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WCC PUSH ON INDOCHINA

Member churches of the World Council of Churches and the Christian Conference of Asia are to be assisted to undertake action to bring about peace and reconciliation in the Indochina region. This was one of the major conclusions of a 20-nation consultation on Indochina held in Hong Kong during April and organised by the World Council of Churches.

The consultation, attended by some 35 people including the Rev Martin Chittieborough of the staff of the Australian Council of Churches, was particularly concerned to encourage solution of the border question between Vietnam and Kampuchia (Cambodia) through peaceful negotiations rather than war.

Commenting on the consultation, Mr Chittieborough, Secretary for the ACC Division of World Christian Action, stressed the need for Australian churches to take seriously the enormous task of reconciliation.

"Within Indochina the reconciliation processes with regard to the new economic, political and social directions are still incomplete, as is the normalisation of relationships between Indochina and other Asian countries, as well as between Indochina and Australia," explained Mr Chittieborough.

"We must not forget our involvement in the war nor ignore our responsibility to contribute to the healing of the wounds of war," he continued.

REFUGEES AID FOR RECONSTRUCTION NECESSARY TOO

In reference to Indochinese refugees, many of whom are still setting sail for Australia in an assortment of small boats, Mr Chittieborough stressed the need for Australia to be involved in reconstruction within Indochina.

THE TASK OF REBUILDING

It is now three years since the end of the Vietnam war, but still the scars of that horrific war are evident in the hearts of people, Australians included, and in the countryside of Indochina.

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EDITORIAL

Traditionally, the denominations have fenced their communion tables, but in recent times we have been led to believe that the ecumenical movement has brought about substantial changes. How real or Christian have they been?

The position of the Church of Rome underwent some change following the Agreed Statement on the Eucharist by the Anglican-Roman Catholic International in 1971. In 1972 the Secretariat for the Promotion of the Unity of Christians issued the document *Quibus Rerum Circumstantiis* which permitted non-Roman Catholics who held the Roman Catholic teaching on the sacrament of the Lord's Supper, to take communion in the Church of Rome. It subsequently expounded this by stating that the teaching did not simply mean acknowledging the presence of Christ in the bread and wine, but the whole teaching.

Since the Second Vatican Council in its Constitution on the Sacred Liturgy did not change issues such as the reserved sacrament, or the real presence, the dogma on the Lord's Supper is to be located in the teaching of the 13th Session of the Council of Trent.

The change therefore with the Church of Rome is hardly a real one. It simply demands that intercommunion can only be allowed with those who accept the teaching of the Roman Catholic Church enshrined in the Council of Trent which spelt out its position against those churches who reformed the Lord's Supper according to the Word of God.

It would seem that in some sections of the Church of England congregations have changed in their attitude back to that held by it historically, admitting those who were in fellowship with other churches to join in full participation. Others still follow the position entrenched since the Oxford Movement which demands of non-

EXCITING BIBLE TRANSLATION AT ERNABELLA

Three hundred large white eyes moved restlessly as they waited for something to catch their attention towards the front of the church. Their fidgeting and giggling ceased as Raymond stood, his bright green head-band catching the sun, and giving him an aura of importance.

The cement-block walls of the large church echoed as Raymond began to speak, at first cautiously, and then with obvious excitement in Pitjantjatjara.

"Oh mama God", he said, holding up for all to see, some large sheets of soiled paper. "We thank you for helping us to read and know more of your Bible in our own language." His enthusiasm as he spoke, was infectious, and soon all the children at Ernabella were as keen as he was, to read the first 17 verses of Romans in their own language.

Raymond Tjilya, was speaking to the schoolchildren at Ernabella in their Friday morning Religious

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Raymond Tjilya and Rev Kerry Medway (from Coober Pedy) checking over the translation of Romans chapter one at Ernabella.

Intercommunion

comformist denominations confirmation by a bishop as a prerequisite.

The rule of thumb is a simple one. Whom does the Lord welcome to His table? Whom does He exclude? We cannot refuse in our visible assembly, those whom He accepts in His heavenly assembly. We cannot include those whom He excludes. This rule raises questions which clearly involve not only the immediate admission of those who have confessed Jesus as their Lord, but also the children of those who believe.

The Word of God clearly enunciates a discipline which the 1662 Book of Common Prayer sought to enshrine in its rubrics and exhortations in the Service of Holy Communion.

For there to be intercommunion between Christians we need to give heed to the fence the Word of God places around the Lord's Table, and not traditions.

Austcare's responsibilities extend far beyond refugees from Indo-China

Austcare (Australians Care for Refugees) because of its geographic proximity has a tremendous responsibility to help the refugees of Indochina. Nevertheless it was also committed to help thousands of other refugees around the world.

The National Director of AUSTCARE Mr Bob Dougherty said this recently when launching the organisation's 1978 \$1.5 million appeal which culminates in a doorknock on Sunday, May 28th.

"We are naturally very concerned about the plight of the Indochinese refugees including the controversial and tragic boat people," said Mr Dougherty.

"As a group dedicated to 'instant aid' for all suffering humanity the solution to their problem has a very high priority with us.

"Naturally, there is no easy solution to this and in the end it will have to be solved at international level.

"Meantime, these people are pouring into camps in Northern Thailand from Cambodia, Laos and Vietnam at the rate of hundreds per month.

"Yet more Vietnamese are landing on the beaches of Thailand, Malaysia and Indonesia.

PLIGHT

"Their plight is desperate and while decisions are being made about their ultimate destination on a fair and just basis, we must do everything in our power to do whatever we can to ease their agony."

Mr Dougherty said the situation of the refugees was desperate because neither the Thai, Malaysian, Singaporean, nor the Indonesian economies could stand the strain imposed by the arrival of unexpected hundreds of people.

"Until recently the camps set up for their reception were reasonable in the circumstances, but the figures have jumped from

80,000 last year to over 107,000 and conditions at many centres have become very squalid indeed.

"There is an ongoing need for food, baby food, shelter, mattresses, medicines, vitamins and training schemes."

Mr Dougherty said that officially there were some four million refugees in the world, but unofficially the figure was more like 13 million. At least a million of these were in Africa.

These include those refugees not prepared to live under white rule in South Africa and Rhodesia. Others have fled from civil wars or from persecution by African Governments.

"Vietnam and Southern Africa steal the headlines but there are thousands of refugees from wars and upheavals almost forgotten outside their own regions," he said.

"For instance in the early 70s the Hutu tribesmen poured from Burundi into Tanzania fleeing from a massacre by the ruling Watutsi tribe following a Hutu rising. They are still in Tanzania and need help.

"Then there are thousands who took refuge in the Western Sahara and Algeria as a result of the war between Morocco and Mauritania. Their position is still desperate."

Mr Dougherty said repeated upheavals in Ethiopia since the fall of the Emperor Haile Selassie, coupled with two civil wars had caused famine conditions inside the country, and also driven many people out of the country to seek a new life elsewhere.

"Eritreans have sought sanctuary as well as political

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Canon Simpson arriving at Westminster Abbey.

NCC Report on Women Clergy

Fewer than half of Christian religious bodies in the United States ordain women to the ministry, and in those that do, women comprise only about 4 per cent of all clergy.

These current statistics, never before available, were revealed March 24 in a report by the National Council of Churches. The report contains the first comprehensive data on women clergy to be gathered in 27 years.

In the Episcopal Church, ordination of women to the diaconate has been permitted since 1971 and to the priesthood and episcopate since 1977.

The report discloses that nearly two thirds of all women clergy are in Protestant denominations. The report, which places the total number of women ordained to the full ministry at 10,470, was compiled by the NCC's Office of Research, Evaluation and Planning. "Full ministry" is defined as "having the most complete and unrestricted set of functions relating to the ministry of the Gospel, administering the Word and Sacrament or carrying out the office of pastor or priest in the church."

The report, written by Constant H. Jacquet, is entitled "Women Ministers in 1977". It covers 211 Christian religious bodies. Of these, 76 ordain women, 87 do not and 10 — such as the Latter-day Saints, Jehovah's Witnesses, and Friends — are in a special category. There is no information on 38 bodies, "primarily small denominations whose reports would not significantly change the aggregate figures," according to Mr Jacquet.

He stressed that, while this report is as complete as possible, there is still a lack of statistical information on the number of ordained women, the types of jobs they do and their salaries and benefits compared with those of men.

Mr Jacquet concluded that "the major Protestant denominations with the largest proportion of membership supply a disproportionately smaller number of women clergy than other groups whose theology and tradition war, from the beginning, supportive of equal status for women in the denominational structures".

Only three of the 10 major

LARGEST IN CHURCH OF CHRIST

The largest number of women clergy, 400, is in the United Church of Christ, which has a total of 9607 ordained ministers and a membership of 1.8 million.

The Christian Church (Disciples) has the second largest number of women ministers, 388 out of 6793 clergy and 1.3 million members.

Following close behind in the number of women clergy — but with substantially larger numbers of ordained persons and members — are the United Methodist Church (319 clergymen in full connection to a conference of the church, 35,488 ministers, 9.9 million members) and the United Presbyterian Church in the USA (295 women among their 13,772 clergy and 2.6 million members).

The American Baptist Churches have a total of 8566 clergy, of whom 157 are women, and a membership of 1.6 million. The other major churches ordaining women all have fewer than 100 clergymen: The American Lutheran Church, the Episcopal Church, the Lutheran Church in America, the Presbyterian Church in the US, and the Southern Baptist Convention.

The report shows that since 1972 there has been a 118.9 per cent increase in seminary enrolment of women, as against 20.2 per cent for men.

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FREE AD

The Australian Church Record has commenced a new service to readers. It is a form of free advertising. A person wishing to buy or sell anything can place a free advertisement of up to five 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 \$10.00 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. (see page four).



