

MAINLY ABOUT PEOPLE

**GRAFTON**  
Bishop Storrs died in Chichester, UK.  
Archdeacon J. V. J. Robinson has retired.

Archdeacon L. Sanders was installed at Christ Church Cathedral, Grafton, on September 16, 1977.

**CARPENTARIA**  
Rev C. Elliott, assistant minister at Coffs Harbour in diocese of Grafton has been appointed chaplain to Lockhart River Community.

**RIVERINA**  
Rev D. Eastway from the Parish of Wilcamia, Diocese of Riverina, to the Parish of Menindee in October.

**WILLOCHRA**  
Rev C. Clarke after five years in the Parish of Menindee, west of NSW is to be inducted at Leigh Creek on November 16 to have charge of the Leigh Creek and northern mission area in South Australia.

Rev R. McEwin moves from Leigh Creek to Port Augusta and takes up a new ministry covering the Trans Australian Railway Line and the Gawler Ranges and he will be operating that area being inducted to the task at Port Augusta on November 15.

**SYDNEY**  
Rev C. R. Burgess curate at Forresterville has been appointed curate of St Steven's Penrith from November 7.

Rev G. S. Clarke curate-in-charge of Putney has been appointed Chaplain at Concord Repatriation Hospital from November 24.

FESTO KIVENGERE RECEIVES AWARD

Ugandan Bishop Festo Kivengere, who was forced to flee his native country last February, has been awarded the first International Freedom Prize for his defence of freedom in Uganda.

The award was given by Libertas Norway, a pioneering organisation championing freedom, together with similar organisations throughout the Western world. The prize is given to distinguished world citizens who have performed outstanding feats in defence of freedom. Bishop Kivengere travelled to Oslo, Norway, on October 11, to receive the award.

Other recipients of the award are Justice Lewis Powell of the United States Supreme Court, Mr Andre F. Sinyavski, a leading Russian dissident author and the signatories of the Charter '77 document in Czechoslovakia.

Bishop Kivengere was chosen because of his influence as a religious leader, and for his fearless stand in speaking out for religious and human freedom in Uganda.

A cable from Libertas Norway to the Bishop said, "It is hoped that our conference will forge links through the exchange of ideas and experience, bridging the barriers of national boundaries and languages to stem the erosion of freedom and the personal liberty of the individual and of societies."



Bishop Festo Kivengere

It has been estimated that there are approximately 50,000 Ugandan refugees in Africa, most of whom are now in Kenya.

Bishop Kivengere is associated with African Enterprise, a non profit evangelistic organisation with teams in East and South Africa. Refugee work is being carried out through the auspices of this group which has already found places of employment for more than 250 refugee doctors, nurses, teachers, lawyers, engineers and accountants in various African countries.

A report from African Enterprise's office in the United States says that the organisation is currently

Bible Broadcasts to China

During the past seven months Christians in NSW has supported the Bible Society project of "Beaming the Bible into China". So far \$29,500 of the \$36,000 has been raised, and there is still until the end of November to go.

Month by month the Far East Broadcasting Company faithfully broadcast the Scriptures into China at dictation speed. Men, women and children hear the truth of the Bible and many respond to it. Letters are being received from mainland China and following are extracts from two of these:

"Life here cannot be considered as full of activities, but it is kind of difficult. For instance, the weather now is quite cold, especially when you are staying in open air, surrounded by rice fields, with the north wind blowing hard every day. And since it's planting season you have to use your bare feet to soften

the soil before you sow the seeds.

"After all these efforts, you received only a pay of 28 cents a day.

"... Yes the way of life here is hard. If we can have vegetable for meals that should be taken as a blessing already. We've stopped hoping for meat during meal-time.

"Recently I brought along with me a radio from home. With this I am able to hear your voice anytime and anywhere. Therefore even if I only have plain rice for meals (with this new found joy I have from listening to my

radio) I am already satisfied."

(Name withheld)  
"I received the Scripture you sent. I am very happy for it. Because this is the precious gem in the world, and this is also the Light of the world. As I receive it, I am also receiving the Light and Gem of the world. That is why, I am so happy.

"Here, may I ask you to relate my opinion regarding the Voice of Friendship station. Their broadcast at night in the medium wave, I don't know why, but there is always severe noises or sometimes out of tune. I hope they could improve it. I also wish

to listen to more hymns. I hope you could fulfil my wish."

(A blind listener — braille)  
Translated by FEBC, Manila.

Recently the Australian General Secretary of the Bible Society spoke to a young Christian woman who had escaped from China and is now living in Hong Kong. She verified that the broadcasts are being received and appreciated.

With just a month to go we ask for specific prayer for the \$6500 needed to complete the budget for the year's broadcasting.



Mrs Roy Kiu broadcasts the "Time for the Thoughts of God" programme in Mandarin. Her husband and a FEBC staff member are also in the photograph.

LARGE CROWDS IN MELBOURNE REACHOUT

The city-wide crusade by Dr Leighton Ford, of the Billy Graham Evangelistic Association, has drawn packed meetings and there has been a noteworthy response to the Gospel appeal at each gathering.

Pre-crusade enthusiasm marked the choir practices, and careful planning was evident in the smooth running of every aspect of the crusade. The ushers and counsellors handled their duties competently, and there has been strong prayer support by many groups.

The team combine spiritual

dedication with professional competence. Dr Ford is an impressive preacher with a manner which appeals to the congregation. His illustrations are apt and up-to-date; his presentation of the Gospel is reasoned, pertinent and clear, with an avoidance of theological terminology not understood by those

from a non-Christian background. His appeals for decision are direct, without emotional pressure.

Irv Chambers is a most competent MC, pianist John Innes is a gifted musician, and Melbourne soloist and song-leader, Robert Colman, excels in both capacities.

Organising the whole pro-

gramme efficiently and co-ordinating the activities was the Rev Norm Pell, and "behind the scenes" Canadians Stan Izon (Communications) and John Schaper make invaluable contributions.

On Saturday night (15th) Melbourne Town Hall was packed to capacity, with 250 choir members seated on the platform, and young people jamming into every possible spot — an estimated attendance of 2800, of which 75 per cent were young people. About 150 could not gain admission.

It was a programme particularly geared to youth, and at the close there were 110 inquirers who came forward in response to the appeal.

The attractive Dallas Brooks Hall at the Masonic Centre, East Melbourne, with seating for 2500 people, was filled to capacity for the Crusade meeting on Sunday afternoon, and an additional 60 people in the basement listened to the proceedings over the public address system.

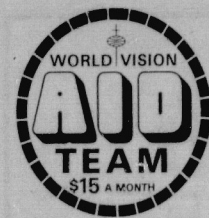
Seated on the commodious stage was the crusade choir of 300 voices, led by Robert Colman, Minister of Outreach at Blackburn Baptist Church in Melbourne.

Prior to the commencement of the meeting the choir delighted with their singing of Psalm 23 to a modern setting.

— New Life



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WURMBRAND COURT CASE IN AMERICA

Joe Bass, founder and director of Underground Evangelism — another group well known over here — is suing Michael Wurmbbrand, son of Richard and general director of Jesus to the Communist World, for defamation.

Partner to the lawsuit is Stefan Bankov, UE colleague of Mr Bass.

Personalities involved in the case include Bass, his wife, who is a director, and David Hathaway, a British Pentecostal pastor.

Mr Hathaway has now returned to this country and lives with his wife and family in the North. His imprisonment in Czechoslovakia several years ago for Bible smuggling made headlines at the time.

Pastor Wurmbbrand, in an exclusive interview with CWN, said the court case was weighing heavily on his mind as he travelled round Britain.

"What have lawyers and worldly-judges to do with Christian brethren? If I was called to the court by Joe Bass I would plead his case against ourselves. He needs someone to help him because he is working against himself by behaving like this," he said.

"I do not want to accuse him. Though it is two years or more since I saw Joe Bass. My house and my heart are open to him. My son Michael was not interested in the details of Bass's private life — he wrote what he did to plead the cause of those Russian Christians whose lives are at stake if organisations like ours do not keep the closest secrecy.

"We always have in our minds that the Communists could blackmail and threaten any number of people if organisations like ours do not have high security. We constantly debug our offices, for example." Pastor Wurmbbrand explained.

