



"Seek first God's Kingdom," students told

"Seek first the Kingdom of God and His righteousness. God expects you to use your talents in these ways, and not to bury them in a diploma somewhere", Dr. Paul White told students in his Presidential Address at the AFES Conference in Belgrave, Victoria.

About 300 students and 100 graduates attended this year's conference from all over Australia, mostly from Sydney and southern NSW, though numbers from Victoria and Tasmania were higher than in recent years.

"Get on with it. Pray to win at least one person a year for God — and work your darndest. And God expects you to utilise your ordinary income to forward His work", Dr. Paul White said. "In 1930 I met Dr. Howard Guinness who stirred me and other evangelical Christians into action on campus. My prayer today for you is that you will regain the cutting edge that Dr. Guinness gave us then. I have it all over you — age, hindsight, faith that I've had for 50 years. I know that when God says He'll do things, the cheque won't bounce. You have it all over me — you don't see the back fence of your life; you've got years, talents, faith. Don't let AFES lose its cutting edge."

People were moved by his talk and at least one campus group met to pray and plan as he suggested.



Rev. Phillip Jensen

Being the Jubilee Conference, the theme of "The Word of God Living and Active" was chosen to highlight the basic thrust of AFES: Evangelism and Bible Study.

"It's been great for students to both be challenged to take the Bible and evangelism seriously, and to see how each is done. Phillip Jensen's theory worked out in workshops on evangelism; Peter Jensen's emphasis on reading and understanding the Bible as the Word of God, modelled by John Stott in his careful studies in 1 Timothy", said Andrew Reid, AFES's General Secretary. "It seems that many students have not seen that sort of systematic Bible exposition before."

"You can do it"

Phillip Jensen gave a series of talks on evangelism, and daily workshops were run to train students to evangelise, using the method he devised called "Two Ways To Live". "Evangelism is a way of life. To learn it you need both theory and practice. 'Two Ways To Live' is like training wheels on a bike — great for learners and others who have fallen off a lot, or for teaching others, if you are off and running."

Students were nervous about rote learning verses, about using the tract — and about being sent into the streets to try out their new skills. But this changed to enthusiasm as they grew more confident in presenting the gospel, and saw people interested and even converted.

Peter Jensen in his series on the Doctrine and Interpretation of the Bible also told students to think "I can do it". "Many people — Roman Catholics, and others — think they need an accredited interpreter of the Bible; that it is not safe in the hands of the ordinary person. Against that view stands that of the Reformation: that the Holy Spirit is the true interpreter, and that the ordinary man not theologically trained, using his own efforts can understand it. He went on to give lists of do's and don'ts in interpretation, saying that on the whole he would give the same advice to someone learning to read a newspaper. "Jesus is Lord — through the scriptures. The authority of the Bible is the authority of God.

"There are two types of Christianity today — one is seen as retrogressive and conservative, with Jesus as man and God. The other is global, tolerant — including towards other religions, sees salvation as an individual reaching his full potential, and Jesus as one of the windows to God. For the first, the Bible is the Word of God. For the second, the Bible is the words of men about God. We are the first group, and must hang on to those views including seeing Jesus as the focal point of the scriptures", said Peter Jensen.

Idols of Career and Mind

"Evangelicals have made an idol of career, firstly studying for and then working long hours in the professions. It has hindered or prevented them from their primary responsibility of evangelism", said Phillip Jensen. "The essence of Christ's life, the essence of being a Christian, is to put yourself out for others' salvation. We have worked out a priority list of careers, doctors and social workers topping it, then way down to the trades, then lower, street sweepers and the like. But these simply take away people's time from evangelism — and the professionals' more than others. There are only two types of jobs — evangelism and others. We should be either evangelists or making money to pay for others to be."

"Our minds are also our idols especially tertiary students and graduates who have been told they are good in that area. This results in their being threatened when people question how they can be both rational and Christian. Or because they think they need to have answers to all possible apologetic questions before they can start. Thus the great writers such as Schaeffer and Green have become terrible tyrants, because we think we have to know as much as them before evangelising." Peter Jensen made the same point about studying the Bible.

Graduates were concerned about their impressions that current AFES groups had moved away from the careful study of the Bible towards subjective experiences, and away from personal evangelism. At this conference students were reminded of the basics and were excited about taking back to their campuses what they had learnt.

Note: Photos and a little more about the conference in the next issue.

First time Summer School

(Impressions of a first time attender)



What a confession to have to make! Four decades as a Christian, and never before attended the CMS Summer School at Katoomba! For years I have listened to the exhortations of some notable Rectors urging members of the congregation not to miss out on the Summer School — even if we only went up for the day. Those that did go, came back singing the praises of the speakers, the communal singing and especially the fellowship. But, like most of the rest of the congregation, I managed to rationalise with reasons for not going.

This year we have a new Rector, a younger man. He too made the same exhortations, not only for the CMS Summer School, but also for the Katoomba Youth Convention, adding that even if you were grey at the temples you could still attend the Youth Convention and benefit from some powerful teaching. But he went a little further than his predecessors, adding the invitation to a few of us to not only come up for the day, but to have tea with he and his wife and to stay on for the evening session. An offer too good to refuse, you might say.

"Be early!" we were urged, and so set

out from Sydney at about 7 am, arriving at the site at about 8.45 am to find a bustle of activity. Bishops in sports shirts, clergy in shorts and other comfortable attire. It was a warm day, the bush flies were out in force, but there was warmth and friendliness everywhere. But there was a sense of purpose, too. Those in the know had already headed off into the auditorium where they could participate in the immediacy of the praying, the praise and see and hear the speaker at first hand.

This was my first experience of the auditorium, known affectionately by the regulars as "The Barn". The nickname is probably the most appropriate of the two. It is a huge fibre-cement structure, unlined, and with an earth floor. The Summer School Committee had certainly done its best to improve the environment with an abundance of flowers on the platform, but the "Barn", the earth floor, and even the flowers were only superficial. No, the focus was on the speaker, for the Bible Studies were led this year by the Rev. John Stott, Director of the London Institute for Contemporary

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New Bishop of Coventry criticized

Sermon angers MPs

A stark picture of life in the inner cities has already brought criticism from local MPs for the new Bishop of Coventry, the Rt. Rev. Simon Barrington-Ward.

At his enthronement service in Coventry Cathedral last Saturday, Bishop Barrington-Ward, formerly general secretary of the Church Missionary Society, departed from the pattern of bland 'mention everything but offend nobody' sermons usual on such occasions. To applause from the congregation, he created a Dickensian image of a divided Britain.



Simon Barrington-Ward:

The inhabitants of 'the other Britain' "haunt the edges of the world of the relatively affluent, the employed, the well-educated, the 'people of property'".

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MARANATHA

THEN — and NOW

Fading Splendour —

Glory that Excels

Jeremiah 23:15,16/ II Corinthians 3:5-18

The prophet Jeremiah draws a dark picture indeed of human sin (see 17:1-3.9). He presents us with a case that is well beyond the skill of man. In the well remembered questions as to whether a leopard may change his spots — or an Ethiopian his skin, Jeremiah insists that man's rebellion is of his very nature. So "accustomed to do evil" is mankind, so hardened is he that it is beyond his capacity to attain purity and goodness. Jeremiah despairs of fallen human nature seeing a state of moral and spiritual bankruptcy. In the words of a modern man may be magnificent — but a magnificent ruin.

But the prophet does not leave himself, his own people or us in such a dungeon. Far from being a prophet of unrelieved gloom he brings a message of hope to all men. Like a great searchlight stabbing the darkness he breaks the gloom with the New Covenant and perhaps as no other prophet displays the Grace of the Gospel. The Old Covenant is contrasted with the New. The Old, made at Sinai, was "weak through the flesh" with an external authority. With real demands it faltered in that it was unable to secure obedience.

But the prophet rejoiced in and longed to see his vision of the New Covenant. Human need would be met at the level of guilt and corruption. If the Old Covenant had as its mark "Thou shalt" the New was to be "I will". A new heart would be gifted and the God of the Covenant would write His Law on that heart.

Such a contrast is made vividly in great detail in II Corinthians 3:5-18. We know that the background of so much of Paul's concern was the continuing hindrance of false teachers in such places as Corinth, Galatia and elsewhere. Old bondages to such teachers had a fatal attraction and Paul responds with great strength and urgency. In the Scripture quoted he bases his argument on three facts.

The Surpassing Glory of the Mediator of the New Covenant

Moses conveyed the Law of Sinai upon its tablets of stone but the Mediator of the New Covenant is Jesus Christ.

That is not to deny that Moses had a singular glory! The shining face as he came down from the mountain (v.7) is mentioned. Behind that face was one of the greatest of historical figures — as historian, orator, leader, statesman, legislator, patriot, Moses stands pre-eminent. His "eye was not dimmed nor his natural force abated". The writer to the Hebrew Christians reminds us that Moses "chose to share ill treatment with the people of God; considered abuse suffered for Christ greater wealth; endured as seeing Him who is invisible" (Heb. 11:23-28). "There was not a prophet in Israel like unto Moses whom the Lord knew face to face" (Deut. 34:10).

There may be those who see that such qualities have a kinship with the

character of Jesus — but the glory of the Christ surpasses all others.

In another context we are reminded in the letter to the Hebrews (3:5) that Moses was certainly a faithful servant in the house — but the glory of Christ is that of the owner of that house! Any glory that Moses may have possessed was derived and fading, but that belonging to Christ was of right — it surpassed all others and is eternal.

The Surpassing Provisions of the Covenant in Christ

None can deny that the law of Moses revealed the purity of God's character and the wonder of His righteousness. That law was holy, just and good. But the effect upon men was terrifying (II Cor. 3:7). It was the "ministry of condemnation", lacking compassion, pity or tenderness. How could such be entreated? What pleading was possible?

By contrast the New Covenant is the "ministration of righteousness" (II Cor. 3:9). To "every one who believes" there is now an everlasting righteousness. There is now pardon for the guilty! Christ, who is rich in mercy and grace provides compassion for the fallen.

The Old Covenant was a "dispensation of death" (II Cor. 3:7). Within that Covenant there was no regenerating power; no remedy; it was unable to secure obedience — it was weak through the flesh.

But in Christ there is quickening and transforming energy. Rather than cold, hard and unresponsive stone there is the warmth of that new heart which ensures obedience from within (II Cor. 3:6,8).