Cliff Richard's popularity was very much in evidence when he opened a new music store in the heart of Sydney, Australia, May 18th. Cliff is in Australia for a double tour — a normal musical tour followed by a special series of concerts to raise funds for TEAR fund (Photo by Ramon Williams Worldwide photos.)

Christianity demands full commitment, says Cliff Richard

Cliff Richard, Christian singer and acknowledged pop star, arrived in Sydney this morning for the commencement of a double tour of Australia. It is 12 months since his last visit and already the heavy bookings for his concerts have illustrated his popularity in this country.

During his press conference at Sydney's International Airport, he was asked if he had ever considered "retiring and going into Christian work full-time?"

He explained that he did not have to stop singing in order to work "full-time" as a Christian.

"There are plenty of Christian bankers, businessmen, and others in different walks of life, who manage quite well, going about their normal activities and professions, yet are fully committed Christians. Therefore, I intend to carry on my normal style of work, as well as be a fully committed Christian!"

"Full commitment is what Christianity is all about, I guess that's why it's not so popular," said Cliff Richard.

His own "full commitment" is plain for all to see his witness is clear and his stand for what he believes unquestionable.

TEAR FUND

His first tour will take him around Australia, commenced in Sydney on Thursday, May 18th. Then will follow yet another National Tour from May 31st to June 9th, in aid of TEAR fund.

Ramon Williams

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PRO-LIFE MEETING



L to R: Dr Arthur Crawford (Qld), retiring National President of the RILA, Dr Gerard Sertori (NSW), the new National President, with Mrs Patricia Judge (NSW), Federal Secretary, and Mr Vince Nesbitt (NSW), the former Federal Secretary, at a function held at the home of Professor and Mrs Judge to introduce Dr Sertori to pro-life people in Sydney.

See P3 for part of Dr Sertori's address to the gathering.

NOTES & COMMENTS

Battle of Waterloo

So the producers of the "Waterloo Street" children's educational series were unhappy with the "Record's" comments on it (see ACR April 3). Well, since its public showing recently other "Record" readers have supported the "Record's" concern about this programme.

"Waterloo Street", from what we can gather, is meant to help disadvantaged children gain "functional English". The first episode of the series hardly seemed to achieve this. However, primary school teachers will hopefully evaluate the success of this language acquisition show by testing their own pupils to see how effective the programme is.

Our concern is more with the saga of Cathy, Con and Steve. We still want to know why it is necessary to make a major segment of the show revolve around three young people living alone in the one house.

If the programme is designed to help children, why not have adventures about children — not youths!

We believe that the setting of the film is quite unsuitable for a significant section of the disadvantaged children who will be viewing it. Many of these disadvantaged people will come from first generation migrant homes. Their family setting will certainly not have any resemblance to that of a teenage daughter living alone in a flat above two nice male strangers below.

Indeed as the previous article indicated from Dorothy Buckland's paper presented to 44th Congress of the Australian and New Zealand Association for the Advancement of Science in 1972, titled "The Greek Family in Australia and the Process of Migration", "Great stress is laid on the girl's chastity and she will not be acceptable as a bride if there is any suggestion of sexual experience in adolescence."

She was quoting from "Notes for Teachers of Greek Migrant Children". It would have been expected that the producers of the schools' programme would have been aware of this.

Many parents would be horrified to see their daughter accept a ride in a taxi from two boys she had met casually once before.

We believe that children will view a TV programme quite differently to a similar show seen at home. A film shown at school cannot help but wear the mantle of "official" and "to be trusted".

The "Record" is committed to raising and dealing with issues that concern the community. The ABC Schools Programme, "Waterloo Street" is such an issue. We are not condemning the whole programme. Much of it is interesting and may well turn out to have significant educational value. But we expect more thought to be given to the background and values of the people for whom Government moneys are being spent in the educational area.



Alan Thornhill, left, Malcolm Muggeridge working on the script "Sentenced to Life" at the Muggeridge home in Robertsbridge, Sussex.

"SENTENCED TO LIFE"

Malcolm Muggeridge and Alan Thornhill have jointly written a play called "Sentenced to Life". Euthanasia is its theme. Mr Muggeridge told a press conference that he was convinced that our way of life had gone wrong because we no longer had a clear distinction between the values of good and evil. Hence the moral issues are more important than the energy crisis or unemployment or even the population explosion.

Many people in Italy today would agree with the estimate, I think. He is strongly opposed to abortion on demand and to legalised voluntary euthanasia.

He correctly remarks that, having got abortion widely sanctioned in the Western world, the obvious next step was to demand euthanasia. Said he: "Our society decided it was entitled to decide who should be born. It now proceeds to decide who should die — and when."

It takes about 30 years for a war crime to become a piece of enlightened legislation, said Malcolm Muggeridge.



ON & OFF THE RECORD

By David Hewetson

LOVE AND MARRIAGE

"In what stupid age or nation was marriage ever out of fashion"

— Samuel Butler.

Though the fashions of marriage may change a little, marriage itself stays in fashion. From the days when marriages were arranged, through the long period of romantic love to whatever the fashion of the future shall be, most people still dream of finding marital bliss. It is only revolutionaries of a most anarchic kind that would abolish marriage altogether. No doubt some of them also end up married!

LOVE'S OLD SWEET SONG

Romantic love was introduced to the Western world by the late 11th century troubadours (although, be it noted, people did fall in love before that!)

For the first time women were put on a pedestal, and if their courtly lovers were to succeed in winning their affections they were rather lucky fellows. Casting himself at her feet, her vassal and her inferior, the courtly lover pleaded with her to have mercy on him.

Whilst all this fandango was going on marriages remained pretty pedestrian. So courtly love became more of an adventure into adultery, unby subtle changes, romance and marriage were increasingly wedded to each other. Once the process began it never stopped, and it has in its time given birth to countless stories, novels, songs and movies. Will that fashion ever change?

A CHANGE OF DIRECTION?

An American psychologist, Professor Marian Kinget, claims that in some ways the 900-year process may be changing direction.

The idealisation of lovers, she says, has given way to "reality testing" in which prospective mates put the moonlight and roses to one side for a moment to check for flaws.

She feels that this fashion will lead to greater emotional and social stability but also to "a certain flattening of personality" and a loss of creativity, devotion and other transcendent ideas. At least marriages so contracted will not be "founded on mutual illusions and cosmetic images."

Well, three cheers for realism, though it would be a pity if it did not have a bit of romance mixed in with it.

He (or she) who chases the star of erotic love for its own sake will find that it is a fast-fading luminary. It is a great self-starter (but you cannot run a car far on one of those). It can display a rare and abiding beauty when it is lit by a light from behind itself; but as a permanent source of light

it just does not have the staying power, and was never meant to.

I think that this is what Hollywood and the ladies' magazines never told my generation, and if they are telling peoplesomething else today I am sure it is not that.

"ALL FOR LOVE"

One of the sweetest things about lovers is their uncalculating desire to be with each other, even in unhappy circumstances. So say all the best songs and stories.

But an uncalculating passion may order evils as well as good. For cruel desertions, broken homes, unhappy children, suicide pacts, and even murder the justification is: "we did it all for love."

In fact love of this kind is ready for any sacrifice except one: to renounce the beloved for the general good of all parties concerned. For love of this kind, united by love of another kind, can only possess; it can never give itself for the sake of others.

"I will be yours forever" is a good promise, says C. S. Lewis. It leads to loving another as one's self (a micro-fulfilment of God's law and a foretaste of heaven). But love cannot perform its own vow. It isn't a God, possessing truth and power, says Lewis, but it is a "god-parent" which make vows for us to keep (even when we do not feel like it).

With our baptismal vows, the secret of the keeping lies in our relationship to the One to whom we make them. And in the loving of our spouses he is also the Love who empowers our commitment to each other; he teaches us as we go along how to find ourselves by giving ourselves, how to stay in love simply by loving.

LOVE'S LINES

God is a witness to our marriage commitments, says Malachi. So "let none be faithless to the wife of his youth." Has she lost her youth? Has someone else come along whose only virtue may be a face unlined by cares and strain. I think it is Helmut Thielicke who writes somewhere that those very lines are runes etched in her face by the love and sacrifice which she bears for you. They are a message of love. Would you leave her for that?

To leave her because "we are no longer in love" is an utterly meaningless statement to anyone who really knows what the word love means. It is a nonsense statement.

MOBILE CINEMA

The first mobile cinema vehicle for use in Challenge Enterprises' "Cinema Today" outreach planned by Sudan Interior Mission for Ghana is expected to be delivered in Accra by September.

The vehicle is a specially modified van made in England, and will be equipped with projectors, a sound system, a projection screen, and living facilities for the two evangelists who will man it. It will also carry and display literature.

Each Cinema Today vehicle will tour 30 villages a month on a scheduled basis, showing gospel films in public places after dark and supplying the community with Christian literature.

"Each van has a potential audience of 60,000 viewers a month," Jim Mason, Challenge Enterprises general manager, says. "We expect God to use them to reap a great spiritual harvest."

"Our chief need at present is the right person to manage the project," says Mason. Applicants should have "a vision for the use of Christian films," along with basic electronic and mechanical aptitude, and a salesman-type personality.

The manager will be based in Accra, involved in pre-viewing films, contacting advertising agencies, and planning programmes. He will only occasionally travel with the van.

Persons interested should contact their nearest SIM office.

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AGREED STATEMENT ON AUTHORITY

A group of Roman Catholic and Anglican theologians, appointed respectively by the Pope and the Archbishop of Canterbury, have produced an agreed statement on authority. One of the participants was Dr Felix Arnott, the Archbishop of Brisbane, and another the Reverend Julian Charlip who was Vice Principal of St John's Theological College, Nottingham, a leading evangelical college in England. The subject of the statement is "Authority in the Church". The subject is an important one and should prove fruitful for inter-denominational discussion at the present time.