He said court hearings could take up to three years before a judgment emerged. Nobody would gain in the end and Russian believers had appealed to Underground Evangelism to settle out of court.

The affair has already received wide publicity in the States, principally through the investigation of the magazine Christianity Today.

Pastor Wurmbbrand's own idea for solving the matter is that four or five Russian Christian exiles now living in Germany and known to both organisations could act as an independent committee of inquiry.

The Rev Stuart Harris, chairman of the council of Christian Mission to the Communist World, the organisation in the UK which corresponds to the American Jesus to the Communist World, told CWN his own suggestion would be for a group of Christian leaders to hold an enquiry.

"We believe the way that things are going now is unsatisfactory and the best, the only way, is to get the matter out of court," Mr Harris stressed.

His own involvement with Pastor Wurmbbrand goes back to 1964 when he was the first person from the West to meet the Rumanian minister in Bucharest on his release from 14 years in jail.

The Wurmbbrands came to Britain initially sponsored by the European Christian Mission, of which Mr Harris

has been general director for many years, but Christian Mission to the Communist World was soon formed independently of ECM.

Mr Harris told CWN: "No questions of any kind are raised in my mind so far as the Wurmbbrands are concerned through this difficulty in which they find themselves. My confidence in them, their call from God

• To Page 2



Richard Wurmbbrand with his wife: "court hearings could take three years."

CHRISTMAS BOWL APPEAL FOR 1977

"Break Down the Walls that Separate Us" is the theme of the 1977 million-dollar Christmas Bowl Appeal of the Australian Council of Churches.

The national church appeal was launched in a special lunch time ceremony at St Andrew's Anglican Cathedral, George St, Sydney on Wednesday, November 16. Guest preacher at the 1.15 pm service was the Rt Rev G. B. Muston, Co-adjutor Bishop in the Diocese of Melbourne.

Commenting on this year's appeal, ACC General Secretary Miss Jean Skuse said, "I'm delighted with this year's Christmas Bowl appeal theme 'Break down the walls that separate us'."

"This is exactly what the Christian Gospel is all about — breaking down walls which separate people, walls between rich and poor, black and white, developed and developing, Christian and non-Christian as well as those walls between churches, between people and between us and God.

"I hope this year's appeal will be more successful than the last so together we can break down these barriers and work towards the unity of the whole human race."

Each year the Australian Council of Churches conducts the Christmas Bowl appeal within its 10 member churches to raise money for overseas emergency relief and development assistance, refugee resettlement and education within Australia.

In the past year projects assisted included model farms and agricultural training in Tanzania and Pakistan, construction of a dam and rebuilding after an earthquake in Bali, assistance to Indo-Chinese refugees in Northern Thailand, and support for the independence movement in the New Hebrides.

The target for this year's appeal is \$1 1/4 million.

BISHOP OF NEWCASTLE ELECTED

The Synod of the Diocese of Newcastle elected the Tenth Bishop of Newcastle at 1.30 am, Sunday, 13th November, 1977 after sitting in continuous session from 9.00 am Saturday.

He is the Right Reverend Alfred Charles Holland, BA, LTh (Dunelm), at present Assistant Bishop of Perth.

Bishop Holland has accepted the invitation and the election has been confirmed by the Metropolitan of New South Wales, the Most Reverend Sir Marcus Loane, Archbishop of Sydney, after receiving the concurrence of the diocesan bishops of the Province of New South Wales.

Bishop Holland is 50 years of age and is married with three children, David (22), Jonathan (21), and Mary (19). A third son, Luke (17) was killed in a tragic car accident less than a month ago.

Bishop Holland was born in London, England, educated at Raines School, London and St Chad's College in the University of Durham. He saw service in the Royal Navy from 1945 to 1947 and, after his ordination in 1953 served his curacy in the Thames-side parish of West Hackney in the London slums.

In 1955, he came to Australia to be Rector of a new sea-side parish of Scarborough in the Diocese of Perth. He served there for 16 years and it is now one of the senior parishes of that diocese. He gained a reputation for deep pastoral concern for his people.

He is also known as a clear thinker and eloquent preacher, who marshals his facts well. He also became a strong administrator and his appointment in 1967 as an archdeacon at the age of 40 occasioned little surprise.

Bishop Holland is a keen sportsman and played Rugby football until a few years ago. For a time he was President of the West Australian Rugby Association and is at present the President of the Scarborough Rugby Football Club.

He is also a member of Rotary since 1958. He is deeply involved in community affairs.

In 1970, Alfred Holland was consecrated Assistant Bishop of Perth. He has combined this position with that of an archdeacon for most of the time since then. His present archdeaconry covers half of the City of Perth. He has a reputation for exercising a loving care for his clergy and their families.

As an administrator he has been one of the Diocesan Trustees for the past five years. He is Director of Education, Stewardship and Training and Chairman of the Church Newspaper for Western Australia. He has served on three school councils and is presently Chairman of one of them.

He has been actively in-

He is supported in all his work by his wife, Joy, who plays an active part in church work in Perth and is a leader in the Girls' Friendly Society. She is diocesan president in Perth of this organisation.

A graduate of St Christopher's College, London, which trains young women for education and social work in parishes, Mrs Holland is a part-time social worker in Perth. She also exercises a care for the wives of clergy.

It is expected that Bishop Holland will be enthroned as Bishop of Newcastle in Christ Church Cathedral, Newcastle on St Matthias' Day, 24th February, 1978. Christ Church Cathedral will then be involved in building operations leading to its completion. A contract for this work was signed in the cathedral last week.

Until the enthronement the Diocese of Newcastle will continue to be administered by the Bishop Administrator, the Right Reverend Geoffrey Parker, Auxiliary Bishop of Newcastle, who will also enthroned Bishop Holland as the Tenth Bishop of Newcastle.

Crusade at Randwick

Randwick Racecourse has been chosen as the venue for the Billy Graham 1979 Sydney Crusade. The Crusade will run for three weeks from April 28 to May 20, 1979.

The decision was announced by The Most Rev Sir Marcus Loane, KBE, President of the Crusade Committee, following discussion with Dr Walter Smyth and members of the Crusade Executive.

Dr Smyth, who is Vice-President, International Relations for the Billy

Graham Evangelistic Association, said "he believed the facilities of Randwick Racecourse would be most suitable for the requirements of the Crusade."

The other venues that were considered could not guarantee a full period of three weeks.

ON OTHER PAGES

- On and off the record — by David Hewetson — Page 2.
- The ministry of women — by Kevin Giles — Pages 4 & 5.
- What a world — by Lesley Hicks — Page 5.
- Letters to the editor — Pages 5 & 7.
- Book reviews — Page 6.
- An innocent at large — by Donald Howard — Page 7.
- Mainly about people — Page 8.

AUSTRALIAN CHURCH RECORD, NOVEMBER 28, 1977 — 1

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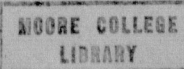
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## NOTES & COMMENTS

### Mr Wran seeks help

The Sydney Morning Herald political correspondent claimed to give us a glimpse of a recent NSW Cabinet Meeting when the Premier, Mr Wran, admitted that his bright ideas about legalising casinos had become such a mess that he wanted his Cabinet colleagues to come to his aid. For the Premier, with his one-man band type of Government, that was an astonishing admission but a correct one.

"As sure as night meets day", he told Parliament 14 months ago, "gambling in casinos will be legalised in NSW." He will never live down that such a statement is a breach of his pledge given just before the last State elections.

His Cabinet colleagues did not get him into this present impasse. An over-confident Neville Wran did it all by himself. He is the Ministerial Head of the Police Force, yet he instructs the Police not to close down the illegal casinos. New ones are to be closed but the established casinos enjoy immunity. The Herald writer truly remarks that the Government realises there are no votes in legalising casinos. Everybody knew that except Mr Wran and he has been slow to wake up.

## RIVALS IN COURT

• From Page 1

and their mission to the Church in Communist countries remains unshaken."

Mr Dennis Boxall, British director of Underground Evangelism, asked to comment, said the case had nothing to do with UE.

"It is a private matter for Mr Bass and Mr Bankov to sort out," he said.

