

## Grim news from Ethiopia



This child, pictured at the Shakis-shonie feeding centre, in Ethiopia's southern Sidama region, is so weak from malnutrition that he doesn't even have the energy to brush away the flies settling around his mouth. The scars on his chest have been caused by hot needles, administered by his mother in accordance with a local superstition that this will release disease from his body.

Millions of people in Ethiopia's southern and central regions are becoming the latest death toll statistics of the drought and famine that have devastated Africa since 1974.

A senior research official with World Vision, Ian Curtis, has just returned from a visit to Ethiopia where he was monitoring both World Vision and Australian Government aid. He has equated the massive death toll in the country with that recorded in Kampuchea under the Pol Pot regime.

"Health officers can now only assess the number of dead by counting graves. Figures ranged from four new graves in some villages to between 70 and 100 in others over a period of one to two weeks," Curtis said.

"Five children died last month at the Girara feeding centre south of the capital, Addis Ababa; now it's one a day."

He said that the famine was affecting 7.2 million Ethiopians.

"Having been in this type of work for some time, I thought I was pretty hardened to the sort of sights that emerge in severe famine areas. But it's the worst I've seen."

Curtis said it was important to realize that the famine in southern central Ethiopia was a new situation, occurring in an area that is usually more fertile and that has not experienced drought for the last 19 years.

"The Ethiopian Government had issued a new international appeal for assistance a couple of months ago and that most countries were responding both quickly and generously. The Australian Government is sending 16,000 tonnes of wheat into the country."

World Vision, working with the Ethiopian Government in distributing and monitoring the aid arriving in Ethiopia, aims to have four to six new projects operating within a fortnight. Curtis said he was impressed with the government's handling of the incoming aid.

## Kantzer series at Moore

With so much interest in the Reformation, Moore Theological College has announced that the eighth series of the Annual Moore College Lectures will be on Reformation Theology. The Lectures which are intended to bring the best Australian and overseas scholars to the College, are delivered each September and one of the undertakings given by lecturers is that the substance of the lectures will be published.

This year's lecturer is Dr. Kenneth Kantzer.

Dr. Kenneth S. Kantzer is president of Trinity College in Deerfield, Illinois. He serves as consulting editor of *Christianity Today*, and for five years previously, he served as Editor-in-Chief of that magazine. For many years he held the post of Professor of Biblical and Systematic Theology, Dean and Vice President at Trinity Evangelical Divinity School. He received the B.A. from

Ashland (Ohio) College, the M.A. from Ohio State University and the B.D. and S.T.M. from Faith Theological Seminary. In addition, he holds the Ph.D. in philosophy and religion from Harvard University where he was a Hopkins scholar for two years. He also studied at the University of Goettingen, Germany, and the University of Basel, Switzerland.

The titles for the Lecture series have been announced.

Topic: "REFORMATION THEOLOGY AT THE END OF THE TWENTIETH CENTURY"

1. Tuesday 11th Sept. 8.00 pm "Faith and Evidences in Calvin and Barth."
2. Thursday 13th Sept. 8.00 pm "The Trinity in Reformation and Recent Thought."
3. Friday 14th Sept. 8.00 pm "Justification by Faith in the Reformation and Today."
4. Monday 17th Sept. 8.00 pm "The Bible as the Foundation of Theology."
5. Wednesday 19th Sept. 8.00 pm "The Current State of Reformation Theology."

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## MAINLY ABOUT PEOPLE

### DIOCESE OF RIVERINA

Rev. V. Gardiner has resigned as minister in charge of Lake Cargelligo.

Rev. J. Phillips will resign from the parish of Coleambally and Darlington Point on October 31st to accept a parish in the Diocese of Brisbane.

### DIOCESE OF WILLOCHRA

Rev. C. Heath has resigned from the parish of Broughton Valley/Crystal Brook to take up duty in Kapunda.

Rev. John Green has resigned from the parish of Broughton Valley/Crystal Brook.

### DIOCESE OF MELBOURNE

Rev. B. J. Daniel became Asst. Curate, St. George's, Malvern on June 1st. He was formerly in the Diocese of Colombo, Sri Lanka.

### DIOCESE OF SYDNEY

Rev. S. L. Manchester, at present on leave in England, has accepted the position of Rector, Lalor Park.

Rev. B. J. Lee is to become Rector, Ashbury on August 8th, 1984.

Rev. R. C. Feldman will resign as Rector, Leura on September 9th, 1984 to become Chaplain, Prince Henry Hospital.

### DIOCESE OF ADELAIDE

Rev. P. J. Randle, Asst. Minister, St. Martin's, Campbelltown is to be Minister-in-Charge, Para Hills on 22nd August, 1984.

Ven. S. M. Smith will become Archdeacon of Adelaide and Organising Chaplain of the Anglican Home Missionary Society on 20th November, 1984 from which date he will resign as Archdeacon of Sturt. He will also resign as Rector, St. Augustine's, Unley.

## H K Proposals cont.

church nor any other power to sway her. In the Lord Jesus we shall endeavor to love one another, build up the body of Christ, and glorify His name.

### Conclusion

In this time of momentous social change, we ought to make a special effort to grasp the opportunity to spread the gospel and bear witness to the name of the Lord. As we make the affirmation above, we are deeply aware of (our) own weakness, knowing that we cannot stand

up to challenges by relying on our own strength and determination. Therefore we rely on the great power and faithfulness of God our Father, the compassionate love of Christ, and the presence of the Holy Spirit to keep our faith and guide our steps in the path set before us.

Please refer to the Chinese version as the official document

The Chinese Church Research Center provided the English translation.

CATW

## World Vision and Women's Ordination, continued

sort of androgynous humanity within an egalitarian model. Adam, in 2:18, in the principle of naming, was given the power of dominion — but not over woman. He does not name woman as Woman — that is a description. Eve, too, is a description — i.e. the mother of all. So where does hierarchy enter the creation account? Chapter 3 — The Fall.

The distorted relationships which result are of God's judgement, 3:16 "... your desire will be for your husband and he will rule over you".

### Sin of Deception

Dr. Hestenes then reminded the audience, that at the cross of Jesus, there is a new beginning begun. Sins are forgiven. However, the traditional hierarchical model in practice, claims Dr. Hestenes, allows for the forgiveness of all sins but one — Eve's. Her sin of deception is not forgiven.

Moving briefly through the Old Testament, the woman prophets were mentioned, — Miriam and Deborah and particularly Huldah (2 Kings 22) — the prophet of the Lord, who gave not just a personal word but a warning from God to the nation, Judah.

In a snatched look at Proverbs 31, Dr. Hestenes pointed out that this proverb, so often expounded on Mothers' Day, goes against our contemporary presupposition that a strong woman means a weak man. Her husband is "respected at city gate" and the public praise that is her due is because she fears the Lord, not because of charm, which is deceptive.

Before dealing with the New Testament material Dr. Hestenes commented on two important points. Firstly, the Old Testament priesthood was limited to men; in the New Testament the priesthood is fulfilled in Jesus Christ, our great high priest. And men and women both are made priests to our God. Secondly, in the Old Testament the mark of entrance and belonging to the covenant community was sexually distinctive, i.e. circumcision. The New Testament sign of belonging to the people of God is non-sexually distinctive, i.e. baptism. There has been a major shift. Also, from Ephesians 2:20, we see that the church's foundation is not on the priesthood, but on the foundation of the apostles and prophets, which includes women.

### Obedience marks a Disciple

Further New Testament data that doesn't fit the hierarchical paradigm includes the notion that Mary, the mother of Jesus, is not honoured because of biological destiny but because of her obedience "I am the Lord's servant"; further, the commendation from Jesus to

the women of Jerusalem is not to aspects of mothering, but hearing the Word and doing it. Also it is held to be significant that Jesus revealed himself as Messiah to a Samaritan woman and to Mary in the first post-resurrection account. There is no distinction drawn in the ability of these women to understand and respond.

Why then only 12 male disciples in the close group of Jesus? Because there was sensible account taken of the social and cultural context — women were not accredited as witnesses and therefore their testimony was invalid. Also the symbolic fulfilment of the 12 tribes of Israel was met.

In the account of Jesus at Martha's house, Mary is the one commended. Jesus affirms the choices she has made as the one who sits at the feet of the teacher, in the position of the disciple.

### Servanthood, not Power

Dr. Hestenes covered much of the Pauline material in a way similar to that presented by Michael Green in "Called to Serve" (Hodder), and DeJong and Wilson in "Husband and Wife — The Sexes in Scripture and Society" (Zondervan) — especially the notions about headship. It was very astutely formulated and she readily acknowledged the influence of Dr. Leon Morris in assisting her in initially developing a New Testament principle of interpretation.

Dr. Hestenes closing remarks which drew warm applause urged that women and men, in honestly seeking to honour God, should not allow discussion on this topic to be side-tracked by the issue of power. The call to servanthood should be in the middle of this discussion.

Unhappily there was no question time and so clarification or debate at all. A real shame not only because many would want to contest the way the bible was handled, but also Dr. Roberta Hestenes is a skilled and honest communicator, her content is not overshadowed by her technique.

### MISSIONARY GIFT IDEA

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# Wran to act on Video Nasties

The N.S.W. Premier, acknowledging the pressure being brought to bear on him, has agreed to act on the legislation of X Rated videos in a way that many of his critics would never have expected — he is planning to outlaw some of them.

Both the Roman Catholic and the Anglican denominations have acted to support the "refused classification" category and urged that the X classification be made illegal in N.S.W. for video cassettes. The Archbishops wrote circular letters to their clergy urging protest to the Premier, Mr. Neville Wran and the Attorney General, Mr. Paul Landa. Anglican Archbishop Donald Robinson said:

"Our objection to these two classifications is that both in the violence and the sexual behaviour (which is apart from relationships of trust and commitment), human beings are debased to objects rather than persons. We believe that much of this material is an assault on the dignity of the human person whom we see as being uniquely made in the image of God."

The A.C.R. reported in depth on this subject two months ago. We explained the legal position with legislation in the A.C.T. to allow X rated videos to be sold and chaos as each State worked towards its own legislation. We also printed the official guide from the Censorship Board — an explanation of what we would be subjected to if X rated videos were allowed. In our report we explained how easy (and cheap) it was to obtain these illegal tapes by mail order. Incidentally, our application for catalogues in childish handwriting which brought a 100%

response, was of course never followed up with an order yet some of the mail order firms have added us to their mailing list for sex aids etc as well as video catalogues.

Since our report there has been a well publicised visit by Mary Whitehouse who showed by her attitude and personality, why she has been so successful in England. On the Bert Newton Show, where she was subjected to rudeness by some of the guests it was interesting to note that comedian Spike Milligan was quite open in his support for her.



Mr. Neville Wran.

In N.S.W. a major newspaper, the Sunday Telegraph, has taken up the fight against X rated Videos. In its issue of August 5th the Sunday Telegraph ran an extremely hard hitting editorial calling for the banning of all X rated videos and

Editor in Chief Ita Buttrose printed the censorship classification details in full in her column.

The Sunday Telegraph followed this up with further material on the August 12th issue. Ita Buttrose spoke of tremendous support for her stand, received both by letter and telephone. In another hard hitting editorial the paper said,

"When children can walk off the street and be exposed to sickening scenes of homosexual torture, lurid scenarios of transvestite sex and rape, it is time for action, not talk."

The most evil and despicable acts a human can inflict on another are available on the shelves of many video stores throughout NSW and police have been virtually powerless to stop their distribution.

There is no legislation in the State that prevents this sale of depravity to adults, and ... little to prevent them being sold, by unscrupulous operators, to minors.

Following our campaign against the so-called video nasties which stated last week the Premier, Mr. Wran, announced yesterday that Cabinet would review the X-rating and related classifications of videos.

Earlier in the week the Federal Attorney General, Senator Gareth Evans, hinted at a possible Senate inquiry.

According to Mr. Wran yesterday, his

Government would not tolerate videos depicting violent sexual acts, violence against women and children and child pornography.

Well, Mr. Wran, neither does The Sunday Telegraph, the police nor the rest of the responsible community.

Opposition to the unrestricted sale of X-rated, or worse still, videos refused classification by the censor, has been expressed to the Wran Government by women's groups since February — and nothing has been done.

The result has been the unpalatable distinction of our State being the prime dumping ground of obscene and revolting garbage, banned by the rest of the world.

In one recent raid, police seized video nasties valued at \$250,000.

Only now, as the pressure starts to mount, is the Government even being seen to be doing something positive.

Mr. Wran's statement yesterday followed the rather meaningless comments earlier in the week from his Attorney-General's office that something would be done ... well, maybe ... but no one knew when.

One laughable proposition put up was that Mr. Landa would have to talk to the civil libertarians before any definite decision was made. Who's making the decisions these days? Surely not minority pressure groups.

Police regard the obscene video business as growing as big in NSW as the

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## H K church leaders hold 'Fast and Pray' rally on 1997

A group of 16 evangelical church leaders and four para-church organizations held a four-hour "Fast and Pray" rally on July 29 to pray for Hong Kong as the British colony faces its "1997 uncertainty".

The city with 5.6 million people is governed by Britain on a lease from China. It will be returned to Communist China's rule when the lease expires on June 30, 1997.

The rally lasted from 5 to 9 pm, and was held at the 4,000-seat Elizabeth Coliseum in Wanchai, Hong Kong. Participants expected to skip dinner on that Sunday.

