to maintain personal strength. This would come partly out of the first coping pattern but a further source of help exists in the wider social setting. McCubbin *et al* describe this second pattern as involving the "parents' efforts to maintain a sense of their own 'well-being' through social relationships, involvement in activities that have the potential of enhancing one's self-esteem, and doing things to manage psychological tensions and strains." (p. 363.)

In practice this meant that they did not cut themselves off from friends and did get away from the family home from time-to-time, looking after their own health by relaxing alone, getting enough sleep and by eating carefully. They did not neglect their jobs or social commitment and maintained close relationships with friends.

(3) *Understanding the medical situation.* This pattern also complements the other two. Pattern three involves coping behaviours that focus on the relationship between the parents of the ill child and other parents with a child suffering from the same illness, and with the medical staff of the hospital treating the child. It involves activities aimed at understanding and mastering the medical information needed to care for the child and becoming confident in handling the medical equipment being used in the home.

Parents who sought to employ these three patterns of coping were generally successful in translating their intentions into practical reality. Their families did not disintegrate under the pressure of the illness, on the contrary, the study demonstrated that their families became more cohesive, less conflicted and more emotionally expressive. Furthermore, the patterns were associated in changes in the ill child's health. That is, the child's symptoms were managed and controlled better when families were employing the three successful coping strategies.

Christian families have to face crises of this sort, and it might be that a recognition of these three factors will be helpful in shaping our response when confronted with such crises. The place of faith is reinforced by this study and perhaps there are some indications of the kinds of areas in which we should be prayerfully seeking help from God.

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DAY VISITORS WELCOME

Editorial

We're Hearing You Loud and Clear.

When you publish a newspaper, especially one like Church Record ("Not known for pulling its punches" — Alan Gill Sydney Morning Herald), you get very used to letters of complaint. Almost every issue treads on someone's toes and they respond with a letter. Some letters are mildly rebuking; others are vitriolic and include an instruction to cancel the subscription.

It is good occasionally to get a letter of commendation and the praise and thanks can be a real encouragement to those who work hard to get each issue of the paper out.

It is positively exciting however, to get an avalanche of mail, phone calls and personal comments concerning an issue. That has just happened. Our Reformation issue has brought forth comment from the most senior clergy in the Anglican Church in Australia to the lowliest Curate and from laity of all kinds of background. There has been a run on the office as Rectors have purchased enough copies for all of their parishioners or for all of the parish councillors in their parish.

Obviously we have stopped and asked why. We were proud of the issue, of course, but then we usually are — even when others aren't. It was one of our experimental 12 page issues and it had a four page advertising supplement (extremely well written we might add) which made it excellent value. But that was not the reason for the response.

We have heard the message loud and clear. People want clear guidance on the Reformed heritage of our Church; they want to know what Anglicans believe and they want it expressed in a way that emphasises the truth regardless of its unpopularity.

Among the comments we received were many thanking us for the article by Dr. Knox. Many of our readers it seems were not clear on just where the real differences between Roman Catholics and Anglicans were. We don't talk enough about that in an ecumenical age. Dr. Knox has done us a great service in pointing out those differences again — "the message that came through loud and clear. And similar comments were made about the other articles. Even the book reviews drew a response of thanks from some who actually went and bought the books recommended and were so pleased that they just had to phone and tell us.

The message is loud and clear. There are many Christians who have had a gutful of compromise and wishy washy theology masquerading under the name of evangelicalism. They are discovering that the battles fought at the time of the Reformation must not be forgotten. They are discovering that the frauds of the Oxford Movement which has led 20th

Century Anglicans to believe that practices introduced in the 19th Century have always been there are far more dangerous than they appear. Ceremonial can so easily hide the Gospel. They are also seeing some of the dangers of the modern ecumenical movement which seems bent on finding unity through the lowest common denominator or by throwing away our whole heritage.

There is a need to reiterate what was said in our Reformation issue — Rome has not changed. Vatican II has made cosmetic changes and there is a possibility of relationships on a local level that can prove both valuable to the Church and to the community. But in essential matters of doctrine Rome still believes the same things for which the Reformers were burnt at the stake.

There is a need to be reminded again and again of the issues of the Reformation because that was an age when the issues were seen far more clearly than today. One of our greatest losses has been caused by the idea that history is dry and ought not to be included in newspapers and magazines aimed at non-specialist readers and certainly ought not to have a place in the teaching programme of the Parish Church. History is important — and Reformation history ought to take pride of place for Christians.

There is a need to become clear again on the Anglican credal statements from the Reformation. When was the last time that you read the 39 Articles? It is interesting that those who are keenest to see them dropped from the back of the Prayer Book and who treat the need for clergy to assent to them before ordination lightly are those who value the traditions of the Oxford Movement above all else. It is clear that the practices of many Anglican churches in Australia are in direct conflict with the statement of faith which is still binding on our church. Read it sometime.

The Australian Church Record has always stood for an Anglicanism that is truly Reformed because we have believed, down through the 103 years of our existence that this is most consistent with God's mind as revealed in the Scriptures. If ever there was any faltering of resolve on the part of any associated with the paper (and there hasn't been) this response has made it clear that the Church Record serves a vital need in our Church.

For our part we have heard you loud and clear. We had already commissioned an historical column for inclusion next year and we had already asked a variety of writers for historical articles. We will continue to seek to be a clear Reformed and evangelical voice. We are glad that many more are beginning to see the need for what we are doing.

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E.F.A.C. Conference Statement

For our readers interest we have published in full the statement issued by the Evangelical Fellowship of the Anglican Communion which met in August.

1. RENEWAL OF SPIRITUALITY

Both personally and corporately we face the need of continuing spiritual renewal.

Again we must catch the vision of the Church which Christ loved and which we are to love also. No longer can we be content with a "business as usual" mentality. Instead we must seek ways to build our congregations into loving communities in which new Christians grow to maturity, gifts are released and developed and out of which we minister to the wider society.

We again affirm the centrality of a vital Bible teaching ministry by both word and example, and the need for absolute integrity of heart before God in our congregational leaders. Such Bible teaching must always be governed by wise hermeneutical principles.

As the Father is seeking true worshippers who will worship Him in spirit and truth (John 4:23), we commit ourselves afresh to knowing the Father as He really is and responding to Him with our hearts, mind and emotion.

We are aware of the crippling effect repressed emotions from past hurts can have on our response to the Father and on our relationships to one another. We acknowledge the need to be truthful about ourselves to ourselves, to take responsibility for our often inadequate response and to seek the Spirit's renewing and healing of ourselves. Our response is always encompassed by our relationship with God the Father, who freely offers us forgiveness of sins through the death of Jesus the Son, who died for us.

2. COMMUNICATING THE GOSPEL

We have been made aware that we have not even begun to communicate the Gospel to large sections of our society. Most of our effort has been directed to those who are closer to the Church or somehow aware of a real spiritual need. We face the challenge of communication to those in our society whose indifference and complacency makes them tone deaf to the supernatural and colour blind to any differences between religions.

Part of our problem is the continuing bad image of the Church. We regret the difficulties this creates in communicating the Gospel of our Lord Jesus Christ to other people.

No simple technique or programme can be an answer. Deep knowledge of the Gospel and real flexibility are the key. The missing element in our approach to communicating the Gospel has been creative persuasion. Ever since the rise of the sharp distinction between reason on one hand and imagination and emotion on the other, some of our methods have tended to use tight reasoning or direct explanation, ignoring the importance of creative but non-manipulative persuasion.

Christian communicators need to be able to penetrate the mind-set of our contemporaries, and to show the inadequacy of their value system in the light of the Kingdom of God.

The imaginative use of stories, humour dramas, questions, parables and plays to subvert and question the secular mind-set are needed. Great Christian apologists of recent time and Biblical material itself especially the speaking of the Lord Jesus, have given us the precedents we need. The styles and structures of how we speak and live the Gospel ought to mirror and facilitate the change of mind-set, or repentance which the Gospel demands.

We commit ourselves to the encouragement of those amongst us with the gifts of creative, thoughtful persuasion to develop their ministry and help us to regain the flexibility, insight and courage we need to communicate the Gospel effectively. We challenge ministers and congregations to be creative, resourceful and humbly willing to search out for new ideas and developments in worship, evangelism and social concern.

3. MISSION AND THE MODERN WORLD

We have been made aware of the need for a reformation as serious as that of the sixteenth century. The challenge to continual reformation of the Church is being heard again with fresh urgency.

The problem has been brought upon us by the process of Modernisation. Sweeping changes in life style and consciousness have come about through technological and social effects of the industrial revolutions.