The New Covenant is Glorious — and Eternal

Any worth and splendour we know is passing — the shining face of Moses faded and at the last he died. All lie under sentence of death. "Like a venture to be folded up and laid aside — the earth, the heavens, all will perish" (Heb. 1:10-12).

All is of a fading splendour to be surpassed by that which bears, as of right, the seal of everlastingness. Forgiveness is a complete possession and the new life received is imperishable. Such an inheritance is to be found in Christ alone and such is "incorruptible, undefiled, unfading" (I Peter 1:4).

"Behold the days are coming, says the Lord, when I will raise up for David a righteous Branch, and he shall reign as King and deal wisely, and shall execute justice and righteousness in the land... and this is the name by which he will be called, 'The Lord is our Righteousness'"

(Jeremiah 23:5-6)

(Acknowledgements: T. Laetsch, A. Stewart, R. Harrison, J. Brown, R. Brown.)
Ronald Patfield

SUPERMARKET MANAGER

Applications are invited for the position of Manager of a Supermarket operated by an Aboriginal Company at Oenpelli in Arnhem Land in the N.T. The position involves the overall management of the supermarket which serves the local community as well as a number of small remote outstation communities. It requires working alongside Aboriginal people and training them where possible in various aspects of supermarket work. Accommodation is available at a minimum rental. Five weeks annual leave and southern airfare after two years' service. Salary \$28,000. Previous experience essential and relevant references required, plus one reference from your local church minister. Applications in writing to:

The Secretary, Gunbalanya Nominees Pty. Ltd.,
PO Box 38020, Winnellie, NT 5789

Vision for growth

Archbishop continues local meetings



Archbishop Robinson speaking with children after the House Church Meeting at St. Clair.

Archbishop Robinson has led 70 Vision for Growth meetings in Sydney Diocese during the past year.

Their purpose has been twofold: to inform church members of the spiritual needs and opportunities for Christian ministry in the huge new suburban development on the outskirts of metropolitan Sydney, and to marshal the full support of the whole diocesan Christian family to pray for the ministry of outreach and to give practical assistance.

Vision for Growth has committed itself to spend \$1.4 million on developing

outreach ministry in eight areas before June 1986. In each of these areas Christian ministry has already begun and small congregations are meeting under adverse conditions in homes, schools or halls.

The Archbishop has undertaken to visit each of the clergy working in these priority areas to support and encourage them. He has already had the opportunity of spending time with some of the new congregations, including celebrating Holy Communion with the Menai congregation at Bangor Public School, and the house church at St. Clair.

Australia's first National Bible Sunday!

People who have never read the Bible will start reading it, those who once did will start again and those who regularly read it will seek a deeper involvement.

That is the hope of the Bible Society in Australia and Scripture Union Australia who have joined forces to initiate the National Bible Sunday, a new date for the annual church calendar.

According to the Reverend Stewart Jones, National Scripture Distribution Consultant for the Bible Society, National Bible Sunday will be a day of celebration, affirmation and thanksgiving for the Bible.

The first National Bible Sunday will be July 20, 1986, and in subsequent years it will be the third Sunday in July.

The heads of Australian Churches have been overwhelmingly positive and warm in their approval and endorsement of the new date on the Australian Church

calendar. Said Mr. Ron Buckland, National Director of Scripture Union, "We hope it will be an occasion to emphasise the place of the Bible in the nurture of Christians, in the life of the church and in the fabric of Australian Society."

"We want to help congregations to focus on the Bible as God's Word for all Australians." The Bible Society and Scripture Union have undertaken to work together to provide resources and programs which will encourage congregations to take initiatives to promote the Bible and its value to all people.

Mr. Jones said, "We believe this is an exciting new date for the Australian Church and anticipate some innovative programs and enthusiastic participation by local congregations."

Australian churches too fragmented on aged care

Time for a concerted common approach

The voice of churches in Australia on the issue of aged care is too fragmented, according to the head of one of Australia's retirement village organisations.

Mr. Donald Coburn, Executive Director of The Anglican Retirement Villages, has recently returned from The Thirteenth International Congress of Gerontology held in New York where the importance of spiritual input in aged care was prominently highlighted.

"Many achievements in aged care in Australia can be attributed to the involvement of church leaders in past decades.

"I feel the time has now come for a concerted common approach," he said.

Mr. Coburn added that neither the Voluntary Care Association nor the Council of The Ageing were appropriate bodies to express the viewpoint of the church on issues of aged care.

He said a pre-congress conference on The Images of Ageing — A Religious

Perspective was one of the most valuable sessions of the program.

It was convened by Monsignor Charles J. Fahey, Third Age Centre, Fordham University, New York, who was one of two representatives of the Papal See at the World Congress on Ageing in Vienna, 1982.

Monsignor Fahey pointed out that the church had never before had to address the issue of old age because until now there really hadn't been that many old people.

He emphasised that the church must encourage people to grow old gracefully and must minister to the normal aged as well as the frail by providing service, replacing lost values to reinstate the meaning of life, and by emphasising spirituality which seems to be deeper and more distinct in later life.

In the case of the Anglican Retirement Villages, Mr. Coburn puts great emphasis on providing total care which includes the spiritual needs of residents as well as the medical, emotional and physical.

Stott on the spot

John Stott, currently Director of the London Institute for Contemporary Christianity, and formerly Rector of All Souls, Langham Place, London, is known worldwide as a writer, teacher and preacher, and is a leading evangelical Anglican. He needs no introduction to our readers.

The Church Record interviewed him at the Anglican CMS Summer School at Katoomba.

The London Institute for Contemporary Christianity — what is it all about?

I have to begin by explaining that Contemporary Christianity is not a new brand of Christianity that we're busy inventing. Contemporary Christianity is a phrase that is intended to signify historic, apostolic biblical Christianity related sensitively and relevantly to the modern world and the London Institute for Contemporary Christianity is intended to help students who are mostly graduates and business and professional people to relate their faith to every aspect of their life, their business life, their civic and community responsibilities, their home life and their professional life and of course also to seek to understand Christianly some of the great complex issues that face the world today. Our desire therefore is to help students to develop an integrated Christian world view.

"The principle of integration is the Lordship of Jesus Christ"

The great tragedy is when Christians pigeonhole their faith and then it becomes just a Sunday faith and the rest of their life is divorced from it. Our desire is to overcome that by becoming integrated Christians and the principle of integrity or integration I think is the Lordship of Jesus Christ. It's where Jesus is Lord in every part of our lives that we become integrated disciples of his.

How do you do it? Do you have buildings? Lecture rooms? Lectures? Big staff? Large budget? How do you manage it?

Well, I could of course say "yes" to some of those questions and "no" to others. We are located in St. Peter's Church, Vere Street, which is a beautiful little Georgian church attached to All Souls. It is about a five minute walk from All Souls Church. It's right in the heart of the west end of London, about three minutes walk from Oxford Circus, so that we're right in the heart of the secular city and All Souls have given us a free licence to use St. Peter's provided we raised the money to remodel it for our purposes, which in God's goodness we were able to do, so one gallery is now a library. We call it a Christian Mind Library. The other gallery is a dining room where we can serve meals to about 60 people. We have kept the nave of the church for lectures and worship and under the side aisles we have created offices and seminar rooms. So it's really ideal for our purposes. As for our programme, we have two longer schools every year, a ten week school called "The Christian in the Modern World" and an eight-week school called "Crossing Frontiers with the Gospel" and for those two longer periods the students are full time. We try to find them accommodation with Christian families or in hostels or they stay with a relative and they're with us for that whole period. Of course it's difficult for people to drop out for eight or ten weeks but in nearly each of them we have had at least one Australian. We had an Australian lady doctor at the school that finished just before Christmas. We also have shorter courses. We have a summer school. We have a ten day clergy school. We have a one week for students and one week for six former before they go to University and we have a number of weekend seminars for doctors or teachers, for businessmen, the younger executives, and for Christians who work in the media. All our programme is designed to the same goal which is to help people to think Christianly about life and about their profession.

Do you take all who come or do people need to have some kind of approval or election process?

People have to apply. They have to give two referees to whom we write. They have to be graduates or the equivalent in some professional qualification and they have of course to be Christian people who are willing (we don't ask them to sign our doctrinal basis) but we ask them

to say that they are happy to study within the framework of that particular biblical basis that we have.

Is the model transportable?

Yes, I'm sure it is. Several people have been writing to us from Australia to say that they think there is a need of something even in addition to the Zadok Centre. I think this idea is an idea whose time has come, as they say, and there are many parts of the world where people are trying to develop it.



John Stott

Are there still tensions with the Bishop of Durham's appointment?

Evangelical theologians spent three hours with the Bishop of Durham recently. We would not be at liberty of course to report what happened but the fact that it happened is not in any way a secret, and I myself have been grateful for his willingness at least to talk and be talked to. He hasn't adopted an arrogant attitude. "Who are you whippersnappers? Leave me alone." He has been willing to talk.

A believing bishop

I know that it is correct for him to describe himself as a believing rather than a doubting bishop in the sense that I have read two of his books, "The Glory of Man" and "The Contradiction of Christianity", in which he does clearly commit himself both to the deity of Jesus and the Incarnation and to the Trinity. So he is substantially orthodox. He does believe in "The Resurrection" — he believes there was an event — even he would say a real, and supernatural, I think he would use the word, event, but he won't commit himself to the empty tomb, but he does believe something happened. No, he says he doesn't like the word "objective" but he does like the word "real" — something real happened. He also goes so far as to say that he thinks the resurrection of the body of Jesus would be theologically appropriate because he has himself an Anglo-Catholic background and is concerned about the material order about creation and incarnation and resurrection. He sees the theological appropriateness, but he believes the evidence for it is historically unreliable. He thinks the empty tomb stories of the gospels arose twenty years after the event. He doesn't think that Paul taught it, even when Paul speaks of the burial in I Corinthians 15, which of course we disagree with strongly. But he does believe. We urged him that he would commit himself more — I mean he does believe strongly in theological exploration. We said we are happy for theological exploration but there is a place too for theological declaration and affirmation, and we would like to see more of that. So the controversy continues and we are waiting now for the statement which the House of Bishops promised Synod that they will produce, and that will be a very important

document. At the last meeting of General Synod in November, there were several evangelicals who pressed the Archbishop almost, I thought, too much — almost, not perhaps quite rudely, but they weren't prepared to accept his answers in which he said, "Please wait, we are still working on it", but the evangelicals kept saying, "Hurry up, hurry up — we are waiting for it." So that document will be extremely important.