The leaders also designated July 29 as "Hong Kong's Prayer Day", urging churches and Christians all over the world to pray for Hong Kong.

At the fast-and-pray rally, speakers preached brief messages on "The Biblical Teaching of Fasting and Praying", "Reflection of Personal Spiritual Life", "Church Revival", "Social Witness", "Kinsmen For Christ", and "The World Church".

Each message was followed by a time of prayer which was expressed in various

forms — individual prayer, group prayer, silent prayer, or spoken prayer.

In explaining the rationale of the rally, a spokesman said Hong Kong has been undergoing extremely rapid social changes in recent months.

"Not only Christians are affected, churches likewise need to confront such changes," he said. Some pastoral leaders have been sharing and discussing Hong Kong's 1997 problem recently, and have been asking the question: "What should we do at this critical point in time?"

"We all have a very heavy burden. We all feel that the most needed thing to do at this moment is prayer," the spokesman said.

"We need prayer to beg grace from God. We need prayer for revival. We need prayer to keep watch," he added.

CATW

## "Truth crushed ... has risen", revival in Presbyterian training

In 1975 the Presbyterian Church of Australia in NSW facing the fact that a little less than half its congregations were to enter the Uniting Church, to be constituted in June 1977, made some important and far reaching decisions regarding training students for the ministry.

A multi strand system of training was instituted whereby students studying the Sydney University Bachelor of Divinity Course, the United Faculty Course, the Moore College Course and our own Presbyterian Course would be accepted as Candidates for the Ministry of the Presbyterian Church.

In 1978 the United Theological Course was removed from the multi strand option.

It is now almost 10 years since the first Presbyterian students graduated from Moore and currently there are 25 graduates serving in parishes in NSW, one in Western Australia, two in Queensland, three in Tasmania and one in Victoria.

Rev. Stuart Clements for many years the Convenor of the Church's Theological Education Committee said, "In the mid 1970's we were bereft of resources and without the help and cooperation of the Principal of Moore it would not have been possible to get the multi strand system of training ministers off the ground."

Currently there are 36 students studying for ordination, and of these 16 are at Moore, 18 in the Presbyterian Faculty Diploma Course and 2 doing the Sydney University Bachelor of Divinity.

### Effective numbers doubled

Since the late 1950's the largest number of students for the ministry has been 39 in 1967. We now have a church half the size with the same number of students.

Rev. Bruce Christian, lecturer in New Testament believes, "This is a sign that the

Lord is preparing days of revival by preparing men for ministry in the church."

The College Committee of the GAA, the supreme court of the Church in Australia has recently called into question the suitability of the Sydney University Bachelor of Divinity Course but as yet no final decision has been made on this matter.

There has been a remarkable change in the make up of the ministry of the church since 1977 and this has meant that the doctrines of the Reformation have become more pronounced once again.

The current faculty of the Presbyterian Diploma Course is made up entirely of men of a reformed persuasion and this is a cause for rejoicing to many in the denomination.

David Cook, minister of the Presbyterian parish of Ashfield in Sydney, spoke to ACR of the work of the Rev. R. J. H. McGowan who ministered faithfully in Ashfield from 1907-1954.

"At the GAA General Assembly of Aust. in 1933 and the GA NSW in 1934 McGowan spoke out against the liberal teaching of Professor Samuel Angus who had been appointed by an earlier Assembly to be Professor of New Testament and Historical Theology in the Presbyterian Theological Hall, situated in St. Andrew's College at the Sydney University.

"McGowan would rejoice if he were on

Continued back page



# MARANATHA

## The Outcome of True Religion

GALATIANS 6

GOD'S HARVEST: LOVE

As Chapter 5 concluded Paul catalogued the works of the flesh and the fruit of the Spirit. At the same time he appealed to those who are led by the Spirit to exercise their faith and live by the Spirit.

Sometimes the impression is given that "walking by the Spirit" involved only a vertical relationship between the believer and God. There is this relationship but such must always be expressed in horizontal relationships. Christianity is a corporate business. Life in the Spirit is to be worked out in community.

### Walk by the Spirit 5:25-6:10

We should eradicate rivalry (5:26).

If a person has a high opinion of himself then one of two disasters is imminent. Either he will be placed alongside someone superior and he will be jealous or he will find himself alongside someone inferior and he will make his neighbour feel it.

We should restore the fallen. (6:1)

If our brother is falling away we should not ignore it, talk to others about it or be critical. If we have the Spirit then we are our brother's keeper so our duty is to correct him, doing it gently and remembering our own weakness.

We should bear one another's burdens (6:2-5). Jesus gave us his law. Love one another as he loved us. (John 13:34 & 35). This means we ought to support each other. Sometimes we may hesitate to help because of pride. Such high opinion of ourselves is of the evil one, we are deceived. Rather we ought to serve and let God be the judge.

We should share with the teacher (6:6). The teacher of the word is not so much to be paid for his work as to be seen in partnership with the rest of the congregation. He is to have the good things shared with him.

We should do good to everyone (6:7-10). There is an unalterable principle in both the agricultural and spiritual realm. What you sow is what you reap. If we want death then we ought to sow to the flesh. If we want life we must sow to the Spirit. If we think, speak and act with love then the result is eternal life. Remember all growth takes time so continue to act with patience.

So then seize hold of every opportunity to do good to everyone. At the same time don't forget to keep a special eye on the family of God. They will have troubles in an unsympathetic world and need our special attention.

At this point Paul himself takes the pen and concludes the letter. His writing style is his signature. He underscores the theme of his letter.

### Paul Boasts of the Cross (6:12-18)

He contrasts his position with that of the circumcision party.

The Circumcision Party (v. 12, 13)

Circumcision is the symbol for human achievement. A Jew was circumcised as a pledge that he was going to try his hardest to win God's favour. This attitude avoids persecution for it panders to man's pride. Every man likes to think himself good and thus striving to win appeals to him. If striving to please is the principle by which a man lives before God it will also be the principle by which he lives before men. This explains why the circumcision party is so anxious to insist on circumcision, so that by the number of circumcisions they will be thought well of by their fellows.

The Apostolic Preacher (v. 14-18)

The cross is the symbol of God's grace toward us. Since God's favour is a gift and is certain, this position despises what recognition the world might care to bestow. Another consequence of this position is its being unimpressed by outward rites. The question it poses it, "Is this person a new creation?" Further under this mercy, we have peace — sure of God's favour.

The true symbol then is not a cutting of flesh, a circumcision but the taking up of the cross, which inevitably brings suffering. These are the true "stigmata".

### What Lessons Are There For Us?

Firstly let us remember we are the family of God. We have the Spirit of sonship, call God Father and own each other as brother and sister. Let's work out our salvation together, not in isolation. We must overcome our diffidence and assist each other in faith.

Secondly let us remember we have been delivered from this evil age by Christ's death on the cross. Let's boast of Christ and the cross. We may incur losses in this world. That is to be expected. Let us scorn what this passing world offers and have the peace of God gives in Christ.

Reg Piper

## Rough rider gives testimony

Mr. Les Sillis a Christian cowboy on the Australian Professional Rough Riding Circuit visited Sydney sponsored by 'Sports & Leisure Ministry' and spoke at two Churches and was interviewed on 2CBA FM.

Les Sillis 23 met the Reverend Mark Tronson, the National Co-ordinator of Sports & Leisure Ministry in February as a response of the Australian Rough Riders Association Secretary John Skinner.

Skinner a Christian received a letter from Mr. Tronson, and immediately became excited at the prospects for Chaplaincy to cowboys and cowgirls on the professional circuit.

Mr. Sillis spoke at Penrith Baptist Church on Sunday July 1st in the morning, and then participated in a Fellowship Tea and evening service at the West Epping Uniting Church, a special 'Sports Service'.

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## Count down to Launceston Crusade

Excitement is mounting in Launceston, Tasmania, as preparations are made for the October 12th to 21st Crusade of Australian evangelist, Bill Newman.

Approximately 900 people, including the Patron of the Crusade, the Mayor of Launceston, Ald. Don Wing and the Lady Mayoress, Mrs. Niesel, attended the Launching Rally in the Memorial Baptist

Church on the 30th June. A stirring message on the Feeding of the 5,000 was delivered by Bill Newman on that occasion, and an interdenominational choir of 70 provided musical backing.

In addition to the pre-crusade choir practices, prayer meetings are being held in various places.

## Meeting of Baptist Liturgists

The Australian Consultation on Liturgy (ACOL) met in Melbourne on 3rd and 4th July, 1984. ACOL consists of representatives from the Anglican, Baptist, Churches of Christ, Lutheran, Roman Catholic and Uniting Churches. Those who attended on this occasion were Canon Lawrence Bartlett (co-chairman), The Rev. Dr. Evan Burge, Grant Dunning, Ronald Dowling (secretary), Robert Gribben, Father Denis Hart, Bishop Alfred Holland, The Very Rev. Percy Jones, The Rev. Keith Ludgater (co-chairman), Henry Proeve, Paul Renner, Rev. Dr. D'Arcy Wood and Archbishop Guilford Young. The Rev. Norman Brookes (Faith & Order Committee of the Methodist Church of New Zealand) also attended as an observer.

The consultation's main task on this occasion was to prepare for Australian participation in the work of the newly formed international body ELLC (The English Language Liturgical Consultation). This body will meet for the first time at Boston (US) in August 1985. Its role will be to take up some of the work begun by ICET on common liturgical texts as well as other matters of liturgical concern such as eucharistic lectionaries and the consideration of biblical translations for liturgical use. ACOL will be represented at this meeting by the Rev. Dr. Evan Burge and Rev. Dr. D'Arcy Wood. The findings of ELLC will be submitted to the churches for their consideration in due time.

Further work is being done towards preparing a Common Baptismal Certificate for submission to the member churches.

The National Ecumenical Church Music Committee reported that it has released a list of 85 hymns suitable for use on ecumenical occasions. This has already been published by "In Unity" as well as a number of denominational church papers.

A draft revision of the three year eucharistic lectionary has been prepared by the Consultation On Common Texts in North America. ACOL has agreed to arrange for this to be field tested in Australia by way of a pilot scheme. ACOL will report further when these tests have been completed. The matter will be discussed on an international plane at ELLC.

As for a modern version of the Lord's Prayer, ACOL expressed its general satisfaction with the ICET version except for line 9 ("save us from the time of trial") where a fresh consideration is required.

The consultation continued its consideration of the application of inclusive language to worship. There was agreement that the language of liturgy should always aim to encompass all who participate in worship. Various suggestions were made as to how this can best be done.

## "It's a miracle!" claims Mission Director

Mrs. Merle Hurcomb, The Director of Sydney City Mission Australia, today claimed that the financial success of the Mission over the past year was nothing short of a miracle.

"Despite incredibly increased demands for assistance from 'the new poor' and the Mission's greatest growth in its 122 year history, the Mission has turned in a small surplus of \$4,212, after meeting the Mission's largest expenditure ever \$6,882,601. It's a miracle!", she said.

"During the year we were really scratching for enough money to keep our centres operating and yet we finished the year in this tremendous way.

"We are just so thankful to God and to people from all over Australia who have so generously supported the Mission's network of 30 community centres and services.

"Individuals, corporations, churches, clubs and the media have been wonderful," said Mrs. Hurcomb.

During the financial year the Mission established Employment Training Centres at Campbelltown and Wollongong to train unemployed young people for employment.

Also established was the unique Credit Worthy free financial advice service to assist families in financial crisis.

A new youth Hostel, Harold Lodge was begun at Ingleburn and Family Welfare centres were expanded at Parramatta, Stanmore, Green Valley and Glebe to provide food, clothing and counselling to the increasing numbers of poverty-stricken people seeking help.

"Plans were also set in motion for the Mission's most ambitious project, to establish Wilderness Programmes for young offenders as a positive alternative to prison," said Mrs. Hurcomb.

### Alarming statistics

Over the past year the Mission's 24-hour Startover telephone counselling service received 5,933 calls from people in need from all over Australia.

The service, which is supported by Radio Magic 11/2UW and manned by

### Financial success despite increased demands for help

Volunteers, counselled people with financial problems, family and sexual problems and suicide attempts.

Missionbeat, the Mission's 24-hour emergency street patrol, with five radio-controlled vans last year made 19,712 pick ups of homeless, alcoholic and drug dependent men, women and young people. This is over 2,000 more than were picked up in the previous year.

The vans, which operate in the Parramatta, Manly and Inner City areas take people they pick up to Mission Centres where they are given a hot shower, clean clothes, medical attention, food, a warm bed and on-going support and counselling.

In the field of Family Welfare the demand for assistance by families in desperate crisis situations increased alarmingly.

During the year the Mission's Family Welfare Centres at Green Valley, Mt Druitt, Stanmore, Parramatta and Glebe assisted families and individuals 10,981 times with food, clothing, furniture, budgeting advice and counselling — which is almost double the figure for last year.

### Largest budget ever

The Mission's total expenditure of \$6,882,601 for the year 1983-84 was met by Government Grants, Mission self-help projects, donations and legacies from all over Australia. The 1983-84 budget was almost 51% million higher than the previous year.

The small surplus amounted to \$4,212.

During the year the community provided \$1,538,957 in donations and legacies towards the work of the Mission.