Speaking of his tour of Britain, Pastor Wurmb said his main theme had been the increasing infiltration by Communists into industry, schools and churches here.

— CEN

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## ON & OFF THE RECORD

By David Hewetson

Having been laid flat on my back for a few days in hospital I have had a chance to learn a few things.

For example, some of those hospital trolleys have still got square wheels (or sound as if they do). But the nurses are just as gentle, concerned and efficient as they were when I rescued (?) my wife from a life of pulses and thermometers.

Nurse (whilst rubbing my back): "Why are Reverends always bald?"

Me: I don't keep statistics, but do you really think they are?

Nurse: Yes, nearly always. Anyway what religion are "Reverends?"

Me: "All kinds. I'm Anglican."

Nurse: "Really? I didn't know we had Reverends." (She was a country girl and thought we only had "Fathers". It seemed too large a tangle for one in my weakened condition to try to unravel.)

#### KEEPING UP WITH DR JONES

I had the chance to read Martyn Lloyd Jones' "Preaching and Preachers". I learned a lot from it. The old man lays about him with a heavy stick, but quite often to good effect. He lays down the law (even against those who lay down the law), and he occasionally says things that to my way of thinking are more than a little eccentric.

But one would be very short-sighted to put the book aside just because of that. He at least has his own reasons for what he exposes and denounces and in any case these disputable parts are fairly few and far between. He constantly surprises you, even on practical issues with shrewd and (shall I call it) humane advice on how to get the best out of yourself in the pulpit.

The big thing is that he really believes in preaching. And he does not mean by preaching, a fire-side chat either. He would go so far as to say that the manifold ills of the Church all stem from a low view of preaching and a poor performance in the pulpit. And that needs to be said.

#### DR JONES PRESCRIBES

"A preacher has to learn to talk to his texts. They talk to you, and you must talk to them. Put questions to them. This is a most forceful and stimulating procedure."

"Mozart put (Karl Barth) into a good mood and made him feel happy in his spirit. He released him and set him free to do his own thinking. . . . Is not that the reason why the prophets of old had music played to them on the harp or some other instrument?" (Mozart or music in general, may not turn you on, but the point is well taken.)

"You cannot pray to order. You can get on your knees to order; but how to pray? I have found nothing more important than to learn how to get oneself into that frame and condition in which one can pray. You have to learn how to start yourself off . . ."

(I will leave you to find out for yourself how he does this, how he uses a "spiritual choke" to get his cold spirit ticking over.)

## The Scriptures speak today...

by Canon John Chapman

Galatians 4:4

"But when the time had fully come, God sent forth his Son".

The law taught men that they were not and could not make themselves good enough for God. We are not in any doubt. We cannot save ourselves. It was into this situation that God sent his Son. Because man cannot save himself the news which came from the angels is news indeed for all men. "Behold I bring you good tidings of great joy — unto you is born a Saviour which is Christ the Lord".

"... born of woman, born under the law, to redeem those who were under the law".

God's son was also true man. He was subject to every human pressure and temptation yet he never gave in to it. In a sinful world he lived a sinless life. For sinful men he died in their place to bring them release from the penalty of the law. It was indeed "for us men and for our salvation that he came down from heaven".

"... so that we might receive adoption as sons".

The whole purpose of God's loving action in sending his Son was that we might come into true relationship with him again. The Son of God became a man so that in Him men might become sons of God.

Recently a friend of mine who has an adopted son aged eight told me of the following incident. He was putting him to bed and the child said "Other parents have to wait until their babies are born. They don't really know what they will be. But you specially chose me, and that can only be because you specially love me".

God adopts men back into the family because He specially loves them (John 3:16).

#### Anglican Hymn Book

This true to Scripture hymn book is already being widely used to enhance worship in Anglican Churches in Australia. A new Silver Jubilee music edition has just been published. Further details and prices from CMS and Christian bookshops or from the publishers Vine Books Ltd, 7 Wine Office Court, London, England.

"The preacher must never be dull; he must never be boring; he should never be what is called 'heavy' . . . many of the younger Reformed men are very good men, who have no doubt read a great deal, and are very learned men, but that they are very dull and boring preachers; and I am told this by men who hold this Reformed position".

"They take a passage verse by verse; and they make their comments on the first, then go on to the next verse, and do the same with that, then the next and so on. When they have gone through the passage in this way they imagine they have preached a sermon. But they have not; all they have done is make a series of comments on a passage."

Good on you, Dave!

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# 'Why we stand for the Senate'

## by Fred Nile

### Leader of the Call to Australia Senate Team

Firstly, we stand because we believe a vast number of Australians are dissatisfied with the performances of the major political parties. In these circumstances, it appears the emergence of the Australian Democrats, led by Mr Don Chipp has suddenly become the focus of these dissatisfied people. But several of the views Mr Chipp holds, are views and ideals we find potentially destructive. These are the major reasons that compelled us to offer you, the voter, an alternative team for the Senate.

## PERMISSIVENESS

Professor E. M. Blaiklock said "Permissiveness is also to be described as that state of the spirit in which that which once stirred shame and revulsion is first tolerated, then accepted and finally embraced? Thus men die." Several of Mr Chipp's views have the underlying element of permissiveness — the very same permissiveness that is slowly eroding the moral structure of our society.

## JUDGE FOR YOURSELF

Mr Chipp may be quick to tell you his views are not permissive. To that we simply say, read these recent statements attributed to him, then draw your own conclusions.

## DON CHIPP INTERVIEW:

"... I, personally, am very much for abortion law reform."  
"I don't like that word 'do-gooders'. I will get a hell of a lot of flack from the Festival of Light, some aspects of the Catholic Church, yes I've copped that all my life though from when I was Minister for Customs in liberalising censorship." (ie, Little Red Book, R Rated films, etc.)  
"... if a person is a teacher and he or she said that he or she is a homosexual, I would see no reason whatsoever that that person should be disqualified from holding that position."  
"And the other exciting thing about this party is that even if the party comes out and votes no on homosexual rights, if I am a Parliamentary member of the Australian Democrats, which I hope to be, I am entitled, by the Constitution, to get up and say, "Look, the party policy on this is against homosexual rights but I, Don Chipp am for it, and I will vote for it and there will be no discipline."  
(Extracts Don Chipp Interview, August, 1977, Edition 23 Campaign P 13, 14, published by Campaign Publishing Pty Ltd, Box J41, Brickfield Hill, 2000.)  
(Note: 'Campaign' is Australia's major homosexual magazine.)

## OUR POSITIVE PRINCIPLES

If we've successfully persuaded you that Mr Chipp and his party are not deserving of your consideration, you should know the alternative points of view we hold. Your vote for our Senate Team will also be a clear direct message to Mr Fraser and Mr Whitlam that you want these policies adopted now:

1. Improved quality of TV. This is the number 1 concern of Australians — High quality programmes, reduction of violence and obscenity, external code, national consumer council, new TV Classification Board, etc.
2. Eliminate Child-abuse — Campaign to eliminate child abuse and child pornography and to prevent pornography falling into children's hands or influencing children through drive-in theatres, TV, etc.
3. Improved quality of education — Encourage the basic skills at all levels of education from Primary onwards, especially with the School Certificate, teachers training, text books, etc.

Other major policy areas include:

- \* Smash Drug Trafficking
- \* Reduce road deaths by car identification
- \* Provide opportunity-to-work for young people
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- \* Increased and Indexed Family Allowance



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- \* Build a responsible, caring society
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- \* Support happy family life

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# THE MINISTRY OF WOMEN: A PLEA FOR EQUALITY OF OPPORTUNITY

by Kevin Giles

In his recent article in the Church Record (Oct 3, '77) my former mentor Dr W. Dumbrell outlined his objections to the ordination of women by going over the traditional arguments.

His case rests on a particular interpretation of Genesis 2 and of three New Testament texts, 1 Cor 11:1ff, 1 Cor 14:33-34, and 1 Tim 2:11-14 which leads him to the conclusion that all women must be barred from congregational leadership.

Many Evangelicals to-day are, however, very dissatisfied with this line of reasoning, for as we will see, it makes Paul contradict himself and worse still sets Paul at conflict with Jesus.