As a number of contemporary issues are discussed in synods and conferences it sometimes seems that the Bible is left out and the authority of the Bible and hermeneutics are still areas of dispute.

These are topics you have often written about. Is the Bible winning the day?

Are Evangelicals teaching our congregations adequately that God has revealed himself and that His Word is authoritative? Can we better do this?

I would have thought the real issue today is not the authority of the Bible but the interpretation of the Bible, and really we need to hold those two together because what is the point of having an authoritative Bible which you can't understand and equally what is the point of having a Bible that you can understand if it lacks authority? What we need is a Bible that is both authoritative and intelligible, so the real question is the hermeneutical one and it is there that evangelicals are not yet agreed. I think generally speaking the Anglican Communion is still committed to the supremacy of scripture but what it tries to do is to duck under — take the women's thing — it is simply to say that it is culture bound and say "Sure that was authoritative in Paul's day but we live in a very different day". So the issue we've really got not just to tackle, but to come to some agreement about, is how you distinguish between what in scripture is universal, permanent and normative, and what, on the other hand, is culturally conditioned and may be changed. Now, I am on that a little bit tonight because in 1 Timothy Chapter 2 I am on the Women's Dress and Women's Ministry bit and I'm going to say for example that men are to hold up holy hands without wrath and doubting. Well, I'm going to say that I don't think anybody insists that when men pray they've got to hold up hands. That's cultural. But we've got to have holiness and faith. That is permanent — this is where we have to distinguish between what is permanent and what is temporary. We all accept there is a distinction. So the practice of cultural transposition and the obvious example we all know is the foot-washing — Jesus told us to wash one another's feet but we don't do it because we say what the essence of what he was getting at is that if we love each other and serve each other humbly, menially so we have to transpose that into modern cultural terms. We all agree with that. The question is how do we discern between the essence that is permanent and the cultural clothing that is not, and secondly when you have discerned between the two, how do we transpose the essence into modern cultural dress. It is not beyond the Holy Spirit to lead us into a real advance in that area which would be of great benefit to the church.

Clergy are not being good models

So, yes, I think evangelicals are teaching congregations the authority of Scripture.

What I think many of us evangelical clergy are not doing is being good models of biblical hermeneutics and we need in our preaching not only to expound scripture but show the congregation how we reach the conclusions we reach. We ought to be more willing to say this verse cannot mean this, cannot mean the other, because it must mean this, and give them reasons and what it is that has led us to our own conclusions, then they will learn to do the same themselves.

I think the truth is that theological colleges are not doing enough in this area

An interview with John Stott

but the reason is that their teachers and we who are supposed to be the oldest and best of the students, don't really know exactly how to develop our hermeneutical principles. The London Institute is very committed to this whole area.

In Australia the Ordination of Women is one fairly "hot" issue. Are there any comments you would like to make for Australian Anglicans on this rather vexed question?

Only that I sympathise very much with them in their time of trauma through which they are going. The whole question has been fouled up from the beginning, partly by the wrong questions being asked. Until recently at least it is the Anglo-Catholic movement within Anglicanism that has monopolised the debate. The debate has been whether women can be priests, which is not of course our evangelical problem since we don't believe male ministers are priests anyway. It is also fouled up because you can't talk about the ordination of women until you are really clear on what ordination means, or what ministry means. So I personally take a rather mid position. I should say I think that the whole thing has been fouled up also because theological questions have not been asked about it and (its been a) typical rather Anglican debate that we plunged into it without really getting to the bottom of the theological issues. To me still, and I imagine to evangelicals here, the issue is one of "Headship" — it's whether God has given to man generally, rather than just the husband in the home certain headship, whether that is a permanent and universal thing and not a purely cultural thing and what it means. There are three subsidiary questions there and if, as I believe, it refers more to a responsibility (well let me say I don't believe it is cultural; my own position is that it is rooted in creation and we cannot dismiss the Pauline arguments as cultural because in his view they are creational arguments) and if God has given to man the headship, and if that headship is, as I believe, a responsibility rather than authority, a caring, loving responsibility, the question is whether that principle is infringed by the ordination of women, and my answer to the question is "No", if she is ordained to a pastoral team of which a man is the head and if she exercises her ministry even of teaching, in a modest way, as all Christian teachers should anyway, I don't think the principle is being infringed. But I do still think it would be infringed if she became a rector or a bishop, and it is only now that the Church of England in the last few weeks has appointed a small commission to look into the question of the theology of female bishops. Well, it's rather late in the day to start talking about that. It should have been anticipated.

It has certainly been raised by our Appellate Tribunal in rather similar terms. Do you have any advice to make in terms of those who will face the Diocesan or National Synod in terms of the way in which this kind of debate may go on? It seems to have been fairly painted for a variety of people in the past two meetings of our General Synod.

Not really, I just think it is always very difficult for us to listen to one another and that's what we need to do and there's a lot of biblical evidence that we need to honour, not violate, one another's consciences, and people on both sides have conscientious views and they ought to try and meet one another's conscientious problems. I wish we could find some compromise arrangement like ordaining gifted women to a pastoral team and I think that ought to satisfy the average woman who believes God has given her a teaching gift and she would be able to teach; she would be able to administer the sacraments and she wouldn't feel inhibited any more. I wish women would come forward and say, "Well, let's have this compromise", but it is a bit too late now because several provinces of the Anglican Communion

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Quick Cuts

Gurus are troubled

The gurus are troubled. As I read, listen to and watch the gurus of our society I detect a change of mood, a growing realisation that the great liberal hopes of the 1960's are coming seriously unstuck. Then it was that we were told the censorship of pornography was the greatest evil, that free abortions would solve our pregnancy problems, that promiscuity was proper freedom, that homosexuality was morally permissible, that de facto marriage was wisdom, that divorce should be as easy as possible, that having children was an offence. These visions of the good life were built on a flourishing economy, with no unemployment, and they also allowed the luxury of a wholesale condemnation of the so-called Protestant work ethic. Indeed, anything Christian was trounced as hypocritical, stupid and authoritarian.

Well, little has changed on that score, and the liberal vision of the good life remains in place. But even the gurus are troubled. They did not realise that we can only enjoy the luxuries of liberalism as long as the majority of people do not; it is necessary for the great mass of people to be decent, honest, truthful, disciplined, hard working and responsible; above all it is necessary for them to be respecters of the value of the family. But a society where a considerable number of people are immoral is a society on the brink of self-destruction. It certainly cannot sustain a democracy.

The drug problem is a typical area of concern. Even the liberal gurus worry about it. They realise that it is out of control; they realise that evil men and women are using drugs to gather vast fortunes for themselves and that this money is being used to tempt politicians, police, customs officers and even judges and magistrates to break the law. When the leadership of a community is corrupt, society cannot be democratic and just. What is the answer? Drug programmes, extra police, drug commissions, compulsory sentences, education, these and many other strategies have been tried, and so they should be. But why do our leaders not see that they must fail unless the community itself and hence its police and officials espouse the good old-fashioned virtues of truth, decency, compassion and an unconquerable honesty. Where are we going to get people good enough to rule us?

The drug problem is only one of that dozen social ills that trouble the gurus. I do not say that a profound spiritual revival will solve these problems. But I do know this: they will not be solved unless there is a significant return to Jesus Christ by the citizens of this country. We need repentance and faith — and we need these desperately!

(PETER JENSEN)

(You might like to use this in your parish paper)

WORLD

American Playboy and Penthouse sales plunge

National Federation for Decency boycotts to blame, article claims

Penthouse and Playboy magazines have both suffered serious circulation drops, and both attribute the drops to efforts by the National Federation for Decency, according to a report in NFD Journal.

The report cites an article in Advertising Age, which said, "Playboy's current 4,202,324 circulation is far below the 7.7 million it claimed at its peak in 1972. Penthouse's circulation, which peaked at 4,711,849 in 1979, now stands at 3,200,863. . . Executives from both magazines say these circulation drops are in large part a result of boycotts by groups, such as the National Federation for Decency, that have lobbied to prevent distribution of the magazines at convenience stores."

NFD reports that single copy sales, in stores such as 7-Eleven, account for 93 percent of all sales of Penthouse, and nearly 40 percent of Playboy's distribution. NFD estimates that sale of pornographic magazines brings 7-Eleven an annual profit of \$30 million.

(EPNS)

Gaddafi declares holy war

"Christians are intruders in Africa"

President Gaddafi of Libya has declared holy war — or jihad — against Christianity in black Africa and in a recent speech in Kigali, capital of Rwanda, he accused the Christian church of being "false, infidel and irreligious."

"Africa must be Muslim," Gaddafi said, "Christians are intruders in Africa and agents of colonialism; we must wage a holy war so that Islam will spread in Africa."

The occasion for his attack on Christianity was the opening of a mosque and an Islamic centre, worth \$5 million, jointly financed by Libya and the United Arab Emirates. Standing with Gaddafi as he made his challenging speech was the Rwandan president, Juvenal Habyarimana, who was recently induced to renounce his Christian beliefs and turn to Islam.

"The Islamic revolution stems from Libya," Gaddafi said, "and the international Islamic call has emerged from Libya. You Rwandans must consider Libya your first country and must rely on your Muslim brothers in Libya. We are ready to share everything with you."

The establishment of the Kigali Islamic centre — for propaganda, subversion and intelligence — is a considerable coup for Gaddafi, as he made clear in part of his speech. "You are hoisting the banner of Islam below the equator, in the heart of Africa and declaring that Muhammad is the messiah of God. You are facing up to the challenge of the Christian Church, which does not recognise the prophecy of Muhammad."

Gaddafi went on: "You must encourage the children of Christians to embrace Islam and teach them that Christianity is not the religion of Africans."

He accused Christianity of being "the religion of colonialism and the religion of the French, Belgian, German and American enemies." At another point in his long tirade against Christianity, Gaddafi called it "the religion of the Jews."

Urging the Rwandans to co-operate with their Muslim brothers in Burundi, Zaire and Uganda, Gaddafi asked them to send missionaries to these countries to combat the "evil activities" of Christian missionaries.