Now we find ourselves in a world in which religious ideas and institutions have no place in the so-called central sections of society (secularisation) the Christian faith has been reduced to affecting people only in the private areas of their lives (privatisation) and in which there is such a bewildering range of choices in fundamental questions that commitment to any becomes difficult and superficial (pluralism).

These pressures have had a devastating effect on the Church. The Gospel has become largely limited to life at home. Our own 'Christian' life and behaviour have been deeply infiltrated by our society's values and style. The most dangerous element is that this threat of modernity is all-pervasive and insidious. It is not easily noticed or recognised. What we need is not simply a revitalising of present forms but the recognition and removal of what is essentially worldly, replacing it with genuinely gospel-founded thought and behaviour.

The issue is fundamentally about our knowledge of, and faithfulness to the Gospel of our Lord Jesus Christ. We commit ourselves to seek to explore and obey it more fully, conscious of the need to be aware self-critically of the effects our culture is having upon us. We repudiate the limiting of obedience and trust in the God and Father of our Lord Jesus Christ to the private areas of our lives. We commit ourselves to the painful task of living under His Lordship in all the spheres of life in which we are placed.

We acknowledge the continual and pre-eminent call of our Lord to address and challenge our world with the true and living gospel. For some socio-economic groups in Australia, our social concern is an indispensable partner in evangelism. The Church's message is made more credible in the whole community by caring for people in need, and by disinterested engagement by Christians in public policies affecting the welfare of all Australians. This task must be undertaken with humble vulnerability in the knowledge of the forgiveness and Lordship of Christ.

We have become aware that some Christian social comment has just reflected the society's own ethical concerns and we commit ourselves to the hard task of being genuinely critical of adaptation of the faith to current trends, be they radical or conservative.

In this age when society is no longer Christian nor even generally supportive of faith, we are aware of the central place of the congregation in God's purposes for us. No longer can the Church function as the religious institution for society. It must return to the New Testament model of a living and faithful Christian community providing a Christian environment in which truth is lived and by which believers are strengthened for obedience to Christ in their society. We commit ourselves to the reformation of the congregations to which we belong.

In the light of this problem, we see the need for more trust and support of each other. The crisis of modernity within the Church compels us to love each other in Christ, and to listen carefully and critically to each other as together we begin the daunting task of reformation. We look for more trust and mutual respect and support between our congregations, training colleges, church administration, and specialist task groups who are dealing with the pressures of modernity in particular areas of life.

4. PATTERNS OF WORSHIP

We reaffirm that worship is the central purpose of our being. In all of life we are to respond to our Creator and Redeemer

with thankfulness, praise and obedience. Our requirement to worship is prior to any expression of it in evangelism or social service.

The Scriptures call us to offer to God worship worthy of His name and to present to the community outside the Church, a living and creative witness to the Lord Jesus. These two ideas must be held together. As obedient servants we should demonstrate reverential fear, and adoring awe and wonder before our Gracious God and in our daily lives orship Him by all that we do.

Worship services focus and formalise more intensely what we do in life. Because we meet together around God's Word both listened to and signified, we uniquely encounter God in the same way as when we are engaged with one another. Our fellowship at worship is not only with one another and with God but also with the whole company of heaven.

We recognise that Almighty God is the author and inspirer of all true worship. In worship He reveals Himself to us through His Word and we are drawn to Him. As He overwhelms us in the storm or tragedies of life, we hold on to Him because as we lose Him, our worship falters, weakens and fails to meet our needs.

Present day criticism of our worship services should not be ignored but carefully assessed. Although we might be able to give a persuasive rationale for the attitude of the critics, much of our worship is inadequate in the light of Scripture. There is a need for a fresh appraisal of the place of worship in evangelical churches.

We confess we often have behaved as if the work of worship was in our hands and that we simply had to "put it together" in a more adequate and even indigenous framework for it to fulfil its purpose. Rather, we should open our lives to the wonder and joy of the Lord's own life, and thus be irresistibly drawn into worship that dominates our lives. We

need a fresh vision of God who is the only one worthy of our devotion.

We believe that preparation of mind for worship services is the responsibility of every member of the local congregation. The task of planning services should be allocated adequate time for prayerful thought and careful arrangements. Fixed forms and freedom must be kept in a creative tension as we seek to produce an authentic local worship.

5. PATTERNS OF MINISTRY

We understand the importance and necessity for a congregation to have clear goals about its life and ministry, i.e. by all of God's gathered people. Where ministry in its fullest sense is encouraged and nourished, life is evident and growth is a fact.

Ministry in the context of the New Testament refers not to a special office but a special function. When we exercise ministry it is a service performed in the name of the Lord and motivated by devotion to Him. What we do, we do only because of what Christ has first done for us and is a continuation of His ministry. Essentially Christ is doing the work of ministry through us. There is no set pattern for servanthood but each is given one or more gifts to exercise within the body of Christ.

We hold that all Christians are called to ministry, that is service to God and to His people. This implies a willingness on our part to forsake privilege, to love our neighbours and our enemies, and to spread the good news so long as mankind is burdened by sin. We believe that an essential feature of ministry is consultation by the ordained leadership with the laity.

We need a new flexibility and mobility in ministry today. We are tied by man-made requirements which restrict the exercise of gifts within the body of Christ. New patterns of lay and ordained ministry should be determined and allowed to be practised.

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Chronicle

Archbishop Whitgift The surplice and the Bible

Like surplices themselves the surplice question has been around for a good many years, and indeed the discussion has not changed a great deal from the sixteenth century. People are still divided on the question as to whether it is an important issue or not. Some consider the wearing of a special garment an attack on the doctrine of the priesthood of all believers — others say that in itself wearing or not wearing the surplice is a matter of no consequence. Even among those who consider the whole issue of small significance there is a further division, one saying that surplices are of small or no significance therefore "why wear them", another on the same basis asking "why change". At the recent Sydney Synod all these views were expressed in one way or another so it is interesting to step back four hundred years to a debate that is as contemporary as today.

The puritan wing of the English Reformation never accepted the settlement reached by Elizabeth in 1559 as the last word on the subject of the type of church established in England. In 1572 a number of puritan authors presented "An Admonition to the Parliament" in which they advocated a virtual removal of the Anglican pattern of episcopacy. They had been thwarted in their desire for minor changes within the system and we are now advocating a complete break. This Admonition caused a major uproar and prompted an "Answer" later that year by John Whitgift who was later to become Archbishop of Canterbury. Whitgift had seen that the debate centred around the appeal to scriptural authority. How was the Bible to be used as the authority for all that was to happen in the church? Both sides of the debate recognized and supported Biblical authority but how was it to be applied? The debate became more sharply defined when in 1573 Thomas Cartwright wrote his "Reply".

Whitgift has said in his "Answer" that the puritans claimed "those things only are to be placed in the church which the Lord himself in his word commandeth" which he paraphrased "nothing is to be tolerated in the church... except it be expressed in the word of God". Cartwright complained that this paraphrase was not a fair representation of their position. He said that many things were both commanded and forbidden in scripture without express mention in the word. Whitgift does not see how this distinction can be made and Cartwright in turn is puzzled by Whitgift's lack of understanding. Cartwright further explains by showing that the scriptures are used to enunciate certain principles and these principles can then be applied to changing circumstances. The puritans were not saying that ceremonies in the church were fixed for all time. Whitgift found this explanation satisfactory, indeed believed it to be an expression of his own mind.

So Whitgift expressed his view saying that the church could establish church order government "not contrary to" scripture and Cartwright would say that such order and government should be "according to" scripture. Are they saying the same thing? Logically there is no difference in their content one expressed negatively and one expressed positively but the two positions do reflect two different ways of applying the Bible to such ceremonies and order as may be established in the church. For instance to one the surplice is not contrary to scripture but to another the surplice is scarcely according to scripture. For people who would want to further follow this argument the preceding discussion is drawn from John S. Coolidge "The Pauline Renaissance in England."

The divergence of opinion between Whitgift and Cartwright is never argued to a conclusion and the pastoral problems are settled by the use of authority. Puritans either conform to the Elizabethan Settlement or are persecuted and removed outside the established church. The argument keeps on reappearing and has done so again in the surplice debate. One can only trust that authoritative decree is not our response this time but that the debate may be brought to a more equitable conclusion.