In Church he expects that both men and women will fulfil the very important ministries of leading in prayer and prophecy (1 Cor 11:4-5). He commends Phoebe who is a deacon and a "prostrator" in the Church at Cenchreae (this word literally means "one who stands before") it is a leadership term (Rom 16:2, cf 1 Tim 3:11). He refers to women elders (1 Tim 5:2, Tit 2:3). Junia is almost certainly a woman apostle (Rom 16:7), while Mary (Rom 16:6)

tional subordination of women. Man is said to be the "head" of woman and God "the head" of Christ only in the sense that Christ finds his "origin" in God and woman her "origin" in man (Gen 2). Orthodoxy has not allowed this to mean that Christ is ontologically subordinate to the Father, for this would destroy the doctrine of the Trinity, and it therefore cannot mean the woman is ontologically subordinate to man.

suggests rather that they are to be subordinate to the prophets.

## 1 TIM 2:11-15

The Timothy passage is, however, extremely difficult. If it does really prohibit women from leading men and from preaching in Church, as those who wish to oppose women's ordination insist, and if it teaches that woman is a second order creation and that Eve was responsible for the Fall, a sin in which Adam played no part, then we have a stark contradiction within what we have taken to be Scripture.

Our only response as conservative Evangelicals would then be to argue that we have erred in including 1 Timothy within the canon.

We would have to say this for the epistle could not meet one of the two objective criteria, in Reformed Theology, for canonicity: namely conformity in doctrine with what is already accepted as Scripture.

I personally do not opt for this drastic solution because I believe this apparent conflict can be resolved by careful exegesis. In *Women and Their Ministry* I go into this in

## THE ORDER OF CREATION:

Paul's appeal to the opening chapters of Genesis to support this prohibition has given rise to an interpretation of Genesis 1-3 which raises many difficulties.

Paul says that women are not to teach in this way because Eve was created second and she is responsible for the Fall.

If this is a definitive theological statement then we are bound to accept this as the interpretation of the Genesis story but here we remember that Paul often uses pragmatic or allegorical interpretations of the Old Testament to win an argument and we do not suggest others should follow his example or insist that in these other cases that this is the intended meaning of the Old Testament text in question (cf 1 Cor 10:1-4, 2 Cor 3:13-18; Gal 3:16-29, 4:22-31 etc). Thus, it is possible to take these supporting arguments simply as ad hominem ones.

Indeed it is not only possible it is preferable because Jesus Himself gives an egalitarian interpretation of the order of creation.

Implicitly in his bestowal of social equality upon women he does this explicitly in his appeal to Genesis as the source of the

In both Gen 1 and 2 the climax of the story is reached when man and woman stand together. Too much has also been made of the fact that in most older translations woman is called man's "helper" which has led countless male commentators to infer that woman's role is to be man's assistant. The Hebrew, however, implies equality of dignity and is best translated as it is by the NEB as "partner". Stereotyped social roles, Genesis insists, only come about because of sin (Gen 3:16-18).

## CONCLUSION:

Putting the pieces together in regard to the Biblical teaching about women is neither a simple nor an easy task but we must choose between the old approach which sets Paul at conflict with himself and with Jesus or the new view which majors on the teaching of Jesus, the plain meaning of the order of creation, the great Pauline egalitarian principles and practices and then struggle with 1 Timothy 2:11-14.

I for one feel bound to endorse the second position for only then can I bestow social and personal equality upon my sisters in Christ and be free to follow the example and teaching of Jesus my Lord who is the greatest friend that women have ever had.

In this article nothing is said about ordination for this is not a matter that is developed within the New Testament. But if the New Testament is silent on this topic then there can be no "Biblical" case for or against the ordination of women or men — it is simply a practical issue.

If, however, we find in the New Testament an emphasis

detail but here I will simply summarise my case.

Recent research has suggested that the problem reflected in 1 Timothy is an extreme Pentecostal type movement in which some women were claiming to teach as if what they taught came directly from God. Speaking to this situation and this situation alone Paul says

idyllic pattern for a one-flesh marriage bond.

Furthermore, Jesus' interpretation of the order of creation is what would seem to be the plain meaning of Genesis. Here we are told that God made Man as male and female in his image (ontological equality) and gave to them the functions of dominion over the earth (the ruling role) and the task of

"Jesus did not include women among the 12 Apostles because as Luke stresses the 12 were chosen primarily to be witnesses of Jesus' life and resurrection and according to Jewish law no woman could be a legal witness."

women are not to teach "despotically". The word translated "authority" by the RSV actually means to play the tyrant or despot. If Paul was forbidding ordinary preaching he could hardly have chosen a less appropriate word but if he was forbidding teaching as if what was said came directly from God then the word is just right.

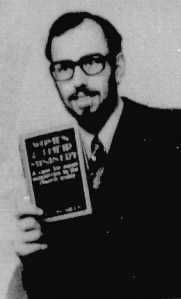
procreation (the parenting role) — Gen 1:26-28. Apparently, the author of Genesis did not think biological roles determined social roles in a world without sin.

In Gen 2 it is true woman is created second but that this implies she is a second order creature in person or function is denied explicitly by the text.

upon the equal dignity of women and if we find that frequently Paul commends women engaged in the ministry of the Gospel then in today's world they should also be eligible for ordination.

This ordination would not, if it was true to the teaching of Jesus and the apostles (Lk 22:25-27, 1 Peter 5:1-4),

• To page 5



Rev Kevin Giles



# WHAT A WORLD!

by Lesley Hicks

## The Sins of the Fathers . . .

"You can honour parents who love you and care about you. Parents who don't care about you aren't worth spitting on." That was what one fifteen-year-old boy wrote last year in a questionnaire in a Scripture class about the implications of the Fifth Commandment: "Honour your father and your mother."

He later told me that when he wrote that he was thinking of his father who had deserted the family; he showed a hatred of the implications of the Fifth Commandment: "Honour your father and your mother."

I had no way of knowing how much that father merited such hatred — how badly he had failed his son. Sometimes it seems that simply the parent's absence is all that is needed to give a child a feeling of utter rejection which can turn to hatred, whether or not it is reinforced by an equal or greater hatred shown by the parent who remains and cares for the children.

## FRACTURED FAMILIES

Admittedly, a good many divorced parents work out "civilised" arrangements for sharing time with their children. In theory at least, the children should be able to

say "My Mum and Dad are great — but they just don't happen to be able to live with each other."

In practice, the taking of sides is almost inevitable, or else both parents are rejected, together with the whole concept of marriage.

In any given Scripture class, we can be pretty sure that fractured families will be represented. So how on earth can we teach the Fifth Commandment? Honour, I suggest, has several components of meaning — love, respect, obedience, gratitude.

ALL parents are to be candidates, if God's law is to have any meaning at all — not just the wonderful ones, as most kids suggest.

However, one girl observed astutely: "It doesn't mean you can only honour wonderful parents, because most children think their parents are awful at some time or other."

Nevertheless I sympathise with the problem some have. How can they honour a parent who as far as one can judge has abysmally failed them?

## ARGUING WITH GOD

I put the problem in a dramatised form, taped it and played it to my classes.

A boy is arguing with God: "Hey, God, what's the business about honouring my father and my mother — how on earth can I? Do You know what my Dad's like — what he's done to us? Oh . . . yes, I suppose You do know. Well, I can't very well honour him, can I, when He's cleared out and left Mum and us kids and

he's living with that woman from the office.

And You know what it was like before he left, too, and what he did to me that time when I tried to stick up for Mum.

And now Mum's on her own with us, it's almost impossible for me to put up with her. She goes on and on at me about every little thing. Can't she see that I'm almost a man? She wants to keep me a little boy safe under her eye day and night. No way, God!"

I imagine God's reply: "Yes, Peter, I know it's tough. Your Dad has lost your respect, and you certainly can't obey him now."

"You know, when he was just the age you are now he and I faced each other in a situation rather like yours. He chose his way, not Mine, in that situation, and he's been going his own way ever

general comment on the system not on the recent events.

— Editor

## Bishop Dann not chairman

Sir,

The method of electing a diocesan bishop is a proper matter for public debate, but illustration of difficulties by reference to particular cases is liable to involve wrong or incomplete statements of fact and thereby to be hurtful to individuals.

