

Mainly About People

ADELAIDE
Rev D. E. Grey-Smith was installed as Rector of St Philip's, Broadview, on June 4.

Rev D. H. Hoore, Minister-in-Charge of Elizabeth South, will resign to take up an appointment in the parish of Borellan in the Diocese of Riverina.

BALLARAT
Rev L. V. Gedge, formerly of the Diocese of Edmonton, Canada, has been appointed Minister-in-Charge in the Creswick/Clung district.

RIVERINA
Rev E. C. Joseph, Rector of St Andrew's, Coolamon, has

been appointed Honorary Canon in the pro-Cathedral at Hay.

PERTH
Rev R. Miley, Rector of Cannington, retired on June 1.

TASMANIA
Rev K. F. Ansell, Rector of the parish of Hawrah, was commissioned on May 15 to exercise pastoral oversight of the Mission District of Risdon Vale.

SYDNEY
Rev M. C. Lee, Curate-in-Charge, St Matthew's, West Pymble, will resign on July 20 to take up the position as Curate-in-Charge, St Martin's, Blakehurst.

POSITION OF HOSPITALS EASIER BUT PROBLEMS

The Federal Secretary, the Rev M. S. Betteghe, reports on further developments to the story on the CMS-supported hospitals in the last issue of the "Church Record".

The Diocesan warning to the Ministry of Health that it would be necessary to close Kilimatinde Hospital took effect on 1st May but lasted only half a day as Government directives to be reopened came quickly, with assurances of supplementary grants, but many problems remain.

However, the Diocese is facing these realistically and has taken prompt and decisive action. Peter Keith writes:

"Praise God that the many difficulties have brought matters to a head. We are confident that God is in it all. There have been many testings and many lessons have yet to be learned. However, at least we are supposed to get full running costs paid by the Government. Mvumi's hospital

'MUSEUM OF ATHEISM'

A new "museum of the history of atheism" is to be opened in the old cathedral of St Sophia in Polotsk — the first such museum to be opened in Belorussia and the fourth in the Soviet Union.

In an interview recorded last February by the Soviet newspaper "Znamya Yunosti" the new director of the museum explained that its main task was atheist propaganda. All the exhibits were designed to convince the visitor that God did not create men but that man had created God.

The museum was also to be a training centre for the preparation of qualified atheists.

"Church Times"

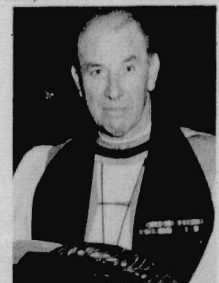
BISHOP TO RETIRE

Bishop Frank Hulme-Moir, one of the best-known of the Anglican Bishops in Australia, is to retire this month.

Having turned 65, he retires on June 30 as Senior Assistant Bishop in the Diocese of Sydney, but will continue in full-time ministry as Chaplain General of the Australian Army.

As well, he has just taken on a new job as a member of the Parole Board of NSW.

The Diocesan farewell to Bishop and Mrs Hulme-Moir will be held on Tuesday, June 17, in the Chapter House of St Andrew's Cathedral, at 8 pm. The Premier, Mr T. Lewis, a friend of the Bishop, will speak.



Bishop Frank Hulme-Moir

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Clergy concern at plan for "R" films on TV

Concern at a proposal to introduce "R" films to television has been expressed by the Bishop of Gippsland (Bishop Graham Delbridge) and the Dean of Sale (Dean R. E. Elliot).

In a joint letter to the editor of "The Age", in Melbourne, the bishop and dean said they had read of such a proposal in the "TV Guide" issue of May 1.

Their letter continued: "Without agreeing with the content of many R films we do defend the right of the free people to go to a cinema, and see what they wish."

"Hence we welcome the introduction of the R rating. "We believe television is a very different matter."

"I know we can all switch off the set or change the station, but the entry of some R movies into the family living-room seems to us a restriction of freedom and the invasion of privacy."

"In the past a distinction has been made (rightly we believe) between what is screened in the cinema and what is screened in the home through television."

"We believe the distinction should be maintained."

CURATES IN NSW SHOULD GET FOUR-WEEKS HOLIDAY

In a letter to the Clergy of his Diocese, the Archbishop of Sydney, Most Rev M. L. Loane, has advised that Curates serving in the Diocese probably come under the NSW Annual Holidays Act.

This provides four weeks' holidays after 12 months' service. The Archbishop wrote to answer questions raised at a recent conference of Rural Dean.

The Archbishop said:

"Under State Legislation the Annual Holidays Act recognises that annual leave is for the benefit of an employee; an employer is subject to a penalty if arrangements are not made for that leave to be taken within a specified period. It

provides for four weeks' leave on the completion of twelve months' service and that leave must be taken not later than six months after the completion of twelve months' service."

"For example, if employment began on January 1, 1975, the employee would be entitled to four weeks' leave by December 31, 1975, and that leave would have to be taken not later than June 30, 1976. It is not permissible to accumulate leave beyond that period of time, though, by arrangement, it may be taken at any point within that time."

"Curates are covered by this legislation as employees and are accordingly entitled to this provision. Rectors and Curates-in-Charge, however, are not employees but are self-employed and the Annual Holidays Act does not apply in precisely the same way to them."

"However, it lays down excellent guidelines which clergy would be wise to observe. This would mean that a clergyman is rightly entitled to four weeks' annual leave. However, this leave should be taken within a specified period of time and should not be accumulated



Archbishop Loane

Dean of Perth to become Bishop of Ballarat

The Anglican Archbishop of Perth, Archbishop G. T. Sambell, has announced that the Dean of Perth, Dean John Hazlewood, has accepted his canonical election to be the seventh Bishop of Ballarat in Victoria.

The Dean is at present in Adelaide conducting a parish mission at St Michael's, Henley Beach. The bishop-elect is aged 51 and has been Dean of Perth for nearly seven years.



Dean Hazlewood

The Cathedral of St George in Perth is currently involved in a restoration appeal which the Dean hopes to conclude successfully in mid-July.

Before he came to Perth he was Dean of Rockhampton in Queensland for eight years and so had experienced life in a country Diocese, Archbishop Sambell said.

No definite dates had been fixed for the Dean's departure nor for his consecration as a bishop which would take place in St Paul's Cathedral, Melbourne.

But it was expected that Dean Hazlewood and his family would leave Perth for Victoria towards the end of August.

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SPCK GRANT FOR CLERGY BOOKS

The Society for Promoting Christian Knowledge is making an additional book grant available to the clergy.

This is in addition to the grant at the theological college, and a second one as a Deacon.

The third grant is available for clergy of between one and five years' ordination.

Eligible clergy can obtain the necessary application form from their theological college.

SPCK will not allow the bookshops to distribute the forms.

The terms of the grant are that the clergyman contributes \$9 and receives \$18 worth of books.

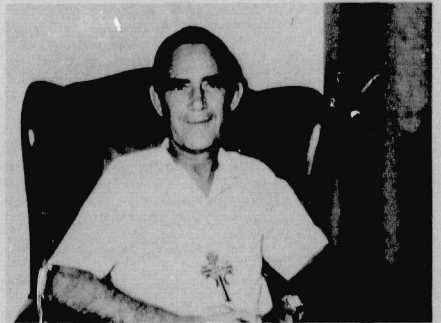
The grant is available only through the Canterbury Book Depot, Adelaide, or Church Stores, Sydney.

Archbishop of Melanesia dies after illness

The Archbishop of Melanesia, the Most Reverend John Wallace Chisholm, died in Melbourne around midnight on Saturday, May 24, as a result of cancer.