Mrs. Hurcomb said that income would need to increase by at least half a million dollars in the 1984-85 financial year if the Mission was going to be able to meet the increasing demands on its services.

During the year the Mission's 275 staff and 500 volunteers provided clothing, shelter, counselling and training to a total of 86,000 different people in need.

# Evangelicals in Melbourne

## — "no place for wordly rivalry"

Participants at the evangelical Anglican conference, NEAC in 1981 will remember that there emerged certain tensions between Melbourne and Sydney Anglican Evangelicals. If some in Sydney had imagined that their brothers and sisters south of the Murray would be entirely of one mind with them, they were soon disabused of their fancy.

During World War II someone wittily observed that the United Kingdom and the United States of America were two great nations divided by a common language. Evangelicals of Sydney and Melbourne may be said to be divided by a common commitment to the Gospel. What is shared in common is very great. But close relatives will fall out over a minor dispute. The closer you are to someone the less you may be willing to allow him or her to differ with you.

Yet there are many reasons why one should not expect to see the same attitudes, emphases and viewpoints on every issue as between Evangelicals in Australia's two great S-E metropolises. There is a great need for sensitivity and understanding. Too easily are we influenced by the worldly rivalry of the two cities.

### Minority position

Melbourne began with a blue-ribbon Evangelical in Bishop Perry. To him we owe synodical church government in the Anglican Communion, even as to Victoria the world owes the secret ballot in elections of members of parliament. Though once in a majority in the Diocese, Evangelicals have long been in a minority.

They have had to struggle hard for survival against a strong Broad Church (Liberal) tradition and a vigorous Anglo-Catholicism. Melbourne has never had an Archbishop Wright, who cut the nerve of neo-Medievalism in Sydney by outlawing the chasuble. Sydney was delivered from Liberal theology by the advent of Archbishop Mowll and T. C. Hammond in the 1930's.

The election of Archbishop Woods to Melbourne after the Second World War, however, put a man of Student Christian Movement background into the seat of power. He was a sacramental ecumenist. He deliberately set out to blur the distinctions between Evangelicals and Anglo-Catholics.

Archbishop Dann came from an Anglo-Catholic background, but without the strong biblical and theological convictions that Evangelicals and Anglo-Catholics have in common.

Both Archbishops tried to keep Evangelicals out of influential positions. Dr. Stewart Barton Babbage was elected Dean of St. Paul's Cathedral shortly after becoming Principal of Ridley College in the 1950's. By the early 1960's however, Archbishop Woods had manoeuvred him out of that position while Dr. Babbage was abroad on a Fulbright Scholarship.

Neither of the two Evangelical regional bishops of recent years would have been appointed had not Evangelical laymen made strong representations to the respective Archbishops.

A number of formerly Evangelical parishes in Melbourne's Eastern Suburbs are now in other hands as a result of deliberate archiepiscopal policy.

To be a minority under these circumstances is not easy. Many Evangelicals are confined to Melbourne's inner parishes where, as with Sydney, the congregations tend to be smaller and poorer.

Even so Evangelicals seem to be increasing. Whereas in the 1950's one observer estimated them to be about 25% of the clergy, today 35% would be the figure suggested by some. The important thing is the outstanding calibre of some of the younger men. Which is not to say that there is no ability among the older ones!

### Power of the Archbishop

The above account has already shown some of the effects of this. A recent look at the Diocese had disclosed it very clearly. Such power is anti-Evangelical in its tendency because it is anti-Biblical. It

restricts the exercise of responsible choice both by lay people and clergy. Apart from the fact that the Archbishop has the right of every third appointment to a parish, he alone can place items on the agenda of the Archbishop-in-Council meetings. Some senior and prominent laymen are irritated by these kinds of prerogatives and what are perceived as autocratic decisions. One has the impression that the Archbishop of Sydney is more circumscribed by the authority of Synod and its Standing Committee.

### Synods

To have been present when Synod gave a standing ovation to an avowedly anti-Christian Aboriginal activist was a salutary experience. Certainly the Evangelicals felt uncomfortable. But that is the kind of atmosphere which may prevail. That is the kind of context in which they have to contend for biblical faith. They are therefore stretched to show that they are not closed to the issues of social justice, whether land rights or women's rights. To Sydney Evangelicals therefore, their Melbourne brothers and sisters may appear to compromise in stressing social concern as part of the Gospel. To Melbourne Evangelicals the Sydney emphasis may seem pietistically insensitive to such matters.

Evangelicals don't have many good speakers in Synod — lay or clerical. Some of those clergy now moving into middle age used to work hard at pre-Synod preparation and tasted some success. But increasing parochial demands and responsibilities have left them with inadequate time and energy. So, at least, they have perceived their priorities.

### Elections

A former Sydney Evangelical, now in Melbourne, would appear to be one of the leading spokesmen in the Diocese against an Evangelical ticket. But it could not be said that his influence alone has led to its recent abandonment of election tickets. The real cause was its total failure due to deliberate non-support of the ticket by Evangelicals, combined with the effective self-discipline of Anglo-Catholics in supporting their own ticket!

Especially some of the younger men disapprove of Evangelical block voting. Some appear to resent the fact that they were not nominated for certain positions; others prefer to nominate and vote for their own individual choices; others again believe it is unspiritual to play "party politics", believing that the Holy Spirit should be allowed to guide all voters!

Here, then, is a combination of individualism, fissiparousness and piety: naive which reflects something of the weakness of Evangelicalism when it fails to be less than fully biblical and thoroughly theological. Even at this distance one has the impression that

Sydney has its own share of these characteristics. But Sydney has had a different history of experience. The memory of the tense years of the 1930's is still alive at Port Jackson.

### Different attitude to diversity

Possibly another factor in Melbourne is the pressure of a minority position mentioned above. There is the pressure to live and let live. Obviously there are many good Christians amongst the non-Evangelicals. Furthermore, comprehensiveness in principle seems to be valued by nearly everyone in Melbourne, which is proud of its urbanity. Not surprisingly therefore, the "Charismatic" or Renewal Movement is widely tolerated and welcomed by Evangelicals. And indeed it has done a lot of good in breaking down churchmanship differences and feeling. But so far Renewal had not led to sharpened powers of logic or deepened theological acumen.

In any case, the failure to use a ticket guarantees the dominance of the one group that accepts that discipline. It also means in a large Synod that members can only vote for the particular people they know. Not surprisingly Evangelicals are grossly under-represented, both in proportion to their numbers in the Diocese and in proportion to the number of their abler representatives.

### Theological gurus

Perhaps "guru" conveys a misleading connotation. The fact is, however, that apart from a handful of ex-Sydney Moore College trained men, the Melbourne Evangelical clergy have studied their theology at Ridley College. The vast majority passed through in the time of Dr. Stuart Babbage (1953-63) and Dr. Leon Morris. Neglecting the past five years, these two principalships corresponded with those of Marcus Loane and Dr. Broughton Knox at Moore College. Dr. Babbage is a church historian of great breadth of culture, with a strong interest in relating the Gospel to Western society, especially making use of its literature, as well as being a man of evangelistic zeal. Dr. Morris shares the same zeal. He studied initially under T. C. Hammond. He became a New Testament scholar of international repute, rather than a systematic theologian. Dr. Knox is a systematic theologian of unusual penetration and clarity. Marcus Loane combined warm biblical and Prayer Book piety with a profound appreciation of the Reformation, Puritan and Evangelical heritage of the Anglican Church.

Without mentioning other important teachers at either college, it is clear that the above outstanding men would leave different stamps on their students. Undoubtedly students are ultimately largely products of their families and parishes. Though influenced, they are never totally moulded by men of such ability and strong personality. Naturally enough, people tend to lean towards the opinions of teachers they admire and hold in affectionate esteem.

In Melbourne the perception of Sydney men tends to be that they are rigidly and

self-consciously right in their own eyes. One issue where this surfaces is women's ordination. Dr. Morris sees no biblical or theological objection to it. Those Evangelicals in Melbourne who agree with him, justifiably feel they have scholarly and bible-believing opinion on their side. They find it hard to believe that it is not rigidity and macho attitudes that influence Sydney's strongly held opposite view. What is Sydney's perception of Melbourne clergy?

### Education

The diocese of Melbourne is not committed to Ridley College in the way that Sydney is to Moore. Ridley has a greater degree of autonomy, but at the same time has to rely heavily on the free-will offerings of its supporters and charge realistic fees. In the recent past, at least, the Archbishop has not perceived rigorous theological education of a high standard to be a vital part of ministerial preparation.

Hence Ridley has not been in a position either financially or in terms of Diocesan back-up to implement a four-year programme such as Moore has. The three years full-time study is the maximum Ridley can expect from most of its students. Some of the Ridley men have achieved outstanding results in the London B.D. and the Australian College of Theology B.Th. exams. This shows the calibre of the staff and of students of recent years. Most of the full-time staff are Ridley graduates, but no full-timer is a native Victorian. A rising group of more recent graduates may eventually change this picture.

Old Ridleyans rightly stress the theology of the Cross and refuse to glory in human achievement. But the relative weakness in theological qualifications and other tertiary education must partly explain the lack of Evangelical effectiveness in Synod and in other arenas of Diocesan decision making.

One further factor of education should be mentioned. Ridley has a wide spectrum of students. There have always been some Anglo-Catholics and others amongst the student body. Ridley is firmly founded on the Reformation principles but rightly avoids teaching in a way that is deliberately provocative and confrontational. This is probably one factor, in addition to its location in a polychrome Diocese, that makes certain bishops willing to allow some of its candidates to enrol there.


Liturgically Ridley's chapel is far in advance of its Sydney rival. The internal arrangement of its furniture is a clear and strong statement of Biblical and Reformation conviction as to the relation of Word and Sacrament.

### Evangelism

Evangelicals are characteristically concerned for Evangelism. The ablest evangelist in the Diocese died prematurely last year (1983). As elsewhere, Anglican Evangelicals show their enthusiasm for evangelism through

Continued page 8

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# Quick Cuts

## Approaching the Cultists

I suppose one of the best known religions in Australia is that of the Jehovah's Witnesses, because they come to the door so often. There are other similar groups, of course, such as the Mormons. But in recent times a whole cluster of new religions and sects have arisen and we sometimes meet adherents of them. Think of the Moonies, Hare Krishna, Children of God, Transcendental Meditation, Scientology, Worldwide Church of God. These groups challenge Christians about their own beliefs and win disciples amongst folk looking for religion.

I've just read a useful little book on the subject. It's by Dr Maurice C. Burrell, an English scholar, who has made a special study of the new religions. Dr Burrell's book is called *The Challenge of the Cults*, and it's published by IVP. He analyses the beliefs of each religion in turn, gives us something of its history and provides a comparison with orthodox Christianity. Any Christian would benefit from this, because it helps you to see *why* you believe as well as *what* you believe. It also helps Christians to guard against being seduced by false religions.

One very helpful aspect of Dr Burrell's book is his section 'The Challenge of the Sects'. He nominates several characteristics which the sects have in common, and shows how in these areas

Christianity has a lesson to learn. He mentions Missionary Zeal, Charismatic Leadership, Exclusive Truth, Group Superiority, Strict Discipline, Repression of Individuality and Doctrinal Variations. He also gives some ideas about sharing the gospel with sect members, and here he makes five important points:

First, love is of paramount importance. As in any form of evangelism we must love the other person.

Second, we must understand the other person and his real beliefs.

Third, we must be very clear about the appeal to scripture. The Bible is our authority, being the word of God and we ought to be careful not to be led into thinking that some other revelation has an equal standing.

Fourth, we must be willing to respect the sect member. Dr Burrell writes: 'In my experience, spanning more than twenty years studying the sects and contact with sect members, they are at least as sincere as their religious beliefs and practices as most Christians'.

Fifthly we must remember that our aim is not to win an argument but to share the gospel. These are wise words, and I commend Dr Burrell's book to you.

Peter Jensen.

(We suggest that you might like to use this article in your Parish Paper)

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

# WORLD

## Bishop Stephen Neill dies

BISHOP Stephen Neill, missionary, writer and theologian, died in Oxford on July 20 at the age of 83.

After brilliant academic successes at Cambridge, Stephen Neill decided to go to South India as a missionary. His exceptional gifts were quickly recognised there, and after only 14 years, at the age of 38, he was elected Bishop of Tinnevely. He held the post from 1938 to 1944 when ill health forced him to return to England.

He became chaplain of Trinity College, Cambridge and a lecturer in theology. Since then he has lectured, preached and led evangelistic missions in Universities around the world, drafted documents, edited and written books on Church history, ecumenism and theology.

Since 1979 he has been an assistant bishop in the Diocese of Oxford.

## Attendance reaches half million for Palau London campaigns

LONDON, England — International evangelist Luis Palau brought a year-long gospel campaign here to a close in a packed West London soccer stadium.

The campaign this summer centred around a 40-night Palau preaching crusade in the stadium home of the Queen's Park Rangers soccer team. A total of 280,000 Londoners attended the QPR meetings, and some 19,000 of them made public commitments of their lives to Jesus Christ.

Total attendance reached 500,000 for two series of Palau meetings throughout the city, one last autumn and one this summer.

#### Strong press coverage

London's media gave the campaign generous and largely favourable coverage, the most any Palau crusade has ever received. Together with a massive \$400,000 advertising effort (also the biggest in the Palau Team's two-decade history), the exposure ensured that practically everyone in London knew of Palau and the QPR meetings. All major news publications and TV and radio news programs reported on the crusade.

