

Urgent appeal for help



VOICE OF PEACE, the Soviet Believer's Mission in the west, has a letter which was written in prison by Pastor Dmitri Minyakov. It is clear from what he writes that the 63-year-old pastor has been appointed to death by the KGB. Minyakov is in the labour camp of Kulbyshev.

He reports of three officers virtually competing in aggravating his already desperate situation: Camp Chief Major VALAYEV, his Deputy SAMOSHKIN (who is in charge of re-education) and Major SALMIN, Chief of the Special Services.

Minyakov is suffering from pulmonary tuberculosis, complicated by an acute asthma condition. His digestive system has been affected and he is often subject to internal bleeding and bowel prolapse. His weak physical condition has been further complicated by a kidney ailment and a heart attack. This is the result of TWENTY ONE years of imprisonment. In

the words of one doctor who was able to examine him, he has a "bouquet of diseases" affecting virtually every organ in his body. That he is still alive, Minyakov attributes to the prayers of the faithful brethren.

"Although all the other prisoners are young and comparatively strong, after one hour at the most they begin to hammer on the door, gasping for breath. Conditions are made even worse by the lack of any toilet facility at all — not even a bucket, just a corner sprayed with lime ..."

Pastor Minyakov's home address (his son's):
USSR 202500 E.S.S.R.
g. Valga
ul. Slugize 3
Minyakov Vladimir
Australian Christians are invited to write to
VOICE OF PEACE, Box 339, Cronulla, 2230, if
they desire further information.

MAINLY ABOUT PEOPLE

DIOCESE OF THE MURRAY

Rev. E. R. J. Bennett resigned as Rector, Loxton in October to become Asst. Minister, O'Halloran Hill.

Rev. P. M. Bourne resigned as Minister-in-charge Tailem Bend in September to become Chaplain, Hillcrest Hospital, Adelaide.

Rev. R. J. Gooden is now Deacon Assistant, Mount Gambier.

Rev. R. J. D. Hilton resigned as Rector, Bordertown October to become Rector, Loxton.

Rev. P. L. Miller resigned as Rector, Berri-Barmera in August to become Rector, Glenunga.

Rev. R. J. Ray will resign as Asst. Minister, Naracoorte to become Minister-in-charge, Berri-Barmera in November.

Rev. J. Stephenson resigned as Rector, Ingle Farm, Diocese of Adelaide in August to become Rector, Parish of Morphett Vale.

Rev. W. G. C. Winsall-Hall, Asst. Curate, Broadview, Diocese of Adelaide will become Minister-in-Charge, Tailem Bend in late October.

DIOCESE OF NEWCASTLE

Rev. P. Freier was ordained Priest in August on Thursday Island by Bishop Hall-Matthews of Carpentaria.

DIOCESE OF SYDNEY

The Rev. A. J. Buchanan, Curate of Camden has accepted the position as Rector of Corimal.

The Rev. D. J. Kirkaldy will resign as Rector of Annandale on 3rd February 1985 to become Director of External Studies, Moore Theological College.

English churchmen honour John Wycliffe

His message for our times

The Word of God declares concerning the apostles (Acts 4:33) that they gave witness "with great power", and that "great grace was upon them all". Those who were at the Protestant Reformation Society's Oxford Conference last week were deeply impressed with the full measure of power and grace manifest in the life of John Wycliffe, the Father and Morning Star of the Reformation.

Speaker after speaker brought to light evidence to show how fit the designations are as applied to the great ministry of the man, who under God, brought light and truth to the darkness of the mediaeval Church. It had moved far from the teaching of Holy Scripture, and Wycliffe was the God-given instrument to turn it in the right direction once again, and to contend with the accumulated errors of the Papacy, which had permeated the whole of Christendom.

The PRS's three-day conference at Wycliffe Hall with its concentration upon the life, teaching and influence of John Wycliffe brought to life in a remarkable way the wide-spread influence and activity of the 14th century Oxford Doctor. A group of able speakers with well prepared papers dealt with the work of the proto-reformer. The Rev. David Fountain surveyed Wycliffe's life. He was followed by Dr. Derek Scales (General Secretary of PRS) who spoke of the Reformer's translation of Scripture and his attack on the abuses of Rome. Many of the Reformer's passages were the speaker's own translation from Wycliffe's Latin. A paper from the Warden of Latimer House, the Rev. Roger Beckwith, examined the major doctrines of the Reformer; Mr. Fountain considered his attitude to preaching; and the Rev. Edgar Dowse spoke of the impact made upon England and Europe through his witness. The links with John Huss and Bohemia were particularly noted.

The Rev. Dr. David Samuel, Vice-President of PRS, and Director of Church Society, stressed the relevance of Wycliffe's life and work for the present time.

A number of points in Wycliffe's life and ministry impressed themselves forcibly upon the minds of those present. They conveyed a clear call to bear testimony today as he did in the 14th century, and through his abiding work, to the generations that came after. For Wycliffe Scripture was supreme. He faced the bitter hostility of the Church without flinching. He was above all a man of the Word, and the preaching of the Word was the primary way in which the gracious and sovereign word of God in souls was to be accomplished. He firmly rejected drama and entertainment and other secular means which were erroneously employed in popular religious practices of his day. Wycliffe was an ardent evangelist. The instrument he used in evangelism was the Bible only. Thus he taught his preachers, and thus lollardy, as it was termed, spread, and grew strong, and remained in many areas of the land, flowering more fully in the blessed Reformation, and continuing right on into the Puritan age, and to the Evangelical Revival of the 18th century.

Over recent years the Protestant Reformation Society's Oxford Conference has grown, not only in numbers — this year it was bursting at the seams, and not all who wished to come could be accommodated. Growth has been in spiritual strength, Protestant conviction, and increased determination to maintain biblical truth and principle; and to resist with unyielding resolution the encroachments of Anglican bureaucracy, Romanism, liberalism, and ecumenicalism.

Join a party

Christians encouraged to get involved

Speaking on 2CH recently, the Reverend Bernard Judd said: "The anti-religious trend will probably grow worse in both the ALP and the Liberals in the next decade. However, if many alert Christians with political understanding were to join the local branches of their chosen Party, this anti-Christian thrust would be halted in its tracks. Neither Party will persist in attacking the Churches at the risk of causing internal Party divisions over religious issues. The Deputy Prime Minister, Lionel Bowen, rightly called on his fellow Roman Catholics to join the ALP instead of sitting on the sidelines and bleating about ALP policies on issues like abortion and family law. He said, 'I think Christians, especially Catholics, just don't want to get their hands dirty for the sake of their faith.' "The extremists and the

irreligious were delighted when Christians got out of politics", he said. I agree with Lionel Bowen. I say that alert, well-informed Christians have a duty to join the local Branches of the Party that they support on election day. Only thus can the Christian voice be heard in framing policy and pre-selecting candidates. The Secular-Humanist elements, whom Mr. Bowen calls extremists and irreligious, are out to bury us and the position is more serious than many comfortable Church people choose to realise. If you sit idly by enjoying the meditation and tranquility of the holy huddle, there aren't any prizes for guessing the outcome of this warfare. Up! — out of your armchair. Do something for yourselves before it is too late!"

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Wilderness to tame the "Wilder-ness"

Alternative for Young Offenders

The Wilderness Project, launched recently by Miss Ita Buttrose, Editor-in-Chief of the Sunday Telegraph, will establish a Wilderness Centre in N.S.W. as an alternative to prison for juvenile offenders.

Miss Buttrose said, "The courts don't want to put these young people behind bars where they simply learn how to be 'better' criminals from hardened prisoners. But up to now the courts have had few other places to send them. Now I'm delighted to announce that Sydney City Mission Australia has come up with a practical positive alternative — The Wilderness Project!"

The centre will be named after the Mission's Director, Merle Hurcomb and will be called The Merle Hurcomb Wilderness Centre, Tallong. Merle Hurcomb caught the vision for such a project whilst in America recently where she was taken on a conducted tour of a number of similar projects. She said, "When I went to the United States I didn't intend to drive waggon trains or live with the kids of America in the deserts of Arizona and New Mexico or the mountains of beautiful Pennsylvania and West Virginia. But I did those things and I am so glad, because I know now exactly what I'm talking about".

"A Wilderness Programme", the Director said, "is made up of a number of

units including high impact programmes which seek to instil pride in discipline and accomplishment, commitment to action and goal attainment, trust and compassion towards others and, most importantly, responsibility and a set of values. High impact programmes include mountaineering, caving, trekking, canoeing, waggon trains and ocean sailing. The environment is used as a tool to help young people to learn these very important lessons in life and living. The earth, the sky, the mountains and rivers, the deserts, the heat and cold, the birds and animals all provide a backdrop where young people live tough, tough lives and where they're forced to face up to themselves and where they are heading within the demanding context of the wilderness."

The project will cost over half a million dollars and in faith the work has begun. The shopping list is long and amongst many other things on the list are four waggon trains, eight horses plus harnesses. When ACR talked to Mr. Ken Harrison, Promotions Director, he said, "This is a project that's caught our imagination. The cost is high but how can you measure it against young lives saved and changed. In America where similar ventures have been in operation for some time the success rate in the stabilising of young offenders is as high as 75%. Living



Mrs. Merle Hurcomb, A.M., Director, Sydney City Mission, Australia.

in the freedom of the wilderness and coming to terms with the challenges it presents seems to bring about a sense of responsibility and a new appreciation of creation and we trust, an awareness of

God.

For further information, write to The Wilderness Project, Sydney City Mission Australia, 103 Bathurst Street, Sydney 2000.

An Aboriginal Bishop. Maybe!

A major consultation of Aboriginal people is almost certain to be held in Darwin next year to discuss the idea of an Aboriginal episcopate.

Bishop Clyde Wood of the Northern Territory hopes that the consultation would enable themselves to discuss the subject using their own processes of decision-making.

Bishop Wood said that no one really disputed that the developments now taking place in Aboriginal and Islander ministries will naturally lead to episcopal ministry by these people.

"The problem is, though, how, when and where these will develop," he said.

"There has been an enormous development in most Aboriginal communities over the past four or five years," he said. Not only has the work of Nungalinya College contributed with its training of leaders for the Church, but the bishop believes that the development of local community councils in Arnhem Land has contributed.

"These mean that the Aboriginal people can clearly organise their own lives within western society, and they can see that they can also manage their Church's life as well," he said.

"For instance, we hope to have four of our five Arnhem Land parishes staffed by Aboriginal priests by early next year."

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Ethnic Chinese Congress On World Evangelization

Tensions between local-born and overseas-born Chinese examined.

The Ethnic Chinese Congress on World Evangelization, ECCOWE, raised its curtain at the First Chinese Church of Christ in Honolulu, Hawaii, in July, under the theme "Together For His Kingdom."

In his keynote opening message, Rev. Thomas Wang, General Secretary of ECCOWE which sponsored the Congress, spoke on "The Chinese Church in Transition."

He charted out six directions in which the Chinese Church must tread in the future in order to become a full-grown member of today's universal church.

The Chinese Church must grow from nationalism to internationalism, from independence to interdependence, from partnership to servanthood, from denomination to kingdom, from sanctification to incarnation, and from transformation to comradeship, he said.

Earlier in the day, about 70 per cent of the 144 delegates who had enrolled to attend the Congress began to arrive and registered at the major Congress site.

The delegates had come from a total of 12 countries or regions of the world. Delegates from North America (U.S. and Canada) constituted the largest single group, while other regions with significant participation included Indonesia, Malaysia, Hong Kong and Australia.

This regional breakdown more or less highlighted the significance of the Congress which was "specially designed for the local-born Chinese (LBC)." It is understood that problems of the LBCs are comparatively more acute in North

America and some Southeast Asian countries.

The stated aims of the Congress included: to identify burning issues such as identity, isolation and tensions between local-born Chinese and overseas-born Chinese; to encourage dialogues, acceptance and mutual cooperation between LBCs and OBCs; and to stir up global missionary awareness among LBCs.

Throughout the Congress English was used as the official language, while

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Presbyterian Church in Victoria on the move

Before the formation of the Uniting Church of Australia in 1977, there were 60,000 members of the Presbyterian Church in Victoria. Today there are 10,000 members spread across 62 parishes. Despite this fall in membership, according to the 1981 Census, 175,000 people still list themselves as Presbyterian.

The church in Victoria has recently adopted a strategy for growth. Rev. Robert Humphreys, Minister of Drouin said, "Basically the strategy involves an emphasis on preaching God's Word, the development of individual gifts, a recognition of the widespread nature of ministry, that is, ministry is something in which all believers are involved."

A significant development in Victoria is the Reformed emphasis of the Theological College. Rev. Peter Hastie of Wangaratta believes that the influence of the College cannot be overestimated, "Two of our Professors trained at Westminster in the U.S.A. and two new Professors have recently been appointed and this is seen as positive as both men adhere wholeheartedly to the historic Christian faith."

During the recent Assembly of the Church, held in the Assembly Hall, Melbourne, normal Assembly business was set aside for an Assembly Fellowship day in the Assembly Hall, Melbourne.