Archbishop Chisholm came to Australia in April for a proposed deputation tour in the Eastern States which was interrupted in Brisbane at its very beginning by his illness and the subsequent diagnosis of

cancer. Following his physician's advice, Archbishop Chisholm flew to Melbourne where his sister lives and received therapy on an out-patient basis. Unfortunately, on May 19, he collapsed with pneumonia and pleurisy and had to be withdrawn from further therapy. His condition rapidly deteriorated and he died at midnight, Saturday, May 24.



Archbishop John Wallace Chisholm

Retirement of A.F.C.I. International Director

Ambassadors for Christ International has announced the retirement of Dr Les Werry as International Director of the organisation.

AFCI said that the vice-chairman of the International Executive Committee, Mr Ian North, would become Acting International Director until a permanent appointment was made by the organisation's International General Conference.

An AFCI official said Dr Werry had given 17 years of dedicated leadership to the organisation.

His vision for the world had led AFCI to formulate an international programme, with work on that level begun in Great Britain and New Zealand.

By 1964, AFCI staff from Australia were at work in India as well as those two countries.

At the 1966 international conference, a framework

was planned for the development of a growing international organisation of evangelists.

"Today AFCI workers are resident in Australia, New Zealand, Fiji, Indonesia, Nepal, Singapore, the Philippines, India, Lebanon, Great Britain, Canada, the USA and Burma", the official said.

He said the organisation "looks forward to further fellowship as Dr Werry lends his counsel to the continuing leadership of the work both in Australia and in the regions beyond."

Mr North had served in missionary evangelism in India for nearly 12 years — seven as AFCI director for India, and had since headed development of the organisation in the USA.

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Women in church repressed, bishop claims

Scripture Union Week for 1975 to be launched at Parramatta

National Scripture Union Week this year will be launched at a mayoral reception in the historic City of Parramatta, NSW, on July 3.

The first SU branch in Australia was formed in St John's Church of England, Parramatta, in 1880 — hence the choice of that city as the focus for this year's event.

Scripture Union Week will be held during July 6-13 with the aim to emphasise the importance of daily Bible reading through the help of the Scripture Union Notes.

In announcing the mayoral reception, the Mayor of Parramatta (Alderman Brian Wood) said: "We in Parramatta are delighted to be associated with Scripture Union in this work."

"I personally believe that community standards need to be based on the precepts as set out in the Bible and for this reason, I am particularly pleased to support a movement such as Scripture Union which furthers daily Bible reading."

The Bishop in Parramatta, Bishop Donald Robinson, echoed the Mayor's sentiments.

"No-one can calculate the benefits of nearly a century of Scripture Union work in Australia," he said, "and if Scripture Union Week 1975 can successfully remind Christians of the importance of daily Bible reading,

it will be of enormous practical value."

Scripture Union Week this year comes at a time when several new Scripture Union Bible Reading resources have become available.

These include a six-volume Bible in pictorial "comic-strip" type form, a new quarterly advanced study programme entitled "The Daily Commentary" and "Stepping Stones", a series of 12 illustrated books designed to help young children enjoy the Bible.

Together with the existing Bible reading aids, these new resources will open up the riches of God's Word to more and more people."

Scripture Union's NSW General Secretary Mr Norman Bennett, said this week.

"In a time of spiritual and social uncertainty, it is more important than ever to listen every day to what God is saying to us."

"This is why our Scripture Union Week theme is 'Listen to the Living God' — under-

FESTIVAL OF LIGHT PETITIONS GOVT ABOUT PORNOGRAPHY

One of Australia's largest petitions was presented to Federal Parliament on the steps of Parliament House, Canberra, by a Festival of Light deputation. The number of signatures on the petitions totalled 127,165.

The petition asked for firm restrictions upon the importation and sale of pornography and strongly urged that the existing official TV Standards be not amended to permit increased violence and explicit sex.

For example, Rule 6 needs enforcing — "6. The basic requirements which must always be observed in the presentation of television programmes are that:

(a) No programme may contain matter which is—
(i) contrary to law;
(ii) blasphemous, indecent or obscene;
(iii) likely to encourage crime;

(iv) likely to be injurious to community well-being or morality; or
(v) otherwise undesirable in the public interest.

(b) Programmes which contain matter that is not

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Bishop Donald Cameron

women. I think the question of the role of women within the church is a little more open than some people would judge it to be.

But having spent seven years of my life with a missionary society, where the bulk of missionaries were women and having seen what was achieved by women working — sometimes under the most difficult and dis-

Two factors have to be borne in mind: (1) one would not want to embark on any course that is going to create an unnecessary division. On the other hand, I feel that I would like to see women taking a larger place in the life of the church than it would appear they may have done in time past.

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EDITORIAL

Women in the Church

A recent visitor to Australia charged that the Christian Church had repressed women; that women had been denied their rightful place in the leadership of the Church.

The particular woman concerned admitted on national television that she knew little about the place of women in Protestant churches and apologised for over generalisation. She in fact was an Israeli politician brought to Australia as part of Women's International Year.

Her wild and unsubstantiated accusations gained wide press coverage and attracted many approving cooers even from Christian women.

Nevertheless, the question remains to what extent has the Christian Church held women down; perhaps even more important, the question should be faced — what is the correct role in the Church for women?

Unfortunately, the subject has been associated with the issue of ordination to the priesthood. Few people

who advocate or entertain this proposal appear to have analysed the nature of the ministry or the role of women in it. Rather they have been caught up with the general women's movement and the ministry is seen as being an exclusive male domain which should be shared to overcome discrimination. Of course, to oppose the ordination of women immediately brands you as reactionary, sexist, chauvinistic — and opposition on such grounds is surely wrong.

On the other hand, advocates of women's ordination ought to consider whether they are not motivated by selfishness, jealousy or are just caught up with a sociological phenomenon that is expressive of sinful human nature.

In England last week the standing committee of the General Synod advised the Church not to proceed with action that would lead to female ordination. This was on the grounds that the Church there was divided on the issue. Recently Bishop Wicks from Brisbane stated that

he agreed with the Archbishop of Canterbury that there can be no strong theological objection to women fulfilling roles in the ministry. The question is — what roles?

Clearly, the place of Scripture should be pre-eminent on this question. Men and women should be prepared to yield to the authoritative word of God. In some circumstances this will mean men must recognise more than they presently do that women can, and should, play a greater role in the corporate life in the Church. Women, anxious for recognition or that popular aspiration, "fulfilment", may have to recognise that God's plan for people in the Church does take their sex into account.

There needs to be a careful and charitable examination of what the Bible means by ministry. Too many think of women's ordination in terms of a sacramental function instead of an oversight of a congregation with a much wider range of activities in view. To what extent this is desirable or permissible is the real issue.

Notes and Comments

When will the killing end?

This week a report from Thailand stated that the indications from Cambodia suggested that there was mass starvation there caused by the forcible transportation of millions of city dwellers to the countryside. The report estimates that one million people, mainly the old, the young and the weak, are expected to die.

So much for the optimistic and idealistic hope of the anti-war people who justified the ending of the war as a means of ending the killing.

From Vietnam reports have come out stating that hundreds of thousands of people are in hiding for fear of the Communists. Unemployment is over a million, compulsory re-education has begun to indoctrinate the population with Communist ideology.

It is the old pattern all over again. Whenever the Communists take over, people's rights are trampled underfoot. Political freedom becomes an unattainable dream.