Adding timeliness to Palau's London endeavour this summer was a highly successful evangelistic tour of six English cities by Billy Graham, plus a controversy about doctrinal faithfulness in the state-established Anglican Church, England's largest.

Conservatives in the church voiced alarm when newly elected Anglican bishop David Jenkins stated that Christians need not believe in the deity of Jesus Christ, and that he himself had doubts about Christ's virgin birth. A British television program polled other diocesan bishops and found that most agreed with Jenkins.

The *Economist*, Britain's leading news magazine, noted on June 30 "how very different" these liberal views were from "the simple faith that has been offered this month to a largely heathen Britain by two foreign evangelists."

Citing the success of the Palau and Graham campaigns, *The Economist* wrote, "Both evangelists deal in certainties. They know that Jesus is the rock of salvation and the Bible, all of it, the word of God."

The magazine concluded, "Perhaps the bishops of the Church of England should go to football stadiums more often."

## Salvation Army visits East Berlin

For the first time since the Second World War a group of Salvationists visited East Germany wearing their uniforms. The Salvation Army is prohibited in East Germany, but in May 128 Salvation Army officers from 86 countries who participated in a conference in West Berlin crossed Check Point Charlie. They were first received in St. Hedwig Cathedral by Monsignor Walter, the Catholic ecumenical secretary. Then Bishop Dr. Gottfried Forck of the Protestant Church welcomed them and informed the Salvationists about the situation of Protestant Christians in East Germany.

General Jarl Wahlstrom, head of about three million Salvationists all over the world, expressed his gratitude for the information given and the impression "to see what it means to live in a divided city". During the conference Wahlstrom recalled the loss of many regions for the Salvation Army, where it had been active in the 20s and 30s. Wahlstrom said: "I pray that the Salvation Army may one day be able to work again all over Germany."

At a reception the Mayor of West Berlin, Eberhard Diepgen, honoured the work of the "Soldiers of Christ". He recalled how much they had done for Berlin's population after the war. In his response General Wahlstrom declared that his organisation wanted "to build bridges and not walls". Referring to the 1984 slogan of the Salvation Army, "Christ — the hope of the world", the General emphasised that the only lasting hope is faith in God.

Keston College

## Religious freedom message to China

The Hong Kong Christian Council wants to get its message of religious freedom across to Beijing's leaders before they draft their laws for post-1997 Hong Kong. *South China Morning Post* reported recently.

And the Protestant leaders are drawing up their plan of what they want to see happen as points of reference for the Chinese. They are likely to deliver their blueprint through the New China News Agency, the local semi-official representative of the Chinese government.

The general secretary of the council, the Reverend Kwok Naiwang, said that while he did not doubt mainland China's pledge to give Hong Kong religious freedom, the group's aim was to spell out what "religious freedom" meant in the Hong Kong context.

The council has set up a six-member ad hoc committee to draw up a definitive paper. It is expected to finish drafting it before summer.

The council, chaired by Bishop Peter Kwong of the Hong Kong and Macau diocese of the Anglican Church, represents five church organisations and 90,000 Protestants from 16 denominations.

Mr. Kwok said the first step would be to define the abstract term of religious freedom for Beijing and then to describe the forms of religious freedoms existing in Hong Kong.

They included the freedom to propagate religious beliefs and to run schools and welfare bodies on Christian principles.

He held that religious freedom would not only benefit believers but Hong Kong as a whole, bearing in mind that the Protestant Church operates schools and hospitals, to name just a few institutions.

CATW

# REVIEW

## Church Missionary Society's openness is 'under threat'

Evidence is emerging of a theological controversy inside Britain's largest missionary society. Two recent letters from leading supporters of the Church Missionary Society (CMS) indicate a fear that parts of the Society are becoming sectarian and bigoted.

And the writer of one of the letters last week criticised the CMS leadership for trying to play down the controversy. They had even told their area staff not to speak to him about it, he alleged.

The more public of the letters comes from the Dean of Bristol, the Very Rev. Horace Dammers, and it is published in the current issue of the CMS magazine "Yes".

Recalling an incident where an ordinand refused to pray with him 'because he wasn't an evangelical', he urges CMS "to take a strong lead in repudiating any such label and in capturing the ecclesiastical middle ground." He expresses the fear that potential supporters are put off CMS because it is "perceived as oriented towards the evangelical parishes."

The other much longer letter is from John Ward, members' training secretary with CMS from 1974-1982 who is now ecumenical officer to the Wolverhampton Council of Churches. His letter was circulated amongst Midlands area members of CMS late last year and sent to the executive staff at the London headquarters.

Headed "CMS — an open society", the letter claims that there is a battle on in CMS to retain its historic nature as a mission which includes both liberals and conservative evangelicals.

"We do not have an open ecumenical fellowship within CMS any longer," he writes. "We have a fellowship under pressure from our conservative colleagues who are trying to restrict the freedom which has always been a hallmark of CMS."

#### Not a new issue

This is not a new issue, as Mr. Ward points out. CMS staff and missionaries have held a variety of views openly for many years and freedom to express them was the central issue in the early 1920s when some conservative evangelicals withdrew to form the Bible Churchmen's Missionary Society. It was CMS's openness which had allowed it to play such a prominent part in the ecumenical movement, he goes on.

But if openness is under threat, he argues, towards the end of his time on the headquarters staff he became acutely conscious that CMS is becoming much less open due, he says, to the steady growth among conservative evangelicals which has been accelerated by the charismatic movement.

In his experience these evangelicals are intolerant, "unwilling to allow colleagues to express views with which they strongly disagree." Talking to CEN last week, he said he detected: "a new kind of bigotry coming along."

Both Mr. Ward and Mr. Dammers acknowledge that this conservative growth has no sinister source. Rather it is because CMS gets its best support from conservative evangelical churches where there are "the keenest Christians, they give most money, make the largest sacrifices and pray most earnestly."

#### Leadership

But Mr. Ward feels that CMS should "resist the temptation to pose as a conservative society" in order to attract candidates and money, and should be prepared to get smaller.

In his letter Mr. Ward criticises the liberal element in the CMS leadership for avoiding the issue.

C.E.N.

## Hope for the future hangs on shells and butterflies

Basak, Cebu Island, Philippines.

Formerly destitute families helped through Compassion's Family Self Reliance Projects — are now able to work towards financial independence through making attractive wall hangings.

The hangings are made of artistically arranged leaves, twigs, butterflies, shells, coloured paper and clear acetate. All the families of the area are involved. Some collect shells and foliage. Others weave rope edgings or cut the acetate. The children catch the butterflies. People with appropriate ability make up the designs.



The children in these families have been provided with an education, Christian training, food, clothing and basic medical care for years past, through Compassion's Family Helper Project. This support will now progressively cease as the families increase their profits from their export business. They will be able to meet their own expenses and support the children within the next few years, freeing sponsorship funds to help other communities.

The initial capital for the business was an interest-free loan from Compassion. This will be re-paid when profits are sufficient, and the money used to start a similar Family Income Generating Project. Australians who have given towards this venture qualified for tax-deductibility. The Australian Government has matched their gifts with further funds through the Australian Development Assistance Bureau.

## More Tibet temples to open

Mainland China will repair and reopen 200 more temples and monasteries in Tibet by 1988, a Chinese Communist Party leader has pledged.

The New China News Agency recently quoted Mr. Yin Fatang, first secretary of the party in Tibet, as saying Buddhist associations will also be restored "as soon as possible".

Mr. Yin made the pledges during a visit to Gandain monastery, one of the three biggest around the capital of Lhasa and originally built by Zong Kapa, founder of the yellow sect of Tibetan Lamaism in 1409.

The monastery was damaged during mainland China's 1966-76 cultural revolution when religious activity was halted. It has been under restoration since 1980.

Earlier this month, Mr. Yin said 45 monasteries had been repaired and opened to the public in Tibet in the past four years. The monasteries now house more than 1,400 monks and nuns, he said.

CATW

## Overkill?



Alan Craddock

Families face a considerable range of stresses over the various stages of the life-cycle, all of which require the application of coping strategies if these demands are to be met. Some sources of stress are unavoidable, but to what extent are other stresses virtually self-inflicted?

Self-inflicted sources of stress can originate in unreasonably high or quite inappropriate expectations. One very common area of expectation which can lead to considerable stress and frustration involves financial and material goals.

A recent study of 1,140 families throughout the U.S.A. (Olson *et al*, "Families: What makes them work", Sage, 1983) shows that financial issues present heavy demands upon families throughout all stages of the life cycle: from young couples without children, couples with pre-schoolers, couples with school-age children aged 6-12, couples with adolescents aged 13-18, launching families (adolescent aged 19 or more), empty-nest families, to couples in retirement; all of these stages involve significant financial issues. The exact nature of these issues varies, but the fact of the existence of a financial source of stress at each stage is very clear.

Financial stresses can be subdivided into those which emerge from issues associated with necessity (the day-to-day necessities for the family's survival; educational costs; health costs; transport etc.) and those which are associated with personal goals and expectations regarding desired quality of life (unnecessary but highly valued items like oil paintings for the lounge; air conditioning for the home or car; swimming pools and saunas etc.)

It is the area of issues involving the unnecessary but highly-valued goals which could lead to self-inflicted stress. In fact the strength of the values and the motives concerning these goals can be so great that persons so affected do not see the goals as unnecessary (options which can be pursued if this is practical) but come to see them as necessities without which they will feel deprived.

This raises the question of why we can so readily come to increase our financial and material expectations so as to burden ourselves and our families with goals which are ambitious and premature. Are people using financial and material goals as signs of success and status? Are people seeing such goals as sources of satisfaction and pleasure? Are people seeing these goals as the means of ensuring high quality relationships?

All of these aims are deficient in the light of Christian values. Furthermore, all of these aims involve a futile form of illogic. Consider these examples of "overkill" in the area of financial goals and quality of life: I recently received some material advertising a special offer for room-rates at one of Sydney's highly prestigious hotels. The special offer was for one night at \$100 (just the room). Now it would take a lot of special "touches" to make me feel that that represents sound value. The advertising assured me that this was so. I was offered "a turnaround service", "a rich bathrobe" and "luxury soaps".

Now they're talking! I've always wanted someone to turn down the sheets to save me the effort when I climb wearily into bed. A bathrobe (a rich one at that) sounds much better than my old dressing-gown. And as for luxury soaps...! It really is too ridiculous. Is this designed to make me feel worthy, to remind me of my status, or to prove something about my importance? Or is it to make me insensitive to the pain of the real cost? This is almost as bad as the advertisement I saw in "New Yorker"

magazine for a \$6,000 paperweight! (It's really worth it, it was designed by an artist according to the advertisement).

There is a tragic and serious side to this game of warped values and "the fool and his money are easily parted" principle. A middle-aged successful businessman came home to his prestigious six-bedroom, three-bathroomed home. Parked his prestigious (over-priced?) car in the triple garage. No one appeared to be home and so he took a swim in the beautifully landscaped swimming pool, taking care not to be gobbled up by the robot cleaner. After his swim he went into the lounge and helped himself to a drink from his well-stocked and hand-carved bar (complete with authentic brass footrail) and admired his recently purchased sculpture ("I really must remember the sculptor's name"). He then found an envelope addressed to himself.

In the envelope was a letter from his wife. She wrote: "I've left you and the kids have come with me. You've become a stranger to us all. We've tried to tell you and we've tried to understand. But you're not listening. You spend all your time earning and spending money. You keep on expecting us to understand and to be grateful. But grateful for what? Things? They're nice but whatever happened to you and your companionship. We don't seem to count anymore so we'll leave you to the things you seem to really care most about."

When the man recounted this to a counsellor he looked at the ground and said: "Overkill, that's what it was. I went for too much, too soon and at too great a cost. I wanted everything and I could end up with nothing."

The challenge here is for us to check out our values and the goals which emerge from them. Financial and relationship values need to combine, with the priority on the relationship. Married couples and families need to communicate with each other about the appropriateness of their financial and material goals. Christians need to work this through within the framework of Biblical values in which we become aware that eagerness for money (and what it can allegedly achieve) can plunge us into ruin and destruction: "Some people, eager for money, have wandered from the faith, and pierced themselves with many griefs." (1 Timothy 6:10)

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# LETTERS

## York Minster

Dear Sir,

Not only has York Minster suffered a Divine warning, but disbelief of leading churchmen. Why do they limit their research of the Virgin Birth to the Gospels? To discover the richness of Christ, we need the whole Bible. The Gospel in miniature was already stated in Genesis 3:15 which makes plain the seed of the WOMAN is to bruise the serpent's head — NOT the seed of the Man. Had it been so, Joseph would have been father of Jesus. Despite Rome's slight alteration of that verse, it was fully understood in ancient times, even though women were regarded as of no account. Possibly they had more detail, and looked forward where we look backward. Enoch, seventh from Adam preached of End Times.