For those who believe that there is a God and that He speaks to men, His mind as expressed in His word is absolute authority. The creator knows how human life should be lived and what are the values to be pursued. Christians believe not only that God spoke by the prophets but in particular has spoken to us in His Son. Consequently Christians have a unique source of authority, the mind of God given to us through His word.

Christians have always believed that the scripture is this Word of God, that is its own claim. How frequently we read in the Bible "thus saith the Lord" or "God said", and Jesus himself, whom we believe to be God with us, gave clear and repeated endorsement to the full authority and infallibility of the Bible.

Quoting the book of Psalms He said, "the scripture cannot be broken" (John 10:35) and of the opening chapters of Genesis He said that God was their author (Matthew 19:4, 5) and of the law (doubtless including the whole Old Testament) He said that it was easier for heaven and earth to pass away than the slightest element of the law to fall (Luke 15:17).

Of course this is really obvious, because God's word is much firmer than anything which that word has brought into being.

INFALLIBILITY

It cannot be denied that Jesus and the apostles bear clear and constant testimony to the truth that the written

words of scripture are God's words. God spoke them through His servants who were guided by the spirit (2 Peter 1:21; Acts 4:24, 25). This view of scripture has always been the view of the Christian church. Scripture is infallibly true because it is the Word of God.

The 39 articles are firmly based on the infallibility and final authority of holy scripture and the Roman Catholic Church in its official documents has also fully confirmed the authority of holy scripture.

For example, the recent Second Vatican Council stated: "The books of both the Old and New Testaments in their entirety with all their parts are sacred and canonical because having been written under the influence of the Holy Spirit, they have God as their author ... It follows that the books of scripture must be acknowledged as teaching firmly, faithfully and without error that truth which God wanted put into the sacred scripture for our salvation."

It was not on the question of the authority of scripture that the reformers parted company from the Roman

Catholics but rather of the sufficiency of scripture. The Roman Catholics added to scripture church traditions as having the same authority.

SUSTAINED ATTACK

There is at the present time both in the Church of England and in the Roman Catholic church as well as the other protestant denominations, a sustained attack on the absolute authority and infallibility of holy scripture. But it is not possible to water down absolute authority. If the Bible has not got absolute authority in those things which it plainly teaches then it cannot be the Word of God.

The agreed statement of the Anglican/Roman Catholic consultation is not willing to say that the Bible is the authority, and so it departs from the received positions of both churches. The statement will not go beyond describing the Bible as "normative" or "authoritative". This attitude to scripture is the fundamental weakness of the agreed statement.

As a consequence the statement makes no attempt to grapple with what the Bible teaches on the subject it discusses but proceeds on the assumption that what is, is what ought to be. For example it does not examine what the church is according to scripture, but arbitrarily

describes the "local church" as the diocese. This leads naturally to a Cyprianic view of the church.

EPISCOPAL AUTHORITY

The bishops and clergy are the source of authority, a view repudiated by the reformers and contradicted by Anglican formularies. Similarly the correctness of the episcopal model of church authority is assumed. No account is taken of other models eg Presbyterianism or Congregationalism.

Authority is regarded as residing particularly in the episcopate (the bishop can "require compliance" 65 and "the decisions of the ecumenical council are binding on the whole church" 69).

Little is made of the role of the laity nor of the role and importance of the congregation. A natural consequence is that the statement concludes by saying that the Pope is the natural leader of Christendom and that the church should unite under his primacy.

WHY AGREEMENT

The consultation has arrived at an agreed statement by putting aside the New Testament as an authority on the subject, and it turns its back on the insights of the reformers and of classical protestant theology, and it concedes to the Roman Catholics the basic concept of church authority by which that church has organised itself and imposed its will for 1500 years.

It has done so by the same method which has always been used to arrive at this result, namely to downgrade the place of holy scripture. At the time of the Reformation the Roman Catholic church achieved this by smothering scripture with equally authoritative tradition.

Now both Anglicans and Roman Catholics arrive at the same result by denegating the authority of holy scripture so as to leave the existing church institutions of clergy, council and papacy supreme in the field. These do not have to yield their authority to the teaching of holy scripture because holy scripture has been denuded of its authority.

There are many ways by which the authority of holy scripture may be undermined and evangelicals in England and in Australia are subject to the same pressure. It is always relevant and indeed necessary in the face of every temptation and attack, for Christians to return to the teaching of Christ their Lord, the incarnate Son of God. He is the embodiment of truth.



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This will mean that they will hold, however unpopular or out of keeping with modern theological thought, that what the Bible says, that is, what it teaches, God says and teaches, for us to accept, adopt and obey.

This obedience will mean cleansing our ecclesiastical institutions so that we can return to those Christian relationships which the scriptures enjoin.

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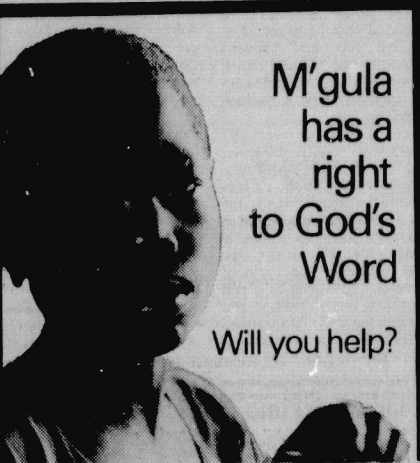
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NEW BASIS OF FAITH FOR TRINITY

The annual meeting of the Trinity Association — the support body backing Trinity College, Bristol, will be asked to ratify a new basis of faith which is said to express "affirmations rather than negations, and purposes rather than hostilities."

In a confidential letter sent to Association members recently, the chairman of the Trinity council, Canon Alan Neech, the principal, the Rev Alec Motyer and the associate principal, Dr Jim Packer, commend the new basis and urge Association members to agree to the election to the council of General Synod members who will not be required to affirm the new basis of faith.

Canon Neech, who is also general secretary of the Bible Churchmen's Missionary Society, said this week that he saw no significant shift of emphasis in the proposed new basis.

He said the basis stated that it stood in sympathy with the basis of BCMS dating from 1923, and the basis of Clifton Theological College of 1932.

Both the early bases reflect the concern among Anglican Evangelicals in that era to preserve the conservative doctrine of Scripture and the Reformed position of the

Church of England in relation to Anglo-Catholic views of Holy Communion.

Trinity council and members of staff recognise that the formation of the college in October 1971 by an amalgamation of Tyndale Hall Theological College (founded by BCMS), Clifton Theological College and Dalton House necessitated the use of the bases of faith of those colleges.

Now they believe the time has come to moderate the "saber rattling" of the earlier statements and set out what Trinity College believes and stands for in a contemporary declaration.

It is older members of the Trinity Association who might be expected to have qualms about the new basis of faith where the statement on the reliability of Scripture comes last though Canon Neech said the order of the statements had no significance.

The memory of the battles of the 20s and 30s to maintain the Evangelical witness within the Church is still vivid to many and the length and persuasiveness of the confidential letter issued by the Trinity authorities indicates how keenly the latter body feels the need to carry all Association members with it.

In fact several members of the Association have already begun to canvass support for a campaign against the proposed basis as it stands.

They say the statement on Scripture is inadequate, with no reference to the historical trustworthiness of the Bible.

The proposed new basis reads as follows:

"We accept wholeheartedly the revelation of God in Christ given in the Scriptures of the Old and New Testament.

We confess the faith which the Scriptures set forth, and acknowledge the Apostles' and Nicene Creeds, and the 39 Articles of the Church of England, as bearing faithful witness thereto. CEN

AUTHOR ON PILL FOR UNDER 16s

A health authority's decision to give the Pill and other contraceptives to under 16s has been condemned by local parents and clergy.

And a public meeting recently decided to urge health officers to reverse their thinking.

The decision of Doncaster Area Health Authority to issue 12 to 15-year-olds with contraceptives at its clinics angered parents in the mining town because they fear it will promote promiscuity.

But AHA medical officer Dr Robert Stalker told the meeting the decision was taken because of the high

incidence of gynaecological pregnancies and abortion and that issuing contraceptives would lead to a drop in figures.

Surgeon Mr Gordon Scorer, author of *Life in our Hands* and other IVP books, however, said it was unnecessary, misguided and would mislead youngsters into a false situation promoting promiscuity because of its State support.

Where similar schemes

have been used, he said, numbers of abortions among teenagers have increased, contrary to AHA information.

Health authority chairman, Mrs Celia Wilson, although representing the views of the AHA, said she was opposed to the decision.

She was surprised at the amount of dissent among local people — 95 per cent of

Where similar schemes

• To page 5

WORLD WIDE EVANGELISM

EVANGELISTIC CRUSADE ROCKS URUGUAY

Evangelicals made an unprecedented impact on the small South American country of Uruguay of just over three million population. Luis Palau, Latin American evangelist and president of Overseas Crusades, preached here in the capital and in five other cities during the 23-day national outreach that concluded on April 16.

An estimated 101,000 people attended the public meetings, and 8000 made public professions of faith in Jesus Christ. That response occurred in a country where, according to the Gallup Poll, 30 per cent of the population professes to be atheists.

"We discovered that the people are open," stated Palau. "Those so-called atheists are just indifferent and unchallenged."

The percentage of the audience that responded to the evangelist's call for commitment is considered to be unusually high. An estimated 70 per cent of those who registered decisions were non-church members.

One pastor in Montevideo reported that he expected to receive 300 new converts from the crusade and that it would probably be necessary to establish new congregations.

In addition to the numerical results, however, the crusade made a profound impact on the public perception of evangelicals, stated Dr James Bartly, a Southern Baptist missionary in Montevideo for 25 years. The meetings were the topic of general conversation and curiosity, he pointed out, and even those who didn't attend them were forced to consider spiritual subjects.