The victims of Communist aggression don't have the choice whether they would rather be red or dead — many of them are both red and dead. Another report

from England this week outlined the growing extent of religious repression in Czechoslovakia. Behind the facade of religious freedom the subtle forms of State interference put their pressure on the Christians. Of course, with Communism it can never be otherwise because, as an ideology, it is sworn to destroy religious faith of any form.

It is interesting and tragic to note that of the many countries over-run by Communists since 1917, none has been able to regain its freedom.

The world appears to be moving towards another phase of Communist expansion similar to that which followed the Second World War. In Italy last week, Communists gained the support of one third of the population. In Portugal the Socialists and other non-Communists are losing ground. NATO, as an alliance, is under very great pressure while in South Asia no effective treaty exists.

Christian people, who are high on the Communist list of priorities, ought not to be lulled into a false sense of security or be fooled by the liberal left into believing it can never happen here.

56 years of service: BCA recalls its ministry to people of the 'Outback'

On May 30, almost exactly 56 years after the formation of the Bush Church Aid Society, friends, members and supporters of the society met in the Chapter House, Sydney, in thanksgiving.

It was in that same building on May 26, 1919, that BCA was formed.

The Primate and president of the society, the Archbishop Sir Frank Woods, preached at the Thanksgiving Service in the Cathedral in which Archbishop M. L. Loane, vice-president of the society, participated.

The Dean of Sydney, Dean Lance Shilton, assisted by the Rev T. J. Hayman, led the large congregation in the special form of service.

At a rally which followed, the Chapter House was packed to capacity, with people sitting on the stairs and steps in the galleries.

The programme included items from the very well known "Forest 31" choir from the Parish of French's Forest, under the leadership of the rector's wife, Mrs Alan Patrick.

Both the society's Federal Secretary, the Rev Theo Hayman, and the NSW Secretary, the Rev Reg Langshaw, spoke about recent news from the field.

The Primate referred to some of his journeys into BCA areas, and encouraged members to continue their prayer support.

Archdeacon R. G. Fillingham, BCA Chairman, intro-

duced the Victorian State Secretary, the Rev Barry Green, who showed his widely-acclaimed, triple screen, audio visual: "It's a Wonderful World".

This high-class production depicts BCA ministry down

'God will call those to serve'

through the years and gives a picture of present society work spread across one-third

of the total land area of Australia.

that it is a wonderful world, and that Christ is King.

He challenged those attending to play their part to make this fact known, and mentioned five existing vacancies in the society.

He expressed his belief that God would call those of His choice to serve in these areas, and that other provisions would be made for the work to continue.

WOMEN MAY BE ADMITTED TO SYNOD IN NEWCASTLE

Women eventually may be allowed to attend Church of England Synods.

But this would depend on what State Parliament decided, Newcastle Synod was told last month.

This was reported in the Newcastle Morning Herald.

The Newcastle Diocese Chancellor (Mr A. B. Kerrigan, QC) said the composition of Synod was determined by a schedule to an Act of NSW Parliament.

It would have to be amended if the men only tradition were to be broken.

Mr Kerrigan said the NSW Provincial Synod was preparing a submission to Parliament asking that women be allowed to attend Synods.

This opinion flatly contradicts the practice in the Diocese of Sydney which has admitted women to Synod for some years.

If Mr Kerrigan's opinion is correct then the Diocese of Sydney may have acted illegally. However, if Sydney is correct then Newcastle women may be unfairly prevented from attending Synod.

CHURCH'S FUTURE IN AN 'ALIEN SOCIETY'

Archbishop of York: "Church in England no longer 'established'"

A hint that men entering the church's ministry now must be prepared for the "rough treatment" handed out to the first apostles comes from the Archbishop of York in a pastoral letter to his diocese.

Hinging his thoughts on the future of the Church in an alien society to the coming ordination of 13 men at Peterhead, Dr Blanch pointed out that they would be accepting life-long responsibility in the Church at a time of unprecedented change in structures and attitudes to life.

"The Church in which they will be serving has to face crucial issues which go far beyond the domestic problems to which we are apt to give such laborious attention in our synods," the Archbishop writes.

"The parish priest is as important as he ever was in his true, apostolic, unchanging function to lead the Church's witness to the risen Christ.

"But he has now to earn the right to speak. He cannot claim it by virtue of

a superior status or better education, and he will find this to be true of the Church as a whole.

"There is a sense in which we are back in the Apostolic Age, when apostles could not look for privilege, could not demand a hearing, and stood before an indifferent or hostile community solely in the power of the spirit given to them.

"They were not, distinctly not, establishment men.

"They turned the world and its values up-side-down, and were inevitably roughly treated by that world."

The Archbishop says that, however, it may stand in law, the Church in England is no longer in any significant sense "established."

It will have to learn to make its way no longer within the framework of a friendly environment but in a society increasingly alien to it, relying no longer on worldly power but on the power of God.

"Yet, within this alien and often alienated society, the Church will receive a ready hearing when it addresses itself to the real dilemmas of community life and to the enigmas of personal existence."

— Church Times.

Mr Williams says . . .

Mr Williams says he doesn't know why the Bible doesn't describe heaven.

Some people have. Mohammed gave a detailed description of heaven.

Hundreds of visionaries have claimed to have had a revelation of heaven from God and have described it.

But the man who was nearer than all others to the source of eternal life is content to say, "It does not yet appear what we shall be." (1 John 3:2)

I think this is a typical silence — typical of the whole Bible.

Men often say that the evidence of the Bible is the things it tells. Certainly that is one evidence.

But there is another — the things it does not tell us. Its reticence is sublime.

Enoch does not speak in his translation moment. Elijah does not speak in his chariot of fire.

Lazarus does not speak in his hour of resurrection. Jairus' daughter does not speak from her bed of revival. The young man of Nain does not speak from his bier.

Moses alone speaks from beyond the grave; but it is not of the things beyond, it is of the things to be accomplished at Jerusalem.

Ken Roughley

ST LUKE'S HOSPITAL

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St Luke's Hospital has been established over 50 years. Medical practice and patient care have taken immense strides in this period and St Luke's is proud of the high reputation it has achieved. Now funds are needed to develop a modern theatre complex, intensive care unit and to increase patient accommodation. St Luke's is a Church of England general hospital open to all creeds. As it is a non-profit organisation, the Board appeals for your help to raise \$500,000 for this work.

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C. R. JAMES
Chief Executive Officer

'WCC departed far from the Founding Fathers' aspirations'

• From page 1

Would this include public teaching ministry?

I would think so, certainly. After all, who would take the Sunday School classes and work in the day schools. And there's no doubt that all of us have heard different addresses from women that have brought the word of God to our own life and needs with relevance.

The ecumenical movement comes in for a lot of criticism. What good is there, say, in the WCC and where do you think it goes wrong?

The ecumenical movement as it is commonly understood is probably mostly assessed through press reports. The raw material that the World Council produces tends to be a bit indigestible anyway, and it's probably not over-wise to judge anything on the condensed reports that one reads.

I think the World Council has departed very far from many of the aspirations of its original founders in 1948 and I think that it emphasises, in its published material at least, have taken it a long way from the primary, original and central message of the Gospel.

It still remains the only organisation that seeks to maintain ongoing contacts between Christians scattered throughout the world.

but I think with a good deal of others one is considerably disappointed in the number of attitudes taken and some actions that have emerged from the World Council over the past couple of years.

Do you think it is achievable or desirable that denominations such as are in the WCC should ever amalgamate?