Proof of this knowledge occurred after the Flood when apostates used this Gospel by juggling it into a Mystery Religion — the worship of Semiramis, wife of Nimrod the Hunter who was slain, but "reincarnated" as the Child in its Mother's arms. (Read "The Two Babylons" by the Rev. Hislop). This juggling of the Miniature Gospel was the birth of paganism which spread through Egypt, Greece, Rome and throughout the world, under different names. The worship of the Mother and Child was universal and is almost so today, but Christian terminology is used and thus more dangerous. The Mother's charms outshine those of the Child and she was labelled by many names — Madonna, Queen of Heaven, My Lady, Astarte, Ceres, Mylitta, Rhea who is pictured with a turreted crown representing Nimrod, the great Rebel who built cities and invented war. The Bible mentions many names of pagan gods. One example, "Weeping for Tammuz". Mythology provides so much evidence of the power of this devil's masterpiece that it is almost beyond belief that educated churchmen in this century could even entertain the idea of uniting with this double-tongued, double-hearted counterfeit christ which, from its birth, has deceived multitudes. If it had not been for the Reformation and the Open Bible we should still be in the Middle Ages or worse.

The damage done to York Minster is heart-breaking, but how else can our Lord warn His people who have been so highly favoured with the Light of Truth? The New English Bible gives a rousing translation of Isaiah 29:13-14: "Because this people approach Me with their mouths and honour Me with their lips, while their hearts are far from Me and their religion is but a pretext of men, Therefore I will yet again SHOCK this people, adding SHOCK to SHOCK: and the discernment of the discerning shall be lost."

Yours sincerely,  
Phyllis Creasey

## PNG translation

Dear Sir,

We have read with interest the article on page 4 of The Australian Church Record dated 9th July, 1984 by Roy Gwyther-Jones titled, "Church's part in PNG translation work."

While we are pleased that St. Paul's has been mentioned as giving support to Maurice and Helen Boxwell and Wycliffe Bible Translators in their work of translating the New Testament into the Weri language, we feel we should clarify a few inaccuracies in the article.

The article stated that St. Paul's have

supported the Boxwells over the past 22 years. This is, in fact, untrue. Maurice and Helen Boxwell and their family have only been associated with our church for the past four years.

More to the point, Maurice's home church, St. Alban's, Belmont, has supported them for the last 20 years, raising money for the printing of 200 Weri New Testaments.

We hope that this letter makes some amends for an unfortunate error.

Yours faithfully  
ST. PAUL'S CARLINGFORD & NORTH ROCKS  
Bruce Hall  
Rector

## Sects and glimpses

Dear Sir,

In Leslie's Hick's Dissection of a Sect' (ACR 23/7/84) she pointed to a number of sect characteristics and stated that they "enshrined . . . glimpses of important truths — often truths neglected either in teaching or in practice by the main churches". A fairly recent issue of the magazine "Concilium" was given to examining sociologically the colossal rise of new religious movements in the last decades (an estimated 4-5 per cent of North Americans age 21-35 have had some exposure to them.)

The editorial reported several generalizations that were valid to make, including one about the characteristic motives given by adherents to explain their conversion. These were three:

- 1) a search for a tangible experimental religion
- 2) a search for a supportive community
- 3) a search for the power of personal religious experience, — the authentic charisma of religious leaders, and the fellowship of other devotees.

The editor ends with a statement, paralleling Leslie Hick's that these new movements present a challenge to the church to find appropriate christian embodiments of these three factors.

Surely churches preaching and practising the gospel of Jesus should have a vast overplus of these factors. If we really do believe that "neither circumcision, nor uncircumcision" (nor our twentieth century religious trappings and pious traditions) "mean anything, but a new creation", what could be more "experimental" than "the old things have passed away, the new has come"? Surely if our churches cling to the gospel of forgiveness which makes us sons of God together, we would have supportive community that knows no equal, being bound together by the Spirit of God Himself. And if our leaders are modelling the power of personal religious experience, showing that they are weak yet the grace of God is sufficient for them, though crushed they are not perplexed — then such resurrection power in the midst of real humanness betrays genuine Spirit-given charisma.

It is true that the "sects enshrine distorted glimpses of important truths", for Satan is a clever counterfeiter. However, we should accept the challenge and see if we are enshrining the truth of the gospel, or do our churches reflect the same counterfeit job with a slightly more "christian" veneer? The living Gospel is the only power to dissect Satan's deadly counterfeit and to de-sect his deluded captives.

Yours faithfully  
Peter Bolt

## Protestant review

Dear Sir,

ACR readers may be interested in The Catholic Weekly front page 6.6.84. and republished in The Protestant Review, June 1984. It reads — "The historic first meeting of all Anglican and Catholic Bishops in N.S.W. and A.C.T. was held on May 30, at the Education Centre for Christian Spirituality, Randwick.

The day was spent in prayer and discussion on issues of mutual concern.

Among topic considered by the bishops were divorce and re-marriage, current concerns in education, forthcoming Bicentenary and relationships between the churches on an international level. Archbishops E. B. Clancy and D.W.B. Robinson (centre acted as co-chairmen).

Each issue under consideration was frankly discussed to the benefit of all the participating bishops. Plans were made for the second meeting in 1985." There was a photograph of those present. Roman Catholic Bishops present were: Bishops Robinson, Cremin, Warren, Brennan, Heather, Murray, Satterthwaite, Kennedy, Dougherty, Murphy, and Archbishop Francis Carroll. Anglican Bishops were, Bishops Shearman, Reid, Dowling, Witt, Chisswell, Goodhew, Hunter, Cameron, Holland, Short.

Dorothy Whitford  
Elizabeth Bay

## Confused on apartheid

Dear Sir,

Your correspondents, Guy and Bernice Manuelli (ACR 23 July, 1984) seem to have experienced difficulty in understanding your intentions in your editorial, "The Twin Evils of Apartheid" (ACR 28 May, 1984).

It is not surprising that they should have done so. The editorial is confused and confusing, a mish-mash of Biblical quotation and political principles which allows the real issues to escape.

The real Biblical truth is that no land belongs to Man. The Earth belongs to God. We hold it from him, in stewardship.

If we give back the land we took from the stewardship of the Aborigines (aboriginal is an adjective, not a noun), to whom do we give it? Those who once held it and lived on it are long since dead.

The bloodlines which have survived have mostly been polluted with white blood, and the coloured peoples resulting have little affinity with the land their ancestors occupied and lived off for thousands of years.

The few full-blooded Aborigines who are left on tribal lands, mostly in government reserves, now, often prefer to live at least part of their lives in Mission settlements, wearing the white man's clothes, speaking the white man's tongue, following in part the white man's ways and paying some lip-service to his religion (although continuing at times to pursue polygamy).

And if their leaders, elected or appointed, are to be believed, the full-bloods want mining companies to develop the resources under the soil for the benefit of both black and white.

Perhaps they are as confused by the complex situation which the white man's conquest and occupation of Australia has caused as we are?

But until we know what the Aborigines want, whether or not they want to return to their tribal life, whether they want the material benefits of the white man's economy and life-style, whether they want to pay for that by accepting the white man's responsibilities, we

are not in a position to make or utter judgments of government, business, academic or religious leaders.

I have not addressed the subject of apartheid and the comparisons you draw with Aboriginal land rights, largely because you seem to know even less about the situation in South Africa than in Australia.

One thing needs stating, though. Apartheid does not mean 'separate development', either in literal translation or in South African law. It simply means separateness.

That, surely, is what you are advocating for the Aborigines?

If not, then you should make it clear just what you do think we should be doing.

One thing, I imagine and hope, we are all agreed on. Whatever it is called, and whatever its aims and purposes, the method of implementing and applying apartheid in South Africa is disgusting and abhorrent.

Yours faithfully,  
S. G. Blatchford.

## Return visit of ex-abortionist

Dr. Bernard Nathanson recently made his second visit to Australia to speak on behalf of pro-life causes. "It is ironic," he said in the course of the inaugural Sir William Liley Memorial Lecture, "that here in Australia, the ALP has just passed at its annual conference a motion endorsing abortion in which the same old, hollow slogans I coined fifteen years ago — 'a woman's right to choose', etc. — are used to justify it'."

He said that he was, as much as anybody, responsible "for uncaging the abortion monster throughout the world." After leaving his post as director of the Centre for Reproductive and Sexual Health, New York, then the largest abortion clinic in the world, he spent four years once again working in his original field of obstetrics and gynaecology, "cheek by jowl with the foetus". During that time came his conversion — not a religious conversion, but nevertheless a profound awakening to the fact of the humanness of the foetus, and the remarkable qualities of that life he had once been dedicated to destroying. The study of foetology converted him, he said, and that study was founded by Sir William Liley.

Foundation Genesis has instituted a series of lectures to commemorate the work of Sir William, and invited Dr. Nathanson to deliver the first at Macquarie University on July 17, 1984.

Dr. Nathanson brought with him to Australia a short, unique film. It is an ultrasonic film of an abortion of a ten to eleven-week-old foetus, which he described as the first record ever made of an abortion from the point of view of the victim. "Anyone who thinks the film the Texas Chain Saw Massacre" was violent hasn't seen this one," he said. After the lecture, the audience had the opportunity of viewing it. Even in the shadowy black and white images of the ultrasonic technique, which are not easily interpreted by the lay person, it was evident that the foetus was reacting violently against the probing of the abortionist's suction tube, resisting the invasion of its sanctuary. President Reagan was ridiculed last year for claiming in a press conference that there was evidence that a foetus feels pain during an abortion. Dr. Nathanson considers that this film comes as close as possible to proving that it does.

His lecture was a powerful plea for the rights of the foetus, and a passionate indictment of the hypocrisy of a society which professes to be humane, yet allows such "detailed and explicit violence against non-consenting persons." He ended with a severe warning about the directions of bio-technology.

Having uncaged the abortion monster, Dr. Nathanson is doing all he can to get it back behind bars. But in both the United States and Australia, he has to contend with many who do not want his new message to be heard. Media censorship operates strongly against the pro-life cause.

Lesley Hicks.

## Editorial

## Which A.C.C.?

In these days of computerisation most of us are being reduced to numbers. Since anything is preferable to that even initials are an improvement — most of the time. Often Church organisations come to be known by their initials and don't need their names written in full — eg. C.M.S., A.B.M., B.C.A., S.A.M.S etc etc. But sometimes initials can be confusing. Such is the case with the initials that head this editorial.

What does A.C.C. stand for? We are used to them appearing in Press Releases from the Australian Council of Churches. As regular readers will be aware we often use them in headings for stories which tell of the work of the Australian Council of Churches — the Australian arm of the World Council of Churches. Regular readers will also be aware that we are usually very critical of the work of the A.C.C. This is because we believe that they have lost sight of what the Gospel is really all about and have substituted social action for evangelism.

However, other Press Releases come to our office headed A.C.C. They are from the Anglican Consultative Council — an organisation of all the Anglican (Episcopalian) Churches worldwide. This A.C.C. recently held its sixth meeting in Nigeria. Reports from that meeting have been sent to us and some are included in this issue of the A.C.R. Up until now we have always treated the two A.C.C.'s differently. But reading the Reports from this latest meeting we find ourselves unable to do so anymore.

Of primary concern were the increasingly political statements coming from Nigeria which call the Anglican church to social action in a way that would do the W.C.C. proud. The delegates decided to seek observer status at the U.N. in order to widen the Council's influence and knowledge and they called for ecumenical dialogue with Muslims. These two themes were strong throughout the meeting. The ecumenical theme was attached to almost every issue while the political theme was clearly expressed by statements such as, "the mission of the Church is to proclaim the good news of the kingdom, to teach, baptise and nurture the new believers; to respond to human needs by loving service; and to seek to transform unjust structures of society." This seems innocent enough on the surface but

emphases on the latter part make it unacceptable — and such an emphasis clearly comes through the official A.C.C. press release.

There is another matter which causes us concern. Delegates 'deeply regretted' the consecration of Dudley Foord as presiding bishop for the Church of England in South Africa "without any prior reference to the A.C.C." They had the grace to mention that Archbishop Donald Robinson was not at the meeting, but they took that no further. The truth is that Archbishop Robinson should have been there — had planned to be there, but was unable to get a visa. Why not? There is no prize for guessing the answer! But exercise a little imagination. Imagine the A.C.C. were to meet in Britain or America or Australia and a black Bishop was refused a visa to attend — what would happen. Would there be a simple statement that he hadn't made it? Or would there be a strongly worded motion condemning the Government for its action, or demonstrations outside Parliament House, or even a mass walk out by the representatives of "black churches"? There are two standards that seem to apply.

What then are we to say? Do we need the A.C.C. (either one?). The answer is yes in principle but no in its present form. It is good that we get together with others — Australia is far too insular. There is much that we can gain from our interaction with fellow Anglicans from elsewhere, and we are sure that they have much to gain by their interaction with us. But until we can return to a position where the worldwide Anglican communion recognises the historic nature of its worship and doctrine and until we can return to a proper Biblical view of our world we fear that most such gatherings will continue to be largely a waste of time and money. And they will be counterproductive because they will cause many of us to wonder whether, if this is Anglicanism, we can really afford to have any part in it.

We heard recently a comment from a leading Scottish theologian which we believe has relevance to the A.C.C. (which one? — take your pick). He said that when people lose confidence in the Gospel their obvious point of union becomes centred on social issues for "where your heart is there your treasure is also".

## SURVEY OF VOLUNTARY WORKERS

The NSW Baptist Homes Trust wishes to appoint a person for about 6 — 8 weeks to survey the activities of its voluntary workers with a view to better co-ordination and extension of their activities in the caring of guests in the Trust's establishments.

The position would suit a retired person with management and/or social survey experience and an understanding of Christian outreach work, but other applications are welcome.