Indian-Eskimo Evangelisation Congress Proposed

Tentative plans have been announced for a congress on evangelism involving the native peoples of North and South America. Congress organisers plan to invite one Christian leader from each tribe of Indians, Eskimos, and Aleuts, in Greenland, North, Central, and South America. The gathering would be the first of its kind for the Christian native peoples of those regions.

The Rev Tom Claus, president of Christian Hope Indian Eskimo Fellowship (CHIEF), has taken the initiative in proposing the unique congress to develop evangelistic strategy.

Claus came home from the 1974 International Congress for World Evangelisation in Lausanne, Switzerland with a vision of establishing a co-ordinating agency for those involved in Christian outreach to native peoples in the western hemisphere. CHIEF was organised for that purpose.

"A new day is just beginning to dawn upon our native churches with the development of stronger native leadership," states Claus, who is a Mohawk Indian Christian leader.

German Evangelistic Thrust in 1980

Regional Protestant churches, free churches and evangelical para-church agencies in Germany will participate in "Missionary Year 1980", an intensive evangelistic outreach to the nation.

Karl-Heinz Knoppel, president of the Association of Evangelical Free Churches, Siegen, described the proposed national crusade as "a late offspring of the Lausanne Congress for World Evangelisation". That international gathering, held in Switzerland in 1974, brought together key leaders in evangelism from all parts of the world.

Many Christian leaders here are expecting that an important feature of the 1980 endeavour will be an unprecedented co-operation among churches. Kurt Heimbruch, one of the three presidents of the Missionary Year 1980 committee, sees the possibility of "a new beginning in co-operation and the overcoming of the past."

The ambitious evangelistic outreach has also sparked interest in East Germany. The annual meeting of the conference of evangelists there endorsed the project and called on churches and para-church agencies on that side of the border to participate. They took that action at the meeting which was held in Hernhut, base of operations for Count Zinzendorf, great 18th century leader of the Moravians who sent missionaries and evangelists to all parts of the world.

Hans Thimme, retired president of the Protestant Church of Westphalia, interviewed following the April meeting of the "Missionary Year 1980" preparatory committee, stressed that many local and regional initiatives already launched would bring results before official opening of the 1980 outreach. He contended that the Christians' unity based on Christ's commission is of more importance than doctrinal differences.

Describing the clergyman as "a fiery evangelist" and a "skilled exegete", Plowman reported that his biblical exposition "would cheer the hearts of evangelical stalwarts everywhere." He also attended a meeting on the following night when Coptic Orthodox patriarch, Pope Shenouda III expounded scripture to 4000 people at the Cairo cathedral. In both meetings, the American newsmen was impressed with the number of young people who attended.

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Canon James Wong, Conventor of Asian Conference

Southeast Asia Christians Plot Strategy

Three hundred key Christian leaders from Malaysia and Singapore gathered for the Congress on Evangelism for Malaysia and Singapore from April 10 to 15. The participants from all major denominations, mission agencies, and other para-church organisations met at the University of Singapore for the first gathering of its kind to be held in this region in 10 years.

Congress participants were actively involved in the six days of deliberations. They had received background papers before coming to Singapore and were requested to take part in the discussions which were a major feature of the meetings.

The problems involved in cross-cultural communication of gospel received special attention. Those concerns were reflected in the declaration adopted by the congress. "In the midst of social changes and cultural diversities, we must try to present the Christian message in the context of our local cultures to help non-Christians to be more responsive to our gospel," states one section of the declaration.

The congress, which was directed by Canon James Wong of Singapore, a member of the Lausanne Committee for World Evangelisation, was a convincing demonstration of the vitality of the Christian movement in this part of the world.

In this world, our task is not so much to avoid mistakes, as to be fruitful. — Paul Tournier

PROGRESS REPORTED IN DEAF EVANGELISATION

Christians in many parts of the world are launching ministries to specific segments of the population. In recent years, several denominations and para-church agencies have turned their attention to the deaf.

Estimates of the number of the world's deaf vary widely. It is estimated that one fifth of one percent (.2%) of the population in developed nations is "profoundly deaf" and that about 10 per cent of the total population has hearing problems.

Evangelicals have moved to make the Christian gospel accessible to that substantial group. In most Billy Graham crusades, for instance, a section of the auditorium is reserved for the deaf. A qualified interpreter interprets and presents the message in sign language.

Some Christian television programmes also feature presentations of sign language interpretation of proceedings. The interpreter appears in an insert at the side of the screen. Deaf viewers can follow the entire service, including song lyrics.

Several inter-denominational agencies for evangelisation of the deaf have emerged.

In addition, an increasing number of denominations

have launched specific ministries to that segment of the population. The Assemblies of God in the United States, for example, operates a department which co-ordinates its churches' ministry to those with severe hearing handicaps. Four hundred and fifty delegates registered in April for that denomination's 12th biennial national deaf convention.

The Assemblies of God has 111 deaf congregations, about 70 pastors or home missionaries to the deaf, and 97 interpreters. Sunday School teachers or other workers engaged in that distinctive ministry.

According to Dr Thomas Zimmerman, general superintendent of the denomination, its deaf outreach encompasses three areas — providing interpreters for hearing congregations, sponsoring deaf congregations to operate within existing hearing congregations, and establishing indigenous deaf churches.

HEADS OF CHURCHES DISCUSS EVANGELISM

Fifteen SA church leaders, including six bishops, met for a two-day meeting on evangelism at the beginning of March. Denominations represented were: — Anglican, Roman Catholic, Uniting Church, Lutheran, Baptist and the Churches of Christ. Bishop Rosier attended for Willochra.

Spreading the good news is a task for all Christians, not just priests, ministers and expert evangelists.

This was one of the main points to come out of the meeting.

Archbishop Rayner said: "We must see evangelisation as a normal part of the responsibility of ordinary Christians. It should not be seen as something where you bring in a star turn from outside."

"Our main role in evangelisation," said Archbishop Gleeson, "is to give witness, to show, by the way we live, what Christianity means. Enthusiastic, living preaching can support that witness."

The meeting particularly discussed problems of evangelisation of young people and of people who work in soul-destroying industries. One church leader spoke of young people who found that Christ meant something to them but that the Church did not.

This was the second live-in meeting for the Heads of SA Churches. Archbishop Rayner said that, like the first, it had done a great deal

to promote closer ties of friendship and loyalty between the church leaders.

"We were able to share with each other our hopes and our difficulties, freely and frankly," he said.

"We were able to pray together. There was a real deepening of our relationships. We would like the people of our churches to know that. We feel it is a cause for rejoicing."

The SA Heads of Churches are also to look at the possibility of joint Bible study.

"We are glad to recognise that the major denominations are now using a common lectionary, both in preaching and in services of the Church," the Rev Ian Tanner said.

Many Anglican and Uniting Church congregations now use the three-year cycle of readings used in the Roman Catholic Church.

This means that many Christians of different denominations hear the same readings on Sundays.

The Heads of Churches will go into the question of joint Bible study when they meet later in the year.

GIVING OVER AND ABOVE FOR OUTREACH

This month the first issue of *Crusade News* has been put out from the Sydney Billy Graham Crusade Office for free distribution in the churches. In it details are given of the Share Partner Plan, a scheme whereby interested people may promise regular sums of money to help finance Crusade '79.

Crusade Chairman, Bishop Jack Dain, says "We want to emphasise that all giving to Crusade '79 should be over and above what Christians are already giving to their church."

"We recognise that there are high costs to be borne in having a city-wide presentation of the Gospel. It places tremendous responsibility on Christians, but as they have proved God in previous Crusades, we are confident they are ready to prove Him again in Crusade '79."

Mr Barry Berryman, Director of the Crusade, says "We are not embarrassed by asking Christians to give liberally to finance the Crusade. It is a Scriptural principle. The opportunity to touch lives with the Gospel is a worthwhile investment for Christians."

"The Billy Graham Evangelistic Association in the USA will meet all salary and travel costs associated with the visit of Dr Graham and his team while they are in Australia."

Graham to Preach in Poland and Scandinavia

The Baptist Union of Poland, in late February, extended an invitation to evangelist Billy Graham to come to this country for a series of meetings. The invitation has the approval of the Polish government's State Council for Religious Affairs.

It is expected that the visit will take place in September of this year. It will be Dr Graham's second official visit to a Soviet bloc country; last year he spent one week in Hungary. In 1967, he held meetings in non-aligned Yugoslavia.

The American evangelist also expects to conduct a six-day campaign in late September in Scandinavia where he will preach in the capital cities of Norway and Sweden.

The five-day school of evangelism held during the crusade brought together 1690 pastors and wives from 55 denominations in 20 states.

The last Graham crusade in Memphis was in 1951. Some of the leaders of that crusade served again in this crusade, together with others who had made their initial commitment to Christ 17 years ago.

Flying Bible distributor needed for Outback

The Bible Society in Australia is seeking a licensed pilot to take the Word of God into the towns and isolated communities of the Outback.

For the past 10 years the Society's aircraft has been taking the Scriptures to cattle stations, mining towns, railway settlements and aboriginal communities. The Aerial Colporteur, Mr Trevor Booth, worked in close co-operation with the churches.

In November last year, Mr Booth was appointed State Secretary for Western Australia. At its annual meeting in Melbourne earlier this month the Australian Council decided to continue — and extend — the Outback ministry and to move the base from Carnarvon in Western Australia to Darwin.

The person appointed will be the Society's Northern Australia Regional Representative with responsibility for distributing the Scriptures in the Northern Territory, the Kimberleys of Western Australia, and western Queensland. He or she will fly a Cessna 182. Applications for the position close on June 23.

The Bible Society uses an aircraft for this ministry because it is the most efficient and economical form of transport for the type of work.

Since 1970 Bible Society activities in Darwin have been supervised by an honorary representative, the Reverend Canon Barry Butler. The new Northern Representative will take over responsibilities for that city.

For further information contact: The Reverend James R. Payne — (062) 48 5188.