That depends where they are and under what circumstances — there are certain circumstances where the process of church union is almost natural and inevitable. Say in some parts of the third world where you've got maybe three or four main Christian churches, each of whom come from a common Christian tradition.

On the other hand, the church merger for its own sake can lead to unfortunate doctrinal compromises where you get a large common denominator of faith and could also lead to the process whereby church union becomes the means where three churches become four with a new main church and three stayout groups which is not what one would expect that people wanted.

Do you think that evangelicals are too withdrawn from such organisations as the WCC?

No, frankly. I think that

there are some people whose own convictions would make it very, very difficult for them to participate in the World Council and I would respect their desire not to associate in that way. The World Council has never lacked an evangelical voice within its ranks.

They don't get heard much, but it's certainly been there and in a number of cases they've been taken seriously and sometimes their views have been woven into final

membership of the Anglican communion meaningful?

Well, the Anglican communion is a very diverse and unique body, it's the product of history as much as anything else. There are certain fixed common points. The use of a liturgy which has its grandfather, or sometimes great-grandfather, in the Book of Common Prayer . . . the presence of episcopal order.

But perhaps more important than either of those I

involvement in church affairs?

Well, as to my early lay life none at all. My real involvement in church affairs began two or three years before I went into College and I was a parish treasurer, Sunday School teacher — various things that a layman does in a parish, the parish council, etc.

You were converted as an adult?

Yes, that's right. Apart from the Bible, who or what has influenced you most as far as your theological outlook is concerned?

That is not an easy question to answer. I think that the greatest single, formative influence in my own theological understanding was my time at Moore College — as a student and as a staff member, and I think that the theology I learnt there which was deep historically and on a very broad level provided the raw material that formed my theological position — and this has probably not modified really since I left.

What aspect of the ministry do you enjoy the most?

Well, I suppose what Paul calls pastor and teacher. I think that the two functions are probably inseparable in the end, but I suppose the things I do enjoy most are taking Bible studies, the preparation of them and the

pastoral contacts that go alongside and flow out of those; and I think the unique privilege of the Christian ministry — meeting people at point of need with the Gospel and the promises of God.

Taking this a bit further — do you feel that becoming a bishop limits your opportunities there and do you feel sorry about that?

No, I hope they will increase. My understanding of the function of a bishop is that it is predominantly what the ordinal says it is — pastoral and teaching.

What in your view should a parish minister have as his order of priorities.

That depends upon the man, his gifts and his situation. These are the fixed points within which one must move at any point of ministry — what one has been equipped to do and the circumstances in which one is placed. There are certainly inalienable priorities in any ministerial work — that of prayer and reflection on the Scriptures and the communion with God that flows therefrom. And after that, a man has got to assess like a judge what God has equipped him to do, then look at the situation around him and see what God's providence which has created that situation demands doing.

'Moore College major factor in my theological position'

statements, but sometimes in such a way as to make them appear as a sort of an after-thought screwed on at the back of a vehicle.

I think this is a question where people have got to make up their own minds as to what their participation is going to be. Let me put it this way: you can seek to make your point by absenting yourself or by being present and saying it.

There is tremendous variety in the Church of England both in modes of worship and in doctrinal standpoints. What in your opinion is the unifying factor that makes

would judge to be the declaration that Holy Scripture stands at the centre of the Christian faith, and the Church of England receives the faith as from the Scriptures, and that the Creeds are firmly implanted in all Anglican formulae to my knowledge.

But Anglicanism is a very plastic word and what some people refer to as "the Anglican tradition" will wear one face in one part of the world at one time and it seems a very different face in another part of the world at another time.

As a layman, what was your

Gambling 'based on principle that you want something at other's expense'

'Win only at expense of those who lose'

"The secretary of a parochial church council wrote to me recently asking me if I approved of gambling," writes the Bishop of Ripon, Dr J. R. H. Moorman.

"I wrote back to say that I did not approve, and I offered

• "It is contrary to the principles of Christian stewardship. A Christian is a man who tries to use his money in a responsible way, for the benefit of the community and in accordance with the teaching of Christ.

the Church will never resort to it.

"Christ tells us to give — money or service or help. To say 'I will only give to the cause of Christ if you hold out some prospect of my getting back more than I put in' is, to my mind, totally

un-Christian and wrong. "I could say a great deal more on the subject; but I hope that I have said enough to encourage people to get rid of all forms of gambling from the life and work of the Church."

— English Churchman.

Moslem missionary revival underway throughout Africa

Petro dollars may be used by the Arab world to wage war against Christians in Africa.

This opinion appeared in "The Disciple", a magazine published in America by the Disciples of Christ.

"Many of the extra dollars being paid for Arab oil undoubtedly will continue to help underwrite the modern kind of 'holy war' Islam knows it must

wage," says the magazine. "Christians in Africa, especially, are watching this resurgence of Islam with some interest and even anticipation."

"They are hoping that the Muslim missionary revival will mean more than the traditional use of power — the pressuring of political leaders, the harassment of minority groups, the financing of terrorism and the building of lavish new mosques.

Concern that Petro dollars may be used against Christians

"They hope that Muslims will give new attention to humanitarian concerns and will imitate Christians in the erection of schools, hospitals and dwellings."

"They hope to see Islam become a force for peace."

"Muslim religious leaders have shown little regard for the basic physical needs of their people."

"Like many of the political figures in the Islamic world, they have lived comfortably in the midst of slavery, suffering and death."

CHILD CARE HOUSEPARENTS

We have vacancies due to reorganisation for Houseparents in one of our scattered family group homes and for a small cottage unit. In each case the father continuing his normal outside occupation. Applicants should be of Christian conviction and with a genuine love to help and care for children in a family setting. Apply: Director, Church of England Homes, PO Box 41, Carlingford, 2118.

FOL PETITION

• From page 1

generally suitable for viewing by children must not be televised at times when large numbers of children are likely to have access to television receivers."

The Rev Fred Nile supported Mrs Brown's remarks and said, "There are many reasons for deep concern over the quality of TV and radio broadcasting because of recent events — firstly, that the Control Board is seeking to amend the existing Standards; secondly, the free-wheeling, permissive attitude of the new Government radio stations, eg 2JJ; thirdly, the lifting of the ban upon Graham Kennedy;

fourthly, the two obscene and blasphemous presentations by Reg Livermore on ABC TV Channel 2 (ie TDT) and, finally, the new degenerate Alvin Purple series soon to commence on ABC TV."

Mr Nile said, "We particularly expect Government TV and radio, which are financed by the Australian taxpayer, to set the positive example rather than lead the moral decline."

The wording of the FOL petition is as follows:

"To the Honourable the Speaker and Members of the House of Representatives in Parliament assembled:

The humble petition of the undersigned citizens of Australia respectfully sheweth:

That we strongly oppose the easing of restrictions on the importation, production in Australia, sale or distribution of pornographic material whether in films, printed matter or any other format.

That any alterations to the Television Programme Standards of the Australian Broadcasting Control Board which permits the exploitation of sex or violence is unacceptable to us.

Your petitioners therefore humbly pray that the Government will take no measures to interfere with the existing Television Programme Standards or to permit easier entry into Australia, or production in Australia, of pornographic material.

AND your petitioners, as in duty bound, will ever pray."

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HOW TRUE IS THE BIBLE?

A few weeks ago "Time" magazine carried a cover story headlined: "How True Is The Bible?"

After discussing the close study and sometimes hostile attack to which the Bible has been subjected in our lifetime, "Time" summed up its conclusion in the subtitle: "The Believers Gain!"