Written applications should be sent to the Director of the Trust at 153 Epping Road, Marsfield, 2122 by 31st August. Initial enquiries may be directed to the Administration Officer, Mr. Alan Smith on (02 888 1600).

## WELFARE WORKERS

Married couple required for live-in position at Ararato; a home for men on parole in Sydney. Responsibilities in this Christian ministry include supervision, maintenance, assistance in life skills program. Previous experience not essential but helpful. Written enquiries stating details of background and experience to:

The Director,  
NSW Baptist Homes Trust,  
153 Epping Road, Marsfield 2122

## STAINED GLASS WINDOWS

K. J. Little

19 Barden Street,  
Amcliffe 2205  
Phone: 599 7348

## WANTED

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Please call John Breadsell (047) 31 2414.

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## WHERE THERE IS A WILL THERE IS A WAY

Over the past 100 years a number of Christian people have included the **Australian Church Record** in their wills. These legacies have been in no small way responsible for the continued successful life of the paper.

Would you consider helping to continue the great evangelical tradition of the Australian Church Record by remembering the paper when making your will?

## THE NEW V.K. COMMODORE HAS BEEN RELEASED



Now with electronic ignition giving a greater degree of efficiency and fuel injection is offered as an option. Equipment levels have been increased. For this or any other of the G.M.H. range, please contact me.

**PLEASE NOTE:** A new national Fleet Owner Discount has been negotiated with G.M.H. for Clergy which will make G.M.H. cars very competitively priced. I can assure you of my best attention.

Harry Dibley: Bus. 635 4022; Priv. 634 1694  
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## Wran to act, contd.

drug trade, but still, they are powerless to stem the flood. At this stage police can seize offending tapes under the Indecent Articles and Classified Publication Act, but not the equipment used to copy the master tapes.

Magistrates are still hampered by penalties which amount to pocket-money to the pornographers.

And policing of point-of-sale outlets, as we have proved, is not sufficient to stop this torrent of violence and sexual deviation from falling into the hands of children.

Yes, Mr. Wran, it is time for action but with the illegal trade now a flourishing industry, let us hope it is not too late."

The Sunday Telegraph had taken a 15 year old boy to three video shops where he had purchased without question, three video tapes which were both shocking and depraved.

In response to this Mr. Wran said, that

the Government would, "not tolerate" videos depicting violent sexual acts, violence against women and children and child pornography."

"This type of video material is quite simply beyond the pale and should and will be outlawed in NSW," Mr. Wran said.

"I strongly support the view expressed widely in the community that such material must be banned from the retail and hire video distribution market."

Mr. Wran said the Government had received from the Women's Coordination Unit and Women's Advisory Council a detailed submission on proposed legislative controls.

That submission, together with many others received from women's and community groups, are being analysed before the final Cabinet decision.

"But I can give an assurance that the final decision will accurately reflect community standards by outlawing the

distribution of violent hardcore material while at the same time providing proper classification systems and safeguards as to other video material," Mr. Wran. said.

Mr. Wran said he was acting on submissions from womens groups, and made no mention of submissions from the Churches. Further, he has not gone as far as many, including the State Opposition, would like him to go. The Opposition is committed to banning all X rated videos.

The record of the present government in this area means that there is still a long way to go before the battle can be considered to be won. The Telegraph editorial suggests that Mr. Wran's action needs to back up his words.

The Festival of Light will continue its battle in this area. The man named to head up their Senate ticket at the next Federal election, Dr. Graham McLennan, has been particularly active in the fight against the "video nasties".





## Lesley Hicks

### The M.O.W. debate

I have just reread carefully the four lengthy transcripts of the debate on the issues relating to the ordination of women. I found them solid reading, but most interesting, and I appreciated ACR's setting up the debate and transcribing it for the benefit of readers. (June 11, 25, July 9, 23)

Needless to say I've had to do some more thinking and reading of my own on the subject. I thought it would have been a good idea if a woman had been included on the anti-ordination side of the debate — are there not young women in Australia who have studied to a high level of attainment in theology who accept that ordination to the priesthood is not appropriate or within the will of God for women? Or is an ambition in that direction a necessary long-term spur to the sacrificial hard work of such studies, with that cause becoming increasingly her own as a woman associates with others in that field?

Much of the time, in the written form of the debate at least, the participants seemed to be tiptoeing carefully and courteously around the issues, avoiding blunt, unequivocal statements. There was on the part of all five men, on both sides of the issue, a rightful recognition of the pain felt by women like Susanne Glover who, though highly qualified theologically, are debarred from ordination simply by reason of being female. The haves — the ordained men — worked hard at avoiding seeming to patronise the have-nots, who in this case are not women in the church in general, but that small and specialized group of women who aspire to be ordained.

#### Vulnerable Group

The women of M.O.W. (Movement for the Ordination of Women) are in a

vulnerable position. Judging by one of their newsletters I've read (Feb. '84), they feel this pain and rejection acutely, and see parallels to their situation in the account of the children of Israel's exodus from slavery in Egypt, and Christ choosing the way of the Cross. For women, theological studies are costly, they point out, not only financially, but ideologically, and they feel that they meet with attitudes of indifference or oppressiveness.

But the harder M.O.W. push towards their goal of total equality of opportunity within the Anglican Church, and the harder the church in its male-dominated decision-making bodies resists them, the greater the dangers I see.

On the one hand a group of women with a strong conviction of being right, and deep sense of frustration and hurt; on the other a much larger group of men with the power to continue to frustrate them. That is a situation in which all the victories could go to Satan, whoever may seem to win. He is the one who delights to set fellow-Christians against each other, and to divert us from the central concerns of the gospel and the kingdom.

#### Elisabeth Elliot attacked

I am troubled by the subtlety and sophistication of the M.O.W. arguments (and those needed to counteract them) when confronted with the awkwardly-straightforward statements of Scripture regarding the status of women (equal before God) and their role (subordinate to men, in voluntary submission). Elisabeth Elliot was attacked vehemently for her resistance to a feminist re-interpretation of Scripture; all else that she had to say at the CMS Convention and in her books, and the powerful integrity of her teaching, her life and her witness, was ignored by those who opposed her on this issue.

#### Older Women's view

When confronted with Paul's teaching on headship and submission, most older women who have long been part of the church are not unduly troubled. They accept, unfashionably, that God has ordered things thus. Many have a strong and satisfying leadership role amongst women and/or children, or accept with humility, even with joy, their supporting roles in the congregation; if married, they also accept (in theory at least) the headship role of their husband in the family. They regard the idea of women's ordination as difficult to reconcile with the Bible and therefore not fitting. They might even be more conservative on this issue than most men in the churches.

It takes considerable dexterity to say one accepts the authority of the Bible, and yet to argue round its clarity on this subject of order within the family. It would be easier to drift towards a non-evangelical position on Scripture; one could then conform more comfortably to feminist imperatives.

#### Some questions

Having said all that, I would still like to challenge Christian men, ordained ones particularly, to examine closely your attitudes towards women. As those taking part on both sides of the debate stressed, there is no room for power games in the church. Is there any good reason that women are so scarce in Synod? Or that in Sydney Diocese, the Synod Standing Committee has only one woman, Deaconess Margaret Rodgers, amongst 33 elected members? But please, no affirmative action or quota systems!

## Australian-British call to halt Embryo Experiments

Following release in London of the Warnock Report on Human Fertilisation to the British Government, there has been a renewed call in Australia to the various Government inquiries into in vitro fertilisation to prohibit experiments on live and frozen embryos.

The Rev. Alan Nichols, Executive Director of the Mission of St. James & St. John in Melbourne, and editor of "Making Babies: The Test Tube & Christian Ethics" published in April, has just returned from Nigeria and England.

While in London, he obtained a copy of the Warnock Report and spent time both with the Church of England's Board for Social Responsibility and with a member of the Warnock Committee, Mrs. Madeleine Carriline.

The Warnock Committee recommended to the British Government:

- Current practice of artificial insemination by donor should be regularised so that the consenting father becomes the real father, and children are no longer illegitimate. (Mr. Nichols said that this has already happened in Victoria.)
- The practice of IVF along with the practice of freezing human embryos is to be allowed. (Mr. Nichols said that this had also been recommended by the Waller Committee in Victoria, and a Draft Bill will be considered by the Victorian Parliament in September.)
- Fertility clinics are to be licensed within the private sector and the National Health Service. (Counselling is provided for the private sector.)

sector.)

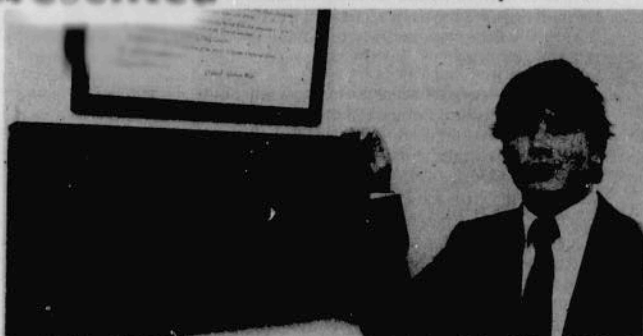
- Research is to be allowed on human embryos to assist in solving infertility and preventing hereditary disease. (The Waller Committee in Victoria is yet to recommend on this matter.)
- All AID and IVF in Britain is to be supervised by a statutory body which would license, regulate and monitor both infertility services and research establishments. (The Waller recommendations are for internal hospital bodies only.)
- The practice of commercial surrogate motherhood is to be prohibited. (The Waller Committee is yet to recommend on this matter.)

Mr. Nichols said today: "I had the good fortune to be in London just after the Warnock Report was presented to the Government, and to be able to spend some time with the Church of England Board for Social Responsibility, who are preparing a response to the Warnock Report, with a social worker who is a member of the Warnock Committee, Mrs. Madeleine Carriline.

"Probably most of the community in England will support most of the Warnock recommendations, but the most controversial was to allow research on

Continued page 10

## Stanley and Livingstone tree presented to Bible Society



Oliver J. Cordell, 17, grandson of missionary Archdeacon Oliver T. Cordell, presents the plaque to the Bible Society.

To missionaries around the world, especially those in Africa, the story of Dr. David Livingstone who sought to teach the Gospel and break the slave trade on that continent, is still an inspiration.

The Bible Society has been able to share in that missionary history following the presentation of part of the Mango Bark tree where newspaper reporter Henry Morton Stanley greeted the doctor with the now famous words "Dr. Livingstone, I presume", after a four month search for him.

The section of tree, mounted on a hand crafted plaque, was presented to the Bible Society on Monday, July 30, as a memorial to the late missionary to Africa, Archdeacon Oliver T. Cordell, who had in his possession several pieces.

The presentation was made by the Archdeacon's grandson, Oliver J. Cordell,

a senior student at Canberra Grammar School.

Archdeacon Cordell was accepted for missionary service by CMS and sailed for Africa in 1928, aged 28, serving in Tanzania for the next 30 years.

After mastering the Chigogo and Kiswahili languages he established a teacher training centre at Dodoma, finishing his translation of the Old Testament into Chigogo in 1954 after years of faithful and painstaking work.

After retirement, he returned to Kenya to proffound the Chigogo Bible for its publication.

The Reverend J. R. Payne, General Secretary of the Bible Society in Australia, said: "It is a great privilege to display the plaque in Bible House, Canberra, to honour this distinguished missionary and translator."

### Evangelicals in Melbourne, contd.

their support of CMS and SAMS, as well as non-denominational missionary societies, the Bible Society, Scripture Union and AFES. The same faithful core also back Ridley College, which offers the Dip. Min. course in Evangelism.

#### Future

The new Archbishop of the Diocese is an Evangelical. Like many of all schools in the Diocese, he is committed to its diversity and freedom. The latter is highly valued and closely associated with the former in Melbourne. The new Archbishop's main difficulty may be to avoid bending over too far backwards in trying to be scrupulously fair to those with different views from his own. It is certain, however, that he will vigorously promote evangelistic effort and cross-

cultural outreach in his See.

Sydney Evangelicals can help most by trying to understand the peculiar difficulties of their fellows in Victoria's capital. Mindful of the special sensitivity of Melbourne vis a vis Sydney, and Sydney's perceived insensitive assumption of superiority, the Gospel men (Leon Morris' phrase) of Australia's largest, wealthiest and now intellectually best equipped diocese can help. A positive, non-judgemental posture should be cultivated and made evident. This does not exclude vigorous debate. But a smaller, more vulnerable group, whatever its weaknesses or strengths, is most helped by a supportive, adult-to-adult attitude from those apparently more secure.

## Chinese churches in Melbourne encouraged by Rev. Wang's visit

Chinese churches in Victoria, were greatly encouraged and excited as a result of a recent trip to Melbourne by Rev. Thomas Wang, General Secretary of CCCOWE, Rev. Daniel Tse, chairman of CCCOWE's Australia (South) District Committee, reported recently.

"The messages delivered by Mr. Wang at a two-evening rally here were really challenging. The 300-plus participants were very impressed and moved by the two films brought along by Mr. Wang — 'CCOWE II' and 'One Billion Souls' which were shown at the meetings," Mr. Tse noted.

Mr. Wang also took time to fellowship with the pastors, elders and deacons of the local Chinese churches, giving encouragement, sharing pastoral experiences, and discussing the evangelization of the Chinese community in Australia.

Mr. Tse said that the Chinese Christian Church Union of Victoria State, Australia, was established about four years ago, with 12 churches participating in its activities.