Your column "Notes and Comments" of October 31, 1977, contains the passage: "The election of the Rt Rev Robert Dann as Archbishop of Melbourne was a surprising choice to many. Bishop Dann was Chairman of the Board of Electors . . ."

The facts are that Bishop Dann was chosen by the Board of Electors at its first meeting to be its chairman. At that time the Bishop had decided that he was not to be considered as a candidate for election and that he would not accept the appointment.

At a subsequent meeting Bishop Dann was prevailed on to allow the Board to consider him as a candidate; he immediately withdrew from chairmanship and a

since, creating his own private hell and dragging others in with him.

"Yet I still love him, and my offer of forgiveness still stands for him. And if you are going to be one of my people, you will have to learn to forgive him too, or you will be just as damaged as he is."

"As for your mother, Peter, she needs you and you need her still, and you know it. She has to learn from Me how to let you go, how to set you free to grow up. You have to learn from Me how to show that you can handle responsibility. And as long as she is supporting you as a schoolboy or student you can be sure that you owe her your obedience as you owe it to Me."

"I've given advice to both of you in the Bible. 'Children, it is your Christian duty to obey your parents, for this is the right thing to do. 'Respect your father and your mother' is the first commandment that has a promise added: 'so that all may go well with you, and you may live a long time in the land.'

Yet fully to overcome the handicaps they have suffered through homes which fail in loving, they must encounter from people in the Christian community a quality of acceptance strong enough to make up for their deprivation.

"Parents, do not treat your children in such a way as to make them angry. Instead, bring them up with Christian discipline and instruction." (Eph 6:1-4)"

## COUNSELS OF PERFECTION?

Maybe, but they must still be given. Using this tape opened up encouraging discussion in the class, and gave worthwhile counselling opportunities.

Some youngsters showed that they honestly and desperately want to please God, and to mature to the possibility of responsible marriage and parenthood themselves, even though their own families, at least in part, provide poor models.

That "the sins of the fathers (and mothers) are visited upon the children to the third and fourth generation of them that hate God" seems to be a logical law of human psychology.

Someone has called it the "law of the generations". Its positive side follows — "but I show mercy to thousands of them that love me and keep my commandments." God's grace can interrupt the inheritance of hatred; children can find in Christ the security lacking in their homes.

Yet fully to overcome the handicaps they have suffered through homes which fail in loving, they must encounter from people in the Christian community a quality of acceptance strong enough to make up for their deprivation.

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layman was elected to the chair. That layman remained Chairman for all subsequent meetings of the Board.

J. F. PATRICK  
Canterbury

• To page 7

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## The Ministry of Women

• From page 4

make them authoritative rulers of God's people but servants of the flock and of the Word under which they and all other Christians stand.

For documentation and further explanation on the teaching of Jesus and Paul see my book, *Women and Their Ministry*, Dove Communications, 1977. The best treatment of the order of creation is found in C. Westermann, *Creation*, SPCK, London, 1974.

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## Dr Cole reviews new dictionary

"New International Dictionary of New Testament Theology Volume I"  
Edited by Colin Brown  
Exeter, Paternoster Press  
1975, pp 822, £14.00

It is never easy to review a Dictionary, especially when only one volume out of three has so far appeared. (Another has since appeared). I shall therefore, in the interests of conciseness and fairness, arrange my remarks under these general headings: (a) Production and Lay-out (b) General Strategy (c) Detailed Consideration.

As to (a) Production there can be nothing but praise. The type, paragraphing, paper, binding and whole lay-out is in every way equal to, say, Kittel, with which (in spite of being based on the Greek) this work inevitably invites comparison.

In fact, the work is equally based on the Greek words, although these are transliterated, and arranged under their English equivalents, in English alphabetical order, so that the comparison with Kittel is more apt than it seems at first sight.

The boon to general readers is thus enormous, though the present reviewer has reservations as to the value to the Greekless of extensive transliterations: a little knowledge is a dangerous thing, especially if people start arguing from words, without understanding the linguistic structure of the language from which those words come.

Of course, the writers of the dictionary articles understand the language fully: the reader may not. Is it accident, or design, or just general European lexicographic convention, that the print and lay out, even in minor details, is so close to that in Kittel?

There is a good Glossary of terms at the beginning, showing by its extent that the Dictionary is intended for a far wider circle of readers than Kittel (would those who are ignorant of such general terms as these be able to cope with the translations?).

The Index of Hebrew, Aramaic, and Greek words (all in transliteration) is very helpful, and the General Index is full, if not exhaustive. Altogether, this is a book produced to browse in with enjoyment, as well as to look up specific terms.

When we come to (b) General Strategy, there are more queries. The first is the simple question: why and for

what was the Dictionary produced? and was the production warranted, considering the cost and amount of work involved? Is it re-treading old ground?

This English work is a revised, enlarged and necessarily re-cast, translation of a German work which first appeared in 1965. If we look at three things, we shall find at least a partial answer to the questions above: this Dictionary is published by the Paternoster Press commended by Prof F. F. Bruce, and numbers among its English contributors Howard Marshall, Alex Moyer, Colin Brown, Jim Packer, K. A. Kitchen, Joyce Baldwin, G. R. Beasley-Murray, and other Evangelical Conservative writers.

From the contents of the articles (of which more later) it would appear that the German contributors are substantially of the same school of thought. So perhaps it is fair to say that we have here an Evangelical-Conservative counterpart of Kittel, but arranged, with transliteration, under the English words, for the benefit of the Greekless and the Germanless: and all such will be grateful.

No thoughtful reader would impugn the scholarship or wide acquaintance with modern relevant literature on the part of those who wrote this Dictionary: no one would deny that the general level is pitched more at the general Christian reader than the Christian academic; but the question still has to be asked: is the production of the book necessary?

The multiplication of dictionaries is not necessarily in itself a good thing: it needs to be shown that a new work on this scale is warranted. Would 'Conservative' scholarship have been better served, if there were certain areas in which, let us say, it took issue with Kittel, by concentrating on those areas, and producing first rate scholarly monographs, rather than by trying to spread itself right across the field again, with much consequent repetition?

For this Dictionary is only one of several, either already under way or projected, in New World as well as Old, at the present time. If there is guilt here, the reviewer is as guilty as any other, for he has joined in writing articles for some — that is why the question is such a real one to him.

It is a serious thing to encourage the outlay by the

student of such large sums of money on a multi-volume work, seeing that it will surely inhibit those who buy it from spending a similar amount of money on books dealing with the various topics.

Big dictionaries can only encourage the "one source" mind, and all teachers will recognise the dangers of that.

However, it could well be argued that the transliterations (even with associated dangers) and the more "practical" nature of the articles, in themselves assume a different public, from that (say) of Kittel, and therefore are a warrant for the production of this particular dictionary.

More serious however, is the danger of wanting to read only those things with which we agree. It is not likely that we will learn in that way: the most that can happen is that, at best, we understand our own views better or, at worst, we are confirmed in our prejudices.

That is why a dictionary written purely from one "slant" has its dangers: and the more scholarly the level of production, the greater the danger, for the greatest authorities in a particular area may not share that particular theological "slant". That we personally believe the "slant" to be true does not affect the main issues.

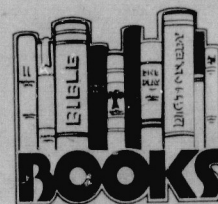
It is by careful examination of other viewpoints and by measuring them, in the light of the evidence, against our own doubtless well-considered views that we shall grow and mature.

We shall not necessarily change over our views, but perhaps modify them to cover some hitherto unconsidered aspects of truth. It could again be argued that, provided the authors of the articles are perfectly fair to every other viewpoint, the fact that all belong to the same theological school will make no difference.

This is true, although the danger still remains: it is of course lessened if uniformity of approach is only demanded in what are regarded as essentials, and a wide variety of individual viewpoints is encouraged within that framework.

(c) Detailed Observations. The Bibliographies, at the foot of each article are excellent, catholic in their scope, and up-to-date: consonant with the plan of this adaptation, they refer more to works in English than in German.