In other words, the more the Bible has been scrutinised, the more evident its accuracy appears!

Of course, the Bible does not really need our defence. As Spurgeon once said: "You don't defend a lion ... you just let him loose!"

Many contemporary people, however, are incredulous that there are those who still accept the full authority of scripture.

I have had students ask me: "Mr Ford, you seem like an intelligent, educated man. Do you really believe in the authority of a book written so many centuries ago?"

My answer is: I do! With Paul, I am convinced that "all scripture is given by inspiration of God!"

If you ask me why I believe this, in the first place I believe it because of what Jesus Christ said.

He taught clearly the full authority of the Bible.

In the sermon on the mount He said: "Till Heaven and earth pass away, not an iota, not a dot, will pass from the law" (Matthew 5:18).

He also said: "The scripture cannot be broken," that is discarded (John 10:34), and because I accept Jesus as Lord, I accept what He says about the Bible.

But, you may object, you accept the Bible because of what Christ says, but all you know about Christ you learn from the Bible. Isn't that arguing in a circle?

Not really. I begin with the conviction that the New Testament is reliable history, an accurate record.

British scholar, F. F. Bruce says: "There is no body of ancient literature in the world which enjoys such a wealth of good ... attestation as the New Testament."

We have far more evidence ... for the historical truth of Jesus than we have for Julius Caesar!

Now these New Testament records show me a Jesus who was fully human, but more than human.



"That's pretty fancy clothing for a shepherd."

With acknowledgement to "The Murray News Sheet."

House Parties ... Conferences THE GRANGE At Mount Victoria

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Due to cancellations, these weekends are free: July 11-13; 25-27.

Some weekends are still free in October and November: October 24-26; 31-November 2; November 7-9; 14-16.

Contact: Field Division, Scripture Union 129 York Street, Sydney Phone: 290 1944 for further details

'... the more it is scrutinised, the more evident its accuracy'

follower of Jesus Christ!

Like Cailliet, I have found in the Bible that book that understands me.

"Why do I search for a meaning for my life?" I ask, the Bible answers: because you are created in God's image!

You are no animal ... but a man ... made for God!

"Why do I have a conscience?"

I ask, "And why do I feel guilty when I violate it?"

The Bible answers: Because God is Holy and His law is written on your heart!

By the Rev Leighton Ford, an associate evangelist with the Billy Graham Evangelistic Association.

Princeton scholar, Emile Cailliet, tells how as a young agnostic in France he once wandered into a church, picked up a Bible and began to read it for the first time.

As he read, he claimed: "This book understands me!" The result of that encounter with scripture was that he became a devoted

Expansion of Melb. College of Divinity

The role of the Melbourne College of Divinity has so changed and expanded in the last few years that the College has decided to create the new office of Dean, order to mark more appropriately the actual responsibilities of its chief executive officer.

The first Dean will take up the position at the beginning of 1976, on the retirement of the present Registrar, Rev Alfred Bird.

The College itself comprises official representatives of the Anglican, Roman Catholic, Presbyterian and Methodist Churches, the Baptist and Congregational Unions and the Churches of Christ, together with co-operative members (who may come from other denominations).

Since its constitution by an Act of the Victorian Parliament in 1910, it has conferred some 600 degrees and 2500 diplomas.

Its total student enrolment in 1974 (excluding BTheol candidates) was about 900.

The degree of Bachelor of Theology was introduced in that year, and under a system of Boards of Studies and Associated Teaching Institutions the College now engages in teaching as well as examining. By next year there will be close on 200 students being taught by the BTheol.

—Australian Baptist

CHURCH GRANT WITH STRINGS ATTACHED

The administrators of the Anglican Church in Perth have refused to agree to the terms accompanying a grant of \$20,000 offered for the restoration of the Deanery.

Under the terms of the grant, announced by the National Estate Committee in February, the recipients are required to enter into a covenant with the National Trust that they will not demolish the building.

The Deanery was built in the 1850s as a parsonage house for St George's Cathedral and is one of the oldest occupied houses in Perth.

It would probably fetch about \$600,000 as an unencumbered site on today's land market.

The administrator of the National Trust in WA, Mr Neville Armitage, said recently that the money for the restoration would have been made available through the trust.

He thought the provision was a reasonable safeguard by the Commonwealth Government.

Mr Armitage said the trust had received a letter from the secretary of the Perth Diocesan Trustees, Mr Bruce Houston, saying that on legal advice they were unable to enter into restrictive covenants over their properties. West Australian

Brotherly test in illustrated Bible series

OUR BIBLE IN PICTURES Trouble in Egypt FROM GENESIS 42: 6-38



This scene, headed "Trouble in Egypt", from Genesis 42:6-38, is from Scripture Union's new illustrated series: "The Picture Bible for all Ages."

the Bible has crossed all cultural and racial barriers to transform man's life and society. Truly, it is a book for the world!

The message of the Bible is for all people. The message is that there is one God who has a plan for all things! That this God has made all men for Himself. That all men have rebelled and been cut off from the life of God.

And that this Holy God of love sent Jesus His Son to pay the death penalty for our rebellion, and give new life in God's Kingdom to all who turn to Him, trusting in Christ alone as Saviour, repenting of sin, and following Him as Lord.

One of the saddest things Jesus ever said was this: "You search the scriptures, because in them you think you have eternal life, and they testify of Me, but you will not come to Me that you may have life!"

The Bible calls us not just to believe that its message is true, but to act on that truth and turn to the Christ who is the centre of its message!

Today, begin to search the scriptures, and you will find them to be a jewel box in which the greatest treasure of life, Jesus Christ, is to be discovered.

—"The Australian Baptist."

"You have never felt the ocean of God's love as when you forgive someone you hate."

The Dutch spinster had been arrested in 1944 for aiding Jews in their escape from Nazi occupation forces, but was released by a clerical error only days before women of her age were exterminated.

Since then, Miss ten Boom has travelled around the world giving her Christian testimony. —"The Australian Baptist."

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ACC 'not for mission funds moratorium'

Sir, It was with some concern that the members of the Executive of the NSW State Council of the Australian Council of Churches read the article headed "Armistice Leaves ACC" in the May 29 issue of your publication.

I have been instructed to correct some misrepresentations.

When Mr Burrows argues that the ACC had supported terrorism in Southern Africa, he is incorrect.

Individual denominations, including the Church of England Diocese of Melbourne, have contributed to the WCC Programme to Combat Racism which provides humanitarian assistance to racially oppressed groups in many countries including South Africa.

No funds for which the ACC has responsibility through its member churches has been used for this purpose.

It is claimed in the same article that synodism in the last 12 months have weighed up the pros and cons of the ACC's programme.

None of these supposed critics has contacted the ACC to verify their facts.

It was also incorrect to say the ACC supports the moratorium on the sending of funds and personnel to missionary churches.

This has not been discussed at Executive or Council meeting of the State or National Council.

The implied association of the ACC with the UN Commission on Human Rights is, of course, ridiculous.

There are several statements in this article which are not factual and we urge those who wish to criticise a reputable fellowship of 12 major Protestant and Orthodox denominations to seek verification before making similar accusations.

The ACC, of course, is not above criticism, but there is an opportunity to influence policy and doctrine through church representatives on the Council.

An example of this occurred in a Sydney afternoon paper's treatment of Evonne Goolagong's desire to be married in St Mary's Cathedral.