Broadcasts in Mandingo language started

The first programmes ever broadcast in Liberia in the Mandingo language of West Africa were aired by Sudan Interior Mission's radio station ELWA here on March 10. The broadcasts, which are continuing on a weekly basis on Friday evenings, the Muslim holy day, consist mainly of music, news, and Bible teaching.

There are an estimated 30,000 Mandingos in Liberia, with no established gospel witness. Seeking an entrance for the gospel, SIM conducted an extensive survey of the area and concluded that Mandingo broadcasts should be the first phase of a long-range thrust.

SIM missionaries assigned to the broadcasts have reported the first convert — their language consultant. He was a Muslim, living in the heart of the Mandingo settlement in Monrovia, but after doing a Bible study course on the Gospel of John, asked, "How do you become a Christian?" He soon professed faith in Christ, and is now being trained in broadcasting.

The doctrine of predestination is a doctrine for the believer.

— D.B.K.

AFRICAN CONGRESS FACES PERSECUTION PROSPECT

Three hundred delegates from all parts of Africa met at Blantyre, Malawi, May 8-13, for the "Love Africa Congress". Focus for the six-day gathering, held in the Kwacha International Conference Centre, was on girding the church for times of suffering and persecution.

Yeremiah Chienda, executive chairman of the congress, in extending the invitation to participants, described Africa as "the bleeding continent". Speakers frequently reminded delegates that, for many in Africa, the time of fiery persecution was not so remote a period, it was a grim, present reality.

"To stress the importance of being born again without a true understanding of the church involved only leaves the prospect of mass apostasy in the face of persecution which is a fearful possibility in the Third World," contended John Howell, who is deputy executive officer of the Lausanne Committee for World Evangelisation.

Persecution has existed in the church since the days of the apostles, he maintained. It assumed varying forms in different times and diverse situations.

Although the speakers emphasised the reality of suffering, there was a recurring stress on triumph and advance in the midst of the trials.

"It must not be forgotten that persecution itself brings about Christian growth,"

Howell maintained. "One of the greatest factors in the propagation of the gospel throughout history has been the persecution of the Christian church."

The urgent need, stated Howell, was to prepare and equip Christians to face possible persecution. "People who have imbibed shallow grace unprepared for persecution," he said. "They are immature and marked by a bondage and dependence on the views of others. The people who are trained to cope with persecution have an independent faith that is marked by freedom. Their faith stands up to the criticism humbly and lovingly," he added.

Brother Andrew, head of Open Doors, sponsors of the gathering, challenged delegates to face up to the challenge and grim reality of the times. "To say that Africa is at a cross-roads would be the understatement of the century," he told them. "Love is the way, not hatred. God's tools are men. Let us decide, before God, that we are going to be those men."

Held in the city, which is named after the birthplace of 19th century Scottish missionary David Livingstone, the congress had for its theme: "Lord Jesus, through us let the people see thy love."

ANTI-CHRISTIAN TRENDS

Britain is not only becoming less Christian because of declining church membership, but "increasingly anti-Christian because of the rise of other faiths", according to the first British Protestant Home Missions Handbook, published recently by the Evangelical Alliance in London.

It is prefaced by an article from Rev Tom Houston, a Bible Society executive who says:

"There is no task of greater priority in all the churches in Britain today than to learn again to make new Christians faster than the old die and the lapsed leave."

The figures compiled make sombre reading. Only 18.2 per cent of all Britons over age 14 were listed as church members in 1975.

While many of the African, West Indian, Holiness and Pentecostal churches show significant in-

creases over five years, most striking are the statistics for cults and for other religions. The estimated total of Buddhists, Hindus, Muslims, and Sikhs has risen over the period from 381,000 to 636,000.

Jehovah's Witness, Mormons, and Spiritualists have also recorded substantial gains, the report stated.

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For full details write to the General Secretary, The Bible Society in Australia, PO Box 507, Canberra City, 2601. Applications close on June 23, 1978.

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Examination at health centre in Deir el Balah camp (population 8000), Gaza Strip. This centre is supported by Austcare.

THE PILL

• From page 3

a door-to-door survey of 1500 people, plus a 2000 signature petition presented at the meeting.

Students from around Doncaster staged a protest at the meeting, organised by the recently formed Doncaster Community Standards Association, an ecumenical church group, and attended by some 350 local residents.

The students handed out literature supporting the AHA decision and referred to those in opposition as "fascists".

Mrs Valerie Richies, Secretary of the Responsible Society, speaking against the AHA action, said she felt it stemmed from moves to

UNITED NATIONS RELIEF AND WORKS AGENCY FOR PALESTINE REFUGEES

The Deir el Balah health centre, built in 1959, not only serves the 8000 refugees in the camp, but in addition, an even larger group numbering about 10,000 refugees living in the area.

The clinic includes a general out-patient clinic, maternal and child health out-patient facilities and a maternity ward of six beds. It is staffed by one medical officer, one staff nurse, four practical nurses and two midwives.

In addition, intensive immunisation programmes are carried out in the centre, sick refugees are treated and pregnant women and young children are given special care.

reduce the age of consent to 14.

The Ven Evan Rogers, Archdeacon of Doncaster, was not at the meeting but said he felt the decision was a carefully thought-out one.

"Knowing some of the officials concerned I respect their intention and I think they probably made the right decision."

The Community Standards Group will meet later this month to discuss the issue further.

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SUPERVISOR: AGED PERSONS HOSTEL

Hostel Supervisor required for Shoalhaven Aged People's Homes. This new Hostel, located in the centre of Nowra, NSW, will provide accommodation for 51 aged people and will be opened approximately Oct/Nov, 1978.

A live-in Supervisor with nursing training or experience is required. This position offers to the successful applicant a real challenge and an opportunity for service. Applications in writing with copies only of References (or requests for further information) should be addressed to: "The Secretary", Box 90, NOWRA. Telephone: Nowra 2 2968. Salary will be negotiated.

Bible Translation

*From page 1

the "whole bible", but have not been able to persuade any further work to be done. So now they are going to do it themselves (with a little help from their friends).

At an estimated cost of \$10,000 per year, a translation team, consisting of two Ernabella aboriginals, and a former schoolteacher, plus a number of sub-translators teams of aboriginals from Armatua, Fregon, and Indulkana, etc, have begun. Paul's Epistle to the Romans, is the first of their translation targets, followed by Genesis, and then the rest of the bible.

One exciting feature of this effort, is the support of the Pitjantjatjara people themselves. To help raise the money needed to support the translation team, the women from the Ernabella craft factory, have offered 10% of their wages, some \$3500 per year, and many others have done the same.

This is an exciting project, one which every Christian would wish to support. Much prayer is needed as the translators grapple with the truth of God's Word and Pitjantjatjara customs. Each word has to be carefully selected, and there is a long way to go, but somehow one can't help but know that the Pitjantjatjara's "mama God", will see them through.

Kerry E. Medway.

Indian Christians Initiate Communications Projects

A 400,000 watt radio transmitter located in Sri Lanka (formerly Ceylon) will soon beam Christian broadcasts in most of the major languages of India. Because the broadcasts will be on medium wave, even cheap transistor radios will be able to pick up the signals.

The major communications project is sponsored by Vishva Vani (Trans-World Radio-India). A thanksgiving service for the New Delhi studio and office was held in April in the YMCA Tourist hostel here. Mrs Rano Shaiza, a Christian member of the Indian parliament spoke on that occasion.

In another development, the Hindi language version of the Living New Testament rolled from the presses in April. Dr Kenneth Taylor, who produced the original Living Bible in English, presided at the dedication service which marked the occasion. The gathering was told that 60,000 of the 100,000 press

run had been sold before the printing had been completed. The Hindi-speaking population of India is over 300 million - exceeding the total population of the United States.

Christians on the Indian sub-continent have become increasingly aware of the challenge of utilising modern media in their mission of reaching India's 650 million people. The India Communication Study Commission is exploring that whole field, and the Evangelical Fellowship of India recently established its Department of Communications.

CRUSADER AGAINST CHILDHOOD DISEASES VISITS AUSTRALIA

Dr Robert A. Hingson, a Baptist deacon from the United States, and founder of an organisation known as Brother's Brother Foundation, visited Sydney and Melbourne, May 20-30 accompanied by Mrs Hingson.

The visit is part of a heavy itinerary to involve as many people as possible in an objective to rid the world of the six common childhood killers, namely diphtheria, whooping cough, tetanus, measles, poliomyelitis and tuberculosis by 1990.

The programme has the encouragement of the World Health Organisation and the UN Children's Fund and inter-governmental organisations. The Baptist World Alliance has also supported the project and has undertaken to raise \$1 million dollars by mid-1980. Australian Baptists have already pledged \$50,000.

Dr Hingson invented a jet inoculator, known as the "peace gun", and is credited with much of the success of

the effort to eradicate smallpox from the world a few years ago by mass inoculations.

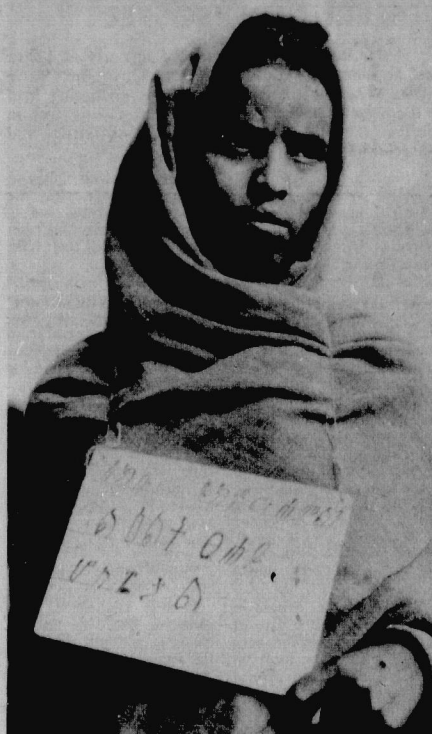
For the initial phases of the programme, including virtually completed coverage of young children in the first six countries, it is estimated that \$4 million will be needed by Brother's Brother Foundation.