I am not sure myself whether cross-references to



entries in other Bible or Theological Dictionaries are helpful (TWNT, IDB, etc.) Sometimes it merely inflates a Bibliography without adding much: and presumably those with access to those volumes will already have consulted them on the topics.

Should not a work which is basically a translation and adaptation consistently give more credit to the original? I feel the same reserve whenever a well-known Greek lexicon is described as "Arndt and Gingrich": it does not seem quite fair to the distinguished author of the original German work.

In the circumstances, perhaps "Translating Editor" or "Editor of English Version" would have been a better title for Dr Brown than "Editor": but this may be mere quibbling, and I do not doubt the extent of his contribution.

Time will not allow detailed examination of many points: but an examination of the article "Akedama" will show that, while there is a recognition of the many problems of interpretation and location, there is also a strong apologetic and harmonizing interest.

It would perhaps not be untrue to say that this is characteristic of the work as a whole. There is of course nothing wrong with this: it is a tendency common to all of us who hold a 'high' doctrine of Scripture, but it can at times lead to explanations that are more unlikely than the problems.

One wonders whether "All, Many" deserve an entry in a theological dictionary at all: if it does, surely there should be some reference to the eucharistic words of Jesus, with a cross-reference to the Servant Songs.

I am not myself very happy with the article on "Blood", which seems to me to show a rather wooden and mechanical approach. Again, it does seem to me that this is something typical of the whole work: the part may stand for the whole. Nevertheless, with all these provisos it is still a good book, which will fill a niche, and hold its place, even if only mainly in certain theological circles.

Alan Cole

## Forget it!

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Donald Howard

## Salvationist leader

"No Continuing City" by General Frederick Coultis  
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The book will have

particular interest for those involved, or vitally interested, in the Salvation Army.

In 1957 Frederick Coultis was appointed to the leadership, in the Salvation Army.

In 1957 Frederick Coultis was appointed to the leadership of the Salvation Army in Eastern Australia and Papua New Guinea. In 1963 he was appointed General — the most senior position in the Salvation Army throughout the world.

General Coultis reveals a remarkable and penetrating insight into human nature and the qualities and characteristics necessary for mature Christian service.

Succinct observations such as "an officer needs three firm bases for his life's work. He must be a man of God, a man of the Word and a man of the people" (page 30); and "Experience has taught me that some of the most vehement themselves of rebels are implacable when 'dressed in a little brief authority'" (page 101) are worthy of careful note.

General Coultis' sagacious words on Christian holiness

are a most timely contribution to this subject. The book is a little hard to 'get into', but one progressively warms to it. In the light of the General's close links with Australia, it is a shame that Fremantle is mis-spelt on page 81.

Victor Roberts

## One man's search

"Elizabeth: Journey to a Miracle" by Ralph Stanbury  
Hodder & Stoughton

This is the personal testimony of a "level-headed, scientifically trained naval officer who became totally convinced of the reality of that world which though unseen exerts such a powerful influence on our own."

The author recounts his early mystical experiences associated with dreams, mental telepathy and rather mixed ideas on "the mysteries of existence and experience here on earth."

He faces a crisis when his nine-year-old daughter contracts severe malignant

leukaemia. He progresses spiritually in coming to understand the necessity of forgiveness and of not harbouring bitterness.

After much anguish he comes to the position of trust in God and of understanding prayer as holding the person up to God.

He also took his daughter to a faith healer and a Healing Service for laying on of hands. He would have taken her to Lourdes but could not afford this.

What he may lack in theology the author makes up for in his poignant account of his daughter, wife and other children as they faced the crucial illness and constant anxiety of her possible sudden death.

The author links the evidence of the scriptures with the revelation of psychical research. He refers to God in terms of this Power as a "Divine Healer" and "universal energy as the very essence of the Godhead itself" — a very impersonal concept.

One wonders whether he could have written with the same assurance if Elizabeth had not been healed.

Rosemary Christmas



## Let's Look at Europe

THINK OF A MISSIONFIELD and you think of — Asia? Africa? South America? After all, those ARE the countries where missionaries go, aren't they?

Of course, but there are others. In Europe one may travel from town to town in advanced countries and find no evangelical witness; an enquiry for a Protestant service in large towns may bring only a look of incredulity; there are millions in pagan darkness.

Some claim Europe is the world's most neglected missionfield — a claim with a great deal of merit.

EUROPEAN CHRISTIAN MISSION wants Christian pioneers willing to plant and develop churches where the word of God will be faithfully proclaimed. It won't be any secure.

Living under the darkness of pagan superstition for so long, many Europeans have no desire to be shaken out of their complacency.

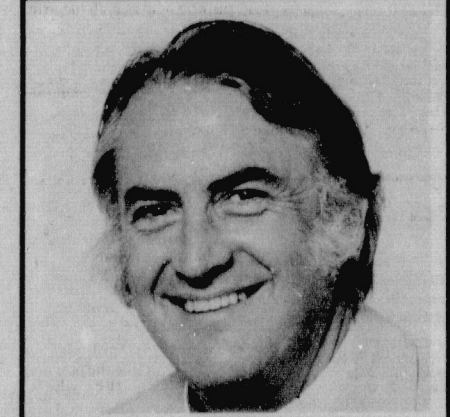
I was with Joe Lenton when he spoke of Christ to a man outside the mountain chapel mentioned in the last column. With his family he would have to spend half a day travelling to and from mass.

His excuse for refusing a tract? "No time to read." As the old writer wrote: "There is nothing new under the sun."

TRACTS? RATHER OLD-FASHIONED! Who said so? Communists and Jehovah's Witnesses still use them — with remarkable results.

That's not to say that modern methods are not being used. Michael Lenton and a young friend are expanding the radio work, but the written word is still a powerful weapon.

Some time ago, Joe distributed a tract in every



## The Bishop Speaks Out ... on politicians

"It is probably easier to throw verbal abuse at one another than it is to make constructive suggestions. This would also apply in connection with the issues that divide a community into various camps."

"With a federal election about a month away some would hope that the politicians may take to heart appeals recently made to them. Newspaper editorials and radio commentators have called upon them to avoid personal attacks on each other."

"Part of the political game is to score points at the expense of one's opponent. In recent times, however, issues at stake have been all too frequently locked behind the bars of personal abuse."

"The bible teaches us that government is a plan of God for mankind. It is given for the purpose of upholding good and suppressing evil. Those participating in it carry a heavy responsibility to the electorate and also, primarily, to God."

"Those who are tempted to take the easier path of personal attack (rather than the more difficult one of fair and logical reasoning) would do well to remember that."

"And if candidates for government are responsible to God, so are the electors. It is easy to blindly follow party allegiances and prejudices and let the party do our thinking for us."

"If the candidates must argue with fairness and logic so must we responsibly weight the issues. We must then vote for the candidate who convinces us that his platform is right and just in the sight of God."

## AN INNOCENT AT LARGE

by DONALD HOWARD



mechanic's bay of a large service station. Each one consisted of a scripture portion with the address of the evangelical congregation at the bottom.

The next Sunday Pietro turned up for the service and is now a member of the church.

IT IS THE AIM TO PLACE a Gospel of John or some other tract in every home in Verona — a city in which there are more than 300,000 souls who do not know their right hand from their left.

In the past 10 months, 10,000 gospels have been personally distributed, mostly to visitors entering hospitals. (They cost 15 cents each and 10,000 more are needed).

I say "entering", because Protestant workers are not allowed inside. News of Vatican II is somewhat slow to percolate through Italy where it is so true that "Rome never changes".

Someone once said: "Rome in the minority is a lamb, in equality is a fox and in the majority is a tiger." Italy is tiger country and no place for the faint-hearted.

TALKING OF JEHOVAH'S WITNESSES, the Verona congregation includes the first JW in that city. Twenty years ago, Edoardo Tammasi was an active witness as he knocked on doors and distributed Watchtower material. Today he plays the organ in the evangelical church.

The change came as he read the bible given to him by the JW's. Despite being "doctored" there was enough true doctrine to bring him to salvation.

Edoardo looked around and the only Christian fellowship was with Pentecostals.