Rev. Graham Bradbeer, Chaplain at the Scotch College and Convenor of the Church's Christian Education Committee said that the day was designed to provide an opportunity for teaching and edification and for fellowship among the members of Assembly.

Various workshops on practical ministry were held. In the evening some 200 people attended an inspiring rally at which testimony in word and music was

rendered by students for the ministry. Rev. David Cook of Ashfield N.S.W. spoke on the theme of being Salt and Light in the world.

During the afternoon Mrs. Margaret Miller, wife of the late Rev. R. S. Miller spoke most movingly of the church in Victoria and she summed up the state of the church in the following way —

"The Presbyterian Church in Victoria is a church where babies are welcomed at the font, it is a church where children are systematically taught spiritual truth, it is a church where young people are grounded in the Word of God, not entertained, it is a church where worship is reverent and simple, it is a church where the Word of God is believed and expounded faithfully, it is a church where no effort is spared to have a full Sunday programme, it is a church where prayer is central, it is a church where every person is important, it is a church where one is encouraged to look to the fields, white to harvest, and it is a church from which God in his goodness calls young people to full time service."

The Presbyterian Church now has three Theological Colleges, in Brisbane, Melbourne and in Sydney where almost half the students train at Moore College.

In each state College there is a clear and unapologetic adherence to Biblical truth.

This is a cause for great rejoicing in the whole church of God.

MARANATHA

Faith and Life (5)

James 4:1-10

FAITH AND FIGHTINGS

As you read these verses from the epistle of James, I wonder if you considered their content to be a little 'out of keeping' with Christian faith? However, the issues must have been a problem somewhere amongst Christian congregations for James to deal with them so forcefully.

In looking at the verses, we note that in verses 1 to 6 we have

The Problem Exposed

The first problem was that of wars and fightings (v.1); not so much on a national scale as a local scale, and better expressed with the words "factions" and "quarrels". So we see James relating to individual Christians as he in effect asks 'what causes factions and quarrels amongst you. Is it not your personal, selfish desires that are doing battle within you?' James is asserting that there are selfish pleasures at work within us — permanently on 'active service'. And when we see how much time, money and energy is spent by people in pursuit of selfish pleasure, we soon recognise James' diagnosis as being true.

Now James wasn't writing to a group of hedonists, whose sole aim in life was selfish satisfaction no matter what. He was writing to Christian congregations obviously torn apart — or having the potential for being torn apart — by individual selfishness leading to quarrels and divisions.

All at once these verses are not 'out of keeping' after all, for they touch one of the most common areas of congregational dispute and division. However, the old song 'I'll do it my way' expresses a concept which has no place within Christian congregations, where members of the body of Christ must learn to work with the body.

The second problem exposed here is that of **selfish desire** (v.2). Strong words, and we cannot be certain whether James had a particular incident in mind or whether he was simply underlining what can and does happen in human life when people choose selfish ambition and pleasure to the exclusion of God. In fact there are few evils in life which cannot be traced to covetousness and envy as expressed here. When such selfish pursuit is linked with Christian faith and life, it leads to the third problem exposed — **selfish requests**. As verse 3 states "you ask and do not receive, because you ask wrongly to spend it on your passions." Such words raise an important question — do we abuse the gift of prayer? Clearly James pleads that we examine the motive behind our praying.

The fourth problem exposed is that found in verse 4, the problem of **God versus worldly pleasure**. The text would appear to emphasise the truth that if a Christian deliberately chooses to pursue worldly conduct, he makes himself an

enemy of God. Now quite often Christians find themselves quite unwillingly in an atmosphere where standards and pursuits are utterly worldly. But for the Christian to seek out such a situation and enter into its activities is to walk into the enemy camp. The Christian cannot divide his affection between God the forces of the world without compromising his relationship to God.

All of us are guilty of falling foul in such problems. Let us then look to **The solutions** which James poses (verses 7-10). In summary form they are — submit to God, resist the devil (v.7), draw near to God, cleanse our hands and purify our hearts (v.8), recognize with sorrow, our guilt (v.9) and humble ourselves before the Lord (v.10). A tall order!

Submission to God (v.7) is absolutely essential for the Christian, as we humbly recognize his nature and his Lordship as expressed in Christ, and place utter faith in him. By so doing we are better able to resist the devil (v.7). Satan constantly says to every Christian, 'why keep close to Christ? Why not do your own thing?' enjoy self-expression, forget your responsibility to the body of Christ!

As we draw near to God we have the wonderful assurance of v.8, that he will draw near to us. And as we draw near to him, and submit to him, so we cause Satan to flee.

Verses 8 and 9 highlight the seriousness of sin, as James calls to mind some of the ritual cleansing of the Old Testament. The implication is a reminder to Christians, that although as such we are no longer under the dominion of sin, we still commit sin, and need cleansing by repentance (cf 1 John 1:7). So also the need for Christians to constantly purify their whole life in the power of the Holy Spirit. The exhortation of v.9 in no way detracts from the sense of joy and peace which should find expression in every Christian life. Rather, it speaks of the need to realise the horrific effects of sin, expressed in clear terms in verses 1-4.

Verse 10 exhorts us to humble ourselves before the Lord — recognising our own unworthiness. Such deference to him in love is necessary for forgiveness and results in that assurance of God's forgiveness in Christ which is a cause for joy.

And so, the solution to the problems exposed at the outset lies in our willingness to draw near to God, recognising our guilt and acknowledging our wretchedness; seeking afresh a friendship with God which is ours through Christ.

I leave you with a question: Is God, or personal pleasure and self satisfaction, the most dominant concern in your life?

Ken Foster.

Ridley College announces diploma in youth ministry

Response to international year of youth

Youth ministry is a key aspect of Christian service. Ridley College is responding to the International Year of Youth by inaugurating a Diploma in Youth Ministry, to start in 1985. The course is designed to equip Christians for work with young people in Australia.

The course takes two years, including the following:

Theological core: a coverage of the Bible and Christian beliefs with emphasis upon their relevance for today.

Communication: getting messages across in a variety of media.

Youth Ministry: the principles, context and functions of working with young people, including issues such as music, drugs, peer-groups, authority etc., and training in skills of leadership, organizing and counselling with young people.

Field Education: practical experience and reflection in at least two different placements.

Students have two days each week free to earn their keep, and meet each week as a group to share problems and insights, and grow together as Christians. During the year there are several weekend camps, providing the opportunity to learn practical skills.

The Director for the course is the Reverend Peter Corney, Archdeacon for

Evangelism and Church Growth, Diocese of Melbourne.

Peter was previously Youth Director in the Anglican Diocese of Melbourne, pioneering an extensive camping programme. He has been a leader in experiments to communicate Christian faith and life. When the 'Jesus Revolution' was making headlines overseas, Peter was one of a group of Australians who channelled its energies into creative ministries in Victoria. He was part of a touring music group in the 60s, laying the base for many ongoing ministries to youth. In particular, he was a key figure in the beginning of 'The Master's Workshop' in Richmond.

Correction

Last issue on our report on Sydney Synod we wrote, "Those who wear the eucharistic vestment, and there are many . . .". The word vestment should have been in the plural, but the "s" dropped out in production.

Our reporter has not observed anyone wearing the chasuble in Sydney Diocese, but other eucharistic vestments. Any construction to the contrary was unintentional on the ACR's part, and we are sorry at any undue embarrassment which might have been caused to those who do wear eucharistic vestments.

Bible at the heart of life and death struggle

A life and death struggle is taking place between Communism and Christianity right around the world, with the Bible Society Movement at the very heart of the Christian advance.

This is one of the key messages delivered to the General Committee of the United Bible Societies by the Reverend James Payne, Australian General Secretary of the Bible Society, today at Cuernavaca, Mexico.

"The Movement's massive Scripture translation, production and distribution programs are crucial to all Christian outreach," said Mr. Payne, who is also Chairman of the World Executive Committee of the U.B.S.

"I long to see Christians everywhere come to realise the indispensability of the Bible Society to the Christian Church, so that worldwide there will be a great army of prayer partners and supporters for the Bible cause.

"I believe that the United Bible Societies needs, more than anything, an inflow of the Holy Spirit so that His white-hot power can flow through us to others."

Mr. Payne said that, with an expected jump in the earth's population of 1.5 billion to 6 billion in the next 16 years, the Bible Society movement was facing a tremendous challenge to circulate the Scriptures to a very person in their own language and at a price they can afford — its aim since its establishment in 1804.

The work of the Bible Societies in 180 countries and territories, said Mr. Payne, has proceeded against a background of three critical factors:

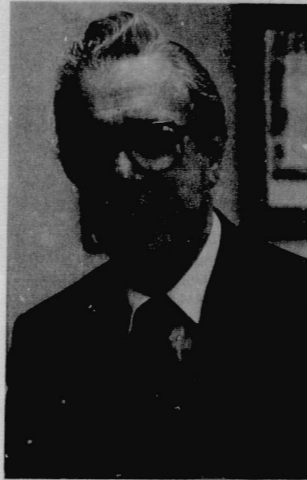
1. The unprecedented worldwide demand for the Scriptures;
2. The need to alert all Christians, especially those in favoured nations, to this enormous need and wonderful opportunity;
3. The need to find resources to adequately respond to this challenge.

Mr. Payne announced to the General Committee that he would not accept a third four-year term as Chairman. When elected in 1976, he became the first Australian to hold the post. He will continue as Chairman of the U.B.S. Asia Pacific Regional Executive Committee, to which he was elected in March, 1984.

Reformation Theology Today

an interview with Dr. Kenneth Kantzer

In September this year Dr. Kenneth Kantzer, former Editor of Christianity Today and presently President of Trinity Evangelical Divinity School in Deerfield, Illinois, visited Australia. He delivered the Annual Moore Theological College Lectures on the topic "Reformation Theology at the End of the Twentieth Century". Dr. Kantzer's lectures were well received and because he is an influential figure in America A.C.R. conducted a lengthy interview with him.



Dr. Kenneth Kantzer.

We publish the interview in two parts. The first part is specifically on the Reformation. We were concerned to obtain Dr. Kantzer's insights into what is happening in Theology today. The second part which will appear in the next issue is a more general interview on his own background and on the religious scene in America.

A.C.R. A previous visitor for the Annual Moore College Lectures Dr. Norman Geisler, told us that the last great theologians in America were the Princeton Men of last century and early this century — the Hodges, Warfield Etc. — Would you agree with him?

Kantzer I would say he's right.

A.C.R. Why is that so?

Kantzer It's mainly because American Christianity withdrew from the culture at the turn of the century. It moved off in isolation from higher education and from the centre of power and influence. If there was any concentration it was on the mission field. Our energies as evangelicals from the first world war to the present, have been devoted to getting the Gospel message out — especially overseas — and in so doing we have pulled back in all sorts of devastating ways from the society in which we live.

Evangelicals are just beginning to catch on that this really is a failure to take seriously their witness to the world and their responsibility as Christian citizens. As a result they are moving back in — some of the most conservative evangelicals are moving back in a most vociferous, enthusiastic way — like Jerry Falwell — and I'm very happy that he is doing so. I recognise that he is doing so after almost three-quarters of a century of withdrawal and he has had no experience in this. He has no patterns of how to do this on the modern scene. Therefore he is going to make mistakes. I tend to be very understanding when I think Jerry Falwell makes a mistake because I know he's really forging ahead in unknown areas; that is unknown in the United States for the last three-quarters of a century. But we are beginning to see that this is necessary.

Reformation emphasis?

A.C.R. Is part of the problem in America that there is less emphasis on teaching about the Reformation in Theological Colleges?

Kantzer No, I don't think you can generalise like that. Its true that the Princeton School, through their direct denominational links with the Westminster Confession, maintained a scholarship and understanding of their Reformation heritage as few other groups did. But the Reformation is taught in many of our Colleges as a basic subject.

A.C.R. Is it possible that they held the Reformation to be important because their denomination owes its whole heritage to the Reformation while the majority of American denominations are post reformation in origin and are therefore less interested in it?

Kantzer Yes, I think that's true; and there are also some that don't understand how important the Reformation really is to them. Take for example, the Baptists. They represent the largest segment of the Protestant church in the United States . . . a very, very large segment of the Protestant church. There is some tendency of the Baptist tradition to say we really are not the heirs of the Reformation — we are the heirs of a movement that extended from Brown in England and the ana-Baptist movement in Reformation times which really represented a different stream altogether. But I think that that's not really a fair assessment of their own history. They owe a great deal more than they realise to the reformers — Luther, Calvin, Wesley — well, I shouldn't put Wesley among the reformers but he was within the stream of the Anglican church — and I think that they do tend to down-play it somewhat. Nonetheless, don't forget that the largest denominations in the United States are the Methodist Episcopal Church which traces its spiritual heritage right back to the English Reformation: the Congregational Church which traces it right back to the Reformation and the English Congregational Movement under Cromwell and his cohorts; the Presbyterian bodies that go right back to the Reformation and, of course, the Lutheran bodies and the Anglican church.