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WORLD

Leningrad Christian Musician Arrested

News has just reached Keston College that the 39-Year Old Christian Rock Musician Valeri Barinov, was arrested on 11 October and has been interned in the Leningrad Psychiatric Hospital. His friends believe that already the hospital doctors have begun to give him enforced injections. Barinov has been in a particularly vulnerable position since being registered as a psychiatric patient earlier this year. The KGB frequently uses this expedient to avoid embarrassing trials and once this process has started there is no legal redress against it. In Barinov's case the authorities are clearly reluctant to use the law as such, not only because he has not broken it, but also because of the enthusiastic following he commands among young people. He has become well known in recent years as the leader of a Christian Rock Group, 'The Trumpet Call'. They have often played at secular functions and in dance halls, but will never do so without making a Christian Testimony at some point. Over a number of years Barinov composed a Christian rock opera on the life of Christ and the message of salvation, also called 'The Trumpet Call'. He recently completed and recorded it both in English and in Russian.

Valeri Barinov has not been able to find consistent paid work, being barred because he insists on using every opportunity to spread his Christian convictions. His ministry has been particularly effective among drug addicts and alcoholics. His wife, Tanya, and daughters, Zhanna, 13 and Marina, 11, are also Christians, and they are a very close-knit family.

Keston College

Death Of Bishop Chandu Ray

One of the world's best known evangelical leaders died in Singapore on October 25. Bishop Chandu Ray, suffered a heart attack while in the company of Bible Society friends and died soon after.

He had served as National Secretary of the Bible Society in Pakistan, and Anglican Bishop of Karachi, prior to his decision to undertake world evangelistic outreach work, with a special emphasis in the Asia Pacific region, in 1968. Bishop Ray settled in Perth with his family some years ago and was in demand as a speaker at many meetings and conferences. He became actively involved as a voluntary deputationist for the Bible Society in that State.

A few minutes before his death, the Bishop said, "My Christian experience began with the Bible Society and I am thankful that it ends with the Bible Society". The Australian General Secretary of the Bible Society, the Reverend James R. Payne, who is also Chairman of the United Bible Societies World Executive Committee, paid a special tribute to his close personal friend.

Mr. Payne said, "Mrs. Anita Ray told me that Chandu's very last words were, 'Lord Jesus'. How very appropriate, for Chandu had faithfully served his Lord ever since his quite remarkable conversion when, as a Hindu, he read the Scriptures to Mr. George Sinker, (later Bishop Sinker), who at that time was close to blindness".

The Australian General Secretary said that the Bible Society movement had lost a tremendous stalwart and great friend. He said that bishop Ray was a wonderful servant of the Lord. "I hope that someone will be moved to write the story of his life. His association with the translation and production of the Tibetan Bible is, in itself, an epic", said Mr. Payne.

Future bright for proposed new evangelical journal in England

A working party which has been looking into the possibility of producing a new evangelical journal is now extremely optimistic that the publication will appear some time in the new year.

Among those who have welcomed the news are the Bishop of Chester, The Rt. Rev. Michael Baughen and the Bishop of Liverpool, the Rt. Rev. David Sheppard.

A publicity leaflet is now being produced and the aim is to secure a solid readership before the journal appears. It is to be called 'Anvil' for no particular reason other than its aim will be to 'hammer out' a whole diversity of theological issues across the evangelical spectrum.

A steering committee was set up shortly after it was announced that the editor and editorial board of Churchman had been sacked. Many believed this to be the last straw after what had been seen as a general drift towards 'hard line Protestantism' in Church Society.

The Rev. George Marchant has been the chairman of this committee which has looked into possible ways of providing evangelicals with a journal which is more centre-based — a platform for the discussion of a whole variety of evangelical opinions.

Support for the venture has been given by many former members of Church Society who have not renewed their membership. The Church of England Evangelical Council, the electives, the evangelical theological colleges and the sacked editorial board of Churchman have all given their support to the idea of a new journal.

The journal will be associated with a trust which is to be called the Anvil Trust and the aim is to continue the work of the old editorial board of Churchman. Peter Williams, at present editor of Churchman, is to be the new editor.

There will, however, be a slight change in emphasis. There is to be a greater emphasis on the word 'mission' in both the articles and the editorial policy of the journal.

Theological issues will also be analysed with an interdisciplinary emphasis — using one or more disciplines to tackle a certain subject.

Some evangelicals are concerned that the publication of Anvil will cause yet a deeper rift amongst evangelicals. The emphasis, therefore, is to be on wide discussion and debate — a broad approach — the intention is not simply to provide an alternative Churchman.

C.E.N.

Ian Barclay to join EA staff

From January 1, 1984, Ian Barclay and his wife Hazel will be joining the staff of the Evangelical Alliance. Mr. Barclay is well known internationally for his Bible teaching and preaching ministries and will continue to minister in churches and conventions throughout the UK, as ambassador at large for the EA.

Originally a merchant banker in the City of London, Mr. Barclay was converted through Redd Harper and later became an Anglican minister. From 1970-3 he worked with Rev. Dick Lucas at St. Helen's Bishopsgate, and then at St. Luke's Brighton until 1981.

He is author of a number of books including: "The Facts of the Matter", "Down with Heaven", "He is Everything to Me" and "The 1 of the Storm".

REVIEW

Forced sterilisation spreads

From its discreet beginnings several months ago in a southeastern district of mainland China, a campaign of forced sterilisation for couples with two or more children is spreading throughout southern China, the Agence France Presse reported from Beijing recently.

A second district in Fujian province, Quingliu, has just recently instituted a policy of mandatory sterilisations for women who already have two children, the Fujian Daily reported.

The debut of the forced sterilisation campaign took place early this year in the district of Jianyang in northern Fujian, a province which faces the island of Taiwan. The Fujian Daily stressed at the time that the example of Jianyang district should be followed elsewhere in the province.

Neighbouring Guangdong province, which borders Hong Kong, adopted identical measures last May in order to stem its rapidly growing population, already some 60 million strong.

Mr Qian Xinzong, minister in charge of the Family Planning Commission, said in March that the Government did not intend to spread forced sterilisation to the rest of the country, since "the people might rebel".

But he said in June that it was necessary to prevent "in a definitive manner" births of third children to a couple. He also "advised" women who already had one child to accept the implantation of intra-uterine devices (IUDs) and those with two children to use "reliable contraceptive measures".

The birth-control policy instituted in mainland China a little more than two years ago prohibits nearly every Chinese couple from having more than one child. Yet without a family planning law, which is now being drawn up, contraception and sterilisations are not, in theory, mandatory.

Provincial governments, on the other hand, have the freedom to issue directives concerning birth control, and to enforce them.

Mainland China, which has just passed the billion population mark, has announced a target of 1.2 billion inhabitants for the year 2000.

CATW

Anglicans Visit Namibian War Zone

A seven-strong Anglican delegation to Namibia has made an extensive tour of the war zone.

Led by the Bishop of Namibia, the Rt. Rev. James Kauluma, they have visited Anglican, Lutheran and Roman Catholic Missions and met a wide cross-section of the population.

One final visit to the war zone in the east is planned before they return to Windhoek on Monday, October 24, completing the programme arranged by Bishop Kauluma. The delegation has decided to accept an invitation by the South West African Administrator General to visit the war zone with the South African defence force next Monday. The team feel this will enable them to gain a comprehensive picture of the situation in the zone.

The delegation comprising the Primate of Japan, The Most Rev. J. M. Watenabe the Bishop of Hawaii, The Rt. Rev. Edmond Browning, The Bishop of Stepney, The Rt. Rev. Jim Thompson, The Rev. Charles Cesaretti, Public Issues Officer, Episcopal Church of the USA, The Rev. W. M. Ndungane, Provincial Liaison Officer, Church of the Province of Southern Africa

Peace Proposals from GDR Synod

Pursuing the Protestant Churches' policy of making an independent witness in the cause of peace, the September Synod of the Federation of Protestant Churches formulated several proposals. Bishop Johannes Hempel, Chairman of the Federation listed some of them in his statement. The Bishop reported that the following proposals were sent to the State authorities:

- that a nuclear freeze agreement be signed
- that the UN disarmament campaign be promoted within the GDR
- that the possession or use of nuclear arms be declared a crime
- that efforts be made within the context of existing treaties for no new short-range nuclear weapons to be stationed on GDR territory
- that personal contacts between Germans living in the GDR and FRG be improved to reduce mutual fear and to promote peace.

He also reported that the Synod took note of the sentencing of Lothar ROCHAU, a Protestant youth deacon from Halle. On 17 September Rochau was sentenced in camera to a term of three years' imprisonment. No details of the charge are known, although he was probably sentenced for anti-state activities. Although Rochau's employment by the Church had been terminated early in 1983 after a disagreement about the aims of his work, the question of his re-employment had been under active consideration at the time of his arrest in June. Church spokesmen emphasised that he continued to be regarded as an "employee of the Church", indicating they were standing by him.