The Union has close relationship with CCCOWE — its members are also

members of CCCOWE's Australia (South) District Committee.

Besides organizing the annual joint Christmas Worship Service and Celebration, the Union sponsored other joint meetings regularly.

This year the Union invited Rev. Victor Wong, Executive Secretary of the Chinese Christian Mission (Hong Kong), to conduct a three-day Discipleship Training course for more than 60 Chinese Christians. The response was very good, Mr. Tse said.

There is also a bimonthly Pastoral Fellowship where pastors meet to share their pastoral experiences and pray together. "It is helpful in promoting understanding and coordination in evangelization," Mr. Tse said.

The recent visit of Mr. Wang has added further impetus to the cooperation among local Chinese churches. And it is hoped that in the near future, a Chinese Congress on World Evangelization can be held in Australia to strategise evangelization among Australian-Chinese, he said.

CATW

## "My drug habit cost me \$120 a day..."



Philip and Debbie Wyllie.

These are the words of a converted drug addict who is now serving Christ with an all-consuming passion.

Philip Wyllie started taking drugs as a school boy, graduated to a pusher who finally contemplated suicide before God heard his anguished cry for help. He is now a Churches of Christ minister in Maylands, a suburb of Perth.

The Pocket Testament League had been praying for a representative in Perth for some time. Prayers have now been answered, God has provided Philip and

Debbie Wyllie as Honorary Representatives for Western Australia.

One way of describing the Wyllie home would be "an Oasis" for people needing love. Their house has the aura of Christian compassion and concern, and many individuals and families have found understanding and refuge in their Manse.

"The Pocket Testament League ministry is Evangelism. Our ministry is now ably represented by Philip and Debbie. Please pray for them!" said Keith Williams, The National Director of the P.T.L.

## News from The World Home Bible League

### Latin America

The General Secretary of the WORLD HOME BIBLE LEAGUE in Australia reports that the director of the Luis Palau Crusades in the country of Guatemala has requested 5,000 New Testaments and 100 Bibles. In the past, Rev. Orozco, the Luis Palau Co-ordinator in the country, has been using New Testaments to reach people in many areas of the country that are filled with political unrest. In the past over 300,000 New Testaments were placed in Guatemalan classrooms. The church is growing faster than ever before in a country that in 1930 has less than 1,000 evangelicals and today has over one and a half million. The Christians there are eager to share the Word with others. The people, according to our standards, are very poor, but are eager to witness.

These 5,000 New Testaments requested would be used for new Christians, for prisoners, and others who are interested in studying the Bible.

### Philippines

The goal of "CAMPAIGN MANILA '85" is to reach 10 million people in the city of Manila during 1985 with the Gospel. Gospel messages will be printed in daily newspapers, broadcast over radio and TV while 1000's of local believers will be involved in street corner evangelism. Material relief will be brought to the poor areas in the name of the Lord Jesus. With many other Christian organisations the WORLD HOME BIBLE LEAGUE will be involved in the 1,200,000 introductory courses entitled "WHO IS GOD?" will be provided in several languages. 300,000 study courses in John's Gospel will be used. The Bible League will provide also 200,000 advanced Bible study courses entitled "The Bible's Answer". It is anticipated that 960,000 New Testaments will be needed.

# Anglican Consultative Council — Lagos

## where is Anglicanism heading?

Lagos, Nigeria — The Anglican Consultative Council has affirmed an understanding of the Church's mission which clearly calls Christians to confront the social structures which surround them in working toward peace with justice for all people.

Meeting here July 17-27 The Council's 60 delegates from 46 countries approved a statement that the Church's mission involves 'not only proclamation of the gospel but also the common life of the church and the church's relation to society as a whole' therefore Christians are called to challenge every kind of structure (including church structures) which become oppressive and deny human dignity'.

### Social order

A section specifically charged with studying the relationship of Christianity and social order, chaired by the Rev. Winston Ndungane of South Africa, noted that this call comes from a recognition of the mutual interdependence of all human beings on earth: 'through their baptism into the body of Christ, Christians are under an obligation to work together harmoniously for the common good and well-being of all... They are compelled to love those whom God loves and to give particular attention to the marginalized, the oppressed, the refugee and the prisoner.'

Another section, chaired by the Rt. Revd. Ronald Bowlby of Southwark (England), approached mission from the standpoint of ministry, examining the whole scriptural tradition of 'sending God', and came to the similar conclusion that evangelism and social responsibility are partners: 'The mission of the church is to proclaim the good news of the kingdom to teach, baptize and nurture the new believers to respond to human needs by loving service and to seek to transform unjust structures of society.'

The Council endorsed both reports, including a progression Christians should seek in their response to human need from a ministry of compassion (aimed at meeting the immediate needs of the suffering) through community development (aimed at improving the standard of living and the well-being of those in the community) to social transformation (in which they are called to attack the root causes of human suffering, looking beyond persons to the structures of society).

Asserting that the 'gospel imperative requires God's children to work for peace with justice', the Council urged all member churches and their dioceses to consider this a top priority in their mission and ministry. The Anglican Peace Network now being established was welcomed as a means of sharing information throughout the communion.

The Council requested the Secretary-General to seek non-governmental observer (NGO) affiliation and observer status for the ACC with the United Nations as a means of sharing information and influencing strategy in matters involving basic human rights and needs.

Authorization was given to establish an ongoing advisory group on mission issues and strategies. The group will initiate a world wide conference to involve all mission agencies as well as the churches in whose mission they are participants, for the purpose of developing a more coordinated response to the partners in mission process and overall mission strategy.

### Ecumenical concerns

A second theme running through the ACC meeting was the importance of strengthening ecumenical relations as part of the Church's 'pilgrimage toward unity'. Almost every resolution passed by the Council included an ecumenical dimension which urged the member churches to work closely with other communions.

The Council recommended constituting a new Anglican/Orthodox Commission to follow up on the forthcoming statement agreed upon by the two communions, commended progress made in Anglican/Lutheran relationships and in particular the 'interim eucharistic sharing' authorised in the USA as a step towards full communion, encouraged provinces to complete their responses to the Anglican/Roman Catholic (ARCIC) final report so that these can be considered at the next ACC meeting, welcomed the recently released Anglican/Reformed report and asked for the Provinces' response.

The Council also made a strong statement in support of full communion within the Anglican communion, with reference particularly to the Ordination of Women.

Noting with regret that no action had been taken on earlier ACC resolutions which had proposed Inter-Anglican dialogue on women in the priesthood, the Council urged provinces which do not ordain women to consider taking the steps necessary to allow women lawfully ordained in other provinces to celebrate the eucharist on particular occasions during temporary visits. Canada's Patricia Bays, who chaired the section on ecumenical concerns, noted that in drafting the resolution the section had been 'sensitive to hurts on both sides', and recognised that in some cultures the sacramental ministry of women would not be considered appropriate. Therefore she said the resolution was not intended to demand that every province extend such hospitality at this time, but rather to urge consideration of the matter in light of the fact that full communion is impaired by one province's failure to recognise the duly ordained priests of another.

### Dudley Foord

The Council expressed 'deep regret' that the consecration of Canon Dudley Foord as Presiding Bishop of the Church of England in South Africa (CESA) had taken place in Sydney, Australia, last February without full discussion by the ACC of its implications for The Anglican Communion. The Council did welcome the declaration of intention towards reconciliation between CESA and the Church in The Province of South Africa (CPSA) which Winston Ndungane said was the basis upon which SPASA officials agreed to participate in the consecration.

Archbishop Donald Robinson of Sydney, chief consecrator at the event, who is himself an ACC delegate, was not granted a visa to enter Nigeria for the Council meeting.

Reviewing the many problems of contemporary life contributing to the breakdown of the family, which the church has recognised as the basic element in 'the social orders of all God's creation', the Council suggested that the family and society be a major subject for study by Lambeth 1988. The Archbishop of Canterbury endorsed this suggestion, expressing the hope that the Lambeth Conference might issue as historic a statement on the family as it had in 1958.

The Council also requested studies on other areas of concern including authority in the church, Anglicanism and Islamisation, and the Charismatic Movement in Anglicanism.

With regard to increasing tensions between Christians living in Islamic countries, especially the Sudan, the member churches were asked to study the Foreign Aid Policies of their respective Governments to see if they are linked to the observance of the Declaration of Human Rights, including specifically the article referring to the Freedom of Religion, and to be responsive to the special needs of the Church of Sudan, giving support in prayer. The Council asked the communion to seek dialogue on this matter with other churches and The World Muslim Federation.



# THE GOOD READ

## Love Covers

**Paul E. Billheimer**  
**Bethany House 1981, pb 164 pages**  
Paul Billheimer has written a book in which he is extremely candid about his own theological views. He is an aged charismatic who does not speak in tongues, an Armenian, and American and an anti-communist. To that extent his book, though easily read, will provoke disagreement from those of us of Reformed, non-charismatic theological views.



His simplistic treatment of ideas such as fellowship and repentance will not help his case. His strange justification for suffering, and his speculation as to the role of prayer in the Christian life, do not fit with the Biblical presentations of these facets of life in God's world under Christ's Lordship. He fails to really clarify what beliefs are "essentials to salvation", and underestimates, in my view, the effects of wrong doctrine for the Christian life in some of the areas he calls non-essential. He may be taken to believe that we should not even try to find the truth in areas he calls non-essential. He may be taken to believe that we should not even try to find the truth in areas of Christian faith outside of the necessary beliefs for salvation in Christ. His American background in which active hostility exists between many Christian denominations, will not find an easy translation into Australian denominational life.

However I wish to commend this book to be read. For despite all of its shortcomings, it is a powerful message of the Christian duty of love for other brothers and sisters in Christ. The author reminds us that if we have understanding

and knowledge without love, we are nothing. He reminds us that if God has welcomed a person, we also should welcome and accept them as a brother or sister too. In Australia Christians are often ignorant of, and give the cold-shoulder to, Christians of different denominational backgrounds. We would profit if we read this book with an open ear, despite its obvious and sometimes strange shortcomings.

A. Mugridge

## Scripture and Truth

**D. A. Carson and John D. Woodbridge.**  
**Editors I.V.P. 1983.**

For quite some time now a fairly heated theological debate has been raging amongst evangelicals in the United States over the question of the inerrancy of the Scripture — that is, whether or not Christians are bound to hold the Bible as completely free from any error or inaccuracy in any assertion it makes, no matter how apparently trivial or secondary to the purpose of the individual writing.

It is a debate which has not greatly affected Australians as yet, although we have been receiving various books and articles on the issue for some time. Readers may remember the *'Battle for the Bible'* by Harold Linsell which seemed in many ways to signal the beginning of the controversy.

This present volume which is a collection of biblical, historical and theological essays by a wide range of American evangelical authors defending inerrancy, appears to have risen as a reaction to *'The Authority and Interpretation of the Bible: An Historical Approach'* (Jack B. Rogers, Donald K. McKim, 1979). Rogers and McKim argued that historically Christians have not held to inerrancy while still believing in the supreme authority and centrality of the Bible. They suggest that only in the late 19th century did the inerrancy viewpoint become accepted, being propounded particularly for philosophical reasons out of Princeton University.

The present volume attempts to show that the Bible and the history of Christian thought do indeed deny the possibility of any error whatsoever in Scripture and the untenability of the Rogers and McKim thesis.

As with any book of this nature, such a wide range of topics and authors makes it hard to find a central argument of theme, although each piece does draw

conclusions on the inerrancy issue. Some of the articles, particularly those two by D. A. Carson suffer from attempting to cover just too much material. The result is a somewhat rambling meander through a whole host of issues without a coherent strong argument. Some of the better articles are those written by Paul Helm on why we believe the Bible is the Word of



God, James Packer's paper on a number of hermeneutical issues to do with infallible Scripture, John Woodbridge and Randall Balmer's critique of the claim that the Princeton theologians Warfield and Hodge were innovating with their doctrine of biblical inerrancy and Moises Silva's treatment of the problems of the way in which the New Testament writers quote the Old.

*Scripture and Truth* begins with a very comprehensive article by Wayne Gruden on the Scripture's self attestation and its implications for the doctrine of Scripture. He has gathered together a remarkable collection of biblical statements praising the Word of God. The basic argument of his chapter runs as follows:

1. The Bible teaches that the Word of God is flawless, reliable, trustworthy, pure, etc.
2. The Bible is the Word of God. Therefore, the Bible is true in every particular without the slightest error.

The weakness in his article is in his failure to defend the premise which needs to be added to make the argument valid, namely:

- 1(a) The perfection and reliability of the Word of God requires it to be completely true in every, no matter how incidental, detail.

He doesn't really answer the question "what is the Bible's perfection for, by what standard is it perfect, flawless, and

so on". For example, in his discussion of Psalm 119:140 and of Proverbs 35, Gruden argues that statements like "your Word is very pure" and "every Word of God is flawless" must exclude "the possibility of any untruthfulness on seemingly minor details", I do not think he has shown his case.

The hard-line conclusion reached in Gruden's article seemed to come unstuck later on in Carson's treatment of redaction criticism where we are told that the changes made by Matthew of Mark's story of the young ruler are of "minimal significance". Later Carson defends the Bible in the matter of divergent gospel accounts on the ground that "the general thrust of the account remains the same in each gospel". This is of course, a far cry from the conclusion that no detail, no matter how insignificant, can be incorrect in the Bible.