This sum should become available as soon as possible, with final instalments reaching BBF no later than 1980.

Costs include: purchase of the vaccine; refrigerators; travel, housing and food for the immunisation teams; sterilisation materials; communication and record-keeping materials.

An estimated 6% of the funds received by BBF will be

HOPE FOR OUTCAST



"Guide me to Dr Hamlin's Hospital," says this sign around the neck of Adissie, an Ethiopian girl who walked 300 kilometres to be treated for fistula.

Fistula Pilgrims

Fistula, or technically vaginal fistula, is damage caused to a woman during labour.

In 5% of labours an obstruction develops. In Australia almost all births occur in hospital but in some other countries births may occur many miles from medical help. Add to this, younger marriages and smaller women and fistula is more common in countries such as Ethiopia and Nigeria.

Where medical help is not available the woman suffering from fistula is rejected by her husband and family and is ashamed of her existence. She is an exile from her village and lives the existence of the unwanted and unloved.

Fistula pilgrims in Ethiopia walk hundreds of kilometres for medical help. For almost 20 years Dr Reg Hamlin and his wife Dr Catherine Hamlin have run the Addis Ababa Fistula Hospital - the only fistula hospital in the world.

Because fistula is rare in developed countries it is difficult for these programmes to find financial support.

Force Ten is supporting the work of this hospital in the treatment of fistula.

MAKING PEOPLE WHOLE

"Because the results of surgery are absolutely dramatic, a life of misery is changed almost overnight," a doctor tells us.

"All or almost all can be cured. The untouchable become loveable once again. The gratitude, the joy, the smiles of these young girls has to be seen to be believed."

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Australian Council of Churches.

BOOK REVIEW

"Letters to Karen on keeping love in marriage" by Charlie W. Stead. Festival Books. 158 pp, paperback, \$US1.25

A helpful book written by a father to his daughter about facets of marriage from sex to in-laws.

"Seven Official Rules For A Good, Clean Fight" ought to be framed in every home, along with "Beatitudes" such as:

"Blessed is the man with a wife who admires her husband, but coddles him now and then as a mother comforteth her child."

There is advice on house-keeping, friendships, communication, cooking - everything that helps keep love in marriage.

If the author's life lives up to his literary efforts, his wife must surely sing, "Charlie is my darling!"

Donald Howard.

Potatoes and carrots

Sir,

As a long-time advocate of larger Australian families, I find myself a little disconcerted by a new line of supportive argument.

I would be very happy to dump Professor Ehrlich's zero population growth philosophies in the dustbin on the grounds that they are quite unsuited to the needs of this particular continent. Or, again, on the well-established grounds that children of larger families are socially better adjusted and fare better than those from smaller families in their peer group contacts.

But, important as the economic problems of the larger family are, I am hesitant to accept the belief foregrounded in the reasoning advanced by our NSW Attorney-General, Mr F. J. Walker.

The proposition that, in lieu of dependable old potatoes or vitamin-rich carrots in the backyard vegetable patch, we should legalise the planting of two marihuana plants per young person does hold startling economic prospects for the family.

The most recent estimate I have heard of the street value of a single marihuana plant was \$300. The more children, parents are brave enough to rear, the better prospects there would be of making the larger family not merely socially richer, but materially better off as well.

Some people have tended to dismiss the Attorney-General's suggestion as a mere piece of naive, boyish

enthusiasm, with freakish overtones.

We know he cannot be serious in again floating the spectre of hundreds of young people being sent to gaol each year for smoking marihuana, because, in fact, young people are never sent to gaol merely for smoking it. In practice, the courts reserve the sanction of gaol for pushers, and deal with mere users in more sensitive ways.

So perhaps his real motive is to give economic relief to our too-few larger families.

I suspect, however, that with their strong value systems, these families least of all will be prepared to close their eyes, as he has done, to the doubts raised about marihuana use. Again and again, he has been told in Parliament about the real fears entertained regarding such use.

Research suggesting that it produces irreversible brain changes after three years' use; that it brings on emphysema and lung cancer faster than tobacco; that it reduces male hormone production and may induce paranoia and schizophrenia has been cited to him many times.

But his mind is always on more important matters - such as opening purported Jackson Pollock art exhibitions!

My suggestion to all families - large and small - is to stick with potatoes and carrots. They will still be useful long after those in higher office in our State have effectively elevated marihuana to equal billing with alcohol and tobacco as major community problems.

JIM CAMERON, MP, NSW Shadow Attorney-General.

MAJOR FIND OF NEW EARLY TEXTS

The monastery of St Catherine, at the foot of Mt Sinai, has produced another set of treasures from the early life of the Christian church.

Forty-seven boxes of biblical manuscripts, books by the church fathers, other writings dating back to the 4th century and icons have recently come to light, according to an Ecumenical Press Service report.

The discovery was by chance - builders came upon the cache of boxes and icons while demolishing a wall - but is described as "sensational" by the report.

It says the icons are thought to have been painted by a process abandoned since the 4th century, while the 47 boxes contain papyrus and portions of parchment said to be well preserved and classified.

The St Catherine monastery was the site where German theologian Count von Tischendorf recovered many of the early biblical manuscripts now known as Codex Sinaiticus. Eight pages missing from that codex are in the new discovery.

The first parts of Codex Sinaiticus, one of the most important early manuscripts enabling scholars to check the accuracy of New Testament texts, were rescued by von Tischendorf in 1844 just before they were due to light the fire of a monastery oven.

The codex, sold by the Soviet government to Britain in 1933, was very important in deciding the text of the "Revised Version" of the New Testament in 1881.

FREE AD

The Australian Church Record has commenced a new service to readers. It is a form of free advertising. A person wishing to buy or sell anything can place a free advertisement of up to five 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: One Steelcraft baby's cot and mattress. \$25.00. Cheetham, 786 8071.

BLACK AND WHITE TV SET, 23in, excellent condition. Any reasonable offer considered. Phone 387 2922, evenings and weekends.

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WANTED TO PURCHASE: Cassock, secondhand, by pensioner lay preacher or media-height in charge of Parish of Nundle, NSW. Reply C/- The Vicarage.

FOR SALE: Genuine skin. Lambswool adult sleeveless inner coat. Cost \$80. As new, \$40. Orthopaedic medical thoracic-lumbar corset, including steels. Cost \$80. New condition, \$35. Apply Box No 124, Church Record.

FORDORAPH DUPLICATOR - as new - for sale - \$150.00. Ring 399 3150.

FOR SALE: Piano, Thurmer, OD, Walnut, reconditioned with stool. \$500.00. (02) 53 5867.

PALLETS, BOXES and timber suitable box-making, shuffling, etc. available nominal cost. Phone 774 1222. Call Bible Society, 15 Mavis St, Revesby.

FOR SALE: Baby's green painted combination nursery robe, 5 drawers with porcelain knobs, \$25. Wooden table and four vinyl chairs, \$36. Cheetham, 786 8071.



WHAT A WORLD!

by Lesley Hicks

THE CHRISTIANS

I wonder if you found the television series "The Christians" as fascinating and as disturbing to watch as I did? Admittedly, despite high motivation, it was an effort to stay awake for it all, at the "graveyard" time-slot of 10.30-11.30 pm or thereabouts that the ABC ran the programme each Monday night, ending on May 15th.

In some ways I have always found church history a painful subject. Illustrated and dramatised in a well-produced television documentary it was even more so. One or two non-Christian friends asked me if I was watching it, and commented that they thought it was marvellous.

The author and compere of theseries Bamber Gascoigne came to his subject apparently as an outsider, with a certain sardonic objectivity which many watchers may have found to be the strength of the documentary.

I suppose that if he had been committed to any one view of what constitutes authentic Christianity, as I am, he would have been unable to survey the whole panorama in a way so acceptable to so many.

INCREDIBLE VARIETY

A feature of the series was that Gascoigne often found a modern survival, remnant or echo of a past movement within the church, and so presented filmed action segments instead of relying only on his commentary and film of buildings, documents and pictures from the past.

Throughout the whole 10 episodes covering the 2,000 years of the Christian era, there were in all our incredible variety and inconsistency - all bearing the name "Christian", however incongruously.

Coptic monks still pursuing in Ethiopia a way of life and ritual dating back to the Dark Ages; CMS-trained African pastors and people in Tanzania; pathetic pilgrims lacerating their knees by walking long distances on them in penance and petition to Our Lady of Fatima in Portugal; old and young worshippers in a present-day Orthodox church in Russia, a

company of believers surviving and growing against all the might of an atheist state.

In the historical survey, there was the early church, the era of Constantine, the medieval church, the age of the Reformation with its zeal, its insights and its cruelties ... and so on.

BACK TO THE SOURCE

No wonder unbelievers find it all so bewildering. We recommend, of course, that they go to the source - the Scriptures - to find the essence of Christianity. We know that they reveal to us the living Christ, who can be known as Master, Saviour and Friend, who imparts His Spirit to us so that His life becomes ours.

But Bamber Gascoigne claimed in the final programme that he found when reading through the whole New Testament from cover to cover the scriptural justification for every facet of Christianity so-called which he discovered in his researches. Moreover, in the second-last programme he quoted the theological-cum-computer experts who are supposed to have "proved" that only four of the letters attributed to St Paul are in fact by the one author, and that St John's Gospel is a composite of more than one document.

There are ways of counter-acting such claims, I'm sure, and other New Testament scholars have done so. But

for many Gascoigne's support of the computer-theologians' conclusions will confirm their own readiness to jettison the authority of the Scriptures.