Keston College

Preparations begin for Lambeth '88

Preparations for the 1988 Lambeth Conference will begin immediately so that the bishops coming to it from all over the world will be properly prepared, the Archbishop of Canterbury announced this week.

Dr. Runcie confirmed that the Conference would be held again — at the University of Kent, in Canterbury for the second time running — following consultations with the Primates of the Anglican Communion and the Standing Committee of the Anglican Consultative Council during their recent meetings in Nairobi.

A press release issued on Monday said that the aim of the Conference would be to promote fresh initiatives and renewal in four areas of the life of the Church — mission and ministry, dogmatic and pastoral constitution, ecumenical relations, "and the transformation of the social order".

As part of the preparation which is to begin immediately a series of regional conferences are to be held to try to ensure that the bishops arrive at Canterbury well prepared, "having contributed to the planning of an agenda which expresses local concerns".

The Archbishop said that he hoped the Conference would not be seen as "just another isolated meeting which produces a report". That was why they were beginning preparations now — "My hope is that the bishops will be in close communication with their diocese so that they can reflecting the concerns of their clergy and people—that each bishop will bring his diocese with him." There will also once again be a simultaneous conference for the bishops' wives.

Church Times

Knowing Christ and Making Him Known in our Schools

— a review of the Inter School Christian Fellowship

At the recent Sydney Synod one speaker, in a throwaway line, questioned the effectiveness of the I.S.C.F. movement in one area of our city. The Church Record asked the N.S.W. I.S.C.F. Schools Committee to submit an article on the work of I.S.C.F.

The time when Australian society was moved to Christian principles (at least in a nominal sense) is long since past. We live in pluralistic multicultural country where there is a wide variety of options concerning lifestyle, morality, religious belief or values generally. For a long time now our State schools have reflected this cultural 'melting pot' with the result that a strong viable Christian presence in the school system has arguably been reduced to a small voice crying within the wilderness. This trend has been accelerated by the gradual abandonment of Scripture from the High School system and the 'siphoning off' of Christian students into the alternative Christian school movement.

How, then, can the gospel of Christ crucified be nurtured within an increasingly secular State school system in a way that is both relevant and attractive? How can Christian kids be ministered to in an often hostile, lonely or uncomprehending environment? Is the Christian school movement the only viable option for concerned Christian parents? Clearly we need to pray that God will continue to raise up committed Christians who will act as 'salt' and 'leaven' within our schools, evangelising by word and example both staff and students. Additionally Christian parents need to be encouraged to be actively involved in their local school, whether it be at a 'P' and 'C' level or some other appropriate outlet. But perhaps the most effective area of meaningful outreach within the school situation for both Christian staff and student is I.S.C.F.

The writer of this article owes an immense personal debt to the role of I.S.C.F. within schools, as do many of our present church leaders, who having been converted through its ministry and then having the privilege and joy of seeing students and staff at schools come to know Christ in similar fashion. What then is I.S.C.F. and what is its role in the school?

I.S.C.F. (Inter-School-Christian-fellowship is part of Scripture Union's work and has as its motto 'to know Christ and to make Him known'. This twofold aim is fulfilled by Christian staff (with a counsellor taking overall responsibility for the group) and students meeting regularly each week — usually at a lunchtime. Here a variety of needs are met. Firstly, Christian students are encouraged to grow in their relationship with Christ through study of the Bible, prayer and the fellowship of a supportive Christian community within the school: here a wide variety of aids (filmstrips, films, song, puppetry) or methods (skits, games, discussions, quizzes) can be used to enliven the meeting and help students to see the Bible's relevance to their lives in a highly attractive way. Secondly, they are encouraged and trained in living out and sharing their faith with their non-Christian school friends in a natural fashion, sometimes with the great privilege of seeing those friends come to know Jesus.

Only recently we were encouraged to hear of 13 young boys from a State school in Sydney's western suburbs who had accepted Christ as the Saviour and

Lord. As can be imagined these young boys had been prayed for and cared for by an I.S.C.F. Counsellor and group for several years. Another miracle of Christ working in our Schools was evidenced by a number of parents meeting for prayer about a new school and dedicating the school to His service — the result has been young people committing their lives to the Lord and nurturing a growing I.S.C.F. group.

Thirdly, the I.S.C.F. aims to reach the unchurched within the school and can do this in creative non threatening ways (such as camps, after school social activities, concerts, films) or through the 'quieter' ongoing I.S.C.F. programme at school. Lastly I.S.C.F. aims to equip young people with a biblical world view, helping them to see for themselves the implications of the Scriptures for their school studies in addition to practical personal living.

In all our work the intention has been to reach the majority of young people, most of whom may never have had any contact with the church whatsoever.

Once contacted through I.S.C.F. however the counsellor will try to work closely with the local church nurturing these young people in the faith so that the contact made at school can be further encouraged at the local church level.

Obviously such a demanding task requires a considerable support system and it is here that scripture union makes a substantial contribution.

In addition to its wide selection of material resources Scripture Union provides specific training for student leaders and potential leaders each May holidays through Leadership Camp: these camps have blossomed statewide to a total of eight in 1984 with the campers being grounded in fine biblical exposition by speakers and being trained in the 'nitty-gritty' of I.S.C.F. leadership.

I.S.C.F. staff workers exercise an invaluable ministry, expanding great time and effort in state wide visitation of school I.S.C.F.s: there, meeting staff, students and clergy in their local context, the staff worker can encourage, pastor and provide sorely needed resources and ideas for groups. This localised work amongst schools is facilitated by the prayerful and financial support of local committed Christians meeting as an Area Development Group. Add to this training afternoons and evenings for teachers and students, resources (filmstrips, films, pamphlets, books) . . . and you have a ministry of strategic importance for God's kingdom among schools. The fields are white and ready for harvest and we need to plead with the Lord of the harvest to send labourers out to reap the crop. The task is enormous: 415 State High Schools with more than 250 possessing a known I.S.C.F. — the work amongst Primary Schools too is starting to bear shoots, awaiting the fullness of God's season. We need to pray for Christian teachers and students at schools; we need to uphold in prayer the work of Scripture Union in I.S.C.F.'s state wide and to, if possible, support its ministry financially; we need to pray for those in authority in our schools that God's work there might go unhindered. For it is only by prayer and commitment that we can continue to Make Christ Known in our State School System.

I.S.C.F. — Schools Committee
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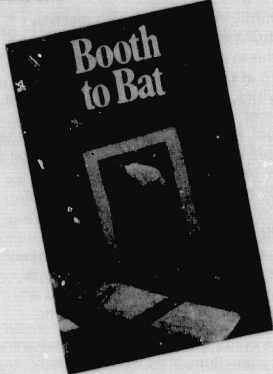
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As a teenager I avidly devoured every cricket book in the local library. Since then I have collected a number which now grace my own bookshelves. I think I know what a good cricket book is — and this is one! I also have read and collected a large number of Christian books including many biographies and autobiographies. I think I know what makes a good Christian biography. And this is one!



It is a pity that Brian Booth has left it so long to write this book. Many moderns will ask "who is Brian Booth?". Even though his grade cricket career did not finish until 1976-77 his last test was in 1965-66 and the game and the players have changed much since then.

It was a great joy to read this book. Brian Booth belonged to my youth. Many hours were spent "watching" the radio and later our newly acquired TV. as N.S.W. and Australian teams did battle with their opponents. All of us had our heroes and one of mine was B. C. Booth. The book tells us much about his ability to score quickly and to hit sixes — I remember

none of that. What I do remember is the sheer artistry of his wristwork as he effortlessly despatched the ball for the boundary. I remember others as big hitters but I remember Brian Booth for the elegance of his strokeplay. It was good to read again about those games that I listened to or watched on TV. or even, on odd occasions, was able to come to the city to see at the S.C.G. There is much nostalgia for those of us who loved that great age of cricket (it is my opinion that the golden age of cricket is almost always the one the critic or writer grew up in).

Booth not only comments on the games but also on the players. Do not look for scandal however. The comments are all positive and sometimes we learn things about the players that we have not read in other accounts. We also discover something of what Booth thinks about the game today. He is critical of some aspects of it and one hopes that present administrators will at least read and carefully digest his opinions.