(ENGLISH CHURCHMAN)

Evangelicals on trial in Czechoslovakia

Found with Bibles and other religious literature

Three members of the Brethren Church, Jan Juhascik (22), Rudolf Sobanos (22) and Vladislav Rakej went on trial in Kosice, in Eastern Slovakia, on Friday, 29 November. The trial followed more than a year of uncertainty after their arrest on 12 October, 1984, when their car was searched by the police, who found a large number of Bibles in Russian as well as other religious literature. The trial closed the following Monday and although the outcome is not yet known, the defendants faced charges of "illegal importing of goods" (Article 124 of the Penal Code) which carries a maximum penalty of two years' imprisonment.

Their case has been closely watched in America, attracting the support of two senators, and observers there see the date of the trial as significant as it followed the American public holiday of Thanksgiving. It is assumed that the Czech authorities were hoping that the case would not receive the attention that it would normally attract.

(KESTON COLLEGE)

China Church growth

More and more opening doors

According to a report in Tianfeng, the magazine of the Protestant Three-Self Patriotic Movement in China, the number of open churches, either restored or newly constructed, now numbers 3600. In Zhejiang province alone the number has reached 800. The figures were given at a meeting on theological education in China. China's "Open Churches" are similar to the Soviet Union's "Registered Baptist Churches", and are believed by some to be part of a government plan to control Christianity.

(RES NEWS EXCHANGE)

REVIEW

Evangelical bids for presidency of Guatemala

A quarter of population christian

In November, Jorge Serrano Elias failed in his bid to become the first evangelical Christian to be elected head of state in Latin America. He finished third in a field of eight, failing to make the runoff election.

Efrain Rio Montt, an evangelical, served as president of Guatemala, but he took over through a military coup.

Serrano, 40, an active layman in the 15,000-member Pentecostal Elm Church, captured 13.8 per cent of the vote, but beat out some well-established right-wing parties.

Guatemala is home to about two million evangelicals, about a quarter of the country's population. But many evangelicals regard participation in politics as sinful, and this has hampered evangelical candidates. "If I talk to the general public with the language I use with Christians, they might stone me," said Serrano. "But if I use political language with the brethren, they question my Christianity."

(EPNS)

partnership, a joint venture between CMS and the diocese of Singapore."

The programme involves an information folder, a two-part film-strip called "meet me in Singapore" and a work pack for children.

(CEN)

"Three Self" no longer!

Chinese Churches may receive direct foreign contributions

For the last half-year, the Chinese Protestant Three-Self Patriotic Movement (TSPM) has been telling churches they may now receive direct contributions from Christians overseas. According to a pastor in an open church in Shaqi, a village near the town of Zhongshan, Guangdong province, he has been told their church can receive gifts not only from individual Christians, but even from foreign missionary societies and churches. This village church had originally been planted by a Cumberland Presbyterian Mission, and older members were encouraged to try to establish contacts with other Cumberland Presbyterian churches to seek help.

The church council also revealed that local churches now pay most of their own expenses. In the past the pastor's salary was paid by the TSPM, but now they receive a grant of Y40 per month from the TSPM and must pay the rest of the salary themselves.

This policy is not confirmed by any public statements by the TSPM at the national level. Early in 1985 the TSPM released a statement called "On Contributions to China from Churches and Christians Overseas". This statement said Chinese Christians welcomed contributions to non-Christian programs, but that such contributions were "quite apart from the principle of self-support for the Chinese Church." This report of an internal policy, if true, indicates that for the first time since 1949 Chinese open churches can encourage and receive financial support from Christians abroad. It would also mean that there is serious thinking about the nature of self-support, one of the "three-selves" that have been the basis of Chinese church policy for decades.

(CNCR)

"In danger often"

Missionary shot by bandits

Janis Arensen, the wife of the leader of an African Inland Mission team in Southern Sudan, has been shot and killed. She was travelling in a Land Rover driven by her husband Allan through bandit country when two rifle shots rang out. Janis was hit in the back. The other shot punctured a tyre.

Allan drove away as quickly as possible and Janis received medical treatment at a Norwegian Church Aid Centre but she died as a plane flew them to the hospital in Nairobi.

Allan Arensen is left with two small daughters, Kristy and Katy who are with him in Africa. "Although these are difficult days," he says, "I am privileged to know and experience the fellows' joy of sharing in Christ's suffering. The joys seem to be doing very well. This is a real credit to Janis' training and God's grace. Please continue to pray with us as we adjust to our loss."

(CEN)

Singapore Church, a witness to Britain

English CMS launches "Faith on Fire"

The Church Missionary Society has launched a new resource pack aimed at bringing ideas and encouragement to Britain from the Church in Singapore.

Called "Faith on Fire", it grew out of a visit to Singapore by CMS's education secretary, Dr. Andrew Morton. While there, he encountered the lively and growing faith amongst the country's believers, whose number have grown from two per cent of the total population to 12 per cent in only 15 years. Congregations have multiplied and set up daughter churches, sometimes in homes but also in school rooms and even cinemas.

"Singapore certainly had a message it wanted to share," said Dr. Morton, and "Faith on Fire" was put together to enable them to do so. "It's an act of practical

(EPNS)

A sense of injustice



Alan Craddock

I have often observed that family members who are alienated from each other are possessed of a very strong sense of outrage. They are fuming over what they see as a gross injustice which has been committed against them by another family member. Things become further complicated by the fact that the so-called perpetrator of the injustice also feels that an injustice has been committed against them by the one who now accuses them of being unfair and unjust.

These mutual feelings of being treated unfairly lead to a situation in which neither party is prepared to admit any degree of fault, nor to try to put things right, or to take the first step in any form of reconciliation. This "stand-off" situation is not too surprising when one considers how powerful our feelings can be when we are suddenly made aware of what we see as ourselves being treated unfairly or unjustly. Our outrage stems from the unreasonableness of the action being taken against us.

Examples abound. Consider the anger of a child at school who is unfairly accused of talking in class when it was the child sitting next to them who was really doing the talking. A strong sense of injustice can lead to a high level of anger, possibly directed against the teacher for being unfair and for not trusting or believing the child. This can lead the child to misbehave towards the teacher, cheekily accusing the teacher of being "too dumb to pick on the right kid".

The teacher then becomes outraged and can also feel a keen sense of injustice. He believes he is only trying to keep order so that these ungrateful children can learn some material which can help them get through their examinations and do well in their future lives. The teacher's anger can become very great indeed when he reflects upon the conflict in this way. Both parties now are angry and are attributing motives to each other which are seen as unfair and inappropriate. Reality is quickly being lost sight of in favour of emotionally distorted misperceptions of reality. Naturally enough, this process worsens, and the alienation between teacher and child increases as they try to have the last word and to justify their actions. Each sees the other as a tormentor.

You only have to blow your car horn at what you perceive to be a dangerous driver on the road for this process to occur. The other driver can gesticulate back at you in insulting terms and you are now outraged at this inappropriate response. What you wanted was a contrite non-verbal apology, but now you are being made to feel that you are the one at fault! The conflict can escalate as you gesticulate back. In the meantime you both begin to drive badly and treat each other in completely unreasonable and unfair kinds of ways. The whole affair has got out of hand but neither of you will disengage.

These kinds of processes often occur in families and in church congregations. There are occasions when we feel that we are being pursued by people who want to, and do, treat us unfairly. It is easy for us to become involved in the angry and alienating processes of misperception and escalating hostility which I have described earlier. What is a better way of handling our sense of injustice?

King David, in Psalm 7, provides some useful insights. He describes, in verses 1 and 2, a situation in which he felt pursued by those who would tear him to pieces like a lion. He states that God is his refuge in the face of this. The Psalm indicates that there are two important attitudes to have.

The first is that we should be prepared to check to see if there is any personal guilt which needs to be recognized. In verses 3 and 4 David asks God to show him if he has acted wrongly and perhaps has brought this accusation and persecution upon himself by having done wrong. We should check out ourselves and our actions before we begin to accuse and judge others.

The second attitude is that even after checking out ourselves, we should not take upon ourselves the roles of accuser and judge. This should be left to God "who searches minds and hearts . . ." and who will " . . . bring to an end the violence of the wicked" (v. 9).

We can take encouragement in God — he is righteous and will be a shield for "those who are upright in heart" (v. 10). God is "a righteous Judge" (v. 11) and, as David puts it, "We can give thanks to the Lord because of his righteousness" (v. 17). God will give us peace and will help us to grapple with our feelings when we are faced by unjust tormentors.

The tormentors — if this is really what they are — should be left to God. The Psalmist notes that God often allows the evil intention to rebound upon such people: "The trouble he causes recoils on him, his violence comes down on his own head" (v. 16). Matters of retribution and judgement should not be settled by those who believe that they have a "right to get square".

If this sounds too strong when it is applied to the kinds of "injustices" described earlier or to your family interactions, then it surely indicates that the sense of outrage itself is an over-reaction and that the roles of "tormentor" and "victim" are not very clearcut. In such a case it is better to back-off and to develop a view of things which more accurately recognises what has happened and which truly understands the motives and intentions which were operating in that original situation.

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LETTERS

Caring for children

Dear Sir,

I read with interest your Editorial (ACR 7/10/85) entitled "Ministers Who Resign", and waited to see what responses would come.

Again, I read with interest the letter from an anonymous parishioner (ACR 18/11/85) "Who Shepherds the Shepherds?".

The circumstances of both letters could describe my own family, as well as those of a great many others. I am the wife of a Minister who resigned on a matter of conscience, and yes, we have gone through all of the pain and agony.

My own Christian principles have had to be recycled. I believe that as a Christian wife, my role is in the home. "Wives should be keepers at home..." to quote a well-known Book. However, in order to live, both my husband and I had to look for work, as we had no money and no home — all of which had been sacrificed on training for the Ministry.

All of which leads me to my question:

"Who cares for my latch-key children?" — who have done nothing to deserve being ostracised because their father resigned from the Ministry on a matter of conscience?" (Name withheld on request)

Rightful position?

Dear Sir,

Sir Paul Reeves, the former Anglican Archbishop of New Zealand, was sworn in as New Zealand's Governor-General last November. He is obviously a very gifted person as his remarkably versatile career from a very humble beginning shows. Is it a good thing for an Archbishop to leave aside the pastoral and prophetic role that such an office in the Church confers? Does it mean that Paul Reeves thinks that the largely ceremonial role of the Governor-General is more important? Of course, it does not have to be merely ceremonial. The Governor-General occupies a very prominent position and when he speaks he is listened to especially if he really has something to say. In the past, as Archbishop, Paul Reeves has had a lot to say. Perhaps the New Zealand Government thinks it is good political sense because he is a Maori and it certainly is good to see a Maori as the Head of State in New Zealand. Personally, I think it is a step down when a clergyman takes up a secular office unless he can continue his work for the proclamation of the Gospel. The Government may discover that it has not silenced Paul Reeves.