This still left him dissatisfied, but as a post office worker he knew of Joe's work and six years ago joined up with the church that had been founded with such little initial encouragement.

• From page 5

## Changeless truth, changed minds

Sir,

G. S. Clarke (31/10/77) seems to think that the whims of men are the final source of knowledge about our relationship with God.

He is partly right that "believers seeking the guidance of the Spirit do not long adhere to interpretations of scripture that make God appear unjust". However there is a difference between replacing a faulty interpretation with a true one, and rejecting the testimony of scripture out of hand.

There is a difference between honestly seeking the meaning of a passage, and twisting the meaning of that passage to fit preconceived ideas. And, I fear, the second alternatives are those taken by the people who wish to ordain women.

For there is no comparison between the strong scriptural opposition to the ordination of women, and any attempt to reject contraception on the laughable bases mentioned by Mr Clarke.

The changing minds of men and women are no guide to the truth. The word of God is truth. For "the heart is deceitful above all things" (Jeremiah 17:9), but "the word of our God will stand for ever" (Isaiah 40:8). Nor is what man decides is unjust any basis on which to judge God.

What right does a mere man have to judge God (Romans 9:20, 21)? If an interpretation seems to make God unjust, but honest re-examination of that passage confirms the interpretation, then it is our conception of justice which must be altered, not the word of God.

For anything else is to set man up as God, which is blasphemy. Our conceptions of justice are to be determined by scripture, not by the prevailing opinions of society.

Let us be honest with ourselves for once, and admit that the prime force behind the move to ordain women is not an honest and objective re-appraisal of the scriptures about women, not a conflict of these passages with a biblical view of justice, but rather the spirit of our humanist culture, the godless spirit of a godless age.



"Do not be fashioned according to this age, but be transformed by the renewing

of your mind", says Paul (Romans 12:2), for "the wisdom of this world is foolishness with God. For ... the Lord knows the reasoning of the wise, that they are empty" (1 Cor 3:19, 20). We would do well to listen to this.

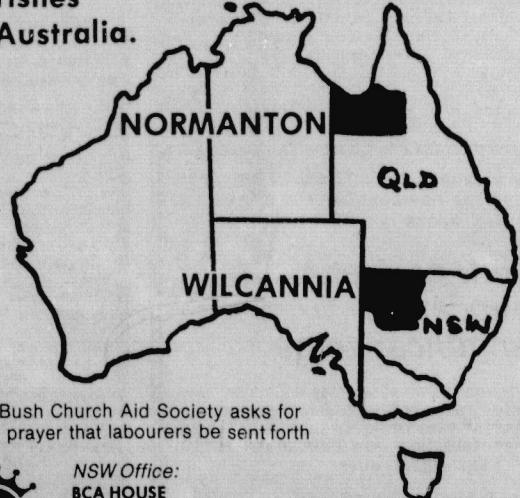
The problem of the role of women is a troubling one,

and I would be glad if Mr Clarke or anyone else could give a full and logical exposition of the various passages involved. But nothing less can be acceptable among the people of God.

ROBIN CRAIG  
North Ryde

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## MAINLY ABOUT PEOPLE

### RIVERINA

The following are to be ordained to the priesthood at St Alban's Church, Griffith on November 30, 1977: Rev G. Sturt; Rev P. Alstin; Rev H. Booth; Rev M. Allison.

### CANBERRA & GOULBURN

The following will be ordained to the priesthood on Sunday, 27th November, 1977 in All Saints' Church, Tumut. Rev E. Burton, Rev R. Lamerton and Rev B. Turner.

On 30th November, Rev R. Avery, Rev K. McCollum and Rev R. Salway will be ordained to the priesthood in St Phillip's Church, O'Connor, ACT.

Rev W. G. Scott, Rector of June, concludes his ministry there at the end of December to become the first Minister in Charge of the new Special District of Lavington (Albury).

Rev E. J. Rolfe, formerly Chaplain to the Forces has returned to the Diocese and is relieving Rev W. E. Wright, Rector of Gundagai, who is at present on long service leave.

Rev M. E. Cockayne, formerly Locum Tenens at Moruya, has resigned to undertake a year's training with the Community of Celebration at Cumbrae, Scotland. He will be accompanied on that course by Mr D. G. Saines, who has been Stipendiary Lay Reader at Koorawatha for the last two years.

### SYDNEY

Rev D. Cohen, Rector of St Mark's, Sylvania Waters, has been appointed Rector of St Matthew's, Manly, from February 1978.

Rev J. Gelding, Rector of St Steven's, Normanhurst, has been appointed Rector of St Anne's, Ryde, from February 1, 1978.

### ARMIDALE

Rev P. Newall, the Dean of St Peter's Cathedral, Armidale, has resigned as from 7th November, 1977.

Rev R. Gregson, has been appointed Minister-in-Charge of Tambar Springs.

Rev R. Gallagher, Diocese of Grafton, has been licensed as Associate Minister at St John's, Tamworth.

The following three candidates will be ordained to

## Four Generations of Organists



A proud father holds his son after his baptism recently at St Matthew's, East Geelong. Matthew Cowling is fourth in a line of church organists that began with his great-grandfather, Mr Cyril Cowling (seated). Mr Cowling's first appointment came in 1909. Before coming to Geelong, he was, for 36 years, organist at All Saints' Cathedral, Bendigo. Matthew's grandfather, Mr Alan Cowling (right) began his career at the organ in 1933, and is presently organist at All Saints', Geelong. Mr Gary Cowling, Matthew's father, is incumbent organist at St Matthew's, East Geelong. What of Matthew's future? (Incidentally, led by its organist-chaplain, St Matthew's choir plays an important part in the evangelistic outreach of the church).

## HEADMASTER MEETS PRINCE CHARLES AGAIN

It was a royal reunion on November 6 for the Headmaster of Trinity Grammar School, Summer Hill and Strathfield, and his wife, when after 11 years, they met Prince Charles again.

Mr and Mrs Roderick West taught the Prince at Timbertop, part of the Geelong Grammar School, in 1966 and their reunion was at a church service at St John's Provisional Cathedral, Paramatta.

Mr Jane, West tutored the Prince in French and Mr West taught Latin and Greek.

Mr West said that he was thrilled to speak with the Prince once again.

"I asked Prince Charles if he was keeping up with his languages."

"He said he was a bit rusty and has completely given up

the diaconate on 21st December, 1977: Mr D. Carter, Assistant for Inverell, Mr D. Irwin, Assistant for Gunnedah and Mr J. Rutherford for Moree.

Captain L. Fernance now of Emmaville is to become Evangelist at Lightning Ridge from May, 1978.

The following three candidates will be ordained to

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## INDONESIAN TRIAL POSTPONED

Outside the courtroom of the Central Jakarta court recently, Mr Harsym Yahaya, aged 35, who was being tried for the murder of an Australian Anglican Priest here in 1974, told spectators that the collection of Rp 60,365 in cash and four wristwatches would be handed over to Moslem fighters in the Southern Philippines.

In a brief address Mr Harsym said that he was grateful for the donation, which had been given by spontaneously Moslem sympathisers. He made the address after the session was over. The courtroom was packed with spectators while groups of people outside the courtroom were seen listening to the process of the Harsym trial through loud speakers.

In the hearing, which lasted for 15 minutes, the defendant requested that the team of Judges allow him to meet with spectators whom he called "brothers" for about 50 minutes. The Presiding Judge permitted this. It was learnt that Mr Harsym, who is married and has seven children, was a business man and Islamic teacher in Surabaya. He was caught in Jakarta shortly after the murder.

A man, who was holding the donation, told the Indonesia Times that the donation had been received from Moslems and was scheduled to be handed over to Moslem fighters in the Philippines through an Islamic Council of Proselytism in Jakarta. It was learnt that such donations had frequently been sent to the Moro.

When the Presiding Judge announced the postponement, yells of "Allah Akbar" (God is Great) were heard from spectators, who included youths.

Indonesia Times

## Challenge to Bible Soc

The United Bible Society's plan to respond to a world wide need for Scriptures in 1978 with a record programme of translation, publication and distribution.

Funds already promised from Bible Societies around the world for this joint programme amount to \$A12,675,000.