He also tells us a little about hockey — where he represented Australia at the 1956 Olympics. However this is kept to a minimum as books about hockey do not have the same appeal. That is a pity because Brian Booth possessed exceptional skills on the hockey field. (I personally remember coming to Sydney to play at a hockey carnival while still a teenager and finding that my position as right fullback meant an entire game marking Brian Booth. I learned a lot, especially about how deficient my own skills were — and I suspect that Brian and the St. George team went fairly easy against us that day!)

The Christian content of the book is carefully woven throughout. The strength of this side of the book is that Booth's witness in every area of life so clear that it shines through without the need to preach. Any young Christian interested in sport of whatever sort would do well to cultivate the attitudes and qualities found in Booth's example.

There are a great many (myself included) who owe a great debt to Canon Roy Gray. In an age when there are all types of courses on how to "do" evangelism it is very challenging to read of Booth's conversion. Roy Gray, the cricketer parson befriended him and in part of that relationship simply asked him about Jesus — it would do us all a lot of good to read and read Chapter 5!

The book has much more to commend it. It has humour — some of it because Paul White has had a hand in its writing. It has its touches of sadness — at least for those of us who still remember vividly the shock of discovering that Brian Booth, captain of Australia in one test was not even in the team for the next one. It would have been nicer to have had a happier ending to a great career. But the real value of the book is that Brian Booth puts it all, both the successes and the disappointments, into their proper perspective.

Here is a good book to buy. Even if you know nothing about cricket you will still find plenty in it worth reading and it will be a good book to give to those who love cricket but know little of Christianity.

Booth batting was sheer delight for the spectator, Booth to Bat is sheer delight for the reader.

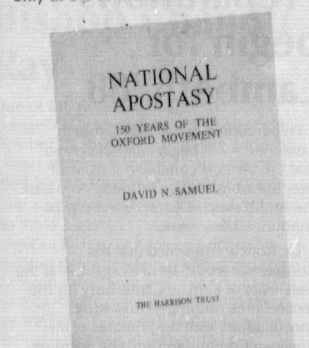
D. Kirkaldy.

(S.U. Bookshop have informed us that Brian Booth will be autographing copies of his book at 129 York St. Sydney from 12.30 - 2.00 p.m. on Tuesday, November 15th. For those unable to attend a limited number of autographed copies will be available for \$10.00 (includes postage) — to order phone (02) 267 1995.

National Apostasy

David N. Samuel, The Harrison Trust. 12pp.

Much has been made in recent months of the 150th Anniversary of the Oxford Movement. That is hardly surprising since the Oxford Movement has had an amazing impact on the life of the Church of England throughout the world. What is currently practised as Anglicanism in many parts of the world and holds the predominant position in both England and Australia is a churchmanship which is only as old as the Oxford Movement.



It is, therefore, important that those who come in the reformed tradition of Anglicanism should have an understanding of the background of those who claim that their tradition is the real one. Evangelicals have long placed great value in J. C. Ryle's rebuttal of Tractarianism and Peter Toon has written an excellent book on the response to Tractarianism (Evangelical Theology 1833-1856).

Now David Samuel, the Director of the Church Society has had the text of an address given to the Protestant Reformation Society earlier this month published in a small but invaluable booklet. (For details of how to obtain the booklet refer to the advertisement in the supplement to the last issue of Church Record).

David Samuel has carefully pieced together from the writings of the early leaders of the Oxford Movement a detailed account of the motivation behind the movement. He makes it clear that the movement had as its chief aim the desire to take the Church of England back to Rome.

Samuel deals with an early visit of John Henry Newman to Rome. He shows how Newman determined that, since Rome was not prepared to make any

concessions the Church of England would have to change. "The Oxford Movement was conceived in Rome and born in Oxford", he writes. Samuel shows clearly that the so called Via Media (the middle way) which many Anglicans still talk about was seen by Newman as never being an option. Newman himself says, "The Via Media was an impossible idea..."

The early leaders of the Oxford Movement were happy to dispense with the Bible as the source of authority in the Church and the authorities in Rome were happy to provide all the help that they could to get the movement off the ground. The Pope appointed de Lisle to act as an intermediary between the Oxford Movement and the Church of Rome and de Lisle made it clear that the Oxford Movement would eventually lead to reunion with Rome.

Having established that the Oxford Movement was unequivocally determined to lead England back to Rome Samuel then goes on to show the effect of the movement on England. He says that it led to a downgrading of the Reformation, a division in the Church, a loss of Biblical authority, and a moral downgrade.

As we talk about A.R.C.I.C. and as Committees meet to make decisions about the future here in our Australian church this is a timely book. For too long we have accepted that those who follow in the tradition of the Oxford Movement, although we disagree with them, need to be accepted as a legitimate part of the Anglican communion and that they can do little harm. Such is not true and this booklet makes it clear.

Samuel writes, "The decision then is ours; but not for much longer. We must act now if we would recover the Gospel in the English Church. The Oxford Movement... works from within. The object of that movement has been, and is, to carry the Church along until it is virtually indistinguishable from the Church of Rome and ready for reabsorption in the Roman system..."

This is a timely booklet and is highly recommended.

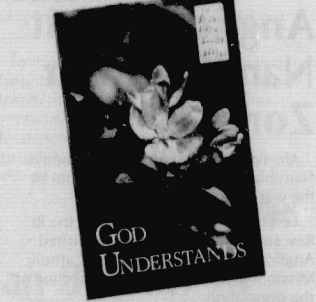
D. Kirkaldy

God Understands.

World Home Bible League. Booklet. \$1.25.

Before I read through this booklet I was most excited about the work of the World Home Bible League. I have spent 12 months teaching their "The Story of Love" series to primary children. By far it is the best scripture material I have ever used. And cheap as well.

The emphasis on the Bible seen in the "Story of Love" is also to be seen in "God Understands".



Many of us Christians find it extremely difficult to know what to do when visiting people in hospital. We don't want to appear to be unfair and bash people while they're down. Yet we know that there are many people who are at their most receptive to God when they are down.

If we visit someone in hospital and say a little prayer they may think that all is well with God when it may not be at all. If we give them a verse they read it at a glance. The WHBL gives them a booklet. They are taken through many Bible passages which speak about the feelings they may have; anger, loss, fear. They are given the clear word of God which will comfort and challenge. And, as with all WHBL material, they are invited to put their trust in God.

Most recommended, especially if your church committee can buy in bulk and save.

BURSTING THE WINESKINS

Dear Sir,

I read Leslie Hicks' articles with much interest month by month, however I cannot let the one in the latest issue entitled "Bursting the Wineskins" go unchallenged. Her unqualified support for Michael Cassidy's new book "Bursting the Wineskins" disturbs me.

I have the greatest admiration for Michael as a person. He is a very fine evangelist and a fearless fighter for justice. In addition to these qualities on the issue of the charismatics v non-charismatics he seeks to be a peacemaker — a highly admirable position. However, having said that I think he is mistaken at two important points.

1. *Oversimplification.* One of the irritating features of this book is that the author has oversimplified the issues so that the problem almost disappears. I don't find it helpful to state the problem in terms of evangelicals v charismatics. There are non-evangelicals as well as evangelicals who are opposed to the charismatic movement as there are many evangelicals (as well as non-evangelicals) who are charismatics. It is no help when someone says, "I am an evangelical. I know how you think on this issue" and then proceed to demonstrate that he does not know what I think or believe on the matter. The issues which, unless reconciled, will constantly divide the non-charismatics and the charismatics (unless we simply get tired of the discussion and so think we have solved it) are these:

a) *Baptism of the Holy Spirit.* Is it a different and subsequent work of the Spirit to regeneration? To put it bluntly "Can a person be a true Christian and not be baptised with the Spirit?" I believe the answer is "No". There is no doubt from the New Testament that the baptism of the Spirit is essential to being a Christian.

b) *Healing.* The claim that all physical sickness will be healed in this life if the person prays the 'prayer of faith' or believes sufficiently in, in my opinion, without foundation in Scripture and is destructive to faith.

c) *The gifts.* It is not possible, in my opinion, to identify with any certainty what the gifts in 1 Corinthians 12-14 were. Was the prophet someone who told the Jesus stories until the gospels were written (Romans 15:26) or someone who, like the Old Testament prophets said, "thus saith the Lord" or was he someone who told the future like Agabus (Acts 21:10) or all three. We just don't know. The same problem exists with tongues. Were they foreign languages or ecstatic utterances? Again we don't know and no amount of experiences can clarify the issue unless we say the Bible is not a sufficient guide.