Long ago, King Henry II discovered that his former friend, Thomas Becket, became a serious thorn in his side when the king made him Archbishop of Canterbury. You can't always count upon a man's docility when you elevate him to high office.

B.G. Judd.

World Government & Ecumenism

Dear Sir,

Who could believe, were it not foretold, that God's people and their institutions could fall so easily into godless worldly alliances and ecumenism?

You report on (ACR 2/12/85) the Perth Uniting Church and its Trinity Peace Research Institute's involvement with the United Nations and their decreed Year of Peace, and social responsibilities etc. This venture is yet another symptom of the apostasy signalling the end times (2 Thess 2). The admonition here belongs not just to the Uniting Church.

Does God need to be instructed by godless ideological global cartels, or anyone? No! He commands that we first love Him with the love

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He has taught us. "Let us love not in word or in tongue, but in deed and in truth" (1 John 3). His Bride is being assailed on all sides but more so from within His Church. The apostasy, the falling away from the faith goes hand in hand with the neglect of scripture: who can deny that that is synonymous with the rejection of Christ as Lord. Can any branch not connected to the vine produce anything but death? If we know not the righteousness of God and try to establish our own, we remain hell-bent.

God is intolerant of unfaithfulness. We are to have no other gods; nor religion of the mind, which is idolatry. Him only shall we worship and serve. When Christians dribble on about peace and justice, let them be reminded that the Prince of Peace came not to bring peace but a sword.

We must remind ourselves from God's word of His curse upon world government, world Church (ecumenism and WCC), and world finance. We might speculate academically (to the ruin of hearers) about prophecy but there can be no mistake about the underlying warning: these three systems are in the pipeline and a child of God will separate from them in spirit and in truth (Rev 17-19; Gen 11).

"Much Christian action in the world today seems to have little relation to the God of the Bible. Christ becomes an example and an inspiration, but not the sovereign Lord who demands the repentance of sinners, and who saves us from the wrath to come." (Your editorial, 2/12).

"... but I am afraid, lest as the serpent deceived Eve by his craftiness, your minds should be led astray from the simplicity and purity of devotion to Christ" (2 Cor 11).

A. J. Wilson,
Buderim.

Roman Catholics

Dear Sir,

In a brochure presented by the Bible Society in Australia Donald Robinson is described as Archbishop, Anglican Church, and beside his photograph Bishop Bede Heather is described as a Catholic.

The inference, without doubt, is that Donald Robinson is not a Catholic.

I find it most objectionable that followers of the Pope should be referred to as Catholics. They are ROMAN CATHOLICS. The omission of the word ROMAN is offensive to all non-Romans and also to them, as their allegiance is denied.

It seems to me that the Manager of the Bible Society, like so many non-Romans, are afraid of offending. Why is this? After all, that church is correctly denominated THE HOLY ROMAN CHURCH. The word CATHOLIC is not included.

I would like to see a strong campaign launched by the Anglican Church against this unwholesome offensive practice.

Yours faithfully,
Peter Granville-Smith

Black and White

Dear Sir,

Canon Alan Cole (2/12) is surely naive in assuming that all readers share his views on the white Afrikaners. A recent opinion poll on whether our "rebel" cricket team should play in South Africa showed 85% in favour of Kim Hughes and his team, and only 15% supported Mr. Hawke!

Mr Howard, Leader of the Opposition, recently affirmed that the "Coalition is vehemently opposed to apartheid". What would have been its policy if in Australia we had a black population five times as great as the whites? I suggest that we let the white Afrikaners decide for themselves what is the best form of government for their own country.

If Canon Cole thinks that laws should be passed that will result in black majority rule in South Africa, I suggest that he, and all Australians who advocate this, emigrate to countries that already have black majority rule.

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The Aboriginal Lands Right Bill is actually a form of apartheid in our own country, where Aborigines are given land reservations where they may develop their separate cultures, and where whites would require permits or passes to enter Aboriginal territory. Why then should it be wrong for blacks to need passes to enter white territory in South Africa?

Let us not join Popery and the false religions of this world in seeking to destroy this kindred Protestant nation.

Yours sincerely
Tom Aldons

Archbishop's power

Dear Sir,

Allow me to respond to your editorial of Dec. 16 entitled "The veto, victory and the Bible". I found your obvious enthusiasm for the Archbishop's veto of the ordinance to ordain women to the diaconate vaguely reminiscent of Orwellian 'doublethink'.

In the second paragraph, you equate the Archbishop's decision with the ability of "the Anglican denomination" to exercise veto. May I ask: Since when has the Archbishop been "the Anglican denomination"? You have made it appear that the Archbishop is the "voice of the people" whilst Synod, which includes the elected representatives of parishioners, assumes the guise of an aberrant radical whose activities His Grace has, to the relief of all right-thinking Christians, graciously curtailed. The fact of the matter is that the "voice of the people", feebly audible through the appalling constitutional farrago of Synod, has been silenced by one man. Why? Because he is more informed in this matter, or more spiritually discerning, or more empathetic with women? No! It is simply because he has the power to do so.

I fail to see, Sir, wherein lies the 'victory'. But perhaps I am too hasty. There is victory in this after all. It is a victory of office over people, a victory of the Anglican status-quo in its inexorable ability to maintain and reproduce itself and, most of all, the victory of the right-wing evangelical conservative/fundamentalist theology that pervades the diocese of Sydney and which has long since sucked the intellectual lifeblood and vigour from its clergy and laity.

It is high time Sydney Anglicans realised that the pseudo-academic fundamentalism that poses as theology in this diocese is intellectually and, eventually, spiritually bankrupting.

Sir, I strongly suggest that we flee the backwater of Sydney's Anglican-style fundamentalism and join the real world of mainstream Christian thought and praxis lest we drift into even shallower waters and dry up entirely. I remain, Sir

Your most humble,
but, alas, not most obedient servant,
David A. Clarke,
W. Killara.

Nature of Worship

Dear Sir,

What a delight it was to read your Editorial "Religionless Christianity and Worship" (ACR 2/12/85). Christians today must consider what is fundamental, not only in what we believe together, but also in what we do together. Yet so often our thinking has been so clouded by the practices developed over the last 19 centuries that we have been unable to perceive what the New Testament actually says about Christians getting together. "How unlike 'religion' New Testament Christianity was" you aptly observed.

The modern use of the word "worship" to refer to what we do in church together only serves to confound and confuse our thinking. "It is a well-known fact", you suggested, "that the New Testament does not refer to Christian meetings as 'worship'." I am afraid, however, that this important fact is not well known. Unfortunately some of our modern Bible versions encourage the error; thus, for example, the New International Version introduces Paul's instructions about the church meetings in 1 Corinthians with the inserted titles, "Propriety in Worship", at 11:2, and "Orderly Worship", at 14:26.

There are some who have been seeking to spread the word (for example David Peterson in the Reformed Theological Review, Sept. '84 and May '85); but the majority of Australian Christians remain unconvinced. In the New Testament, 'worship', however, refers to something quite different: the response of an individual to God. It refers to individual acts of physical obeisance towards Jesus in person (thus, e.g., John 9:38) or else the response of our whole lives towards God (thus e.g. Romans 12:1 and Hebrews 12:28).

In other words, the distinctive feature of church is not vertical (having a special attitude to God, for Christians should have a special regard for God all the time), but rather

horizontal: we should have a special regard for our brothers and sisters in Christ when we meet them in church.

Andrew Dirks
Tambar Springs

Plate security

Dear Sir,

The delicate exposition of D. E. R. Knox (ACR 10/12) is commended by one, warden for 13 years, who VERY frequently did just that — carried out the offertory plate(s), with no door-opener-usher to the wardens' vestry.

I pointed out the weakness; my notion being that "where there can be a 'racket', there WILL, some time, BE a racket". I made the point of leaving the door wide open behind me and placing the plate(s) on middle-view on the table (ahead of side-aisle). Quite evidently no one (sufficiently in our case) realised the position — or risk (?) as to 'take me up', on my observation to the church council.

The practice still persists, usually. Once, long ago, the WHOLE compilation disappeared from said table and vestry; the warden apparently having more persistent duty? or decoy?

Security is like justice; should be seen etc.

Quite truly,
S. M. Goard,
Willoughby

Dear Sir,

I find it hard to follow Phyllis Creasey's reasoning in her letter (ACR 2/12/85). On the one hand, she quite rightly rejects Hal Lindsey's belief that Christ will certainly return in this 'terminal generation'. On the other hand, she says: "How can one ignore today's signs of the times", and "God... has given His own Signs of the Times that we should not be caught unawares", and "How much more are the prophetic signs needed today to keep His (Christ's) Church from stepping into the devil's trap".

What is Phyllis trying to tell us about "Signs of the Times"? That well-known phrase "signs of the times" appears only once in the Bible (Matthew 16:3) and it has more to do with what had already happened by that time, and what was actually happening at that time, than with what would happen in the future. In this verse, Christ was condemning the Pharisees and Sadducees for being woefully ignorant about Him because they willfully misunderstood the signs or the prophecies concerning the significance of His FIRST COMING. It was as though Christ was saying: "Do you not see that the Messiah has come?" He was not referring to His SECOND COMING which is the subject of this current correspondence.

It would be helpful if Phyllis would elaborate on what she is intending to convey by saying: "How much more are the prophetic signs needed today to keep His Church from stepping into the devil's trap..." What signs is she referring to? What trap?

Yours sincerely,
Harold Hinton,
Cabramatta.

Prophecies about Israel

Dear Sir,

I am disturbed by the apparent unbelief of some Christians who negate the promises of God to the Jewish people for the latter days, and who tend to mishandle the relevant testaments of Scripture.

There may have been an excuse for misinterpretation of the prophetic Word concerning Israel, some fifty years ago; a confusion by some who promoted the idea that God for ever abandoned literal Israel and replaced it with the Church as spiritual Israel. But, since the restoration of a remnant of the Jewish people to the land of Israel after 1900 years in dispersion, the re-establishment of the State of Israel in 1948, and the recovery of the city Jerusalem from Gentile control in 1967 (Luke 21:24, Romans 11:25), we now witness the literal fulfilling of Bible prophecy which has become as contemporary as today's newspaper.