Posters displayed throughout the city proclaimed "EVONNE WEDDING DOUBT", thus inviting passers-by to part with 10 cents to find out if the tennis star's intended marriage was on the rocks, instead of mere confusion about the venue.

Among those seriously distressed by this deliberately misleading poster were Evonne's guardians, Mr and Mrs Vic Edwards.

The previous day both afternoon papers in Sydney had published front page

division of assets between those Presbyterians going into union and those staying in the continuing church.

The court upheld as valid and lawful the decision of the General Assembly that members of the commission had to accept the authority of the GAA and continuation of the church undivided until entry into union.

Mr Maxwell Bradshaw, a Melbourne barrister and former procurator of the Presbyterian Church of Australia, was excluded from the commission because of his refusal to accept the

His alternate on the commission, retired Melbourne businessman Mr C. Homer Fraser, who was excluded when he took a similar stand.

The court upheld the validity of the decision to replace the two men on the Handley Commission.

Mr Justice Dunn's judgment stated that those who walked out of the assembly and set up their own courts, with a claim to be the only true Presbyterian Church of Australia, did so without any legal basis.

Most of the members opposed to the union decision have remained within the church. — "Presbyterian Life"

(Mr K. R. Handley, QC, is Advocate of the Diocese of Sydney.)

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Letters TO THE EDITOR

We urge you to make your point of view known to them as the Council acts and makes pronouncements on the vote of delegates.

(MISS) JEAN SKUSE, Executive Secretary, NSW Council of ACC, Sydney, NSW

I shall be grateful to hear from members of General Synod who agree (from whatever angle) that the issue should be clarified under s.63 of our Constitution.

I am advised that the Appellate Tribunal's ruling would be final (not subject to appeal to the High Court) because according to a judgement of 1943 no (politically) constitutional issue is involved.

J. P. Haldane-Stevenson Box 66 North Balwyn, Vic

(The writer is a member of General Synod's Canon Law Commission.)

ALAN GILL, Drummoyne, NSW.

(Religious Correspondent for The Sydney Morning Herald — Ed.)

Clarification of Church to Crown is sought

Sir, The oath of allegiance taken in most dioceses on ordination and institution is regarded by many clergy as a mere picturesque survival (in contrast to the oath of canonical obedience).

For this and other reasons it is high time that the relation of our Church to the Crown be clarified.

Some of us think that we gain more than we lose by accepting Article 37; some feel strongly to the contrary.

At its face value, the wording of s.4 of our Constitution implies that the Article — as relating to a "principle" — is binding upon us, at any rate till we contract out; but no one person (however distinguished) can give us more than his opinion.

It is my own personal belief that there is a direct parallel between the amount of energy being used to develop property and the general decline in spiritual power in the diocese.

You cannot serve God and mammon.

I believe it would be impossible to show that any extra money has in fact been released for social and mission work in the diocese in the last ten years, than would have been the case had the money been simply invested. And then take into account the extra cost of

• To page 7

No basis for "breakaway" by Presbyterians, rules Supreme Court judge

Presbyterians who established their own "breakaway" church after the May, 1974, decision by the General Assembly of Australia in favour of church union had no legal basis for their actions, a Supreme Court judge has ruled in Melbourne.

Mr Justice Dunn was giving his verdict in a case over disputed membership of the Handley Commission, the group set up to oversee the

division of assets between those Presbyterians going into union and those staying in the continuing church.

The court upheld as valid and lawful the decision of the General Assembly that members of the commission had to accept the authority of the GAA and continuation of the church undivided until entry into union.

Mr Maxwell Bradshaw, a Melbourne barrister and former procurator of the Presbyterian Church of Australia, was excluded from the commission because of his refusal to accept the

His alternate on the commission, retired Melbourne businessman Mr C. Homer Fraser, who was excluded when he took a similar stand.

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Most of the members opposed to the union decision have remained within the church. — "Presbyterian Life"

(Mr K. R. Handley, QC, is Advocate of the Diocese of Sydney.)

Missions' call to pray for Aborigines

A "call to pray for Aborigines and Torres Strait Islanders" has been issued for Sunday, July 13.

The special prayer day call has been made jointly by:

- Australian Board of Missions.
- Church Missionary Society.
- Bush Church Aid Society.
- Bush Brotherhoods.
- National Home Mission Fund.

A joint statement by these organisations says:

"For most of the past three years the Aboriginal people have to a great extent been involved in the working out of the policy of self-determination urged by the Government."

"There have been many advantages and opportunities for Aboriginal people to participate in the management and direction of their own affairs."

"In many places they have welcomed the challenge and responded to it with enthusiasm and success. This spirit of self-determination is also evident within the Church."

"There are more men and women coming forward

prepared to take responsibility for the worship and ministry in local congregations.

"At the same time the calls for aid to Churches throughout Australia continue but these calls are now much more in the character of partnership."

"An Aboriginal church leader recently said: 'Send me a man who can come and help me with my Church.'"

"May we all join in prayer for the Aboriginal and Island people in these days of challenge and opportunity."

"Let us give thanks to God: • "For all Aboriginal Christian leaders in Church and community, for opportunities being given to responsible Aborigines to express their point of view."

• "For the work of Nungalinga College which will continue the programme of training Aboriginal leaders on a limited scale, despite the cyclone in Darwin."

• "For protection given to so many in the Darwin disaster."

SO I SAID, SURE I'M AVAILABLE, AND I'M TRAINED, TOO, AND HEALTHY, AND I'D LOVE TO SERVE OVERSEAS. AND I KNOW THE BIBLE SAYS TO GO. BUT I HAVEN'T HEARD A CALL.

AND HE SAID, SOME PEOPLE SURE ARE HARD OF HEARING.

—SUDAN INTERIOR MISSION

This cartoon under the heading of "Higher Education" appeared in a recent issue of the magazine of the "Sudan Interior Mission (SIM)."

CLAIM THAT WCC SUPPORT FOR AFRICAN REVOLT

An accusation that the World Council of Churches supports terrorism and revolution is made in a nine-page pamphlet just published.

It is written by an Anglican layman, Bernard Smith, and is the first in a series of pamphlets issued by the Christian Affirmation Campaign, of which he is secretary.

The writer claims that the African "liberation" groups to which the WCC makes grants of money are as terrorist in their methods as the IRA.

But the WCC is unwilling to admit this because it is committed to these groups' revolutionary political aims.

Quoting WCC official documents, Mr Smith asserts that the WCC believes that participation in violent revolution is a Christian duty. He concludes:

"The controversy that has surrounded the WCC's grants to terrorists in Africa has tended to obscure the

fact that the WCC is concerned with promoting revolution not only in Southern Africa but throughout the Western world."

The pamphlet costs 11p post free and is obtainable from the CAC at 124, Heath Park Road, Gidea Park, Essex.

— "Church Times."

"A SERVICE FOR MARRIAGE" Published May 1975 by The Liturgical Commission of General Synod of the Church of England in Australia. A revised service for "Marriage" in the experimental style and language of Australia 73 Holy Communion. Attractively designed — 8 page folder. Ideal for congregational use.

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PERTH: St Alban's, 423 Beaufort Street. Services 9.30 am and 7.30 pm. Rector: Bryan F. Hall. All welcome.

COOPAROOK: St Stephen's, Brisbane, Cnr Cavendish and Chatsworth Roads. Visitors welcome. 7.30 and 9.00 am Holy Communion. 11 am Morning Prayer (Holy Communion 1st Sunday). 7 pm Evening Prayer. Rector: Rev Harry Goodnow.