There are many issues on which we agree. We agree that God can and will work miracles. We agree on the reality of the supernatural both good and evil. We agree that when we meet together as God's people it should, among other things, be a joyous occasion. We agree that all God's people have gifts to exercise in the body of Christ. For all of these I am indebted to my charismatic friends for reminding me or heightening my awareness of them. Because of their heightened awareness of the supernatural, charismatics often attempt work which others of us are frightened to do. For that I admire them. But the divisions will still remain unless these three issues are resolved and I cannot pretend they are unimportant.

2. *Truth by Consensus.* Perhaps the most disturbing feature of "Bursting of Wineskins" is illustrated by a quotation, "No one has twenty-twenty vision on the truth of God and in some ways it takes the full-orbed nature of the whole church of Christ to reflect the full-orbed truth of the whole Gospel of Christ" p.232. I do not believe that truth is arrived at

by consensus. Who says that, 'no one has twenty-twenty vision on the truth of God?' The apostles did!

The solution is not by synthesis but to go back to the Bible and struggle with it until we can be reconciled and not take the easy option of saying, "You have some of the truth and so do I". That is the spirit of the age where all truth is relative.

The book is a genuine attempt from a genuine man to bring together non-charismatics and charismatics. I do not think it will do so because it does not grasp the nettle at the cause of the division.

John C. Chapman.

REFORMATION ISSUE

Dear Sir,

Congratulations on the fine Reformation edition of ACR. A timely issue in the light of current church trends.

I draw attention, however, to two items in that edition which move in the opposite direction to the Reformation. One was the announcement of a coming Conference to promote the visual communication of the gospel in dance, drama, mime and clowning. The other, in similar vein, was an advertisement for a Director of Christian Arts Centre. This modern trend seeking to present the gospel visually and through the arts needs to be examined.

The Reformers emphasised the ear-gate as the primary means for reception of the gospel, which they saw as a message to be proclaimed IN WORDS empowered by the Holy Spirit (1 Thess. 1:5) and heard. "Faith cometh by hearing" (Romans 10:17); "the hearing of faith" (Galatians 3:2). Even the dominical sacraments were seen as subordinate to preaching the required words to interpret the actions.

The unreformed tradition emphasises the eye-gate. It employs 'holy pictures', images, vestments, elaborate ceremonial, etc., and gives prominence to the sacraments above preaching. These all appeal to the eye and must be seen.

The response to truth received through the eye is more likely to be emotional, superficial and temporary. Truth received through the ear requires more active use of the mind and is likely to affect at a deeper and more permanent level.

To turn to a visual presentation in dance, drama, mime is to move in principle back from the New Testament to the Old (as Rome does) to forms, ceremonies and "shadows" (Hebrews 10:1 f.). It is to return to "the weak and beggarly elements" (Gal. 4:9).

There is no New Testament precedent for such use of the arts. Paul nowhere used it, even in cultured Greece.

Yours sincerely,
(Rev.) Maxwell Bonner.

DIVORCE ADVICE

Dear Sir,

Your report in the Church Record of October 15th on Sydney Synod refers to the presidential address and the advice of the Chancellor to the Archbishop on the remarriage of divorced people. You state that "the Archbishop made no mention of any plans to make the report available for study".

I think you have not understood the Archbishop's intention. He said "the way forward may be for the Synod at this session to appoint a committee to consider the advice which I have received from the Chancellor and the grounds on which it is based, together with any other submissions as to the legal basis of the matter and the report of the Diocesan Doctrine Commission and to

propose to the Synod such course of action it thinks fit".

Synod did, in fact, appoint a committee in a motion moved by the Registrar, Mr. Gerald Christmas.

Yours Sincerely,
Charlotte L. Rivers (Miss)
Director A.I.O.

EDITOR'S COMMENT.

The Church Record stands by the statement in the Oct. 15th issue. We believe that our reporter was making a valid point. We believe this for the following reasons:

- 1) The Archbishop did not specifically state that the report of the Chancellor would be available — only "the advice" which need be no more than a summary of the conclusion. Some critics of the Chancellor and his advice suggest that it will never be fully released.
- 2) The Synod Committee has no need to see the Report. The Synod, deciding that the Committee should look at what should happen rather than what has happened, deliberately amended Mr. Christmas' motion removing all of the lawyers from that Committee. The Committee is no longer properly qualified to handle the Report — and we applaud that move.
- 3) Until the Committee reports back to Synod and Synod determines a way forward (and it would take a super optimist to expect a decision to be made within 12 months) clergy of the Diocese have been strongly advised on how to act. In doing this the Archbishop has put pressure on his clergy on the basis of a Report that is unavailable but which has been severely criticised by legal experts. If the Archbishop expects clergy to follow his recommendations then he ought to release the whole Report for public scrutiny.

AMYRALDIAN ERROR

Dear Sir,

I refer to the letter of Rev. Neil Baker (19/9/83) asking certain questions related to the book "The Everlasting God" by D. B. Knox. Your review of the book (22/9/83) quoted the following passage from it:

"The redemption our Lord achieved on Calvary was unlimited with regard to humanity; He took every man's nature; He underwent every man's curse; He fulfilled every man's obligation; He overcame every man's enemy. There is no limit in the provision of forgiveness which Jesus achieved at Calvary. All the children of Adam may share it if they call upon the name of the Lord."

The heading above Mr Baker's Letter was **AMYRALDIAN ERROR**; but is what Dr. Knox wrote error of any kind, let alone Amyraldian error?

Whether or not Dr. Knox' teaching can be equated with Amyraldism, his teaching has some worthy companions. In his "The Epistles of John", so E. F. Bruce wrote:

"He (Christ) has removed the barrier that kept (men) at a distance... John will not let his hearers think of their blessings in restrictive terms. The propitiation that has availed to wipe out their sins is sufficient to do the same for all."

E. A. Litton wrote as follows:—"The death of Christ placed mankind as a whole in a new and favourable position as regards God, though by many this position may never be realized or made their own; it was a propitiation not for our sins only, but also for the sins of the whole world (1 John 2:2).

("Introduction to Dogmatic Theology" pp. 235/6)

FREE AD

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

If the advertisement is successful, the advertiser is asked to pay The Church Record 10 per cent of the value of the sale price, up to a maximum of \$10 per advertisement.

The service is known as FREE AD and runs on an honour system. The advertiser will be responsible for forwarding to The Church Record office what is owing.

AUSTIN 1983 44 seater bus for sale, 3 months reg. Price \$4,500 negotiable. Contact G. Hunt 628 9769 after 3 p.m. weekdays.

PLATE-MAKING CAMERA SYSTEM. 3M MR-415, 6-year-old, fully auto system, will do B & W and colour. Barely used by tech. college. Replacement cost today: \$28,000. Asking \$5,500. (02) 908 2188.

WANTED "The 100 Texts" by T. C. Hammond D. Whitford, 84/108 Elizabeth Bay Road, Elizabeth Bay, N.S.W. 2011. Phone: (02) 358 3246.

BRICK HOUSE TO LET: 3 bedroom, lounge and kitchen area in Five Dock. Close shops, school and post office. Reduced rental for family engaged in full-time church/para-church employment. Phone: 713 6840.

CLASSIFIEDS

Classified advertisements may be left at the office or phoned to 264 8349 up to noon 14 days before date of publication. Charge is \$4.20 per column centimetre.

Church Services

NEWCASTLE: St. Andrew's Mayfield (Church Street, off Maitland Road) Sundays 10 a.m. Holy Communion. 7 and 9.30 a.m. Evening Service 7.15 p.m. Visitors welcome. Rector: Paul Watkins.

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

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

Accommodation

JINDABYNE — Accommodation this winter in modern three bedroom unit. Suitable for small group or family. Further details and brochure. Southern Cross Ski Chalet (02) 269 0642 ext. 323.

Position Wanted

THEOLOGICAL STUDENTS requiring work during the Christmas vacation — January and February, 1984. Home and general painting, internal and external. Phone Graham Crew 516 2405.

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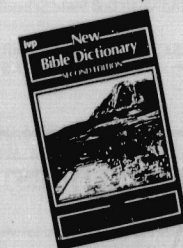
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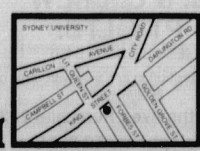
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A.A. Hodge wrote:—"There is no debate among Christians as to the SUFFICIENCY of (Christ's) satisfaction to accomplish the salvation of all men, however vast the number. This is absolutely limitless... "The design of Christ in dying was to effect in the result 1st. INCIDENTALLY to remove the legal impediments out of the way of all men, and render the salvation of every hearer of the gospel objectively possible, so that each one has the right to appropriate it at will, to impetrate temporal blessings for all to whom they are provisionally supplied.