Therefore, we are without excuse when we refuse to believe this literal Bible Word as it unfolds before our very eyes.

The anointing of the Holy Spirit (1 John 2:27), will confirm the fruition of God's Word in this time of "Jacob's trouble" (Jeremiah, chapter 30), when we come close to the Lord and seek His direction, "lest we be wise in our own estimation" (Romans 11:25).

Yours respectfully,
Stanley W. Plath.

Editorial

Peace in 1986

The Christmas season is over and the Christmas cards have been thrown out. Did you notice how many of them concentrated on the "Peace" aspect of the Christmas message. So did sermons, of course — it's traditional. So too did New Year thoughts. Time and again the New Year was mentioned as a time when our greatest hope was for 12 months of peace. People want peace.

Yet at the same time that these peace sentiments were being expressed the reality was in stark contrast. At Christmas, innocent air travellers were victims of the most reprehensible terrorism — over causes which became more complex and less understandable with each new hijack or bomb attack.

The Soviet and American leaders talked — a major advance for these days — and even exchanged greetings over the TV networks of each other's countries. Yet in the background the "Star Wars" programme of the Americans continued and the Soviets still occupied Afghanistan — once the cause of Olympic boycotts but now largely forgotten.

The back pages of our newspapers report on the fortunes of our "rebel" cricketers in South Africa while the front pages carry stories of racial violence and bloodshed in that same country. And race relations in Australia are in the news as they always seem to be at the height of summer.

The Family Law Act is 10 years old, we are reminded. It is a less painful way to get out of a relationship that has failed but it has done nothing to stem the bitterness and heartbreak behind the ever-increasing divorce rate. And the number of battered children is on the increase.

Over the same period peace studies have been in the news. They are now part of the school curriculum but there appears to be disagreement between the Education Department and some peace groups, and now the Victorian RSL have told us that the whole thing is a communist front anyway. That's been among the charges and countercharges as Bishops have marched or chosen not to march in Peace Rallies.

And so we could go on. There is a desperate desire for peace yet there is no peace. There are many dedicated people who are working for peace including many Christians who fight for social justice. Yet the evidence seems to suggest that it is a losing battle.

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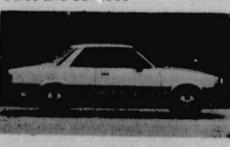
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Church discipline — healing the wounded



Lesley Hicks

I remember in my youth fellowship days a painful period in which money kept disappearing from girls' purses left around during fellowship meetings, and from choir members' belongings during services.

There was a suspect, one of our own number. Though I can't remember the details of how we knew, and what we did about the situation, I think there was much behind-the-scenes discussion. The last thing anyone seemed to want was a face-to-face confrontation with the person we suspected. What if we were mistaken?

Eventually a delegation including the minister challenged the suspect. Indignant, hysterical denial followed; relationships were strained for months, even years. But the thefts stopped, and soon afterwards a very large sum of money was placed anonymously in the fellowship missionary box.

I was reminded of this incident while reading *Healing the Wounded* (IVP, 1985, \$6.50), John White and Ken Blue's book about church discipline. I daresay most readers who have been associated with one or more churches for any number of years will be able to recall an equally painful, or worse, episode calling for some disciplinary action in which, in relation to the real goals of a church's life, all concerned seemed to be losers.

Seminar last April

When I interviewed Dr. John White during last year's CMS Summer School at Katoomba, he mentioned that this book was approaching publication, and that he considered it perhaps the most important, and most needed, that he'd written. And then in April he conducted a very well-attended (except by bishops, archdeacons, etc.) seminar at the Chapter House, Sydney, on the subject of church discipline. It was obvious from the number present, especially of clergymen, that it was a subject on which people were eager for guidance. It was also evident, I felt, from the range of questions, which Dr. White answered perhaps all too briefly, that minds were seething with practical problems, and that, even as people sought faithfully to apply Scriptural principles, many "but what if..." questions were arising.

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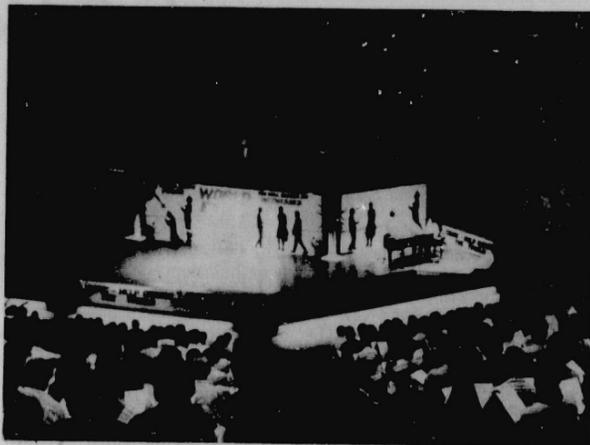
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Spiritual explosion in Brisbane

World Expo 85



Delegation led in singing by Robert Coleman prior to satellite telecast.

One evident difficulty is that Dr. White spoke of and writes primarily about a free-church situation, while most of his hearers were Anglicans or members of other more structured and hierarchical denominations. That is why many would have valued the presence of some bishops to share in the discussion.

Bad discipline or none?

It is obvious that mistakes have abounded throughout church history in the area of church discipline — some horrendous examples are given in the book — but even more, in present-day churches, we may find an almost total failure to apply any, for fear of being "judgmental" or of meddling in someone's private affairs. On the other hand, examples are given in the book of beautiful repentance and restoration following sensitive yet obedient application of Scriptural principles.

The key passage of course is Jesus' own instructions in Matthew 18:15-22. The authors take a close look at it and its practical outworkings in chapter 8, and at other relevant passages in I and II Corinthians in the next chapter. If in the situation I have mentioned, just one person, maybe the one who had seen the girl behaving suspiciously, had initially confronted her, instead of a delegation of "heavies", perhaps she could have admitted the thefts and an atmosphere of repentance, help and healing might have prevailed. Perhaps not, but that would have been the Scriptural way of proceeding.

Certain things are stressed — corrective discipline such as we are talking about is only really effective in a context of true fellowship, sound teaching and caring love amongst church members — the all-round discipline (discipling) of which the corrective mode is an integral part when needed. The paramount aim of such discipline is reconciliation — sin is breaking the fellowship the church member or leader should have with the Lord, and affecting relationships with his/her fellow-Christians. Another goal should be the avoidance of gossip, or the quashing of it as far as possible, if blatant misconduct is already giving rise to it.

What is the Church?

In this connection the meaning of "tell it to the church" (Matt. 18:17) as step 3 in the process if the person resists all appeals, is discussed. Many abuses occur here, and because of them it is often avoided altogether. The issues are discussed sensitively in chapters 8 and 10, and the meaning of the term "the keys of the kingdom" is explored. One conclusion reached is that the "church" can be taken as the sub-group (such as the young people's fellowship, a home group, or choir) immediately affected by the misconduct, rarely a whole large congregation who would only be embarrassed or stirred to gossip if given new and juicy information about people they hardly know.

The book includes as a long and helpful appendix (tiny print, alas), John Howard Yoder's booklet *Binding and Loosing*.

All in all, *Healing the Wounded* is a book that will repay careful study — by bishops, clergy and theological students as well as thoughtful lay people at every level. Then perhaps we'll need an Australian Anglican consideration of the same tricky subject!

Seldom is an event held that could have rippling effects across the nation leading to spiritual explosion. World Expo 85 held recently in Brisbane is thought by some to be such an event. The Chandler Sports Complex, site of the 1982 Commonwealth Games, was host to 1500 delegates from across Australia and the South Pacific who were daily connected via satellite with upwards of 500,000 other delegates around the world at nearly 100 other sites.

For the first time ever a week-long conference on evangelism and discipleship was offered for Christians all around the world simultaneously. Never before has such a technical feat been attempted. Campus Crusade for Christ was the organizing group worldwide. In Australia, LIFE Ministries took on the major responsibility of organizing and sponsoring the event. Daily, two home broadcasts were transmitted from such places: Seoul, Korea; Manila, Philippines; Mexico City, Mexico; San Bernardino, California; Nairobi, Kenya and London. They featured such subjects as winning men and women to Christ, building them in the faith, training disciples and sending disciples into a world of need. Live interviews and videotaped programmes included such speakers as Billy Graham, Louis Palau, Bill Bright, Vonette Bright and Dr. Joon Gon Kim. Delegates were encouraged to see fellow believers around the world committed to the same cause, meeting together to worship The Lord Jesus Christ and learn how to better communicate His love and forgiveness to a world in need of a Saviour.

A focus of events of the Brisbane Expo, which added local interest, was the evening rally at the Velodrome. Several thousand people came to the initial rally to hear the Premier of Queensland, Sir Joh Bjelke-Petersen, welcome delegates from eleven nations to Australia. He shared his own personal commitment to Jesus Christ as his Saviour and Lord. He said, "He was pleased to participate in Expo 85" because he felt that "the only solution for a troubled world was

Bishop of Coventry — from page 1 ... who look to an even stronger machinery of 'law and order' to protect them" said the Bishop.

"Just around us, not far from the thronged shopping precincts or the television advertisements flashing onto the screen brilliant images of plenty, lies a world of struggling wretchedness, of people always on the edge of hunger and absolute poverty, unemployed with poor education and health service, alienated from and not protected by the forces of law and order."

Praising the report of the Archbishop of Canterbury's Commission on Urban Priority Areas for exposing this hidden Britain, Bishop Barrington-Ward complained that "the failures of successive governments, as well as present policies, have led to the dreadful cost of all this change being born most sharply by the poorest and most vulnerable among us".

Attacking the causes of this misery, Bishop Barrington-Ward declared: "All the protestations of politicians that

salvation which could only be found in Jesus Christ".

The theme of the conference was 'Come Help Change the World'. Delegates were continually challenged about the responsibility to tell others about the life-changing power of Jesus Christ. Joining Sir Joh on the platform the first night were artist, Pro Hart, Rose-Marie Longe, Robert Colman and Brian Willersdorf.