A.C.R. You have just delivered five lectures on what is happening to Reformation Theology. But could you tell our readers very simply, what is happening to Reformation theology? Where is it heading? What is its future?

Evangelicalism growing

Kantzer There are two counter movements in the U.S.A. and in Europe. One is secularisation and the other Reformation evangelical theology. In the U.S. I think secularisation is losing some of its momentum as evangelicals have regrouped their forces and are putting up a more vigorous opposition to it. It's not always, in my opinion, intelligent opposition but it's evangelical and therefore my heart is with it. In fact I see evangelicalism as the only stream in Protestantism (and I am tempted to say all Christianity) that has any hope for the future. Neo-orthodoxy has never been able to grab the minds of any large group of people — it's just an intellectualised form of Christianity. Evangelicals are the only ones who seem to have any life and so I would not hesitate to say that evangelicalism is increasing in its influence. I think that it is more self-conscious and is coming to the surface more than it did a few years back. I'm not sure, though, that it's done any more yet, than to slow down a little the secularism that has been sweeping over the United States. Unfortunately I don't think it's even begun to slow it down in Europe. I would hope and pray that it might there too but I don't see any really significant signs of it. I do see signs that evangelicalism as a growing maturity may be able to slow down somewhat and might even reverse the growing secularism in America.

A.C.R. Theologically, what are the great battlefields at the moment in terms of Reformation theology?

Kantzer The great concern is who is Christ! I mean that's THE issue than which there is no other that stands on the same level as it. And what is tied directly to that is "What is our relationship to Him and how ought we to relate ourselves to Him?" That's of course just saving the great issue is the Gospel and other issues

grow out of that. Now probably if you were just looking at the evangelical group, the greatest issue today is your view of the inspiration of scripture and there I'm on a fairly conservative side — I believe in inerrancy. I want to define that inerrancy carefully — I want it to be sure not to mean all sorts of silly things. I understand to mean the complete trustworthiness of Scripture as our guide. That's a very crucial issue for the strength and health of the church and so I'm very much on that side of that particular issue and within evangelicalism that is being discussed hotly and sometimes even with acrimony. Yet that's not the great issue — that is the issue of those who are in the framework of evangelicalism. There are all sorts of subsidiary issues like the role of the church, the relationship between church and state, the relation of the Christian evangelical church to society; all of those are issues that are terribly important. And then there are a whole row of ethical issues — abortion, peace, nuclear pacifism — these are all issues that are important and are being pushed back and forth. I try to write editorials on them but to my mind they are subsidiary to that great central issue.

A.C.R. What about justification by faith?

Kantzer Well, of course I think that justification by faith lies very close to the heart of our Christian gospel because that relates to how I come to be accepted by God. As I understand the Bible and the Reformation teachers, our ultimate acceptance by God is conditioned upon our act of turning from ourselves and turning from our sin to a trust in the grace and mercy of God. It is only through justification by faith that the individual believer can find himself accepted by God and thus enter into the joy and peace that the scriptures hold out for us as a wonderful hope and privilege for the believer. I want to preserve that for the church partly in loyalty to my Lord and partly because I love people and I want them to have the share in that joy and resting in the grace and love and care and forgiveness of God. That kind of resting is a peculiar kind of resting — it's not the kind of resting that then allows you to relax and say "I don't need to do anything" — it's the kind of resting that frees you to make your life an integrated life that really counts for something in this world.

A.C.R. You made the comment in your lectures that a lot of evangelicals add to justification by faith — things such as obedience. And the charismatics add other things. Can you comment further?

Kantzer Well, this disturbs me and I'm not trying to rule them out of the kingdom because that's God's business, not mine, and the only time I ever pass judgment on another person's faith is when I'm on the local committee to pass on admission to membership in the church. Otherwise, it's not my business to do that sort of thing. But on the other hand it is my business to try to provide the instruction that I think our Lord has given us in

scripture and there it seems to me that to be faithful we have to preserve intact the grace of God and what the reformers call "faith alone". That, as you well know, is often misunderstood as to mean "faith that is never accompanied by any good works at all" which is just a reversal of what they believed. When we turn to him as sinners, He is a gracious God who receives us just as we are or as the old hymn says "just as I am without one plea" and so forth.

Why Liberalism is dying

A.C.R. You spoke in your lectures of the demise of Liberalism in America. In that area we are perhaps a little behind your experience here in Australia. Can you explain the reasons for that demise?

Kantzer I think that the most fundamental reason for the demise of Liberalism is that it failed to meet the spiritual and moral needs of human beings who need to have meaning and purpose in life. Liberalism was unable to penetrate to any large amount of people with a conviction that they knew what life was all about and it was worth living and that they had a goal in life and that goal was worth expending energy and effort in their life to achieve. I think this was brought out by Dean Kelly in his "Why Conservative Churches are Growing". The churches that really did present this sort of thing generally tend to grow and those that do not give these deep reasons for meaning in life don't grow. Now there are other reasons why I think Liberalism failed. Perhaps internally the reason Liberalism had such immense difficulty was that it could never get agreement on any positive side. It was a beautiful and sometimes very scintillating hard, thrusting attack upon traditional views but their brilliance was exhausted in tearing down. Positively they didn't have any strong case for a world life view and certainly for any single world life view for there were as many "Liberalisms", as there were individuals all trying to promulgate Liberalism. Another basic reason was that a "Liberal", usually by definition, is one who seeks to build a religion around Jesus Christ as an example and as a moral and spiritual leader and eliminates the supernatural and many other of the trappings of Christianity in the past that they as modern thinkers simply cannot stomach.

Now the problem with that, basically, is that the more we know about Jesus — the real Jesus who actually walked up and down the land of Palestine — the more convincing it is that he was just the antithesis of Liberal religion. He believed in a God who was intimately involved in our daily life; certainly a God who answered prayers with respect to specific things; a God who was concerned about the details of our life — the hairs of our very head are numbered — and Jesus certainly believed in demonic influences in our life; in exorcism and all of these things. The miraculous side of Jesus!

Continued page 10

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Treseder, oarsome even without his skull

Sporting State Secretary wins gold

In a copybook race over 1000 metres, Tom Treseder, N.S.W. State Secretary of the Bible Society in Australia, won a gold medal in the 11th World Veterans' Rowing Championship.

A silver medal victory was also achieved by Tom and three other men in a team race.

The championship was held in Ghent, Belgium, and drew top athletes aged 50 years or more from all corners of the globe.

According to his wife Merriel, Tom won the gold on September 29 by a length and a half in a race that went exactly to plan, although a German competitor strongly challenged him in its early stages.

Tom, 50, returned to the sport early last year after a 12-year absence from it.

As a young man, he was selected to race in the Olympics in a four, but forsook the opportunity when he learnt that training was on Sundays.

For the championship, Tom maintained his day of rest and trained six days a week, for an average of 90 minutes a day.

Tom's championship hopes looked grim two weeks before he was due to leave the country. He fell ill to influenza, recovering just a few days before his departure.

His problems were further compounded when his specially built skull had to be left behind, incomplete. It was finally shipped over for a minimum of practice.

The skull was given to Tom by local boat builders and sold after the race.

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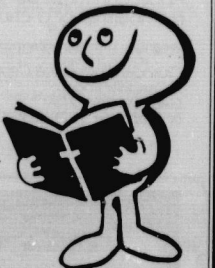
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Chronicle

Rowland Taylor, married pastor and martyr

If life in sixteenth century England could not be exactly described as "nasty, brutish and short" neither did it resemble the comfortable and closeted life that is the lot of most of us in twentieth century Australia. People experienced intimately the life processes from birth to death: nothing was removed behind the antiseptic shield of the District hospital. The death penalty was meted out for a great variety of offenses including religious heresy and this too formed part of the commonplace of Tudor life. So why did the death of the martyrs in the time of Queen Mary stir the consciences of the people of England in that generation and down through the centuries?

English Christians had a great liking for practical Christianity and as one writer has observed even the leading figures of the English reformation tended to be preachers first and theologians second. Even if congregations could not always follow the theological issues (although many people could and did) the effect of concerned and godly pastoring had an attractiveness that won people to a new understanding of God.

One such pastor was Rowland Taylor, Vicar of Hadley in Suffolk who was burned at Aldham Common on February 9 1555. Dr. Taylor had followed Thomas Bilney to the parish of Hadley and so was building on a foundation of Christian truth. Bilney had himself been martyred in 1531 in the reign of Henry VIII but had left behind such a legacy from his teaching that Hadley (first under him then under Taylor) had become known for the Biblical learning of its congregation. As a friend of Archbishop Cranmer, Taylor had been unmolested in his ministry and, as John Foxe notes in his Book of Martyrs, he "was truly a living epistle which could be seen and read of all men, his daily life carrying out all he preached, and bearing witness of his love towards his Master and his work".

With Mary's accession to the throne and the consequent persecution of protestants such a well known and outspoken proponent of the reformed faith as Rowland Taylor could not hope to escape attention. Matters came to a head when two men had arranged the saying of a mass in the Hadley parish church by the minister of Aldham, John Averth. Taylor protested vigorously but was forced out of his own church and was later summoned to hear complaints about him before Stephen Gardiner, Bishop of Winchester. Friends urged Taylor to leave the country while he had the chance. This was not Taylor's way. He held his ground declaring to the bishop "My Lord, I am vicar of Hadley, and it is against all right, conscience, and laws, that any man should come into my charge, and presume to infect the flock committed unto me with the venom of the popish idolatrous mass". Brave words but not exactly calculated to moderate the opposition. He was sent to prison where he stayed for almost two years.

"Strike him not, for he will sure strike again!"

In January 1555 Taylor faced the charge of heresy. Would he recant or be condemned? There was no question as to which he would choose and the death sentence was passed. Just prior to his burning Bishop Bonner came to him. The historian A. G. Dickens takes up the account, "He came to degrade him and by custom should have struck him on the breast with a crozier. Faced by Taylor's bulk and formidable demeanour the frightened chaplain of the bishop cried 'My Lord, strike him not, for he will sure strike again.' 'Yea, by St. Peter will I,' replied Taylor, 'the cause is Christ's, and I were no good Christian, if I would not fight in my Master's quarrel.' So Bonner omitted this feature of the grim ceremonial, and once back in his cell with John Bradford Taylor mirthfully recounted the story to his companion. 'And by my truth,' said he, rubbing his hands, 'I made him believe I would do so indeed!'"

Taylor was taken from his cell for the journey to his execution and Foxe records for us the details of the intimate meetings with his wife and children and fellow believers. In these meetings we can see the depth of affection Taylor had both for his family and for those in need. An affection that they returned to him. We see also a strength of purpose and an unwavering confidence in the God whom he served. As Dr. Taylor and his escort passed through the streets of Hadley there was great sorrow at the death of one who was recognized as a good man. Foxe reports them as saying "Ah good Lord! There goeth our good shepherd from us, who so faithfully hath taught us, so fatherly hath cared for us and so religiously hath governed us!" Even if such a quote is an embellishment it catches the feeling of the times. Here is a man of God, attested by his selfless caring life being put to death in the name of God. Whatever the complexities of the debate, and the issues were vital ones, such deaths stirred people as no academic debate could ever have done.

The people of England had their hearts touched by men and women who, because they knew the fear of God, did not fear men; even the civil and ecclesiastical authorities who exercised the power of death. The Marian martyrs ensured that England would remain as a country of the protestant reform. Their examples still speak to us. We are challenged in a very different cultural setting to hold firm to the truth by our words and our lives. Whatever we say will have little effect unless our life is the practical outworking of our beliefs. If the spiritual strength of the martyrs lay in their lives as well as their doctrines they have left a great example and challenge to those who see themselves as heirs to that tradition.

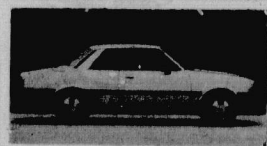
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WORLD

'Wall to wall Russians'

Billy Graham draws thousands to Leningrad Baptist Church

Leningrad, U.S.S.R., September 13th, 1984 — Evangelist Billy Graham preached to overflow crowds at Russian Orthodox and Baptist Churches during a two-and-a-half-day visit here that attracted local press attention described by Church leaders in Leningrad as "unprecedented".

More than 3000 persons, many of them young people, filled virtually every square centimetre of Leningrad Baptist Church to hear the preacher from America, and hundreds stood outside in a drizzling downpour and listened to the service on a loudspeaker. Many brought non-Christian friends to the Tuesday night service.

Backed by a youthful 100-voice choir, Mr. Graham preached the same kind of Bible-centred message he has preached all over the world for many years. He concluded his sermon with an appeal to his listeners to become followers of Christ. Scores, perhaps hundreds, raised their hands to indicate their response. Many people throughout the vast congregation wept openly.

Some people travelled long distances just to hear Mr. Graham, among them was a young woman who travelled thousands of miles from a town in central Asia.