THE WHEAT AND THE TARES

It's just as well the task of sorting out the wheat from the tares in the visible Church world-wide and in history is committed to the Judge who looks on our hearts, and not to us men. Come to think of it, some of the nastiest chapters of church history deal with occasions when men, becoming powerful, assumed the right to judge and to condemn even to death in matters of Christian belief.

So there were the persecutions and burnings at the stake on the part of both Protestant and Catholic at the time of the Reformation. Still, we must exercise discernment at times about doctrines and moral conduct. We may say clearly in some cases "They are in error - that teaching runs quite contrary to Scripture, or that behaviour shows a blatant disobedience to Christ."

Or we may say "There is a Christlikeness - and word, deed and character all tally." Between the obvious extremes there is much uncertain ground where all we can do is give the benefit of the doubt.

THE PERSECUTED CHURCH

One thing emerged strongly from "The Christians" - the indestructibility of the church. Even from Gascoigne's ironic viewpoint, there was a vitality and a

are being refined into something very beautiful.

A Danish Christian said after meeting fellow-believers in Bulgaria - "I was staggered by the relationship these people had with God, because it raised a devastating question: if this was Christianity, then what was the game we were playing in the West?"

And because man still hungers for the truth and for reality, it is not at all astonishing that these churches are thriving and growing despite all bans upon evangelism. Such a light cannot be hidden.

The knowledge that our salvation is of God and is not suspended, even in part, on the outcome of our own vacillating errors is a doctrine full of great strength, nerve us to battle and endure for our Saviour even in the face of defeat.

- D.B.K.

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WCC

*From page 1

Mr Do Xuan Oanh of the Vietnam Peace Committee reminded the consultation of the impact of the war on the lives and hearts of the Vietnamese people. In his address, Mr Do pointed to the destruction "beyond imagination, and too much for a small and poor country like ours to stand."

During the war, approximately half a million people were killed, some 10,469,000 people displaced and 362,000 crippled, 9000 to 15,000 hamlets damaged or destroyed, one and a half million oxen and buffaloes killed, and now, in the south, there are more than 800,000 orphans, one million widows, more than 3 million unemployed, 500,000 prostitutes and half a million drug addicts.

In the north of Vietnam, 400 industrial installations were destroyed, the 6 largest cities bombed, 2923 schools, 484 churches, 465 pagodas and temples destroyed.

"Because American officials had to leave Vietnam in something of a hurry" in April 1975, they left behind a lot of their accumulated luxuries. The US Government has now reimbursed them to the tune of \$2.5 million, with most individuals receiving the specified limit of \$15,000.

One official requested repayment for 154 shirts and 18 sets of cuff-links that he did not have time to pack. Another left 24 glasses, 18 champagne glasses, 12 sherry glasses and 16 brandy snifters - all quality crystal. Still another was reimbursed for 3 bottles of Cognac, 4 of Bourbon, 1 of Scotch and 5 bottles of various liquors.

\$7 MILLION

He then outlined the work of the Vietnam Peace Committee and said, "The earnest aspiration of our people, as you can see it, is to heal the wounds of war, to rebuild our country and get rid of any oppression or injustice."

The Consultation was organised by the World Council of Churches to review the work of the Fund for Reconciliation and Reconstruction in Indochina which was terminated in August last year after 5 years of operation. During that time, the Fund has transferred some \$7 million to projects in Vietnam and Laos from churches around the world.

Australian churches have given \$170,180 through the ACC since 1974. Projects supported in Vietnam include a water supply scheme in the new economic zone of Pham Van Coi II and a canvas shoe factory in Hanoi, whilst in Laos the programme has supported the Nabong Agricultural College, and assisted with irrigation and livestock improvement schemes.

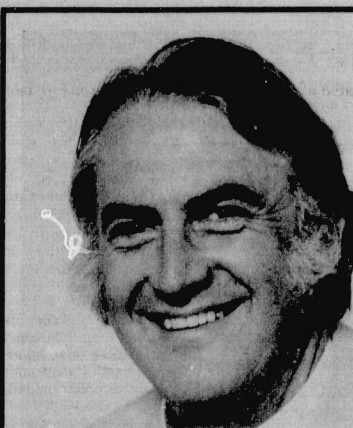
Under the new government both the Catholic and Protestant churches of Vietnam have been able to develop international contacts with many church leaders travelling overseas to conferences and for visits.

EVANGELICALS LATER

The Vietnamese delegation at the Hong Kong consultation expressed the hope that in the future churches outside Vietnam can have direct relationships with the Evangelical Church and with women's, students' and workers' groups in Vietnam.

"I am keen to see Australian Christians continue their support for reconstruction programmes in Indochina and join in the process of reconciliation and the normalisation of relations between Australia and Indochina", concluded Mr Chittleborough.

Australian Council of Churches



The Bishop Speaks Out ... on Marriage

The so-called "trial marriage" is often strongly advocated these days. Not only is the name "Trial Marriage" self-contradictory, such a thing is also an impossibility.

Marriage, in the sight of God and in the eyes of the community is the commitment of two people exclusively to each other. Society asks that they make a public declaration of that commitment so that it can be registered and they and their children can enjoy full protection of the laws of the land.

Therefore, there can be no such thing as a "trial marriage". Obviously, in such an arrangement, there is no permanent commitment. The very word "trial" implies that if either chooses, the relationship can be called off at will. Nor can such an arrangement prove anything. Because there is no permanent commitment to one another the circumstances are so different to those of real marriage that it can give no indication as to how the couple would react to problems when the marriage is on a permanent and real basis.

God intends the privilege of marriage to be the total commitment of a man and a woman to each other for life. It is very significant that many who enter a so-called "trial marriage" come out of it with a sense of guilt that is a real burden for genuine marriage.

Don't let us play around with God's laws. None of us can do that without getting hurt.

SYDNEY

Rev D. M. Pawley from St George's Church, Gurrington, was inducted as Rector of St Anne's, Merrylands, on 3/5/78.

Rev P. D. Jensen (Rector Centennial Park & Chaplain University of NSW) will change his address from 1st July to 35 Lenthall Street, Kensington, 2033.

Rev and Mrs D. W. Gilmour (Curate, French Forest) has changed his address to 52 Alton Avenue, Forestville, 2087.

Rev J. W. Thompson (Curate, Blacktown) has changed his address to 99 Flushcombe Road, Blacktown, 2148.

Deaconess Mary Martin died May 29, 1978.

Canon H. Paul died May 17, 1978.

Rev Bruce J. Hoare (Auth to Officiate) will resign on July 17, 1978.

MELBOURNE

Rev N. Allchin transfers from Christ Church, Hawthorn to St Mark's Forest Hill, from July 18.

Rev P. Harradence transfers from St Mark's Niddrie to St John's Highton from July 11.

Rev H. McCartney minister-in-charge of St Silas' Albert Park transfers to Christ Church, Mitcham from June 27.

Rev Canon N. Molloy becomes Warden of the Mission to Streets and Lanes, Melbourne.

Rev J. Rowse is to be minister-in-charge, of St Clement's Elsternwick from June 28.

Rev R. Wilson transfers from St Timothy's Bulleen to minister-in-charge of St Phillip's Collingwood with St Matthias' North Richmond (within the Anglican Inner-City Ministry) from June 6.

WILLOWCHRA

Rev Ian Barlow is to be the Archdeacon of Yorke Peninsula and the Broughton.

Rev Ian Hardy of Auburn/Riverton has been appointed Rural Dean of the Broughton.

Nothing that God has revealed is unnecessary or optional for belief. — D.B.K.

A GRIM ANNIVERSARY WITH A LESSON FOR FREE PEOPLE

Sunday, 5th March, 1933 proved to be one of the most fateful days in world history. On this day, 45 years ago, a General Election was held in Germany and the National Socialist German Workers' Party (the Nazi Party) under the leadership of Adolf Hitler came to power.

Hitler was a political genius, albeit an evil genius. Ruthless, unscrupulous, perfidious, treacherous; a Machiavellian exploiter of the weakness of political opponents; a repulsive psychological cripple whose devilish cunning enabled him to embody in his person and his Party the brutal, earthy paganism which dominated German society during the Third Reich.

We still marvel at his success when we consider what a bunch of mentally unhealthy perverts Hitler gathered around him in those early days of 45 years ago.

Fifty-six percent of the voters at the General Election voted against the Nazis but Hitler, disregarding his minority status and using the dictatorship powers which the senile President Hindenburg had given him, crushed all opposition proving his own dictum that one determined man is more than a match for many undecided, irresolute men.

The resolution of Hitler was in sharp contrast with the appalling cowardice of the other European rulers who cynically threw the Austrians and then the Czechs to the ravaging Germanic tribes in the vain hope of appeasing their wolfish appetites.

CALL FOR ATTORNEY-GENERAL'S RESIGNATION

The Festival of Light NSW Executive at its meeting on Monday, 22nd May, 1978 has unanimously supported the call of the Rev Alan Walker of the Sydney Wesley Uniting Church for the resignation of the NSW Attorney-General Hon Frank Walker for his irresponsible statements encouraging illegal marihuana growing and use.

Mr Walker's statements supporting the private illegal growing of marihuana plants cuts right across his responsibilities as the chief law officer for NSW whose first duty is to uphold and enforce the laws of NSW.

The Premier, Hon Neville Wran has already publicly disassociated his government

THEY DID NOT WANT TO KNOW

Docile Germans excused their nation's acquiescence in the subsequent nightmarish reversion to barbarism by saying that they did not know it was happening in Germany. They did not want to know and the bulk of the Church people (apart from the heroic exceptions) were as guilty in this regard as the rest of the nation and how greatly they suffered for it.

Dictators always silence the media as soon as they can. The media often exasperate us with their sensationalism and low-down muckraking but the barbarism of dictatorship cannot coexist with a free Press. So, let's be thankful that we have one which, despite its crudity, keeps our politicians on their toes.