("Outlines of Theology" pp. 416/7). Amyraldism does appear to be in error in its view which "makes the decree of election the means of carrying into effect ordinary Calvinistic doctrine logically makes the decree to provide redemption the means to carry into effect the decree of election" (Hodge p. 418).

We agree with Mr. Baker that this matter is more than hair-splitting. As Dr. Knox states in his book: "Christ commanded his disciples to proclaim forgiveness of sins in His name throughout the world. There is provision of salvation for every hearer of the gospel. For if there were no provision for some, there could be no offer of salvation for these, and if there is no genuine offer, there is no responsibility or blame in rejecting the offer, indeed, only commendation for not being taken in by a spurious invitation to come to Christ for salvation, which in fact is not available. But there is provision of salvation for everyone who hears the gospel. It was made by Christ on Calvary, when He gave His flesh for the life of the world, and so became the Saviour of the world."

If what Dr. Knox says is true, to reject it is to deny to Jesus Christ a great amount of honour which is due to Him.

Yours sincerely
H. Hinton
Port Moresby.

Dear Sir,

Mike Geeves' letter of October 17 appears to misjudge me.

May I be permitted to say a word in my own defence?

If the rather long book review was in error or misleading, should it have been published in a responsible Christian paper?

I respect and like Dr. Knox. He is an attractive and persuasive personality. But Bishop J. C. Ryle once wrote on the Fallibility of Ministers (which seems to be forgotten by some people).

I have been studying the Bible closely and prayerfully for at least 30 years, especially since entering theological college. It took me about 10 years to come definitely to Limited Atonement (or Definite Redemption) i.e., that Christ died only for the saved (as John Ch.10 clearly states).

Nobody has attempted to answer the argument or the challenge of my previous letter.

Can Mike Geeves give me just one verse of scripture which says that Christ died to make possible the salvation of all people?

As a presbyterian minister, I am allowed by our confession of faith to make a logical deduction from Scripture.

Limited Atonement is both scriptural (see also Is.53) and logical.

I can assure Phyllis Creasey that I believe that a great multitude will be saved, as Rev. 7:9 clearly states.

I believe the whole Bible!

Yours faithfully,
(Rev.) Neil Baker

Attention All People of Goodwill

Meeting of Public Concern

on Friday, 25th November at 8 p.m.
at St. Andrew's Presbyterian Church,
Penshurst Street, Penshurst
(Nr. Clarence Street)

SUBJECT: THE DEEP DESIRE FOR PEACE — THE PLACE OF PEACE MOVEMENTS IN OUR AUSTRALIAN COMMUNITY

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ABM Chairman Inducted

The Rt. Rev. Kenneth Mason was inducted as Chairman of the Australian Board of Missions at a special service at St. Andrew's Cathedral on Tuesday, 25 October.

More than 200 people attended the service. The Anglican Primate, Sir John Grindrod, gave the address.

Archbishop Donald Robinson gave the official welcome to the ABM gathering in the Chapter House after the service.

Bishop Mason is a member of the

Standing Committee of General Synod. He is the General Synod representative to the Christian Conference of Asia and to the Council of the Church of East Asia. He is Superior of the Oratory of the Good Shepherd and Bishop Protector of the Australian New Zealand Province of the Franciscans.

He was appointed to the position of chairman of ABM on 12 April, 1983. His induction was arranged to coincide with the October meeting of the ABM executive.

Continued from page 1.

the rebuff accusations of politicization with a scoff and a yawn. We've heard it all before."

"To those of you who have this view, and I agree initially it is not an unnatural one, I should like to set a reading exercise. Read a year of issues of the journal of the New South Wales Teachers Federation. Read a year of issues of the official journal of the Australian Teachers Federation. Read *Tribune*. Read the *Journal for the Philosophy of Education*, an international journal based in Britain. Two messages will be clear. In between the predictable industrial concerns, bread and butter issues, academic questions, and so on, it will be clear that (i) the classroom must become the instrument where social egalitarianism is achieved, and (ii) the classroom must become the instrument whereby unilateral nuclear disarmament by the west, and the immorality of the American alliance, are established as conventional wisdom in the next generation."

"Now of course I am not saying that these views, themselves open to a range of interpretations, represent a majority view among teachers, even state school teachers — they probably do not. But they do represent the view of the minority of teacher-unionists who are politically active, and who in many cases subordinate their teaching role to their political mission. Moreover such views are not alien to the thinking of a minority of educational bureaucrats and administrators, and could actually be a majority view among academic educationists. (It would be, by a small margin, a majority view among those academic educationists of my acquaintance.)"

Professor Chipman also hit out concerning the current anti-sexist drive in schools. He said "A special aspect of the present fanatical egalitarianism is the anti-sexist drive currently sweeping public

school education. Yet if we look at the present campaigns to combat sexism in schools, both here and overseas, very little energy is being expended on finding ways of encouraging more girls into maths and science, or on finding improved teaching techniques so that more of them will feel at home in these areas. Instead, the energy is being expended on such trivia as going through school libraries to cull sexist books (which, in Northern Tasmania, has led to the Bible, *Born Free*, and *Snow White* being removed from the shelves), to rewriting textbooks with reverse role models (female doctors and male nurses, for example). State schools are increasingly being used for social reconstruction of gender, the most blatant cases being those within the ACT Schools Authority domain."

Professor Chipman also criticised the introduction of so-called "Peace Kits" into schools. He said: "Today there is something of the same mocking disbelief when one tells people that the introduction and embedding ultimately in the mainstream of the curriculum of *Peace Studies* has possibly displaced radical egalitarianism as the number one objective of the dominant left factions within the education industry, and especially the left wing teacher unions. Needless to say *Peace education* is high on the agenda of the Australian Peace Movement, which is predominantly pro-Soviet (see the current October 1983 issue of *Quadrant*, and the article in *Quadrant* 1982 referred to therein, for documentation and the naming of organizations, and their pedigrees) and in large measure overlaps in personal with the radical left of the teacher union."

In conclusion Professor Chipman posed this question "Perhaps the old hackneyed and generally discarded question 'Who runs the country?' could be resurrected for the next election as 'Who runs the state schools?'"

MAINLY ABOUT PEOPLE

DIOCESE OF ROCKHAMPTON

Rev. T. Rogers will retire as Rector of Keppel on 8th January, 1984.

Rev. D. Vanderwolf is now Rector of the Dawson Valley.

Rev. R. Bowle is now Rector of Clermont and Capella.

DIOCESE OF WILLOCHRA

Rev. M. Sibly was commissioned at Yorketown on September 13.

Rev. P. Williams, formerly of Maitland parish is now in Adelaide Diocese as Rector of Darlington with a half time chaplaincy at the Flinders Medical Centre.

DIOCESE OF ADELAIDE

The Rev. L. E. Sutcliffe has accepted the cure of souls of St. Margaret's, Woodville from the beginning of February, 1984.

The Rev. G. W. Hillman has tendered his resignation as Rector of St. Francis of Assisi, Edwardstown with St. Dunstan's, Ascot Park as from 31 December, 1983. He has accepted an appointment at St. John's Grammar School, Belair.

The Rev. L. Willington has accepted the living of the Parish of Edwardstown with Ascot Park from 26 January, 1984.

DIOCESE OF SYDNEY

The Rev. Graeme Begbie will resign from St. Matthew's Ashbury as from January, 1984 to become rector to New Housing Area, All Saint's, Tregear, mid-January.

OBITUARY: Prof. E. M. Blacklock

The death has occurred at his home in Auckland, New Zealand, of Professor E. M. Blacklock, O.B.E., a world renowned scholar and author. He was eighty.

Edward Musgrave Blacklock was Emeritus Professor of Classics at Auckland University. He lectured there in classics and ancient history, before his retirement in 1968, for forty-two years, during half of which time he occupied the Chair.

Born in Birmingham, England, on 6th July 1903, he migrated with his parents to New Zealand at the age of six, and was educated at Auckland Grammar School and Auckland University, where he gained an M.A. in both French and Latin and a Litt. D. for his book, *The Male Characters of Euripides*.