Earlier in the day, Mr. Graham spoke to 400 Orthodox seminarians at the Leningrad Theological Academy, one of five Russian Orthodox theological schools in the Soviet Union. The students listened intently as the evangelist, drawing from his own experiences spanning more than 40 years in the ministry, gave pointers on how to communicate the Gospel.

On the following day, the evangelist preached about the meaning of the cross to more than 6000, many of them standees packed tightly in the aisles, at a special feast-day service at the Russian Orthodox Holy Trinity Cathedral. He exhorted his listeners to make their peace with God if they hadn't yet done so. "Say yes to Christ," he pleaded.

Peace and God's role in it was a prominent theme of Mr. Graham's public remarks throughout his Leningrad visit. "If we are to have peace in our world," he told several audiences, "it will come from Christ, the Prince of Peace." He also called on the leaders of the "two great superpowers" to begin new negotiations which will deal frankly and honestly with multi-national disarmament.

Warning that the world may now have entered "the most dangerous period" in its history, Mr. Graham repeated his emphasis on peace and God in an exchange with a small group of government officials and members of the Soviet Peace Committee.

While in Leningrad, Mr. Graham visited a synagogue and chatted briefly with a young Rabbi and his colleagues. Of the city's 4.5 million population, Jews number an estimated 170,000 according to the Rabbi.

Both the Leningrad and National Soviet Press published accounts of Mr. Graham's visit, and Soviet radio and television carried coverage. It is the first time such attention has been given an evangelist, said a Leningrad pastor.

Mr. Graham emphasised repeatedly throughout his visit that he had come primarily as "ambassador of the Lord Jesus Christ" to proclaim the Gospel. He also said he had come to the Soviet Union "to have fellowship with my fellow believers, and to learn more about the nation and its people, and to express his concern for world peace.

Mr. Graham's 12-day preaching itinerary in the Soviet Union also took him to Tallin in Estonia, Novosibirsk in Siberia, and Moscow.

Archbishop of York challenged to come clean

Can bishops be agnostic about fundamentals of the Christian Faith?

THE ARCHBISHOP of York, Dr. John Habgood, has been challenged by North East of England clergy as to whether he thinks that belief in the Virgin Birth of Jesus and the historicity of the empty tomb are necessary for a bishop in the Church of England.

The group, the North East Diocesan Evangelical Fellowship, go on to ask Dr. Habgood if he believes that a bishop may be agnostic about "these fundamentals of the Christian faith", or whether he thinks a bishop may "treat them as optional"?

The challenge has come in a set of Questions and Answers on 'The Position', which the NEDEF adopted at its meeting last month (45 clergy, three laymen, and two observers from Durham and Newcastle were present). The Committee of NEDEF, in a statement released this week make it clear it is "wanting clear answers".

It goes on: "The Archbishop has publicly criticised London Weekend TV's 'Credo' poll that suggested a significant number of bishops' views did not measure up to the Church's teaching. He (and other bishops) must now make it quite plain what their views are.

Stressing the seriousness of these issues, the North East clergy argue: "A doctrinally divided Church (cannot) contribute — adequately to ethical, social and political debates." Also, they say, the arguments of the Archbishop of York appear "so to redefine the Incarnation and the Resurrection (of Jesus Christ) that their meaning for the Gospel is diminished if not lost".

'The Position', say the North East Clergy, is now finding support beyond the North East Region among bishops, clergy and laity. They explain that the Questions and Answers are "an attempt to answer some critical questions".

The Committee continues, "we would wish to say that of all beliefs the belief in the Resurrection is at the very foundation of the Christian faith... when there is confusion over teaching on the Resurrection, we judge it to be of the utmost seriousness... we believe the empty tomb to be an essential witness..."

The North East clergy, concludes the statement, are not being 'schismatic'. They are committed "to the long term 'unity' of the Church of England. But we cannot say 'peace, peace, when there is no peace'."

C.E.N.

Bolivia

A unique opening was given by the Lord in La Paz, Bolivia's capital, the major of La Paz made known to the World Home Bible League that he desired a copy of the Spanish New Testament for all the 2,600 public servants of the city.

Representatives of the Bible League who were in Bolivia at the time this request was made, were given a VIP reception with the Army Band playing a few selections.

The World Home Bible League has for more than eight years supplied the department of education in Bolivia with New Testaments for placement in schools. The Evangelist Luis Palau was instrumental in arranging a contract between the Bible League and the local government.

B.G.E.A.

REVIEW

Religion — the opium of the people — still!

Olympiad of scientific atheism for schoolchildren

The long-awaited Olympiad of scientific atheism specially for schoolchildren took place recently, according to a report in *Pravda Vostoka* (The Truth of the East). The First Secretary of the Namangansky town committee in Uzbekistan, B. Stepanov, said the event was the culmination of recent atheist work which has seen a sense of adventure being worked into the basic teaching of the secular ideology; libraries and enterprises, schools and young peoples' culture houses have all been host to exhibitions and stands on the theme of "Religion — the opium of the people". For the older children who are approaching school-leaving age, special films have been shown, some of which have featured some of the new "rituals" in the Soviet Army so that these 17-year-olds know what to expect when they are conscripted. The enrolment ceremony into the Army is one of the "festive" occasions which has been significantly brightened up to appeal to people's notions.

Writing in the same newspaper, O. Ismailov, the secretary of the Uzbekistan Komsomol (Communist youth movement), assesses the work being done among the older children who are members of his organisation specifically the aim of developing more atheist specialists. There is a shortage of such activists, and a competition has been held to find the best young atheists in the region. Sociological surveys have contributed evidence to point out the qualities necessary for good specialists. A special train called "agitation train" has visited all the country's districts holding "question and answer" evenings and film-shows on topics concerning atheism. Lectures were given which touched the wider issue of how religion, and especially Islam, is being used by imperialists in their psychological war against socialism and the Soviet Union generally. Extra attention is being paid to Muslims and a paper has been given to the Komsomol Central Committee on "Islam and the contemporary ideological struggle" and "Questions of atheist propaganda among the Islamic youth".

Excursions are also provided for young activists — a recent one was for 360 Komsomol members to Leningrad where they visited the exposition of the Museum of Religion and Atheism in the former Kazan Cathedral on the city's main street, the Nevsky Prospekt.

Keston College

Chinese life harmonious

The 350,000 Chinese populace in Sarawak live harmoniously with other ethnic groups, some even intermarry with them, according to a recent issue of the *Overseas Chinese*, a Hong Kong-based magazine.

Most of the Chinese in Sarawak run shops, factories and other enterprises, or work in agricultural fields, the magazine said.

Many of the Chinese people came from the southeastern provinces of China such as Hainan, Chaochow and Foochow. They have established a number of associations and homes for the elderly people. They also publish several Chinese newspapers.

Some Chinese youths formed working teams during holidays and helped the natives plough the fields and build houses, promoting friendship with other races, it said.

(CATW)

The Greeks have a word for it, 'Proselytism'

Christian on Trial in Athens

On Sept. 18, Costas Macris who was standing trial for proselytism sought and obtained postponement. Macris is an AMG International missionary who is heading the Hellenic Missionary Union, the only Greek missionary society. The proceedings were attended by large crowds of evangelical laypeople and pastors.

The suing woman attempted to assault the defendant (and managed to hit him once as people pulled her away) after the trial was postponed without her having a chance to speak. She screamed and cursed and shouted threats of burning him and his offices and house. Prayer is sought for safety.

The postponement is considered as a real victory. The trial will be held December 21, 1984. Mobilization for prayer is being requested as efforts are being made for the changing of two undemocratic laws enacted against religious minorities in 1938-39 during a dictatorial regime.

Church of England membership continues to decline

Still more in church on Sunday than at footy on Saturday

MEMBERSHIP OF the Church of England in England continues to fall according to the latest figures from the Central Board of Finance, in London.

Whatever definition of membership is used, the numbers show a decrease. Having held reasonably steady since 1976, the latest figures for usual Sunday attendance (1982) have dropped from 1,240,000 to 1,205,500 — a fall of around 2.8 per cent. This means that approximately 2.6 per cent of the population are in an Anglican church on Sundays (regional variations in this proportion are great, ranging from 4.7 per cent in Hereford diocese to 1.5 per cent in Birmingham. Sheffield, scene of the Mission England reprise next year, is second lowest with 1.6 per cent).

Nevertheless, the numbers in church on a Sunday still compare favourably with the numbers on the football terraces on a Saturday — at 424,436 last weekend only one third of churchgoers.

Easter and Christmas communicants, having increased in 1980, have fallen again, as have the number of baptisms, both adult and infant. The electoral roll figures for 1982 show that these rolls have remained virtually static — 1,816,200.

In contrast to this the number of full-time paid clergymen in the Church of England has risen slightly, from 10,789 to 10,807, but looking ahead at the numbers coming forward for ordination, the Board of Finance report predicts a drop to 10,600 by 1986.

The good news is that church members are giving more money to the church. Total voluntary giving was up by eight per cent in real terms in 1982. Looking more closely at this figure, it reveals that the Church has gone in for covenants in a big way, with a 31 per cent rise in covenanted giving between 1980 and 1982.

Church Statistics, published by CIO Publishing.

C.E.N.

The dangers of prejudice

A frequent theme in my columns has been the unhelpful role which prejudice serves in many of our relationships. In this column I intend to focus on this problem in its own right.

Prejudice is an attitude, and as such it consists of certain beliefs, emotional reactions and activities centred upon the object or target of the attitude. Prejudice can be a bias which causes us to prejudice others either in an unfavourable or favourable direction. Prejudiced attitudes of a negative kind can seriously hinder our relationships, especially when we are unaware of the exact nature of these attitudes.

Jesus was often the target of prejudice. For example, in John 1:46 when Philip witnessed to Nathanael concerning Jesus, Nathanael was at first doubtful, expressing a prejudice: "Can anything good come out of Nazareth?" Philip simply invited him to see for himself. He said: "Come and see". Nathanael did so and was forced to rise above mere prejudice and to see Jesus as He really was.

It is often the case that prejudice cannot be sustained when people open their minds and have contact with those whom they mistrust, doubt or even fear, and have the opportunity to experience how these people really are. Yet we frequently fail to do this. We make token contact only. We fail to put aside our prejudice and close our minds. We spend our time looking for proofs relevant to the conclusions and judgements we have already reached.

Two examples should show the relevance of this issue for Christians. A church member had a long history of falling out with the rectors of the parish. The original conflict had been a serious one and it bore no credit to either party. However, subsequent clashes with the successors of the rector really emerged from the bias and prejudice shaped by the original conflict.

The church member listened to every sermon of every minister expecting to have his expectations confirmed. The way in which this person could twist the words of the preacher was amazing. It often appeared as if he was hearing a totally different message from that heard by the rest of the congregation! What he heard was determined by his prejudice, which worked to distort and filter the true content of the message.

This man needed to be made aware of his prejudice and the function it was serving in his life as a church member. He needed to recognise the dangers of his prejudice and the need to adopt an open mind, one which was uncluttered by biases acquired in the past.

But, it isn't easy to convince such a person. One would need to understand the origins of his prejudice in order to help him. He has been hurt and threatened by the original clash. His present suspicion can be traced back to this event. It is possible that he has every reason to be indignant concerning this clash, but he needs to recognise that that clash is past history and that the present events involve different people and different issues.

The second example involves almost exactly the same dynamics but the setting is different. Frank and Helen are Christian parents who have having a great deal of difficulty with their teenage daughter, Karen. They feel they cannot trust her since she recently lied to them. Karen is resentful that one failure is being allowed to cast doubt over every statement she makes.

The parents have acquired a form of



Alan Craddock

prejudice directed against their daughter. Their doubts are understandable but their obsession with her "lying nature which has come as such a surprising disappointment to them" is proving extreme and unhelpful. Their continuing doubt is now disappointing her. Karen is really sorry for breaking trust and has genuinely learned from her experience. If her parents had just let her demonstrate this, then things would have been fine. But the continuing doubt and anger simply made Karen angry and resentful.

In such a situation parental prejudice has overwhelmed a preparedness to trust and to give another person a chance to show what they have learned. This failure eventually has the effect of generating a prejudice in the daughter directed against her parents. No longer can the participants see each other honestly. All is doubt and suspicion since the perceptions are distorted and filtered by the operations of prejudice.

The first step to modifying this situation is to acknowledge the existence of the prejudice. We need to "come and see one another", to let the facts speak for themselves rather than to allow prejudice to bias our judgement as we stand apart.

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LETTERS

Courtesy of Title

Dear Sir,

It was with regret that I saw in your issue of 17.9.84 that in one article the Archbishop of Sydney was several times described as "Mr. Robinson". One wonders why the writer of the article chose to use this form of reference lacking the customary courtesy. If, as I surmise, it was based on a view that obedience to Christ and His injunction in Matt. 23:7-10 demands the forsaking of titles among Christians, then that writer only made a partial act of obedience, for he or she did also refer to the Archbishop by the use of his title. And further, the substitution of "Mr" for "Archbishop" achieved nothing in that regard, for "Mr" is really the same as "Master", and our Lord said, "Neither be ye called masters (leaders) for one is your Master, even Christ!" The word "Master", "Mister" or "Mr." is itself an honorific title. Some there are who will not be satisfied until we are called "comrade" — and perhaps not then.