This Anniversary calls to mind the great moral and political issues which were at stake during the period of 1933-1945 and the fact that the recent Belgrade Conference could not agree on even a Statement about Human Rights shows that man learns so slowly that it is doubtful if, in the mass, he learns any moral and spiritual lessons at all.

B. Judd



Pictured at the consecration of Rev David Evans are left to right: Rt Rev David Leake, Bishop of Northern Argentina; Rt Rev David Evans, new Bishop of Peru; Rt Rev Douglas Milmine, Bishop of Paraguay; Rt Rev Colin Bazley, Bishop of Chile and Bolivia.

Another SAMS Missionary consecrated Bishop

On 14th May, 1978, the Rev David Evans, Chaplain of the Church of the Good Shepherd, Lima, and also Pastor of its Peruvian Spanish-speaking congregation, was consecrated as Bishop of the recently formed Diocese of Peru in succession to the Right Reverend Bill Flagg, first Bishop of the Diocese, now Assistant Bishop in the Diocese of Liverpool, England, where the Diocesan is Bishop David Shepherd.

David Evans served in the British army in Cyprus and Germany and then commenced modern language studies at Caius College, Cambridge. He transferred to theology and completed an Honours degree. During his undergraduate days he became president of the Cambridge Inter-Collegiate Christian Union and following graduation he undertook further theological study at Trinity College, Bristol, from 1963 to 1965.

He served a curacy at Christ Church, Cockfosters, North London, in the last year of which, following application for missionary service with SAMS, he was accepted for service in the Diocese of Argentina and Eastern South America.

After language study in Cuernavaca, Mexico, he became co-pastor of Holy Trinity, Loams de Zamora, Buenos Aires. His principal work over the years from 1972 to 1974 was that of General Secretary of the Argentine Inter-denominational University Students' Fellowship visiting Universities throughout the country

from his Attorney-General's permissive marihuana policies.

Mr Wran, who has publicly rebuked the Attorney-General, has no option but to request Mr Walker's immediate resignation.

Members of Cabinet and particularly an Attorney-General cannot be permitted to publicly contradict Government policy and the laws of the State.

Mr Walker's actions are even more serious than those of Senator G. Shiel of Queensland whose "personal statements" forced the Prime Minister, Mr Fraser to drop Senator G. Shiel from the Cabinet.

Australia is already facing an out of control alcohol problem which is our number one social and health problem. No responsible citizen would support the legalisation of marihuana which would create another social monster in our community.

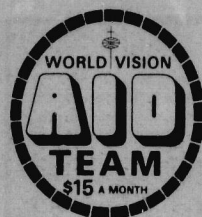
We know little of biblical theology if we do not recognise that God fulfils his determinate purpose of grace and promise notwithstanding the unworthy actions of those who are the beneficiaries of that grace.

— John Murray

CMS COMPARISONS

Comparing with last year	1976/77 Budget \$405,000	1977/78 Received by end of May, 77 \$320,295	1977/78 Budget \$459,621	1978/79 Received by 30th May '78 \$313,157
		Outstanding 20.91%		Outstanding 29.71%

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GENERAL SYNOD'S DISSATISFACTION WITH ACC ROLE

The Missionary and Ecumenical Council of the General Synod of the Church of England in Australia which met in Melbourne in February, 1978, is concerned at the relationship which has developed between the Church of England and the Australian Council of Churches of which it is a constituent member.

The MEC, as the responsible organ of a member Church of the ACC, is of the opinion that the pattern of ecumenical relations has changed so radically in recent years that the ACC must change its role and function if it is to continue to serve the cause of Christian unity and the Churches who make up its membership.

The MEC is aware that a large number of our Church members do not accept the ACC as representative of the Christian Church in Australia.

It is essential that a body should exist through which the various branches of the Christian Church can relate both to each other and to the community at large, and which will promote the cause of Christian unity. We believe that the ACC is

unable to perform these functions at the present time for the following reason:

• A large proportion of Christians, notably in the Roman Catholic, Pentecostal and Lutheran Churches have no direct relationship with the ACC;

• The apparent preoccupation of the ACC with socio-political issues that are of little relevance to the Australian scene seems to rob it of its credibility when it

speaks on matters of real importance to the Church in Australia;

• Ecumenical initiatives have moved into new areas in discussion between the major Churches at the international level, such as the Anglican-Roman Catholic International Commission;

• In Australia the major ecumenical activity is at the local level and is largely unrelated to the work of the ACC;

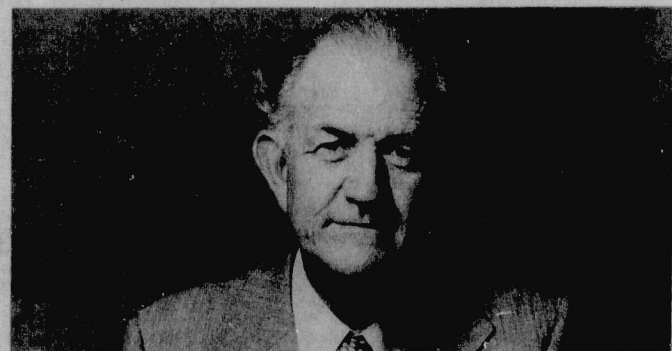
• The mode of election of the Executive of the ACC and the system of alternates provided by its constitution often means that the relationship between those voting and the Churches is often less than representative and open to the charge of remoteness;

• The structures of the member Churches do not permit the ACC to make significant decisions on behalf of the Churches.

The resolution was unanimously passed by MEC and reflected the opinion of all "parties" in the Anglican Church according to a member of the Council.

The resolution was not debated at the recent meeting of the Australian Council of Churches but received.

A delegate to the ACC's recent meeting said that the response to the resolution indicated the unwillingness of the ACC to seriously evaluate its present role which was out of step with its constituent members.



Dr Kevin Hume, on behalf of the Christian Medical Fellowship, petitioned all Federal MP's on the medical findings of the Royal Commission into Human Relationships.

NOT QUALIFIED TO JUDGE

"We are convinced as doctors that the Commissioners of the Royal Commission into Human Relationships appear to have made recommendations in the areas of medicine, and child care and development, in which they were not qualified to evaluate a large amount of conflicting, often biased material, they must have received.

"In several places they reject or ignore medical evidence. For example, they say they are not impressed with the genetic evidence against incest, and consider this an argument for removing the law (Vol 1 Part VIII No 56). The Australian College of Paediatricians has already made a public statement rejecting their argument and evidence (SMH 1st April)", said Dr Kevin Hume in a statement by the Christian Medical Fellowship to all Federal MPs.

"We have references both from geneticists and from psychiatrists, including two eminent professors, contradicting the view of the Commissioners. The Commissioners appear unimpressed by the enormous amount of medical psychological and sociological evidence that sexual intercourse in girls under 17 has many dangerous and undesirable features, both for themselves and society, and may not only endanger their lives and reproductive capacity but also the health of the next generation.

"We only see in this recommendation, and some others affecting girls between 13 and 15 (Vol 1 Part VII), as showing serious lack of concern for the welfare of girls.

"There was no medical practitioner on the Commission or on the research staff.

"We consider that it would be inadvisable for government to pass laws in these controversial areas of medicine without a wider section of the medical profession having been consulted and more study given to updated research material. A very limited section of the profession appears to have been consulted by the Commission.

"The report is mainly one on human sexual relationships, rather than a report on a wide spectrum of human relationships. Even so marriage, the basic relationship in family life, does not seem to have warranted sufficient study.

"In spite of a million dollars in expenditure and a large staff of 31 and three

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EDITORIAL

An encouraging feature of Christian publishing is the spate of books on family life. Some are not strong biblically, but at least they demonstrate a concern for the family which we should share.

Sir Frederick Catherwood has written that "the protection of the family as the basic unit of society is one of the great issues of our day and one in which Christians should be heavily involved... the family is the cement of society, its basic unit and one of the few human institutions ordained of God to hold society together".

One reason for Christian concern is the need to counteract the individualistic emphasis of 20th century evangelism which has often failed to stress the corporate nature and mutual responsibility of the body of Christ. It is salutary that Sir Frederick should say, "The Christian family, capable of living in close quarters with love, tolerance and respect for each other will have more impact on the neighbourhood than an individual living on his own".

What are some of the guidelines we should observe in an effort to raise Christian families which will have an

impact within our congregations and the society about us?

Firstly, the Word of God should hold sway in our homes. Jewish doorposts carry a mazuza — a small scroll of Deuteronomy 6:4-9. Nowadays its presence may be a legalistic observation bordering upon superstition. Originally it was a reminder that God's will was total for man's life: His word was to govern every aspect of daily living.

If our homes (and lives) are to be governed by God's word, the father must surely fulfil his responsibility as head of the household by reading that word to his family. When he does so, it ought to be in a way that makes members of his home anticipate the reading with eagerness; he should demonstrate its relevance in the home, at school, at work, at play. Bible reading is not a momentary religious act, but a means whereby the knowledge of God, of His grace and mighty acts, is passed on to succeeding generations.

What of prayer? How many parents are so busy seek-

THE FAMILY FACT

ing the things of this world that their priorities have become distorted? Will today's mothers be remembered for upholding their children in prayer or as those who were more keen to "keep up with the Joneses"? We need to inculcate the habit (or should we say the practice?) of prayer in our children by precept and example.

The Christian home is more than a place of retreat where hopefully there is a peace which the world can neither give nor take away. The home is a mini-society which looks outward, which sees work in God's world as a challenge. The home is not merely for withdrawal, it is for strength to mobilise us to subdue the world for Christ. Bible-reading and prayer are means of grace which enable us to fulfil our God-given role.

The power of the Gospel is to be exercised over all creation; as individuals we sink our individuality in a higher unity; our homes are to be a training grounds for the spiritual warfare to which we and our families are called.

Does your home fit this pattern?