A feature of the worldwide conference which had immediate spiritual harvest was the day of outreach, taking the Gospel to people. An estimated 130 people indicated an interest in knowing God personally and made a commitment of their lives to Christ. Worldwide nearly a quarter of a million decisions were made. Certainly for these individuals who discover the reality of God in their lives through Jesus Christ, history has been affected. They have begun a new life. As individuals are changed by Jesus Christ they become potential world-changers taking the power and love of God to a people in need.

On the final evening rally on New Year's Eve, the concept of Movement 2000 was introduced by LIFE Ministries. It is a follow-up plan from Expo that will provide resources to the delegates and evangelistic organisations across Australia. The goal of Movement 2000 is to provide effective tools of resources to the body of Christ in the area of discipleship and evangelism towards the fulfilment of the Great Commission by 2000.

The end of Expo came five days after the initial rally with a march in downtown Brisbane. Joined by hundreds of the community and led by the City Police Band, the delegates carried signs and banners through the streets of Brisbane proclaiming Jesus Christ as the only hope for the future, and gathering at the Brisbane Botanical Gardens, where evangelist, Bill Newman, encouraged the assembly to be salt and light to the world.

nothing can be done until the country has generated enough wealth must ring hollow. People and communities are our true wealth. They matter infinitely".

A number of local politicians reacted unfavourably to the new bishop's criticisms. Canvassed by the local press, they remarked that the speech was "short on solutions".

Mr. John Butcher, junior industry minister and a Coventry MP, warned that the church's interest in political and economic concerns may divide rather than unite congregations. While Mr. Francis Maude, MP for North Warwickshire, called the address "stereotyped" and criticized the bishop for speaking of spending cuts when "spending on the services he was talking about — health, social services and housing — has been higher than ever before ...

"I listened in vain for him to give a lead on the moral issues of the day, which is what most people look to the Church for."

John Stott — continued

have already got their full women presbyters.

The ordination of women is not the only issue facing Anglicans. Do you see any others as you have moved around the world?

Well, let me say, still my great anxiety about the Anglican Communion is its apparent inability to think theologically and I'm happy that at last they have appointed an International Doctrinal Commission on which Don Robinson sits. So it may be that they will now begin to take theological issues very seriously. But take the homosexual issue — now the presiding bishop of the Episcopal Church in America has openly said he is in favour of, and not against, practising homosexual people being ordained, so that to me is appalling. Anybody who thinks biblically at all cannot possibly reach that conclusion.

A current issue on the Sydney scene is Lay Presidency at the Lord's Table. Are there moves in England in this area? If part of the Australian Church were to go it alone in this area do you foresee any problems?

Well, there are always diplomatic problems when one province goes it alone and one always rather hopes that provinces won't do that, that the Anglican Communion ought to stay together if possible. Yes, in answer to part of your question, evangelicals have been talking about it for many years. Peter Johnston, when he was Vicar of Islington, and president of the Islington Clerical Conference, several times in his Presidential Addresses ten years ago, was saying that Lay Presidency ought to be an option which would be seriously considered.

Lay presidency will alienate us

My position there, I think, is that it would so obviously alienate large sections of the Anglican Communion that it could be much wiser (you'll think me just the sort of time-saving diplomat) that one should go for a mid position and say that there are situations of extreme pastoral necessity in which a lay person, in my view, should be authorised to preside at, temporarily be given, shall we say, a year's licence to do it. Now, I am not certain of this, but I believe even the Roman Catholic Church did that in Prisoner of War camps or said that the sacrament could be validly celebrated by a lay person in cases of extreme pastoral necessity when there is no priest present. Now I think there are situations in the outbreak here, or among the Eskimos, or something like that, where it would be a very sensible thing to do and it really is absurd to make clergy into mass priests if you can't have communion without so-called priests. After all, it's the same as baptism, isn't it — we allow lay people to baptise in places of extreme urgency. Why shouldn't we do the same for communion? What is there different between one sacrament and the other?

The "Healing Ministry" is a fairly frequent moot point in some Evangelical circles. What are your personal and pastoral views on the healing ministry? Is there scriptural warrant for this ministry?

Do you mean the miraculous healing ministry? I want to begin by saying all healing is divine healing and it's a mistake to talk about a healing ministry when you mean a miraculous one. One of my hesitations about the so-called Healing Movement is that when you get preoccupied with miracles of healing, you tend not to see God at work in nature because you have become preoccupied with super-nature and God then ceases to be the biblical God, the living God of the biblical revelation is the God of nature, the God of history and the God of the universe who has acted in all the processes and the trees of the Lord are full of sap, he is feeding the birds and causing the grass to grow, etc. You lose sight of that and the God who puts these marvellous healing processes into the body so that, every time you get an infection, He creates the antibodies to fight it and all that sort of thing, you lose sight of all that and your God becomes a little magician. I think theologically that is one of the objections to the whole movement. It really denigrates God — it demotes Him from His throne as the

Creator and Sustainer and Upholder of all that is, into, as I say, a miracle worker or a magician. So that's my first point. All healing is divine healing. My second point would be, of course we believe in miracles. No evangelical or biblical Christian could say that he doesn't believe in miracles, or at least he doesn't believe in the possibility of miracles because the God we believe in is free and sovereign. It is very wrong of the so-called healing people to accuse people like me of having a western, intellectual, over-cerebral mind so that I'm not open to them — I'm perfectly open to them and to say that kind of thing to me is a slander. So of course we believe — I have never doubted for one moment that God can and probably does. But thirdly I want to say that if we have a biblical doctrine of miracles — and many of these people have never asked themselves whether there is a biblical doctrine of miracles — we have to say that they cluster around the organs of revelation and that Calvin was right in the Preface to the Institutes when he answered the Roman Catholic Church on this very point. The Romans said, "Why don't you Protestants have any miracles?" and he said, "Well, the main purpose of miracles is to authenticate revelation and that's why they cluster around Moses and the Prophets, and Jesus and the Apostles. II Corinthians 12:12 is a very important text where Paul says that miracles were the signs of the true apostle and they were authenticated in his apostolic ministry. Because we don't live in an epoch of revelation, I don't expect miracles with the same frequency. Now this is not to say that I'm not open to them, but I distinguish between openness and expectation.

The problem seems to be a widespread one and must be related to the theological colleges. The argument is almost simplistic. "Because Jesus did it, because that was part of His ministry, it still is", and that raises great problems for me because that's not how I read the gospels.

The "already" and the "not yet"

It's extraordinarily naive, isn't it? To me this extreme view of miraculous healing is very similar to the Sinless Perfection Movement because both of them are examples of an inability to hold the "already" and the "not yet" in balance and this is the theological issue. They say the Kingdom has come, and these are signs of the Kingdom, so we must expect them. We say they were signs that the Kingdom came, but so were raising the dead, so was multiplying the loaves and fishes, so was stilling the storm miraculously and turning the water into wine, and we don't do all those things, they are "not yet". So it does worry one about the theological education that a lot of people are getting.

Why are you an Anglican?

"Why am I an Anglican? How long have I got for my answer?" Well, I suppose the first is the personal reason. I was born and bred into the Anglican Church and can see no reason to leave. The second is the historical one that the Church of England is in fact the church of the English nation and traces its origins back way beyond the matrimonial problems of Henry VIII to the first comings of Christianity to the shores of Britain and, since it is the national church historically, I think one should belong to it unless one has conscientious reasons not to. Thirdly, is the theological reason that it is still theologically evangelical, reformed and biblical according to its doctrinal standards and, I think, fourthly, I would say because it is a liturgical church. I think there are traces of early liturgical forms in the New Testament and that the combination of freedom and liturgy is very good in the worship of Almighty God.

Martin Lloyd Jones and yourself differed?

The main argument between Lloyd Jones and myself was that when I said, "Well, you need to judge a church by its formularies."

'A Paper Church'

You must not judge the Church by its idiosyncratic leaders, like Bishop Barnes of Birmingham, or for that matter even the Bishop of Durham. You evaluate a church by its official formularies. His reply immediately is: "That is a paper church — that is not the reality". To which we reply, "Maybe, but our responsibility as evangelicals is that we

are the constitutionalists and that we seek to call the church back to its constitution." That is the debate.

What are the lasting formative factors that have influenced your ministry? What advice would you want to hand on to younger ministers, both lay and ordained, of today?

Younger ministers . . . listen to everybody . . . learn

Oddly enough that is nearly always the question that embarrasses me most, because I can't answer it. It is often asked in America, "What are the two or three books that have influenced you most?" I think I have tried to be open to influence from every quarter and I don't think there is any particular book or books or person or persons who have influenced me more than others. I could mention many but I want to listen to everybody. I can learn from everybody's experience, except perhaps the Devil himself, and want to learn from everybody. I wish we were more open and I think an evangelical is a combination of fixity and flexibility and a firmness and an openness. We are committed to scripture but we are very open to everything else. You perhaps know in the book "I Believe in Preaching" what I tried to talk about this bridge-building operation and I think we need to

listen to both sides of the bridge and I talk in that about the reading group that I have in London and I found that enormously helpful in struggling to understand the modern world and relate the biblical revelation to the modern world. So, yes, one of my great mottoes is James 1:19 — "Let everyone be quick to listen, slow to speak and slow to anger".

Where do you see yourself in terms of the issues and activities of ministry in the next few years?

Well, I reach the age of 65 this year — in fact, in three months' time — I'm 65 at the end of April and I'm not retiring but I am ceasing to be Director of the London Institute and they are going to call me a non-Executive President of the London Institute. They are not replacing me as the Director, but they are appointing a Director of Studies who will work alongside the Dean, so I am handing over all the administrative load, which is considerable really, and I am reducing my teaching load at the Institute to ten weeks of the year. So to that commitment, I am remaining at All Souls' at Richard Bewes' kind invitation. I hope to travel more in the Third World again, and I hope to keep at least three months a year for writing. I am very anxious, if God spares me, to see the New Testament section of "The Bible Speaks Today" series finished.

John Stott honoured

A Templeton UK Project Award winner

The Rev. John Stott, described as "the uncrowned prince of Anglican evangelism" has been awarded one of the Templeton UK Project Awards this winter.

As well as the vast and prestigious International Templeton Prize for progress in religion, won last year by Sir Alister Hardy, the American philanthropist, Mr John Templeton, launched this new twice-yearly award last summer. Seen as comparable to the Queen's Award for Industry, it honours one individual and one institution that is "inspired by religious and spiritual motives to make a distinct contribution to the well-being of the UK."