He was formerly on the Board of the Auckland Grammar School, and a member of the Academic and Entrance Boards of the University of N.Z., the State Literary Fund Advisory Committee, and the Senate of the University of N.Z.; he was the first Public Orator of the University in Auckland, a post he held for ten years. He was a past President of the N.Z. Baptist Union, and also of the Bible College of N.Z., where he continued to lecture until his recent illness; he also had close links

DIOCESE OF MELBOURNE

Appointments:

LAITY, Ronald J. R. From Permission to Officiate, Diocese of Melbourne, to Priest-in-Charge (under the direction of the Regional Bishop) of S. Thomas' Winchelsea. Commissioning by Bishop David Penman on Sunday, 13th November at 2.30 p.m.

LANGMEAD, Howard H. From assistant curate at S. Matthew's Glenroy to Priest-in-Charge (under the direction of the Regional Bishop) of the parish of Corio. Commissioning by Bishop David Penman on Tuesday, 7th February, 1984, at 8.00 p.m.

SOMERVILLE, Francis M. From Permission to Officiate Diocese of Melbourne to Assistant Curate within the Department of Industrial Mission from 1st October, 1983.

WIGGINS, Leslie J. Appointed part-time Priest-in-Charge of the parish of Queenscliff — but remaining part-time with the Anglican Boys' Society. To be commissioned by Bishop David Penman on Sunday, 27th November at 5.00 p.m.

Reception:

COTIGAN, Gerard Francis, Received as a Deacon into the Anglican Church of Australia by Archbishop R. W. Dann on 9th October, 1983. To serve as assistant curate at S. Stephen's Richmond.

Canon of S. Paul's Cathedral:
PIDGEON, Richard H. Elected as Canon of S. Paul's Cathedral Melbourne.

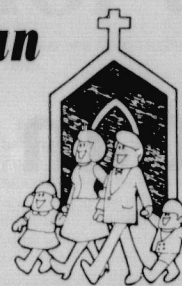
with the Bible Society and Scripture Union.

A prolific writer, especially since his retirement, Professor Blacklock was the author of about eighty books, some of which are still awaiting publication; among these is a new translation of *The Confessions of Saint Augustine*, which will be released shortly by Hodder and Stoughton. His writings ranged from Greek and Roman studies and archaeology to Biblical commentary and exegesis. He was a consulting editor for the New International Version of the Bible. One of his most widely read books is *Kathleen, The Record of a Sorrow*, a short diary he wrote on losing his wife after forty-nine years of marriage.

He was a regular contributor of *Classical Philology* (Chicago) and *Greece and Rome* (Oxford), as well as to other classical and also religious publications. He was a freelance journalist, and over many years wrote leading articles for the *New Zealand Herald*, which paper ran his weekly *Grammaticus* column continuously for over forty-three years until the time of his death.

Professor Blacklock was a lay preacher in various denominations, speaking in churches on four continents, including Australia. He last visited Sydney in August 1982 and has been featured this year in A.B.C. broadcasts.

The Australian



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"Ecumenism set back 500 Years"

A Roman Catholic attending a Reformation Rally in Sydney last Friday told one of the organisers that the evening had set ecumenism back 500 years. The Rally was organised by the Anglican Church League to commemorate the 500th Anniversary of Luther's birth and was held in the Chapter House at St. Andrew's Cathedral.

More than 300 people packed into the hall to hear Rev. Dr. Peter Jensen and Archbishop Sir Marcus Loane deliver the two addresses.

The evening was chaired by the Archbishop of Sydney. In his opening remarks Archbishop Robinson commented that Reformation Rallies had been an annual event in the Diocese from 1929 until the mid sixties. They began in October 1929 to commemorate the 400th Anniversary of Luther at the Diet of Speyer. The Rallies were organised by the Anglican Church League, the Australian Church Record and the Evangelical Trust. They were discontinued in the 60's the Archbishop said because of a loss of nerve.

The Anglican Church League Chairman, Mr. John Foxton, announced that the A.C.L. was hoping to make the Reformation Rally an annual event again.

Luther for Today

Dr. Peter Jensen spoke on the topic "Luther for Today". Asking whether "Luther was an angel or a devil, a polarisation which occurred through history, Dr. Jensen suggested that there were more books about Luther than about any other figure except Jesus.

He maintained that the ministry of Luther was chiefly about the quieting of consciences in an age when the Church



SIR MARCUS LOANE

stood in the way of the gospel that brings peace. Taking as his theme "Assurance" Dr. Jensen proceeded to discuss Luther's longing for assurance — a longing that led to his rediscovery of the Biblical Principles of Christ Alone, Scripture Alone, Grace Alone and Faith Alone. These principles formed the basis of the revolution that the Reformation brought to the 16th Century world.

Speaking to the Church today Dr.



DONALD ROBINSON

Jensen said that, "we must not forget our controversy with Rome!" He added that there is still, "a vast gulf between Catholicism and the Evangelical gospel — if it is to be bridged then it must be by the rediscovery of the Gospel Luther found." He continued, "Our Church must stand beneath the Scripture and be prepared to be reformed in accordance with the Scriptures and the Gospel of Jesus Christ."

An edited version of Dr. Jensen's address is on page 3.

The English Reformation

Archbishop Sir Marcus Loane began his address with some reminiscences. He first attended the Reformation Rally of 1933 and said he vividly recollected the address in 1936 by T. C. Hammond on "A Monk's Message to Modern Man."

Archbishop Loane's address was entitled "Our Primary Debt to the English Reformation". He summed his address with the statement "That debt was the recovery of an open Bible in the hands and in the language of the common people."

Describing the Bible as a closed book for all but a few he told of the history of the translation of the Scriptures into English — the work of Wycliffe, Tyndale, Coverdale and Rogers.

Archbishop Loane then suggested that this opening up of God's Word to the people of England had three important consequences. The first was that it led to recovery of sound doctrine — especially justification by faith. The Lord's Supper was the area in which the Reformers hammered out the truth. They were particularly concerned to show that the Mass and Transubstantiation were heresies. In a strong statement Archbishop Loane said of some Churchmen today, "Those who would

Continued back page

Economic policy and christian responsibility

Sir Harold Knight, former chairman and governor of the Reserve Bank of Australia, spoke at a breakfast for the lawyers' christian fellowship in Sydney.

What kind of world is it in which a christian exercises his responsibility? Firstly in Genesis God saw that creation was good, man was in His garden to work it and to keep it. Man should work in a perfect world to provide income to meet his needs and to keep the garden in decent order — this is a nice balance between the greenies and the developers. Then came the fall and evil entered the garden, and in labour an element of arduousness was added, so that work became part good, part evil. There was deep satisfaction as well as weariness in doing the job, both being parts of God's plan in a part good/part bad world.

Jesus used the parable of the owner with a field of wheat in which an enemy planted weeds. The wheat represented the children of the Kingdom and the weeds the children of evil. He said they should be let to both grow to harvest. We see in this world growth, life and vitality both in good and in evil, we are to foster the growth of the kingdom of good, but need to keep an earthly realism that evil is with us to the end of the age.

How shall we be wheat? When I became a christian in 1937, I was convinced that the creator was deeply concerned with all parts of his creation and all individuals in it and is wholly for our highest well being. Through Christ I experienced forgiveness and the companionship of the Creator. I was placed by God in a marred garden but conscious of His commission and the indefinite future of both good and evil growth. This is our Father's world and He is still on the throne. But God's total

sovereignty does not cancel our call to be diligent workers in that garden.

Economic Policy:

There are two extremes to avoid. No one should be totally uncaring. We need to have the understanding and concern. On the other extreme it is wrong to take the woes of the world on to your own shoulders. There is a limit that one person can take on. We should not say the government should do this or that — it is not that simple and it is foolish to say that. The christian has a vocation and contribution to make. There are many of our community who love money and fame to excess. All these desires apply a negative attitude to others. The christian only seeks the good of others and a contribution to the community. For a future economic minister, if one was in this group, I would encourage him to draw on the widest sources of counsel that he can. For us who will not become that, I encourage to work and tend the garden diligently and contribute to the best of our ability to the community. We cannot carry the wage of guilt in areas outside of our ability — it is too great to bear. In all this I have given a heavy dose of pragmatism.

"Doesn't our economic policy depend on our political philosophy?"

Perfectly correct. The political philosophy is really the nature of our view of the social framework. If there was a perfect world there would be no need for that connection but here there is. On the other hand if you look at organisations such as Mission-beat, they

just do the work that they think needs doing, with no social philosophy or political bias. There is a wide range of views amongst christians and we must be aware of the others and respect them for those political views. We must expect God to raise christians in all political parties. Diversity is acceptable in the kingdom of God. Jesus did not ask his followers to turn their coats — they were just called as they were.

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AUSTRALIAN CHURCH RECORD, OCTOBER 31, 1983 — 1

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