The holy Scriptures tell us to "honour all men" (1 Pet. 2:27) and we are enjoined in Rom. 13:7 to give "honour to whom honour is due". On the other hand our Lord said, "How can ye believe which receive honour one of another?" (John 5:44). It may be that we should give careful consideration to the real meaning of what my dictionary delightfully calls honorificability — a word that should appeal to any theologian! Perhaps the right course is to be careful to give honour, including any due title, to others, and not to be so concerned to receive honours for ourselves, "in honour preferring one another" (Rom. 12:10).

"It is more blessed to give than to receive".

Yours sincerely
J. R. L. Johnstone

(We surrender, please stop the deluge of mail! We're convinced. At the moment we are re-educating the other editor on this point. After

he finishes writing out a thousand times, "I must not call Dr. Robinson Mr." we will give him back his blue pencil. Letters Ed.)

Early Risers

Dear Sir,

"Those people in at St. Andrew's House"

Today was a very long day in the lives of the people of St. Martin's Kensington when their 76 year old parish church building was totally gutted by fire, deliberately lit.

Among other things, they will long remember how glad they were that they belonged to the diocesan Anglican family. The fire was discovered at 1 a.m. Archdeacon Oliver was there by 2 a.m. Bishop Reid was there when I arrived at 6 a.m. They shared with us something of the impact of this disaster. I rang Anglican Insurance at 9 a.m. sharp. Barry Sommer had already alerted the loss assessor who arrived on the site shortly after. Then Graham Seton, Diocesan Manager of Administration arrived, accompanied by an insurance broker and was most warm and helpful. Later Dick Boyt and his wife from Kingsford arrived and then Jim Le Huray their rector.

We thank God for the warmth of the diocesan fellowship and take courage.

Yours sincerely
(Rex Meyer) Acting Rector, St. Martin's, Kensington.

Young Reader

Dear Sir,

Let me say, the church I appreciate receiving and my main purpose articles ACR offers. I hope you can see it up some time. When I am not reading it I am tearing it apart.

apart the ACR he is keeping his parents (Bible translators with SIL in PNG) on their toes and up to the job.

Yours in Christ,
Ross Webb
Ukarumpa via Lae



"Reader of the year award goes to Baby Paul Webb."

Clergy Dress

Dear Sir,

Having recently bought myself a new sports coat, I decided to go for a walk down town one Saturday morning in winter. I soon noticed that of the hundred or so men that I saw, none was wearing a sports coat, suit or tie. There were jackets and sloppy jumpers aplenty, but no sports coats, suits or ties other than my own.

Those who advocate clergy wearing suits and ties when they are officiating at church services are advocating a middle-class style of dress. However, the answer for working-class areas is certainly not the wearing of jackets or sloppy jumpers by the clergy. A simple robe is more consistent with New Testament principles because it is less divisive and can be worn in any town or suburb.

The Anglican Church finds it difficult enough to relate to the average working man and woman without placing another major obstacle in the way.

Yours sincerely
Paul Watkins
Mayfield

Ordination of Women

Dear Sir,

I would like to briefly comment on the responses to the M.O.W. A.C.R. debate on Women's Ordination (October 1st).

1. It's time the A.C.R. cease publishing unattributed articles and letters. There's something distinctly unnerving about reading criticism comments about oneself in your paper when the author of those comments is not named but simply referred to as "an Evangelical Minister". As we in the debate were happy to have our own names published I think that you ought to insist that all those who make comments upon us also have their names published. In fact, will you now please publish the name of this person? I am aware that it's not merely in this matter that the A.C.R. uses this practice of unattributed comment and article and frankly I think that it ought not to happen.

2. The "Evangelical Minister" had, I fear, misunderstood both the debate and John Woodhouse and myself. I suppose this is understandable as he only had the printed transcript to go on, but I want to assure him that much of what he assumes is quite unfounded.

From my experience "both sides" on the issue held their views strongly and with conviction. All of us involved were prepared to defend our viewpoints with intellectual rigor and thoroughness, not just John Woodhouse and myself.

I cannot speak for others but my own experience was that the debate was in no way "a front to set up M.O.W." but an opportunity for both viewpoints to be presented and to interact in a way that would bring out our assumptions, reasons and conclusions so that the reading public could get behind the somewhat simplistic way in which the matter had been presented from both sides in the Christian press.

3. "The Evangelical Minister's" comments that John Woodhouse and myself were motivated by "the party line" rather than good biblical theology is gratuitous. For one thing, both sides of the debate were agreed that it was not adequate simply to discuss the biblical text, but that hermeneutic and theological issues were

necessary. If my memory serves me correctly it was in fact the M.O.W. speakers who were concerned for us not to get bogged down in exegetical matters alone, not us. For another, although I am well aware of how fallible my thinking and understanding of the word of God is, I can assure "the Evangelical Minister" that our motivation, as I hope it was for all of us in the debate, was to understand the mind of God as he has revealed himself in the scriptures. Following "the party line" had absolutely nothing to do with it.

4. I think that "the Evangelical Minister" has brought an unwelcome personalising tone to the debate. I notice that the author of a Catholic View (also A.C.R. October 1st) expresses his concern about personalising the debate and I agree very much at this point with his warnings. I do not think that anything is gained by trying however subtly to make personal attacks upon the integrity of people involved in a genuine and very painful discussion in the church on the ordination of women. It is a debate which needs to be undertaken with a great deal of care and sensitivity to each other and with the avoidance of "ad hominem" argument.

I am your sincerely yours
Robert Forsyth
St. Barnabas Broadway

PS One of the most helpful books that I have found on this issue which has significantly affected my thinking is *Man and Woman in Christ* by Stephen B. Clark (Servant 1980). Mr. Clark is a Pentecostal Roman Catholic American layman!

(The ACR has since its inception in 1880 published unattributed its editorials, feature articles and analytical reports for two reasons:

1. It allows ideas to be brought forward and evaluated on their own merit, free from the personal prejudice which so often accompanies attribution. It is sadly observed that a poor idea often gets a better hearing than it deserves when it is put forward by a person of considerable public stature. The reverse is also true.

Up until about 7 years ago most major newspapers and magazines did not attribute the great bulk of their material. They changed for sound commercial reasons, personalities sell products; but even so, editorial comment universally remains unattributed. The London based magazine of comment, *The Economist*, remains one of the few which still largely reports and comments without attribution.

2. It allows unpopular ideas to be brought forward without either a disruption in personal relationships between the author and his friends, or the external pressure which can be brought to bear by people who have power over the person's ministry. Secular commentators are less at risk here because their society is much larger; those who are likely to be upset are less likely to be their friends, in contrast to the smaller and closer knit society of the church.

In all of this, of course, the ACR has a responsibility to make sure that the ideas put forward in this way have integrity, and that "personalising" is avoided. That is, peoples ideas, and even their actions may be critically assessed, but not their character, personalities, motives, etc.

On this later ground perhaps we should not have published without attribution the response by "an Evangelical Minister". It was not an easy decision from our side. We published it in the interests of treating each viewpoint even-handedly.

The ACR does not publish unattributed letters.)

Editorial

The Bible, Women's Ministry and the Reformation

At a time when some want to place distance between themselves and the Reformation by saying that the polemical concerns and language of the 16th century are not those of today, we must ask 'what is it of that period which stretches into our own?'

The Reformation was at its roots concerned about the place of the Bible and its ministry amongst those claiming allegiance to Jesus Christ.

The Bible

By and large all Christians believed that the Bible was God's word. However, the medieval church bound this belief in three ways — church tradition was also a true word from God, only the institutional church could truly interpret the Bible, and human philosophy determined how Bible verses were to be understood.

Martin Luther, and other reformers who followed him, severed these three bonds with the catch-cry *sola scriptura*, or, "Bible Alone."

The stories of how the first generation of reformers arrived at this conclusion are as varied and complex as God made their human personalities. But the common element of 'justification by faith alone' binds them together. Because man is totally incapable of saving himself, God alone has acted completely from outside of us to save us in Jesus Christ. The only response left to humankind is faith alone, that is, repentance. And, if only God is able to save man, then only God can enlighten man. God's Word, the Bible, without addition or subtraction, can be the only rule for our Christian lives.

Thus Archbishop Thomas Cranmer in England rejects church tradition as a normative source of Christian learning: "let us diligently search for the well of life in the books of the New and Old Testament, and not run to the stinking puddles of men's traditions devised by men's imagination . . . for in Holy Scripture is fully contained what we ought to do, and what to eschew, what to believe, what to love . . ."

When it came to the papal church claiming that an authoritative interpretation of scripture was needed, and that God had given that task to her, Bishop John Jewel, with an eye on how Rome conducted theological "discussion", replied:

"As for us, we run not for succour to the fire as these men's guise is, but we run to the Scriptures. Neither do we reason with the sword, but with the Word of God . . . for we know that the gospel of Jesus Christ is the power of God unto salvation."

The Romanists claimed that without an official interpretation by its church and church councils the Scripture was "dumb and fruitless". Jewel replied that to come at Scripture through that route "is very uncertain, and exceeding dangerous, and in a manner fantastical, and a mad way . . ."

In exactly the same way these Reformers rejected culture, or the philosophical reasoning of man, as the way Bible verses had to be understood. In his robust manner Martin Luther declared "Aristotle's (work) is the worst enemy of grace"; and could crow, "our theology and St. Augustine are forging ahead prosperously . . . little by little Aristotle is going down to doom everlasting and near at hand." John Calvin wrote that we should not ask the speculative question "What is God?" but, "Of what kind is he?" The Roman Catholic theologians "do not

apprehend God as he offers himself, but imagine him as they have fashioned him in their own presumption." "God is comprehended in Christ alone." "We know no Christ except Christ clothed in his promises . . . Christ clothed with his gospel."

So against the claims of church tradition, and the claimed necessity for an official and cultural interpretation of the Scriptures, the reformers said with one voice "Bible alone".

Women's Ordination and the Bible

That this discovery of the 16th century speaks to our own is clear.

A most unusual series of events have come together in the Anglican Diocese of Sydney, which historians may one day see as unique. In a legally autonomous denominational grouping evangelicals have the majority in denominational committees and in the Synod. At the same time, Sydney Anglicans face the greatest issue which surrounding culture is likely to force on them in a generation: ordination of women to ministry on a basis of equality with men.

The problem is that where the New Testament speaks clearly about the relationship of gender to the pastor/teacher position in a congregation, women are explicitly ruled out. As yet once again cultural pressure and the Bible stand opposite each other, the Reformation finding "Bible alone" is being tested.

Sydney Anglican churches will now receive for local discussions (leading to a central 1985 Synod debate) two reports (from 1983 and 1984) on the issue. Although both acknowledge its importance, neither report was able to tackle the fundamental question of how we are to interpret the Bible, and thus, why it is that evangelicals already disagree on this matter. "Some of these areas involve disagreements concerning the interpretation and application of biblical teaching. The Committee has noted these matters but has not explored or debated the complex questions involved . . ." (1983 report). "At present there is no agreement on the (biblical) principles to be applied" (1984 report).

In the context of this unique crisis point amongst fellow Christians, the ACR believes that the question of hermeneutics or interpretation needs as much clarification as can be brought to bear on it. If we ordain women to ministry on a basis of equality with men for the **wrong** reasons, we may well end up with the Word of God, the Scriptures, subject to **us** and not **we** to them.

The Church Records intends in November and February next through feature articles, and at other times as the discussion at parish level proceeds, to specifically address both the wider question of the ordination of women and the principles of interpreting the Bible which flow from it.

"For the Scripture of God is the heavenly meat of our souls; the hearing and keeping of it maketh us blessed, sanctifieth us, and maketh us holy; it turneth our souls; it is a light lantern to our feet. It is a sure, steadfast, and everlasting instrument of salvation; it giveth wisdom to the humble and lowly hearts; it comforteth, maketh glad, cheereth, and cherisheth our conscience; it is a more excellent jewel or treasure than any gold or precious stone; it is more sweet than honey or honey-comb; it is called the *best part*, which Mary did choose, for it hath in it everlasting comfort." (Thomas Cranmer)

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Lesley Hicks

I used once to find the sweeping condemnations of mankind expressed in various passages of Scripture a bit hard to take — passages like the collection of Old Testament quotations in Romans 3: "There is no-one righteous, not even one . . . the poison of vipers is on their lips . . . their feet are swift to shed blood . . . there is no fear of God before their eyes." I accepted such verdicts as true because I accepted the Bible's authority, but I tended to modify and qualify them in my own mind because at heart I did not believe humanity is quite that bad. No doubt too I was maintaining that I myself, though sinful and in need of forgiveness, was not **all** bad.

Experiences of recent years have opened my eyes to the depths of human evil. On the personal level, I remain rather sheltered, but no longer do I find it incredible that some can act like evil incarnate, and that the spread of corruption in the community is very wide indeed.