The release announcing the prize winners tells how John Stott went as a curate to All Souls' Langham Place in 1945 and how for the next 40 years it served as the base of his world-wide ministry. "Those who claim to know the truth of these matters say he more than once refused the offer of a bishopric." It continues, "Content to use his position as emeritus rector of All Souls' as a base from which to write and travel, and subsequently to found the Institute for Contemporary Christianity which . . . faces head on the social concerns of today".



John Stott: "uncrowned prince of evangelism".

The Richmond Fellowship for mental welfare and rehabilitation are joint winners with John Stott this winter.

The Richmond Fellowship is an organisation that runs nearly 100 houses, in five continents, that seek to serve as therapeutic communities for the mentally ill. Founded in Richmond in 1959 by Dutchborn Elly Jansen it now raises £300,000 a year to keep pace with its expanding activities.

The Richmond fellowship is not formally a Christian organization.

Both prize winners get £3000 and a parchment scroll and, while John Stott says the bulk of the money will go to work of the Institute, he also intends to buy a telescope to enhance his hobby of birdwatching.

(CEN)

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THE GOOD READ

Expository Sermons on 2 Peter
D. M. Lloyd-Jones, pp. 263, Banner of Truth



"We seem to be travelling, as a race, through a dark cavern, where there is no light to be seen. We feel the stagnation and the chill, we hear the water dripping." Dr. Lloyd-Jones made this comment on 2 Peter 1:19, but it also reflects in some measure the situations of millions immediately after the Second World War. Those who heard the rich and sonorous voice of "The Doctor" delivering those sermons in London in 1946 and 1947 found them timely and powerful, and they are so still.

Here are twenty-five expositions addressed to Christians in what the preacher called "one of the most difficult periods in the whole history of the Church". The treatment of the text of Scripture is less discursive than was sometimes the case in his later preaching. The expositions are well organized without sermon-structure becoming obtrusive. Illustrative material, which is rather sparse, is drawn from history, farming, biography, medicine, poetry — and even the second law of thermodynamics!

In his book *Preaching and Preachers* Lloyd-Jones said of preachers: "You are aware of the solemnity and the seriousness and the importance of what you are doing. You have no self-confidence, but you are a man under authority, and you have authority". And further, "preaching is designed to do something to people". This collection of sermons conveys to us just such purposefulness. It brings us the truth and significance of divine revelation in all its gravity and all its hope.

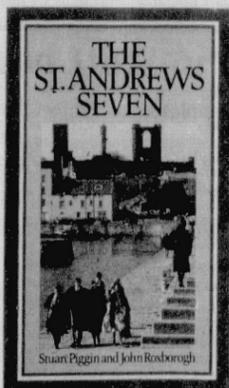
Throughout the book we find bold and pertinent applications of God's word to us today. It is one of the special strengths of this work, which can be commended without reserve because at the same time as it offers a fine model to modern preachers, it brings clear teaching, gracious correction and firm encouragement to us all. This is biblical preaching, balanced preaching, relevant and edifying preaching.

The quality of the book's production reflects the high standards which we have come to expect from its publishers.

Allan Blanch

The St. Andrew's Seven

Stuart Piggan and John Roxborough, *Banner of Truth*, 130 pp.



This book concerns seven men, Dr. Thomas Chalmers and six undergraduates influenced by him after he became Professor of Moral Theology at the University of St Andrews in 1823.

The power of Chalmers' mind, the excellence and enthusiasm of his teaching, the discipline of his life's patterns, the godliness of his example, were all most impressive. He was "a troubled, and therefore experienced, mentor", who "coped with depression by confiding, not in his friends, but in his God and his private journal". He made a lasting impact on Alexander Duff, John Urquhart, John Adam, Robert Nesbit, William Sinclair Mackay and John Ewart.

These students were all from comparatively poor families, all exercised regularly and worked assiduously at their

studies. They early learned, as Dr. Johnson said, "to sit down doggedly", and for their pains carried off most of the available prizes and bursaries. Their common desire was to be thoroughly equipped for the service of the Lord Jesus Christ, and their common goal was the mission field.

The six men stimulated and encouraged this purpose by setting up in 1824 the St. Andrews University Missionary Association, together with a library of inspiring missionary biographies. It is interesting to trace the influence of such books throughout this account. For example, when the single-minded Urquhart, aflame with true piety and missionary zeal, died in 1827, a two-volume account of his life had great effect. As late as 1860 Mackay wrote that reading that work was "the happy turning-point in my life". Mackay and the other four remaining men all went on to serve as missionaries in India.

Dr. Piggan and Roxborough have given us a well-researched and well-written book to inspire us in our own day. They introduce us to the situation at St. Andrews in the 1820s, to the magnetism of Chalmers and to the exemplary discipleship of a small band of teenage students, seven men about whom too little is generally known. An epilogue evaluates the Scottish Missionary Movement in India.

Allan Blanch

Cricket & Christianity — by Brian Booth & Dr. Paul White

Scripture Union Publishing

"To help you live with a straighter bat and to maintain a better line and length" is the sub-title of this interesting little book.

Brian Booth was an Australian batsman in the 1960's. He combines with the 'Jungle Doctor' to relate 39 cricketing incidents, terms and stories to the Christian life.

Each chapter is complete in itself and relates to practical Christian living, often with humorous stories.

References to famous players (Donald Bradman, Bob Simpson, Bill Lawry, Wes Hall, Richie Benaud, Keith Miller, Frank Worrell) and to infamous incidents (the underarm ball) are full of interest.

Lessons from the 12th man as a servant and substitute, out, asking the question, obeying the captain are applicable to all who want to follow Christ.

A straightforward little book.

Very useful for illustration, for those who are interested in cricket and thinking about Christianity.

There is no copyright on the book which makes it very useful for parish papers.

I enjoyed it. I plan to have a couple of copies to use amongst the men in the parish. Christianity is introduced in a simple and clear way through its pages.

P. Brain

Hugh Evan Hopkins, Sublime Vagabond: The Life of Joseph Wolff, Missionary Extraordinary

Worthing: Churchman Publishing, 1984, English price (paperback) £8.95

When talking one evening to David Hewetson, Rector of South Turramurra, I discovered he had certainly heard of Joseph Wolff. I had not until I came across this delightful story of one of the most attractive — and eccentric — Evangelical missionaries the Church of England has ever known.

Before his own journey to Bokhara, Sir Fitzroy Maclean Bt. also came upon the trail of this adventurer for Christ and he writes a foreword to this book. One can only agree with his assessment that "Hugh Evan Hopkins gives us the whole picture of a man who was as remarkable in the round as in any single aspect of his extraordinary life and character. The story he tells with such sympathy, humour and skill is all the more valuable for coming at a time when we could well do with more men of Dr. Wolff's stamp and calibre". Canon Hopkins, one might note, was himself at one time a missionary in South India and he is also author of "Charles Simeon of Cambridge" (Hodder and Stoughton, 1977).

Joseph Wolfe was a German Jew, son of a rabbi, friend of such men as Henry Drummond and Simeon, the first missionary in modern times to preach the Gospel openly in Jerusalem, an idiosyncratic but always enthusiastic evangelist wherever he travelled, and not least in due course a presbyter of the English Church, its Prayer Book liturgy which he so greatly loved being the means in 1819 by which his allegiance to our Church was won. The story of this very arduous yet "supremely happy life" is one I hope might again be treasured by our Church.

John Bunyan

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Inner West Mission — Come Alive '86

John Chapman To Lead New Outreach

As many as 30 churches and more than 80 people have started work on a different kind of regional mission to be held next year in Sydney.

Evangelist John Chapman will lead a series of rallies in the city's inner west from 6-20 April.

Ten "action groups" have been formed to organise the rallies and all lead-up activities.

The groups are music, publicity, prayer, women's, men's, follow-up, youth, ethnic, arrangement and finance.

The inner-west mission, called Come Alive '86, is the fourth regional crusade involving John Chapman.

Come Alive '86 spokesman Warren Hicks says he believes regional missions are an exciting way of spreading the gospel effectively to the largest number of people.

"In the past, it's been popular to 'import' an evangelist from overseas for mass rallies, usually centred in one city venue," Mr Hicks said. "And they've been highly successful and worthwhile.

"But what we're doing in Come Alive

'86 is taking the gospel out to where the people live, and also using a 'home-grown' product in Canon Chapman.

"He's an excellent communicator for Australians... he has insight into how Australians think about Jesus, God... religion generally.

"We're planning to doorknock up to 100,000 in the region during the weeks leading up to the rallies.

"Canon Chapman will be with us from February, speaking at lead-up functions and in churches."

Mr. Hicks says that although the inner-west mission is unique, it has gleaned ideas from regional missions in St. George and Sutherland Shire, the Liverpool area and the northern beaches.

"Every mission of this type is independent and run by the people of the region," he says.

The rallies will be held in Ashfield Town Hall. The inner-west boundaries applying to Come Alive '86 will be Broadway in the east, Homebush in the west, Drummoyle in the north and Campsie in the south.

Pulling strings for Christ

Christian puppetry workshop

A Puppetry Workshop will be held in NSW in February, 1986 to introduce beginners to the basics of puppet craft and to further the skills of advanced puppeteers.

The Workshop will run over four consecutive nights (7, 14, 21, 28) at Scripture Union House, 120 Chalmers Street, Surry Hills and sessions will go from 7.30 pm to 9.30 pm.

The Beginners' sessions will be geared to those with no previous experience. The advanced sessions are designed for those who are already using puppetry and who want to improve their performance. Advanced session topics include script-writing (Owen Shelley), effective manipulation (Rob French), voice production (Clifford Warne), scenery (Graham Wade) and costuming (Pip Bannerman).

While most of the speakers have been involved in puppetry for many years, Pip is a relative newcomer and her flair for

costume design is well recognised.

"To make it look attractive you must have the right materials and put them together in the right way. Colours and extra touches give clues to the character," she said.

Children and adults alike are fascinated by good puppetry and Scripture Union has been effectively using this craft to communicate the gospel for many years.

A wide range of scripts suitable for family missions, Sunday Schools and other teaching situations are available at SU House. A new puppetry catalogue featuring nine new scripts will be available in December.

"I think puppets fascinate people because they are three-dimensional cartoons, they are simplified characters and people see themselves reflected in them," said Puppetry Workshop speaker Rob French.