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CONCRETE BLOCK MACHINE. Makes blocks, slabs, edgings, screen-blocks, garden stools. \$8 at once and \$6 an hour. \$149. Ideal self-help projects. Send for leaflets. Department C.R. Forest Farm Research, Londonderry, NSW. 2753.

SONY C90 cassette tapes, new. \$2.00 each. Covenant Bookshop 74 6071.

STERLING SILVER COMMUNION SET, seldom used, in new carrying case, valued over \$200, available for \$100. 15cm chalice, 10cm paten, 15cm diameter, bread box 8cm diameter, glass cruet 19cm to silver top. May be seen at 100 George Street, Sydney (Tel 271747, ask for Craven-Sends).

Positions Vacant

ORGANIST REQUIRED at St Peter's, 3 King Street, Manly Vale, either 10 am, 7.15 pm or both services. Hymns only. The organ is a model L/100 series Hammond with 2 manuals and a 13-note pedal keyboard. Further details from the Rev Graham Knight, 949 1451.



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Our modern air-conditioned office is situated close to Wynyard Station. For further information about this position, please phone Mr K. Badman, 290 1111.
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St Michael's Home for Girls, Bathurst.
SENIOR RESIDENTIAL CHILD CARE WORKER required for position on staff. The Home is situated two miles from the city and cares for girls from 6 to 16 years of age. Salary by negotiation. Board and lodging provided. Apply: To the Matron.

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THE BIBLE SOCIETY IN AUSTRALIA requires a FIELD REPRESENTATIVE for full-time service in North Queensland to live in Townsville.

A dedicated Christian will find rewarding but demanding work in Deputation, Bible Sales and Distribution. Must have very close Church ties. Ordained person preferred although not essential. Age 30 to 45 years but all applicants will be considered. Applications close 12th July, 1975. For details and application form, write to:

The State Secretary
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North Quay, Qld, 4000

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WANTED, 100 more students to enrol in C of E Bible College. Full Bible course by correspondence anywhere. Full details from Registrar PO Box 41, Roseville, NSW. 2069.

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• Do you have a position to fill at your office? Then an advertisement in the Classified Columns should bring Christian response.

• Do you have items such as books or goods for sale? Then you're likely to get an early response from an advertisement in the "Record".

• And what about that convention which could interest people from other States? Place your advertisement with the "Record".

• For businessmen, the "Record" places your advertisement before a select readership of church people in every State throughout the nation.

• The cost? It's quite moderate. Just send your advertisement or first write for information to "The Church Record", Room 311, Castlereagh Street, Sydney, NSW, 2000.

There is such a thing as a false peace: never troubled by doubts... interested in forgiveness and not in righteousness... too light-hearted... sin taken too lightly... M. Lloyd-Jones, Romans 5:1.

The Word and Life

D. B. KNOX Principal
Moore Theological College, Sydney

MASCULINE PRONOUNS IN REFERENCE TO GOD

Masculine pronouns are consistently used throughout the Bible in reference to God. There are no exceptions.

Masculine terms are used to describe God, such as father, husband, king, lord.

Moreover, our Lord Jesus Christ in His incarnation became a man.

The question is whether this uniformity is accidental.

The ancient world was well aware of female deities; they were sometimes the chief deity of the worshipper.

The consistency of Biblical usage cannot therefore be explained as accidental, and for similar reasons it is improbable that it should be merely sociological, reflecting the customs of the day.

If the reason is theological, that is, if it is based on God's attributes, and His relation to the world, this is the complete explanation of the consistent biblical usage, and it should control our own usage and thought.

The theological reasons for the consistent referring to God as masculine.

Three attributes of God are revealed in Scripture which are relevant to this question. His authority and dignity; His power and omnipotence; and His creative initiative and causality.

God created humanity as men and women; and as they stand before Him, men and women are absolutely equal.

They are equidistant from Him, and they enjoy equal access to Him, so that in Christ "there is neither male or female" (Gal 3:28). These real distinctions of human life have no relevance in our relationship with God.

In the created world in general men and women are equal, and the different functions and jobs they discharge in society will be determined by their native abilities and their opportunities, except of course in such societies where custom improperly restricts these opportunities unequally.

It is true that men as a whole have masculine characteristics while women as a whole have feminine characteristics and that these characteristics will determine the general style of society.

But there will always be exceptions in that some women will have characteristics more common to men and vice versa.

It would be wrong to restrict a woman from occupying any position in society which her gifts and opportunities fit her for.

But turning from the general social life where men and women are equal, to those relationships of men and women in which the polarity of the sexes has significance, namely marriage and the home, we see both in nature and in Scripture distinctions which are never confused.

Here the roles of male and female are quite distinct, cannot be reversed or interchanged and are not the same.

It is in fact this area of relationship to one another which gives meaning to the dividing of the sexes and

which controls the masculine terminology for God.

For in the relationship of man and woman in sex, that is to say in marriage, it is seen that God has imposed the pattern of His relationship to creation on the male in a primary way.

Considered individually as members of society at large both men and women reflect the divine attributes of authority, power and creativity.

Both have authority and dignity, both have power, and both have creative initiative.

But considered in their relationship, that is to say in the polarity of the sexes, the male displays greater authority (if only in the depth of his voice), greater power (if only in the strength of his biceps) and clearly has sole physiological initiative in procreation, that is, in creative initiative and causality.

The impress of this definite pattern is found only in the institution of marriage.

There is no necessity for it to be projected into the ad hoc institutions that arise in society, so that the extension of the male primacy into all these institutions is illegitimate, and this for example, was the mistake John Knox made in his book "The First Blast of the Trumpet Against the Monstrous Regiment (ie rule) of Women".

The relationship of marriage is modelled by the creator on his own relationship to creation.

In marriage the husband reflects Christ, his spouse reflects the church (Eph 5).

Consequently it is not surprising that the Bible affirms the primacy of male to female in the marriage relationship.

Thus man was made first, then woman. (Gen 2:21, 22; 1 Tim 2:13.)

Thus also man was made first, and woman was made for him, and not vice versa.

Part I of a two-part series on this subject.

Characteristics while women as a whole have feminine characteristics and that these characteristics will determine the general style of society.

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Characteristics while women as a whole have feminine characteristics and that these characteristics will determine the general style of society.

But there will always be exceptions in that some women will have characteristics more common to men and vice versa.

It would be wrong to restrict a woman from occupying any position in society which her gifts and opportunities fit her for.

But turning from the general social life where men and women are equal, to those relationships of men and women in which the polarity of the sexes has significance, namely marriage and the home, we see both in nature and in Scripture distinctions which are never confused.

Here the roles of male and female are quite distinct, cannot be reversed or interchanged and are not the same.

(Gen 2:18; 1 Cor 11:9), and was made from him (1 Cor 11:8).

Paul affirms that the head of every woman is the man, the head of every man is Christ and the head of Christ is God (1 Cor 11:3), and the woman is the glory of man but man is the glory and image of God (1 Cor 11:7).

The woman is the weaker (1 Peter 3:7) and is the less suitable for leadership (1 Tim 3:14).

This is ascertainable by the relationship of husband and wife as a consequence of fallen human nature (Gen 3:16c).

It is important to recognise that this differentiation of function within marriage does not imply any inferiority.

The Bible is absolutely clear on this (1 Cor 11:11, 12) nor is there any reason why it should be carried over into ordinary social relationship outside the marriage bond.

Thus when God is spoken of in Scripture, or when he became incarnate in human form he is masculine because he displays the male attributes par excellence as these are distinct in the male-female polarity.