Whom can we trust?

The constant ferment in N.S.W. over allegations of corruption makes it realistic to be quite cynical. Recently a girl who had been involved with drugs asked me if I knew an utterly reliable high-up police officer. She wanted to find out if another policeman whom she knew to be corrupt was still in the force, and if so, to inform on him. There was one I knew (not personally, but by reputation) to be trustworthy, and I put them in touch with each other. But I thought how desperate our situation is when our faith is so undermined in the very body of men and women we rely on for the maintenance of the law.

There's a play on called *Loot* by Joe Orton, on the theme of police corruption, and Herald critic Prue Charlton

On public morality

comments: "One of the few advantages which theatre still has over television is its ability to say things which would make your average television legal department tremble at the knees. And instead of waiting for people in Canberra to name names, you might as well go and see *Loot*: it's a lot more fun, and it shows quite clearly that names are more or less irrelevant in a society which is diseased at the core."

Judging a judge

No profession's immune. How well we realise it now! Presumably some sort of scrutiny and screening goes on before a person is appointed a judge, but we now have the dilemma of how to judge a judge, and to decide whether or not he has indeed attempted to bend the system in order to favour a "mate".

Fidelity, loyalty, mateship — admired virtues — can shade over into nepotism, favouritism, cronyism, and outright corruption of the law and high standards of public office. When an old friend is acting on the wrong side of the law, is it necessary to "dob him in", or to refuse to help him if he's caught? One could argue that friendship and loyalty are overriding values which rightly demand that he be protected, and if one holds high office and wields influence, all the better.

Breaking the silence

That is still not our society's official view, though in the light of the current state of respect for the law, I wonder just how hypocritical it is. On the other hand, few people admire an informer. Though I don't exactly admire such a person, I do thank God for one such as Gianfranco Tizzone whose confessions have revealed so much more of the truth in regard to the murders of Donald Mackay and Douglas and Isobel Wilson. He, more than any other, seems to have broken "the appalling silence", and for that we are thankful, whatever his motives.

Election yet again

Now we have an election campaign yet again and candidates to assess for their suitability for political office. Party considerations aside, how can we judge them? Ought we to set aside our party preference in order to vote for an individual we regard as having sound views and high integrity, whether a Christian or not? I'm inclined to think I should at times, though I have not felt compelled to do so to date.

Beware the gambler

One thing I'd like to be assured of in regard to a politician (or, for that matter, a lawyer, a policeman, a treasurer or virtually anyone needing to be trusted) is that he or she was not a gambler. That would seem to indicate a person ruled by greed and covetousness, and very vulnerable to temptation. The race-going fraternity seems to figure prominently in several recent scandals — and not just in the Fine Cotton affair!

Sometimes, confronted with two or three names for election to the lower house, we may not like any of them — not their character, nor their lifestyle, nor their views, nor anything else about them — so we have to fall back on party anyway. The Senate gives us more choice — besides the major parties and the Democrats, we have assorted single issue independents, the Nuclear Disarmament Party and the Call to Australia group (Christians aligned with Fred Nile and the Festival of Light). I for one am thankful that Graham McLennan is standing for that group in N.S.W.

Converted fire station to become Bishop's office

Bishop Harry Goodhew, Bishop of Wollongong, soon will be administering his region from an office in a disused fire station. The station was recently vacated by The Home Missionary Society's OP Shop which has now been re-located in the heart of the main street in Wollongong. It was recently opened by the Lord Mayor of Wollongong and the bishop.

The Fire Station building will not only accommodate the bishop but also the archdeacon and the Careforce team in the area. The move will give much needed extra space to the regional team.



Mary marches on. Next stop India!

Mary Hughes, the walking Bible worker, dressed in Welsh costume, arrived in Melbourne, Saturday, October 6th. At 3.50 p.m. she set foot in the City Square and at 4.00 p.m. cut the ribbon, signifying the end of her 950 kilometre (590 miles) walk, from Sydney to Melbourne. It had taken seven weeks and six hours since Mary left Sydney on August 18th at 10.00 a.m. to cover the distance. Rain, hail, sun and sickness had been with her along the way.

The walk was to commemorate the 200th birthday of Welsh girl, Mary Jones, who walked a return distance of 80 kilometres (50 miles) for a Bible. This endeavour, by a 16-year-old girl, led to the beginning of the Bible Society movement of today.

October 6th was a big day for Mary Hughes, the National Youth Officer of the Bible Society. She had reached her financial goal; she had presented the challenge of what the Bible can mean today in people's lives and she arrived wearing a brand new engagement ring! Her engagement to Lindsay Dewberry had been announced that morning.

The financial goal had been set at \$50,000 which would be enough to supply 12,500 Bibles for distribution in Singapore, Indonesia and the Philippines. Such a quantity would make a stack of Bibles 387.5 metres high, or a quarter of a mile. This financial target was surpassed but final figures will not be known until the results are received from the hundreds of "TREK FOR BIBLES" activities held throughout Australia. Groups and individuals conducted their own walks for which they raised sponsors, in support of this same project.

Along the way from Sydney, Mary Hughes spoke at meetings in halls,

churches and schools, explaining the work of the Bible Society and encouraging people to read the Bible for themselves.

The platform party in Melbourne's City Square included the Archbishop of Melbourne, the Most Rev. David Penman; Member of Parliament Hayden Shell (representing the Premier); Bill Howard of the Bible Society's Federal Board; Stuart Jones, the National Director of "TREK FOR BIBLES"; Graham Buckmaster, representing the Lord Mayor of Melbourne; Brian Good, State Secretary of the Bible Society in Victoria and the chairman of proceedings, Rev. Morrie Jordan, Chairman of the Bible Society in Victoria. Not far away was a beaming Lindsay Dewberry, the newly announced fiancé of Mary Hughes.

For Mary Hughes the walk was over! Asked if she would do it again, there was a long pause before she replied that, as it had already been done once, something different would need to be done, to arouse interest in the Bible, which was what this was all about.

Twice Mary Hughes took ill with a bronchial virus, during her trek. Once, she went from her sick bed to make the special presentations in Canberra and on the second occasion she found it was possible to rest for 36 hours, on doctor's orders, as it was during a weekend and others could address her meetings for her.

Mary Hughes is now looking forward to a holiday.

However, plans are already underway for Mary to lead a term of young people to India in January, 1985 . . . on a Bible distribution "safari". Some people just never stop!

Ramon Williams

A theology of sport and leisure

Christians come to grips with a boom industry

A day-long seminar is being devoted to the subject of "A Theology of Sport Ministries and a Theology of Sport" on Friday, November 30th.

Reverend Brian King, Anglican Rector of St. Paul's Church, Wahroonga (corner of the Pacific Hwy. and Pennant Hills Road), is hosting the day on behalf of Sports and Leisure Ministry (ITIM) — Inter Church Trade and Industry Mission.

Mr. King is a former N.S.W. Rugby Union representative and was very happy to have the seminar held at his Church when requested by the Reverend Mark Tronson of Sport and Leisure Ministry.

The day has been set aside for "Theologians and Interested Persons" so that some serious thinking can be devoted to Sport and a relevant Theology.

The day is divided into three sessions — 9.15-10.45 followed by morning tea, 11.00-12.30 followed by lunch, and 1.15-2.45.

A number of theologians will each give a 5-minute brief to stimulate thinking, the

allotment of time however is so designed that the major portion of time is devoted to "COMMENT" from the floor.

It is believed that a pooling of thought and resources at this initial stage of development is necessary so that future day seminars might be held on specific issues.

"This is the 'grass root' meeting, the Comment portion of each section will be invaluable, for it is from there a theology will grow," Rev. Mark Tronson said.

Cassette recordings will be available for purchase of the day seminar, a \$5 contribution is requested for the day and refreshments, and those interested in attending are asked to R.S.V.P. by Tuesday, November 27th, to St. Paul's on (02) 48-2863.

As Sports and Leisure Ministry has gathered momentum throughout Australia in Professional Sports, with Chaplaincy acceptances and appointment, it is believed that this beginning cannot be underestimated in importance.

Those who have any interest in this subject are urged to attend.

John Knox, the Second Generation and Scotland

It is customary to hold that the man who, above all others, brought Reformation into Scotland was the intrepid John Knox. Certainly Knox is Scotland's greatest reformer and gave to that nation a body of Protestant doctrine and a pattern of worship that endured. When parliament abolished popery in the summer of 1560, Zwingli had been dead for twenty-nine years, Luther for fourteen, Henry VIII for fourteen, and Calvin's course had a mere four years to run. So, John Knox belonged to the second generation of Reformers who benefited from the thinking and experience of predecessors in the fight against Rome.

However Knox and his colleagues were confronted by a set of problems for which the Continental blueprints were not always applicable. Such is the vitality of Calvinism that it has flourished in different forms, countries and circumstances. In Scotland it made an impact unparalleled elsewhere.

John Knox was born at Haddington in the early part of the 16th century and studied at Glasgow University. He became a firm Protestant as a result of the influence of John Rough and George Wishart, a disciple of Lutheran and Swiss theology. Knox defended Wishart from his enemies, and was owned in a very real sense as the martyr's successor. For Wishart's martyrdom was the call of John Knox. Up and until this time his life had been obscure but from now on he was to be the pillar of Protestantism in Scotland. At the time of Wishart's death Knox was somewhat over his thirtieth year. Fifteen years were to pass before his dream was fulfilled: for John Knox fifteen years of working hard and suffering.

Torn by clan feuds

For two turbulent centuries between Robert Bruce and John Knox, Scotland was an ill-governed land. Used as a pawn in the perennial French-English conflict, it was also torn by civil war and local clan feuds; it was backward in civilization and offered little security to life and property. Burdened by a pathetic succession of child kings (whose average age on occasion was no more than eight years) and by disputed regencies, the monarchy was weak, the nobility rebellious and the churches corrupt. The awakening in Scotland began along a number of avenues. Copies of Tyndale's New Testament began to reach Scotland by way of Low Countries. Lutheran literature came from Campvere through Aberdeen and Leith; and into Dundee sailed priests who had lived in Germany and brought home to Scotland hymns used by German Reformers adapted to the tunes of Scottish ballads.

In Knox's twentieth year (1525), at the instigation of the Church, which possessed half the nation's wealth and maintained its grip on the people through fear, ignorance and superstition, an Act was passed against those who introduced the offensive doctrines. The clergy was largely illiterate, preaching was almost unknown, parochial duties were neglected, revenues were squandered in worldliness, church buildings were sacked by the English or by rebels or allowed to fall into decay. For this, in some cases, Knox was later conveniently blamed.

Despite strict legislation, and the martyrdom of not a few (including that of George Wishart in 1546), the tide could not be stemmed — the Protestant views spread. The year following Wishart's death (1547) the Church petitioned the Queen Regent, Mary of Guise/Lorraine, widow of James V, to enforce the laws against the "Lutherans", a term often used as a comprehensive name for Protestants, with whose "pestilential heresies the land was now infected, and who were now preaching openly". By 1557 some genuinely sympathetic powerful nobles attempted to bring about changes by constitutional means. They signed the Common or Godly Band, a covenant that advocated the use in all parish churches of the Second Prayer Book of Edward VI and the exposition of Scripture "privately in quiet houses". The year 1558 saw the last Protestant martyr in Scotland. The following year, John Knox in his mid-forties had returned home to Scotland.

Galley slave, to England

What had happened to Knox in that period following Wishart's death? Knox had thought about going to Germany but renewed action against "heretics" caused

him to go to St. Andrew's Castle, where he was called as preacher. When the castle fell, he was taken to France and made a galley slave. During this detention Knox wrote a synopsis of Protestant thought drawing heavily on Luther's commentary on Galatians, and embraced Luther's doctrine of justification.

At thirty-five Knox was freed and took refuge in England which was rapidly moving into Protestantism. He was appointed preacher at Berwick as one of King Edward's chaplains. His sermons attacked the Mass as idolatrous, and therefore was called upon to answer for his views before the Council of the North at Newcastle. At thirty-eight years of age he preached before the royal court. At Windsor he criticised the provision in the soon to be issued Second Book of Common Prayer calling for kneeling during Communion; his efforts were largely responsible for the inclusion of the Black Rubric. When offered the bishopric of Rochester he declined not because he opposed episcopacy, but sensing trouble prophesied "evil days to come".

Calvin's Geneva

After the accession of Mary Tudor to the throne when Knox was at the age of thirty-nine, he fled to the Continent (first in Frankfurt, then in Geneva). In Geneva, where Calvin was chief preacher, he found that which he judged to be the "most perfect school of Christ that ever was in the world since the days of the apostles. In other places I confess Christ to be truly preached, but manners and religion so truly reformed, I have not yet seen in any other place". Knox spent the next four years happily in Geneva, however his burning interest was Scotland. It is in this context we hear of him consulting with Calvin and Bullinger about a subject's attitude toward "a magistrate who enforces idolatry and condemns true religion".