A good indication of the kind of problems that the authors in this book must face comes in Silva's article on the New Testament use of the Old. With remarkable candour, Silva draws attention to the considerable problems he finds in Hebrews 11:21, where we read that Jacob worshipped "upon the top of his staff" while in Genesis 47:31 we find it was in fact on the top of his bed. Silva admits that if the author of "Hebrews" made the change by reading the Greek Old Testament in which the word "staff" is used rather than "bed", then "we would have to agree that the author has made a mistake, i.e. he is affirming something that happens to be false, and we should in all honesty renounce any doctrine or inerrancy or verbal inspiration.

It's not at all clear to me why we should abandon verbal inspiration, even if we wish to drop inerrancy. It's perfectly possible that every word of the Bible be "God breathed" and without it having the kind of detailed faultlessness of fact for which this book argues. What troubled me most, however, about Silva's statement was that the whole authority of the Bible apparently can be undone by one totally trivial misquotation by a New Testament writer on the Old. The doctrine of Scripture this book defends is simply too fragile to be convincing.

This book is certainly worth reading and coming to terms with. It will undoubtedly strengthen the minds of those who are really committed to an inerrancy view of Scripture. But I do not think it will win many converts from evangelicals who are thoroughly convinced of the divine inspiration and authority and infallibility of the Bible, nonetheless wish to demure at the issue of inerrancy. The debate continues.

ROBERT FORSYTH

# AFES on worship, dance and music

AFES (The Australian Fellowship of Evangelical Students) held a Training Day in Sydney recently called "In Spirit and in Truth". Church Record went along to see what students were thinking about worship.

Rev. Robert Forsyth spent the morning setting out the Biblical basis of worship.

"Worship is the heart of the gospel. Everyone is commanded to worship God, in Revelation 14:6-7. According to Romans 1:21 the great sin is to fail to give God honour and thanks. 'The language of worship has been debased. Praise' and 'Miracle' mean margarine; the Hallelujah Chorus sells cars. The Bible must give the context for our terms of worship, and this is very difficult in the face of the attack on our language by our culture.

"Worship is not a matter of place. With the coming of Jesus, holy places are abolished, and God can be known directly. This is not an option, but what God requires." He took us through Revelation showing that "worship is the business of heaven". It is God directed, because of his character and works. It is community, the whole world together worshipping him. "Worship is the whole of life — not the half hour before the speaker. (Romans 12:1).

## Why meet?

So why did Christians meet in the NT times? Only two reasons are given: to eat the Lord's meal (1 Cor. 11:17) and to encourage one another (Hebrews 10:26).

But as D.W.B. Robinson has written:

"In a general way all christian meetings are to experience shared benefits of one sort or another. For this reason some people are inclined to define worship as fellowship. But 'fellowship' is an empty word. It requires content. Certainly it implies a relationship between those who have fellowship. But fellowship is a sharing of something beyond those who share. It may be food. But at the heart of worship what we share is God and our experience of God: God as he presently makes himself real to us, addresses us, and blesses us. Thus there is in corporate worship a **communio in sacris**, a fellowship in sacred things. Some clergymen, in their chit-chat, suggest that fellowship is what you have in the hall after the service! What about the fellowship we have in exalting God's name together, or in corporately hearing and opening our hearts to his word, or in sharing the bread and wine 'in the fellowship of the Holy Spirit'.

"There is also the element of worship as edification: 'Come let us sing to the Rock of our Salvation'. It is directed both to God and the others present. It must be from the heart, but its purpose is not to express yourself."

## How does this apply to groups meeting on campus?

There is no need to choose between evangelism and worship: if worship is done well, it is evangelism, and if evangelism is done well it is worship. Robert Forsyth mentioned several ways that meetings can be messed up. By turning it into a glee club: a music hall singalong. By using singing or prayer as a "filler". By using Gestapo methods: "You must do the actions". By the "10 part round" which is too complex, so that the main purpose of worship is lost; and with similar results "The Hernandez's Hideaway problem" — everyone having a great time singing grace. The "never mind the content, feel the worship" attitude. Or where worship in prayer is lost by using it as an announcement or preaching platform or making a nice resolution.

## Don't be ashamed to dance

A member of the Christian Dance Fellowship led an afternoon session, beginning by outlining the history of dance as worship through the Bible. "Dance has been and is abused, but when used in a Christian perspective is nothing to be ashamed of. We are instructed to worship God with everything we possess, so we should feel free to do so. In the past, elders

of the church saw it as a good expression of worship and it keeps people awake in church. But they warned that garments and gestures should be appropriate and seemly, and to beware of any glamour attaching to the dancers."

In the workshop that followed, students stated a variety of reactions. Some felt self-conscious, and saw the need to overcome this, and concentrate on God through it. Others felt it was a wonderful way to worship God — "it brings you closer to Him, and helps concentration when praying". Others saw it as a private form of communication between themselves and God. Others thought it was interesting but not for them, or that it wasn't useful in any way.

## With intelligence and integrity

The second afternoon session dealt with the use of music in worship. "Music must be thought through with intelligence and integrity. In preparing the music section, consider its aim and mood; and whether the songs' content and musical style are appropriate. Songs can be chosen on a theme, or a progression of themes. Choice should never be haphazard — even when calling for favourites. Ensure that singers understand the songs' meaning, and where necessary their concept and background."

# Opportunities grow in Sports Evangelism

## Sports chaplaincy breakthrough

Sports & Leisure Ministry National Coordinator Rev. Mark Tronson has released details on a major breakthrough in Sports Chaplaincy with the 'Australian Institute of Sport' in Canberra.

"Mr. Kevan Gosper the Chairman of the Institute's Board wrote saying he was happy with the Chaplaincy arrangements," Mr. Tronson said.

Chaplaincy to the Institute has been considered to be a significant step forward for Sports & Leisure Ministry's attempts in attaining a foot hold in Christian Ministry through Chaplaincy at top level sport.

Mark Tronson met the former Institute Director Mr. Don Talbot at a 1982 Australian Hockey Association meeting in Melbourne, where the subject of Chaplaincy was first raised.

Mr. Talbot showed considerable interest in the light of his North American sport institute experiences, and this information was channelled back into the Canberra Church system.

With the Institute's residential block expected to be complete some time mid 1985, the Chaplaincy arrangements will be scheduled to be in line with this development.

At an Invitation Service in All Souls, Langham Place, London, several Wimbledon tennis players spoke of their Christian faith. Ronald Allison, Head of Sport and Outside Broadcasts at Thames Television, and a member of All Souls, got in his first service when he interviewed Margaret Court, former Ladies' Singles Champion.

After a resounding Centre Court welcome, Margaret spoke of how God had always had a part in her life. "But I was hungry for a deeper relationship with him. A friend kept giving me books to read about the Baptism of the Holy Spirit and then took me to a meeting where I committed my life to Christ. It was a very real experience."

## Prayers answered

That was nearly 10 years ago. Since then, Margaret has been seriously ill. Three years ago she was taken into hospital with a torn heart valve. Her recovery was slow and painful but the prayers of many were answered and gradually she was healed. Then, one day, the pain had gone completely. After a long and successful tennis career, Margaret is now enjoying retirement with her husband and four children, and is quite content to play a gentle game of tennis to keep fit.

Wendy White from Atlanta, Georgia, is just beginning on her tennis career. She got into professional tennis after winning a scholarship to college and then the Collegiate Championship. It was as a student that Wendy made a personal commitment to Christ. "It made me a new person. I had a real peace that my life was in God's hands." On court, Wendy finds that she prays instinctively for concentration and a right attitude in all that happens.

Another young American, Terry Moor from Memphis, Tennessee, spoke of his gratitude to God for the gift he has in being able to play tennis. "God has given me a purpose in life which is worth more than anything else. I try to play tennis in a way that is glorifying to God, as a thank offering."

Richard Bewes, Rector of All Souls and a keen tennis fan, asked three other young players about their tennis and their faith.

## Christian home

Ros Fairbanks from Durban, South Africa, was brought up in a Christian home. She enjoyed sport at school and

started playing tennis when she was eight years old. "When I was 16 I had to choose which sport to pursue. I had been quite successful in Junior Tournaments and wanted to play in international ones but my family were not too happy about me travelling away from home."

## Friends expect change

In fact, it was while she was away from home that she was able to think through her Christian commitment. "I had delayed making a commitment because of the things I would have to give up and I was afraid that my friends and family would expect dramatic changes in my life. Being away on tour helped me sort myself out."

For Buzz Strode from California, tennis got in the way of his church attendance when he was young, as matches were often played on Sundays. It took a bust-up with his girlfriend to help him renew his commitment to Christ!



Among the People

## FREE AD

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

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

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

FOR SALE: Greek-English Lexicon of New Testament by Thayer. Brand New \$20. Phone: 772 3070.

WANTED: One copy of 100 Texts by T.C. Hammond. Rev. D.R. Nicholas, P.O. Box 38, Sutherland.

FOR SALE: Patristic Greek Lexicon by Lampe. New condition. 772 3070.

## Halt embryo experiments continued

human embryos. This was approved by only nine members of the Warnock Committee, with seven opposing.

"I understand that the minority of seven, three of whom actually signed a Minority Report on the matter, were not convinced that research in laboratories on human embryos had much chance of solving hereditary diseases such as Down's Syndrome.

"My own personal response to the Warnock Report would be in line with this minority view — that research on human embryos, whether live or frozen, is a doubtful practice, which could provide opportunity for experimentation on animal-human hybridization or experiments in cloning, which has already been tried with animals.

"The Social Responsibilities Commission in Australia has so far adopted the view that spare embryos can be taken and frozen for the purpose of increasing the chances of pregnancy, but not for the purpose of experimentation. While the Commission itself has yet to consider the Warnock Report and the next stage of the Waller Committee's Report, it seems to me that sufficient doubt about such experimentation remains for people to express alarm about it.

"I hope that the Waller Committee in Victoria will not take a lead from the Warnock Report, but recognise that experimentation on embryos is a highly

controversial area, especially as so far in Australia there has been no recommendation for an external statutory body to license, regulate and monitor research establishments."

In England, responses to the Warnock Report varied. Clifford Longley, writing in The Times on July 30 said: "The Warnock Report, though it does not advertise the fact, is largely an essay in moral theology. There has been a surprising level of agreement that 'where does life begin?' is a religious question."

Ian Cooper, writing in The Evangelical Church of England newspaper, said: "This is the sort of Report we should expect from a secular establishment, and yet we should rouse ourselves and respond with, I suggest, considered anger. The Report allows research on human embryos under any circumstances. To recommend research on human beings merely because they suffer from the vulnerability of being at the very earliest stage of their development, is to offend basic human worth."

Mr. Nichols said: "I find myself agreeing with Cooper's statements. I think the Church is going as far as it can when it both approves of the in vitro fertilisation process, and also the taking of spare embryos to increase the chances of pregnancy. But to take embryos merely for experimentation seems to me to be going beyond the limits of ethical acceptance."

# New headmaster for The King's School

The President of The Council of The King's School, the Most Reverend Donald Robinson, has announced the appointment of Mr. J.A. Wickham, B.A., Dip.Ed., B.Ed., Headmaster of the School.

Mr. Wickham was educated at Guilford Grammar School, Western Australia, and is a graduate of the Universities of Western Australia and New England. He has had teaching experience overseas at Larchfield School in Scotland, and at The King's School, Ely and Tonbridge School in England. Mr. Wickham, (41) has been a member of the teaching staff of The King's School since 1974, Senior Master since 1982, and is currently Acting Headmaster.

Three new books have just been published on in vitro fertilisation ethics in Britain: "Begotten or Made?" by Oliver O'Donovan; "Test Tube Babies — A Christian View", essays by various Christians; and "Human Procreation: Ethical Aspects of the New Techniques" published by the Council for Science & Society.

Mr. Nichols was in London briefly at the end of a visit to Nigeria, where he served as secretary of the agenda section on "Christianity and the Social Order" at the Anglican Consultative Council in Lagos.

Jon and Sally Wickham have two sons, James aged ten and Timothy aged eight. Mr. Wickham's teaching speciality is History, and at The King's School he has coached rowing, swimming and rugby. Mr. Wickham was awarded a Blue for rowing at the University of Western Australia, and was a King's Cup oarsman for three years.

Mr. Wickham takes up his appointment immediately.



New Headmaster of 'The King's School', Parramatta, Mr. J. A. Wickham.



Manilla 1983

There is excitement and thankfulness amongst the members of the Australian Venture for Victory Basketball Board as they plan for the 10th Anniversary Tour — December 26th through to January 26th, 1985.

This is the day of great opportunity for presenting the universal message of Jesus Christ through the international language of sports. There is a great attraction overseas for competition with Australian teams. The Olympic Games have further enhanced the reputation of the "Aussies".

Writing from Manila, The Philippines, Robin Cook of Sports Ambassadors stated—

"We are looking for top-notch basketballers — strong on the court — in first class physical condition, with a warm and mature experience of Christ. It is great to be with you guys and we look forward to you leading another team into this area."

The itinerary in Hong Kong is being prepared by Jack Campbell, Field Chairman of the Christian and Missionary Alliance. The team will play in high schools and visit prisons and remand centres. Crowds and athletes who watch and listen at these events are often people who would never hear the message of salvation through conventional means.