This sum, however, is not sufficient to fully meet urgent Scripture needs around the world. Therefore, an additional \$A1.2 million is needed, over and above the projected income originally promised.

The Executive Committee of the United Bible Societies at its meetings in Nairobi, Kenya, at the end of September, 1977, called on all Bible Societies throughout the world to answer this call by increasing their financial contributions.

The Chairman of the United Bible Societies, Executive Committee, the Reverend James R. Payne (General Secretary of the Bible Society in Australia), said on return from Nairobi:

"Meeting in Kenya we were particularly conscious of the great demand for Scriptures in many areas on the continent of Africa, including Angola, Ghana and Zaire."

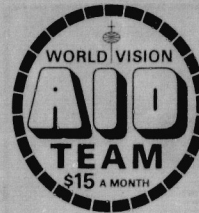
"However, there are similar needs in Latin America, Asia Pacific and parts of Eastern and Western Europe. The churches and missions in all of these areas depend upon us."

"The Bible Society in Australia desires to play a full part in this programme. We appeal to all Christians to share in making ours a generous, worthy response."

For 1977 Australia had promised to provide for the world Scripture needs \$475,000. Because of devaluation, an additional \$63,000 was required.

By October 31, 1977, the Bible Society in Australia hopes to provide \$538,000 to help meet the Scripture translation, production and distribution requirements throughout the world.

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# SURVEILLANCE CALL ON SCHOOL MATERIAL

The Anglican Board of Education, Sydney, in drawing up guidelines for people worried about curriculum material being used in State Schools, has urged parents not to call protest meetings.

Instead, they should examine the material carefully, and talk to teachers and the local school principal, to see if there is any real cause for concern.

Some parents and other community members are becoming increasingly sensitive about various materials being used in schools.

However, concerned adults often do not know how to evaluate school materials.

Another problem is: "How does a worried citizen make his concerns known to the right school authorities?"

The Board of Education has produced some guidelines and "material criteria ques-

tions" to help concerned adults.

It is hoped that those who use the guidelines will recognise and accept both the primary responsibility of parents for their children's education and the school's responsibility to ensure that the children in their school have a valid and broad education.

## Dr Lloyd-Jones on Evangelicals

Dr Martyn Lloyd-Jones had much to say about Anglican evangelicals and their policies in an address last week at the closing rally of the British Evangelical Council conference.

"Never in my wildest moment," he said, "did I imagine the changes in evangelicals that have taken place in the last decade."

He quoted the Bishop of Leicester's recent remarks about "the blurring of the lines of demarcation" between Evangelicals and

Anglo-Catholics.

Dr Lloyd-Jones acknowledged that Anglican evangelicals preached the gospel; that was not in doubt.

But that very preaching, in his view, was nullified in principle by their being in a comprehensive Church which allowed a valid place for other views and even for heresy.

He documented his assertions about evangelical shifts on Scripture, tradition and the gospel. These changes, he said, were acknowledged by many of those concerned. Among the evidences he reviewed were Growing into Union, the evangelical participation in Christian Believing, the joint activities with Roman Catholicism, and many other open changes in evangelical views or policies.

He focused attention on the crucial nature of the doctrine of the Church: "If your doctrine of the church is wrong, eventually you will go wrong everywhere. A mixed denomination of necessity must go astray."

• To page 8

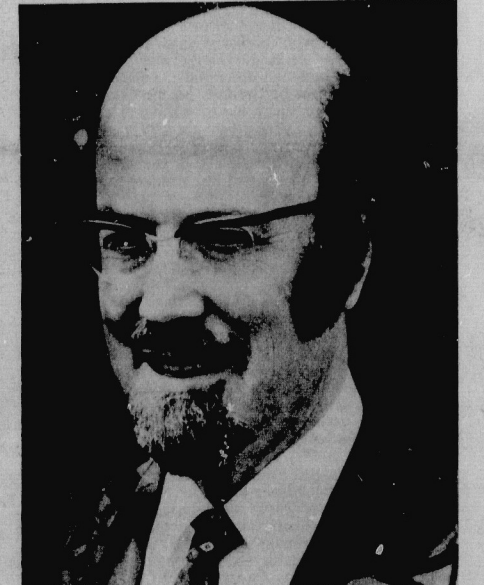
## BRITISH EVANGELICAL LEADER TO VISIT AUSTRALIA IN 1978

The Reverend Tom Houston, MA, BD, Executive Director of the British and Foreign Bible Society, will visit Australia in March and April 1978 at the invitation of the Australian Evangelical Alliance.

During his visit Mr Houston will address a number of meetings and seminars on behalf of the Australian Evangelical Alliance and The Bible Society, in Australia.

Strategy Working Group. The itinerary is as follows: Perth, March 14-22; Melbourne, March 23-27; Brisbane, March 28-April 3; Sydney, April 4-14; Adelaide, April 14-21; Tasmania, April 21-26; Victoria, April 27-May 12; Canberra, May 13-14.

Further details of the programme will be issued closer to his arrival.



Rev Tom Houston

## ON OTHER PAGES

- The Church in the suburbs — Page 2.
- On and off the record — Page 2.
- Profile on new Bishop of Newcastle — Page 3.
- Letters to editor — Page 4.
- What a world — by Lesley Hicks — Page 5.
- Book reviews — Page 6.
- An innocent at large — by Donald Howard — Page 7.
- Mainly about people — Page 8.

## EDITORIAL

The publication of the recommendations of the Royal Commission on Human Relationships has aroused widespread alarm and resentment from the community.

The Prime Minister, Mr Fraser, was certainly right when he said that some of the recommendations would fill Australian families with horror.

Notwithstanding, the appeals from the commissioners for people to reserve judgement until after they have read the full report, some of their recommendations are so loaded on the side of humanist ethical beliefs that it would seem to us impossible for Christians ever to support them and still remain true to God's word.

Some of the most dramatic examples of this centre on the recommendations calling for the legalisation of brothels (one wonders whether the Commissioners would be so happy if legal brothels operated next door to them), the removal from the criminal code of some sexual abuses towards children, the encouragement of homosexual participation in a "non-judgemental way", in school sex education, the elevation of a doctor's judgement over that of parents in the case of abortion for girls under the age of 14, the lowering of the legal age of consent and modification to the laws on incest.

In every case the recommended changes to the law

would facilitate exploitation and relieve the penalty on these preying on the weak, the young and the helpless.

The arguments in favour of the recommendations appear to rest on a particular view on the role of the criminal law in our society.

The Commission appears to have taken the view that morals are a private matter and that the criminal law ought to have as little involvement as possible in them. It also appears that they have taken the view that penalties are justifiable on the grounds of deterrent and rehabilitative effects only. If present laws don't deter offenders, and if punishing them does them no good the law should be altered to remove the moralising role that it presently has. This view ignores the fact that law should also uphold what is right, it should act as the protector and when necessary the avenger of the injured. After all if the community through its justice system doesn't act to punish the wrong doer why shouldn't an injured party act to avenge himself or his family?

Of course this would lead to anarchy, abuse and injustice. It has been a mark of civilised societies that the law has acted as the impartial arbiter when citizens have acted in a violent way against other people. If the law no longer fulfills this role who will?

## Commission on Human Relationships

In addition, the argument that the law should not be used to uphold morality is open to serious question. So long as Christian morals represent the consensus of morality in society and gives coherence and stability then the law should act to maintain it. It is clear that there are no better standards than Christian ones (since they are God's) and if followed produce the greatest happiness and security, we would be foolish as a nation to toss them out on the insistence of a noisy, misguided humanist minority. In this connection Lord Devlin's comments published in this issue are relevant.

From a Christian angle one of the most intriguing aspects of the Commission was the involvement of a Christian in the person of Archbishop Felix Arnott of Brisbane. Whatever the philosophical presuppositions of Justice Elizabeth Evatt and Miss Anne Devoson, Christians would have expected to see some evidence of Christian influence arising out of his participation. Sadly this hope has not been fulfilled.

It is tragic that when the opportunity was given to contribute God's mind as revealed in scripture it does not appear to have been taken.

One can only hope and pray that legislators will have enough commonsense and public responsibility to consign that part of the report to the place it belongs — the rubbish tip of Gehenna.

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