John Knox returned to Scotland for six months in August 1555, and in quaint but compelling language refers to the welcome he received and to "the fervent thirst of our brethren, night and day sobbing and groaning for the bread of life". Through his preaching many were won to the Reformed faith, however he was summoned to appear in Edinburgh in the May of the following year, on a charge of heresy. The regent intervened resulting in the quashing of the summons. Knox returned to Geneva that year, leaving behind a "wholesome Counsel", reminding heads of families that they were bishops and kings, and recommending the institution in private congregations of something like the early apostolic worship. Sentence of death was passed on him in his absence but Knox was undaunted.

We pick up now the year 1559, the year following Scotland's last Protestant martyr. The Scottish nobility appealed for Knox to return in May. Near the close of that year French intervention and the English Queen Elizabeth's fickleness put the cause in jeopardy. Mary Queen of Scots herself in the previous year had married the Dauphin, the heir to the French throne, who a few months later became King of France as Francis II. Mary was now Queen of France, as well as Queen of Scotland. Knox in a memorable sermon exhorted his colleagues to "turn to the Eternal, our God . . . which, if we do unfeignedly . . . our dolour, confusion, and fear shall be turned into joy, honour, and boldness". And so it happened.

Scots Confession and book of discipline

Victory was effectively secured when John Knox was forty-six; fourteen years following his senior colleague Wishart's martyrdom. The revolution was at an end — and it had been remarkably bloodless. The God of John Knox triumphed, the Auld Alliance with France was revoked, and the Scots gave an unheard of applause to the appearance of a friendly English army.

Knox and his colleagues had neither the time nor the systematic discipline of mind to produce a statement of the Reformed faith. Under Knox's guidance, therefore, they resorted to what Calvin had done before. In four days, borrowing from the Institutes and other Reformed Statements, they produced the Scots Confession of 1560. Much of the material in the twenty-five vigorous chapters reflects teaching identifiable with that of Paul and Augustine. The Scots Confession and the first Book of Discipline had assumed church and state to be two parts of a Christian Commonwealth. What the authors evidently did not foresee was that such a theory was basically impracticable when the ruler was in opposition to the Kirk.

This work of the six Johns — Knox, Spottiswoode, Row, Douglas, Winram, and Willcock — saw the features of the true church as threefold: (1) the true preaching of the word of God; (2) the right administration of the sacraments; (3) ecclesiastical discipline lawfully administered according to the Word of God. It was under John Knox's influence that the Presbyterian system of church government was introduced into Scotland. In the English system of church government bishops were very powerful but the Presbyterian system is based upon the authority entrusted by the church to elders. In time to come the two systems came into conflict. At first, however, they existed peaceably side by side; but historically they developed along separate lines.

Education and the Bible

John Knox died in 1572. From the time of his final return to Scotland to the age of fifty-eight, Knox's influence was widespread and deep. For example, one aspect of the Reformation movement, not only in Scotland, but universally, was the encouragement of education. This was certainly true of Knox, but education was secondary to a greater object, namely the great concern to spread the knowledge of Christ and his gospel to all parts of Scotland. One illustration has been recorded by a 16th Century analyst. A Mr. Row, minister at Perth, boarded the children of nobility and gentry in his house and instructed them more particularly in languages. At table the conversation was all carried out in French, and the chapter of the Bible at family worship was read by the boys in Hebrew, Greek, Latin and French. In a day and age of alleged "sophisticated education" it is unbelief that leaves the Bible altogether outside of the family let alone education. As then, so now! Education is vital, not only because the young are susceptible to learning but also because the demands of the day demanded literacy for the reading of the Word of God. Not until 1696 did each Scottish parish in fact have its own school. A century and a quarter after Knox's death. But thereafter Scotland was equipped with what was claimed to be the finest educational system in Europe.

Education, good government, morality and religion were bound up in the Reformed outlook, and in all of this the laity were given opportunity for service. All of which was based upon a vociferous faith, a stamina borne out of Biblical intelligence. John Knox in his theology encapsulated the ability of many of the Reformed schemes to be imaginative in application to the day in which he lived.

Continued page 10

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THE GOOD READ

The Teaching of Jesus

by Norman Anderson
Hodder and Stoughton, 219 pages, \$15.95

Many would be familiar with the very useful "I Believe" series written in the seventies. This book is one of a new series, "The Jesus Library" under the editorship of Michael Green. This series, if the quality of this volume is anything to go by should also prove to be very useful for the thoughtful reader.

This is not to say the book doesn't have any pitfalls — it does. However, it is on the whole, well researched and the author combines both useful summaries and critical analysis of others' views and at times suggestive and stimulating contributions of his own.

After an introductory chapter on the authenticity of the Gospels, the book falls into three sections:

- 1) "The Summons to the Kingdom" including the proclamation and nature of the Kingdom and the Kingdom's relationship to the notions of "eternal life" and "salvation".
- 2) "The Ethics of the Kingdom" incorporating the relationship of the Old Testament to Kingdom ethics and then personal, church and social ethics are examined.
- 3) Finally, "The Consummation of the Kingdom" including Jesus' person, cross, resurrection and ascension, the Holy Spirit, the mission of the Church and the second coming.

Professor Anderson, as many would know from his other books is a most competent Christian writer. This volume from his pen, no less than his others, demonstrates his depth of scholarship and breadth of reading (the Bibliography being quite extensive for a volume of this size). He does not slavishly follow the well-worn paths of those before him, e.g. on pp. 43-54 he makes a number of stimulating and what were to me, fresh and helpfully suggestive comments on the parables of the Kingdom. The author is well aware of much of the critical material written in recent years on the teaching of Jesus and has, given the limitations of the book, ably defended a conservative yet not dull evangelical

position. Anderson places the Kingdom of God as the core or essence of his teaching... (p. 7). He is aware of the dangers of adopting, a single theme and has been careful not to force all that Jesus taught into this framework.

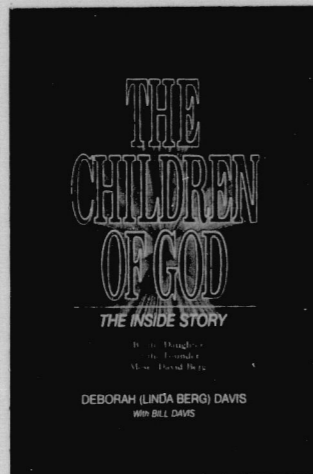
He stresses the ambivalence of the Kingdom "as present but yet still to come, as active but not yet consummated". In other words an inaugurated Kingdom. His defence of this position is based on careful research of the Gospel texts. In the light of much cloudy thinking on this issue, especially among "Christian" cults (for example Jehovah's Witnesses and Herbert Armstrong's World Wide Church of God) this volume is timely and will repay the careful reader handsomely.

The Editor's Preface suggests this series is designed for a wide general readership. However this particular book in my view, is only for the well read layman and student of theology. The novice I feel would be out of his depth. I will be glad when Publishers take the bit between the teeth and force scholars of the English language to remove words such as "apophthegmatic", "opprobrium", "inchoate" and "amelioration" to mention but a few. It is most annoying to have to read much useful and helpful material with the Concise Oxford Dictionary as a companion volume. This book would have been enhanced in its usefulness by the addition of an Appendix providing a brief summary of each chapter and a Bible reference index to accompany the subject index. I also feel the book is a little expensive for a paperback.

There were areas of the contents where I was less than happy with his comments: the direction of his thoughts on Hell (pp. 74, 191-2) and his view that "the incarnate Lord was not omniscient" (pp. 156, 186). Jim Packer's comment on this latter point better expresses the N.T. balance "not deity reduced rather divine capacities restrained". Also the author's failure to make any comment at all on Jesus' use of the term "blessed" in the beatitudes was I feel unfortunate. However these criticisms should not be taken out of context with what is on the whole a most useful volume.

The Christian Church and the individuals within it need to return time and time again to the teachings of Jesus in the Gospels for it is there that the roots of our Faith are found. Therefore the Publisher, Series Editor and Author are to be commended for producing a book which reminds us of this important element of our Christian life. The careful reader, with his Bible open, will be richly rewarded for his study of this volume.

Stephen Abbott



THE CHILDREN OF GOD

Deborah Davis, Zondervan. r.r.p. \$16.95 (244 pp)

Most of us are familiar with the Children of God. A few years ago it was almost impossible to escape their attention as they approached you in the street, attempted to pin a flower in your lapel and give (sell) you a Mo letter. Rumours abounded about them; about their doctrine, about their "brainwashing" and about their morality.

This book gives us the "Inside Story". Written by David (Moses) Berg's daughter Linda (or Deborah) it is a revelation that confirms most of the rumours and gives a fascinating insight into the development and life of a cult.

Linda Berg (or Deborah Davis) left the cult a few years ago and underwent a conversion experience. Her eldest daughter, unable to cope with this, left home and joined a C.O.G. colony. It was this experience that caused Linda to realise that she needed to tell the whole story — and this book is the result.

Christians will find the book a clear

analysis of how and why a person can move from seemingly orthodox evangelicalism into a frightening heresy if "orthodoxy" is not firmly grounded in Biblical truth.

David Berg was involved with "evangelical" Christianity of a peculiarly American kind for most of his life. He was part of those fringe groups which walk the thin line between genuine Christianity and the showmanship of the smaller groups, especially in the South. In the circles in which he moved the Bible was the text but was treated superficially. There are many similar movements in Christianity today. Evangelicals who are into the "art of meditation" and some of the experiences of the Charismatic movement spring immediately to mind as one reads the book. It was from this position that David Berg's ego and his sensuality took over, perverting Biblical truths and leading him gradually at first and then more rapidly into heresy.

Not only does the book describe in detail David Berg's journey into heresy, it also explains the techniques he used to catch and to hold his "disciples".

Linda Berg pulls no punches. This is not a book to give to Grandma! She tells of her father's attempts at incest with her, of his continuing sexual relationship with her sister, of his numerous wives, of his use of cult prostitution, especially to win others ("Flirty Fishing") and of his doctrine of sexual sharing. Quoting at length from his letters she shows the utter depravity contained in his teaching to his disciples.

She also describes in vivid detail the effect all of this had on her. She acknowledges her responsibility and, in the light of her new experience of God's forgiveness, she explains her reasons for continuing to belong to the C.O.G. for many years after she began to see her father's faults.

If there is a fault with the book it is in the latter section where some tighter editing would have made it more readable. She almost works out through her writing her present position — a revelation that will be of interest to students of psychology, but which tends to be a bit repetitious for the general reader. It is not a major fault, however.

I would thoroughly recommend this book as one worth reading. It will teach us some of the dangers inherent in many of the modern forms which go under the title "evangelicalism". It is a timely warning of how those who acknowledge the Bible but do not have a firm foundation in it can easily move into heresy. The extreme case represented by the C.O.G. may not be reached by others but it is a clear illustration of some of the dangers.

D. Kirkaldy

John Knox continued

Knox could be cheerful and humorous a man of conviction and courage, however his declamations against idolatry overshadowed later portraits of him. Knox deserves better than to be remembered as the purveyor of a joyless creed that inhibits innocent enjoyment.

Scottish strength

A 19th Century visitor to Scotland, the Protestant historian Merle D'Aubigne, wondered why the gospel had worked best in Scotland of all Reformed countries. His conclusion: "Her attachment to sound doctrine," unimpeded by inordinate preoccupation with apocalyptic speculation. "You can see," commended d'Aubigne, "that the Christian spirit has been transfused into them, not from the weakened off-shoots of the Romans, but from a young vigorous and indigenous stock." John Knox maintained close and regular fellowship with Protestant churches in England and on the Continent and this tempered the spirit of Scottish nationalism during those eclipsing years. Occupied for long years in ceaseless struggle against opposing forces he became as he said, "weary of the world" and "thirsting to depart". He was buried in Edinburgh, the Regent of Scotland speaking over his grave the long remembered words, "Here lies one who never feared the face of man."



A Wycliffe translation with his language helper.

Translation — Wycliffe to Wycliffe

by Roy Gwyther-Jones

"Our authority is the Word of God alone. Over the centuries that authority has been eroded, usurped, and now our nation, our own people, our civilisation starves for lack of the Word... Our English will not be deprived of the Word of God because it's locked up in a foreign language. How can we keep a faithful Church without the Word of God as its bread for hungry souls?"

My dream is to see the unquenchable fire of God's Word kindled in the hearts and minds of all our people."

These words of John Wycliffe, "Morning Star of the Reformation", uttered 600 years ago ring down through history as an inspiration for every child of God sincerely desiring to share the Word with all mankind.

For Wycliffe, translating the Bible into English for the common man was "not a task but a supreme act of worship", and one long overdue.

When Wycliffe was born in 1328 only 28 languages had any part of the Bible. In England the Bible in Latin was available to a few of the wealthy and the educated, but the mass of the people depended on the clergy, many of whom were ignorant and corrupt, for spiritual nurture.

In 1378 Wycliffe was granted the living

of Lutterworth and after being expelled from Oxford University in 1381 commenced the first English translation of the Bible which was subsequently banned by the established Church. Despite the ban, Wycliffe's Bible was widely distributed and read in secret.

Wycliffe died on December 31, 1384 and forty years later a papal command was issued ordering his bones to be exhumed, burnt and cast into the River Swift. Such was the opposition to Bible translation in the vernacular.

Bible translation gained some momentum during and following the Reformation and with the invention of the printing press. But Luther's famous plea, "Would that this Book were in every language, in every land, in the ears and in the heart of every man," had, it seems, little impact. By 1600 only 36 Bible translations had been printed and by 1800 it stood at 67. The formation of the British and Foreign Bible Society in 1804 and later other National Bible Societies gave stimulus to translation coinciding with the first era of the modern missionary movement spearheaded by William Carey and the second era to inland regions led by Hudson Taylor. By 1900 some 537 languages had at least a part of the Bible. These were, however, mainly the major languages of the world. There still remained thousands of tribal languages spoken by minority groups, often in more

remote areas of the globe.

In 1917 a young American, William Cameron Townsend, went to Guatemala to sell Bibles. He discovered most people neither spoke nor read Spanish, so during the next 13 years he translated the New Testament into Cakchiquel, a language spoken in the interior.

Forced to leave through ill-health, the church he left behind grew in numbers and vitality without any missionary support, nurtured solely on the scripture. But Townsend was shocked to learn his was only the fourth translation of the New Testament in Latin America. There are over 400 languages spoken on that continent. So in 1934 he formed the first school to become known as the Summer Institute of Linguistics (SIL) with only two students. A knowledge of linguistics, he believed, was the key to good Bible translation.

After a second school, Townsend, with six other young people set out for Mexico with the grand vision of "having God's Word in every language". They subsequently adopted the name Wycliffe Bible Translators (WBT) after John Wycliffe.

From Mexico the work fanned out around the globe so that today WBT is working in 46 countries with over 5000 full-time workers. These workers have been involved in over 950 language projects resulting in the publishing of 216 New Testament translations and scriptures in a further 400.

Australia's involvement with the organisations began in 1950 with the first SIL School sponsored by the Interdenominational Missionary Fellowship. The first five Australian to join

The need for Bible translation hardly seems to diminish as new language groups are discovered. In 1934 it was thought there were 1000 languages. Today we know there are 5445 currently spoken, of which possibly 3184 require translations — most of these languages have no written form and most of their speakers would be illiterate.

Bible translation is a specialised task of the church which follows no stereotype. One translator may live in remote Irian Jaya and be the first white person the people have seen. Another works in a city in America amongst displaced Vietnamese refugees. Yet another is partially employed by an Aboriginal church in a desert community and others work amongst the Eskimos of Alaska.

Wycliffe workers perform a variety of tasks from translation and literacy to community development and trade training, computer programming to video production and hundreds of other jobs. Current vacancies stand at around 1500 worldwide — there is no talk of retrenchments. Wycliffe offers no security however, as each worker is individually supported by churches and concerned friends, whether overseas or in home offices. Faith in God's provision through his people is security enough even in these tough times.

Wycliffe is interdenominational and non-sectarian, serving all churches and missions, drawing its workers from a wide spectrum of denominations. A substantial number of Australian Wycliffe workers are Anglican supported by Anglicans. They follow in the tradition of one John Wycliffe who, as the "Morning Star of the



An aboriginal couple at Borrolooloo, N.T., learning to read.

Wycliffe left for the Philippines in 1954. In the past 30 years this has grown to over 300 full-time workers serving in a dozen countries.

Reformation" was to play an important role in the establishing of reformed theology and the creation of the Church of England.

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

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

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Anglican fellowship of prayer



Deaconess Mary Andrews and Dr. Edwin Orr outside Young Nak Church, Seoul, Korea.

Dss Mary Andrews talks to ACR about a life-long interest.

PRAY — TALK — ACT This concise three step recipe for effective evangelism is the dynamic thrust of Helen Shoemaker's book on Prayer and Evangelism.

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Over a decade ago Helen's husband, Rev. Samuel Shoemaker, founded the Anglican Fellowship of Prayer.

Throughout the history of the church, pioneers of faith working together in movements of prayer have been the foundation for awakenings. Prayer is the pioneer's hallmark. They don't concentrate on talking about mission but focus on talking over the Kingdom with their Father. Every Christian may participate in this ministry of prayer.

Fellowship Facts

WHERE? Two or three together; in homes or parish houses, in offices, in shops, before breakfast or at lunch. Wherever and whenever we can meet. At conferences,

local diocesan or regional; and at an annual international conference.

WHO? Lay men and women, bishops, couples, clergy, young peoples, blacks and whites, episcopals and others, and any combination of these.

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For further information re Anglican Fellowship of Prayer contact the Australian representative of A.F.P.

Deaconess Mary Andrews,
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MAINLY ABOUT PEOPLE

DIOCESE OF SYDNEY

Ven. K. M. Ihaka from New Zealand commenced as Chaplain to the Maori community on 21st October, 1984.

Rev. A. J. Mugridge will resign as Curate, St. Stephen's Willoughby on 31st January, 1985 to commence with C.M.S. at St. Andrew's Hall.

PRESBYTERIAN N.S.W.

Rev. Charles Pass from Gunnedah to Port Macquarie.

Rev. Albert Harvey called from Grenfell to Mount Gambier.

PRESBYTERIAN A.C.T.

Rev. David Mitchell from Tuggeranong, continuing as supply minister.

Greeks reached with the Gospel

Freedom and joy — Largest outreach ever in Greece

From the northeastern most point on the Turkish border to the west and central part of mainland Greece some 45-50,000 individuals were reached with the Gospel of Jesus Christ. 86 young people recently took the Gospel to every major city of the above mentioned regions.

Organized by the HELLENIC MISSIONARY UNION of Athens, a caravan of 18 vehicles covered over 5000 km each. A total of 51 programs in 29 cities were presented in the space of 32 days. This year the LOVE MOVEMENT of CAMPUS CRUSADE was invited to participate showing their movie "JESUS" in every city. The night following "The Movie" a large team of 60 workers moved in with the large evangelistic outreach: Music,

Testimonies, and Preaching.

The bookstore packed with evangelistic books sold around 5000 books. More than one and a half tons of free literature was distributed. This included 26000 copies of the Mission's Evangelistic Newspaper as well as several thousands of Gospel of John of the Living Bible Edition and Richard DeHaan's booklets.

Several hundred people prayed for salvation and a total of 1600 contacted individuals will be receiving our Newspaper and other helpful materials.

This is the fourth consecutive year that such a campaign has been organized. It has grown from year to year. To date this has been the largest evangelistic endeavour made in Greece.

ECCOWE cont.

Mandarin and Cantonese interpretations were provided whenever needed.

ECCOWE began its first full-day programme today with a half-hour prayer session. Delegates formed small groups to offer praises and thanksgivings, confessions and intercessions to the Almighty God.

Representatives from various geographical districts were invited to brief the delegates on the current situations of the Chinese populace in their respective areas.

Dr. Samuel Ling, pastor of Covenant Church of the Presbyterian Church in New York, surveyed the situation of North America and pointed out that there are at least 20 different kinds of Chinese in that vast continent.

But he then singled out the lack of workers in the ministry as the crucial problem of North America Chinese churches.

"We can talk about the importance of the missionary task of reaching the America-born Chinese, but Christ told us to pray for the harvest workers," he said.

He painted an alarming picture that at most only 10 per cent of North American Chinese churches cater to the need of the LBCs, and due to various reasons about 90 per cent of LBC Christians in the United States drop out of the Chinese Church after high school.

South Africa, Australia and Indonesia

Miss Judy Coskey, third-year student at the School of World Mission, Rosebank Bible College, Johannesburg, told the delegates that in apartheid South Africa, the response of the nine-to-ten-thousand Chinese to the Gospel is "very, very, very slow."

"The greatest problem is materialism and affluence," she said.

Another problem she cited was the identity of the African Chinese, who, being neither white nor black, have limited rights in education, buying properties and other opportunities.

Only recently has the South African Government indicated a willingness to grant Chinese full civil rights, but Chinese themselves are undecided on whether to accept the rights.

Rev. Wilfred Chee, pastor of the West Sydney Chinese Christian Church, reported that Chinese LBCs in Australia constitute a "distinct group on their own rights."

"The Chinese Church needs to recognise them and meet their needs, and we should not force them to be like us (OBCs)," Rev. Chee said.

(CATW)

The Australian



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Peace groups gather for battle

All Together one More Time, AUM, AUM, AUM!

A wet Spring Sunday afternoon recently was the setting for two Peace groups to make their voices heard in Sydney.

A Spring Ecumenical Peace Conference took place in Pitt Street Uniting Church under the banner, "The Future in Our Hands". Whatever happened to God? Speakers were from Catholic, Jewish, Buddhist, Anglican and Quaker traditions. The conference called on all people of conscience to take the future into their own hands to bring peace and justice to the world.

Interfaith service

However, the event that caught the attention of the Church Record was one entitled, "An Interfaith Celebration for World Peace", sponsored by the Inter-Religious Council for Peace, an agency of the United Nations Association. The Meditation Rock in Centennial Park was the venue for this celebration which culminated in a little spade work, the planting of a tree.

Once again this was a multi-religious get-together with Hindu, Buddhist, Muslim, Tao, Baha'i, Jewish and Christian participation. Our concern is to ask how may the Christian Church be involved in such an act of worship without compromising the Sovereignty of the Lord Jesus Christ and becoming identified with false Gods and false prophets who say, "Peace, Peace, where there is no Peace?" The pressure upon Christians from the world is to compromise with, to accommodate and to relate to those who believe in other faiths. After all, aren't we all heading the same way, hoping to arrive at the same goal? That was the basic thrust of the order of service, with Peace being the ultimate goal.

Here are some extracts:

"Truth is one; sages call it by different names:

Gather together, speak together,
let your minds be in harmony as the sages of old
sat together and meditated in unison.
Common be your prayers,
Common be your assembly,
United by your minds with the thoughts of the Wise,
Let your aim be one, Unified be your hearts,
Common be your minds at peace with all,
So may you be.

A Hindu Prayer for Unity
From Rig Veda X.191 (2-4)

Let us now devote 3 minutes to silent meditation for the attainment of World Peace through the realisation of our common humanity. (Sound "AUM" 3 times at beginning and end.)

"Islam means Peace with One and only God and creation. According to Islam the purpose of Muslim life is to gain the pleasure of Allah by being a most kind and beneficial member of the human society."

"Bahai": True civilization will unfurl its banner in the midmost heart of the world whenever a certain number of its distinguished and high-minded sovereigns — the shining examples of devotion — shall for the good of all humanity arise with firm resolve and clear vision, to establish the cause of Universal Peace."

Continued page 2

Cliff Richard ... unafraid to witness



Cliff Richard shared his christian testimony with the media at his Sydney Press Conference, especially in answering questions on nuclear devastation, spiritual "food" when on the road, and his concern for others in the world. At the end of the press conference, EMI staff presented him with a huge birthday cake ... which again he shared with everyone.

Photo: Ramon Williams

journalists.

The reply, without hesitation, was, "My ROCKSPELL concerts!"

In explanation, Cliff Richard described them as his most satisfying, because he presents the music he likes best, "and the person I love best", through such performances.

"When you think of what we raised in the last year ... about £130,000 ... you then see you're combining three things really. I'm combining my faith, my music and we're able to change the lives of people around the world," said Cliff.

Asked the difference between a "ROCKSPELL concert" and a "GOSPEL concert", Cliff Richard explained that, to him, ROCKSPELL explains his rock and roll style and is a word he has coined himself. GOSPEL concerts, to him, described what black choirs sing, whereas he sings "rock and roll with Christian philosophies in it".

Asked about his own way of keeping "spiritually fit" when "on the road", Cliff explained, "It's not that difficult really. A Bible doesn't take up much room in my suitcase!"

He went on to explain that there are three other Christians in the band accompanying him, and they meet together for about an hour a day just to get together and discuss issues. "We don't always agree, by the way. That's another thing that is so fascinating about Christianity."

"There are certain areas where we cannot differ. We know what Salvation is about; we know what Jesus came to do — what He's done for us!"

INSIDE

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Job Vacancies ... pages 6-7

Editorial: God has no second best ... page 7

Christian camping in Japan and Taiwan ... page 11

Lutheran to head Lausanne Committee

The Rev. Carl J. Johansson has been appointed executive director of the Lausanne Committee for World Evangelisation (LCWE), according to an announcement by Dr. Leighton Ford, LCWE chairman. He succeeds the Rev. Gottfried Osei-Mensah of Ghana, who was the committee's first executive secretary, a post which he has held since 1975.

Since 1974, Carl Johansson has served as executive director of the United Mission to Nepal (UMN). Missionaries from both the Third World and industrialised nations work, under UMN auspices, in cross-cultural outreach in Nepal. Johansson and his colleagues assisted Christian nationals in evangelism and church-planting.

Australian Baptist

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