To creation at large, God is neither masculine nor feminine.

To mankind he is masculine (though the Scriptures do not affirm that he is male but uses the masculine pronouns) and in Jesus he became incarnate as a man.

In addition to the three divine attributes of authority, power and creativity, God is also love.

The human experience of love is in accordance of the modes of the different sexes, and is describing God's love for His people. He is consistently described as the Father, the husband and the saviour of the body.

In Ep 3:15 St Paul affirms that all fatherhood is derived from and takes its character from the fatherhood of God.

There are paragraphs in which it tends to be repetitive and in which one might think there was a stronger element of self-pity than seems consistent with his strong masculine character.

These are sections which he would surely have revised had he ever taken the trouble to rewrite it.

Taken as a whole, it is an interesting commentary on the life of a country parson of strong Evangelical convictions in the mid-Victorian era.

After Charles Simeon and William Wilberforce (between 1800 and 1836) and Lord Shaftesbury (from 1840 to 1885), John Charles Ryle was undoubtedly pre-eminent as the leader of the Evangelical party in the Church of England during

the closing decades of the nineteenth century.

This makes additional information about his life and work of immense interest, and his Self Portrait will be especially valued for this reason.

One may feel quite certain that it would have been revised in a variety of ways had he thought it would appear in print.

It does not go beyond the year 1860 and has no account of his ministry at Stradbroke or as Bishop of Liverpool.

It was meant for his own family circle, especially his children, so that they would have a clear account of the spiritual convictions that ruled his life.

The manuscript eventually passed into the hands of his son, Herbert Edward Ryle, and excerpts from it appeared in Maurice H. Fitzgerald's Memoir of H. E. Ryle in 1928.

What became of the original manuscript is not known, but a copy of it has been preserved in the library of Latimer House, Oxford. Peter Toon's edition is based on this copy.

This self portrait is couched in the same clear straightforward Anglo-Saxon literary style that is familiar to all who read Ryle's books.

His special value lies in the account of his boyhood home and the crash of his father's bank; of his days at Eton and Oxford; and of his conversion not long before he took his degree and the strong Evangelical convictions which underlay his faith and ministry.

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Self-portrait of an evangelical: J. C. Ryle

"J. C. Ryle: A Self Portrait"
A Partial Autobiography
(Edited by Peter Toon, with a biographical postscript by Michael J. Smout)
Review Publications, 1975
102 pages

All who know and honour the name of John Charles Ryle will welcome this publication, though it may be of limited interest outside that circle.

Ryle himself never meant this fragment of autobiography for general publication.

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BOOKS

In a nutshell:

Mainly About People

GIPPSLAND

Ven J. A. Knife will resign from the position of Diocesan Registrar from April, 1976.

Rev D. Smallbone, rector of Yarren, has been appointed an examining chaplain.

Rev G. Philpot, rector at Omeo, has been appointed Precentor at St Paul's Cathedral, Sale, and part-time domestic chaplain to Bishop Delbridge as from August, 1975.

NEWCASTLE

Brigadier Derek Sharp, OBE, has been appointed Registrar in the place of Mr J. P. Lane.

SYDNEY

Rev J. L. Hansen, Chaplain, Gladesville Psychiatric Hospital, retired on May 31, 1975.

Rev R. S. Barker, Rector, Keirville, has been appointed Rector at Moorebank.

Rev H. Henningham, Rector at Fairfield and Rural Dean of Liverpool, will resign from August 2, 1975.

Rev B. Findlayson, Curate at Cronulla, has become Curate in Parish of Engadine.

Rev R. Coxhead, Curate at Carlingford, has become Curate at Cronulla.

DEATH OF CHURCHMAN

The death occurred on Tuesday, 10th June, 1975, of Mr Victor Fred Roberts, of Wollstonecraft, at the age of 84 years.

Mr Roberts had been a most active Christian in the Diocese of Sydney for a period of nearly 50 years. At the parish level he had served as a Sunday School Teacher, Churchwarden, Parish Councillor and Parochial Reader.

At the diocesan level he was a member of Synod for 20 years. His most significant contribution in Synod was the initiative he took in the early years of the 'Stipends Committee', as it was then called.

His love for the clergy and his concern for their physical welfare was evidenced by his tireless efforts on their behalf. Mr Roberts is survived by his wife, Mrs Kathleen Roberts, his daughter, Mrs Judith MacDonald of the Parish of St Peter's, East Lindfield, and his son, the Rev Victor W. Roberts, who is the Rector of St Mark's, Northbridge.

The funeral service was held on 13th June at St Giles', Greenwich, and emphasised the note of praise and thanksgiving to the Lord for His faithfulness and the greatness of His eternal promises. The Rector, the Rev John Henderson, conducted the service. Bishop Jack Dain read the lesson, and Archbishop Marcus Loane said the closing prayers and pronounced the benediction.

LAST WORD



With acknowledgement to "Anglican Messenger".

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STONE WALLS STILL STAND AT 100

The oldest church on the Blue Mountains — the church of St Peter at Mt Victoria, NSW — celebrated its centenary on Sunday, June 22.

Bishop D. W. B. Robinson, of Parramatta, was guest preacher at a thanksgiving service to commemorate the occasion.

A church warden, Mr W. Musgrove, said this week that some of the early records of the church had since disappeared, but the licence for the church, issued by Bishop Frederic Barker, was still in good condition.

The licence was dated June 21, 1875, and stated that it was granted "through a petition of the Rev Robert Hanson Mayne, BA, Licensed Minister in the district of Hartley, in the County of Cook, and of the several residents and inhabitants of Mt Victoria."

It disclosed that the land for the church was given by Mr Henry Bell, the originator of Bell's Line of Road, running from Kurrajong to the settlement of Bell.

It also noted that the church was to be 43ft in length from east to west, and 19ft in breadth from north to south.

The first entry in the Church Register ("it seems

Centenary of historic church



The Anglican church of St Peter, at Mt Victoria, NSW, which recently celebrated its centenary as the oldest church on the Blue Mountains.

that the early pages are missing," Mr Musgrove said) is dated November 9, 1879, when the preacher was William Browne and the collection amounted to £14.0.

"The Register of Marriages has disappeared, but the Register of Baptisms has been kept up to date," he stated.

The first entry was dated September 12, 1880, when William, son of John and Lucy Cliff of Blackheath, was baptised.

A grandson of John and Lucy Cliff, Mr Rex Cliff, and a great-grandson, Geoff, were still living in Blackheath.

In those early days infants from Wentworth Falls, Katoomba, Medlow Bath and Blackheath were taken to St Peter's for Baptism.

Early incumbents of the parish were the Revs Thos Harrison, I. S. Newth,

Edward Symonds, I. Hornby-Spears, and T. J. Heffernan.

The latter was one of four brothers who had entered the ministry, and when he was absent from the parish, on a trip to his home town in Ireland, a brother, Edward, acted as his locum.

Thomas was a bachelor, as was his successor, the Rev W. P. F. Dorphy, and between them they had a total of 60 years' service in the parish.

Some early balance sheets had a heading of "Hartley cum Mt Victoria", in which Hartley Vale, Hampton and Mount

Wilson also appeared, Mr Musgrove said.

In 1964 there was a re-organisation of parish boundaries in the district and from January 1, 1965, St Peter's had been administered from Blackheath.

The area was known as the Church of England Parish of Blackheath.

The rectors of the newly-formed parish had been the Rev G. Thomas (now with BCA), the Rev L. Vitell (now at Carlingford), the Rev G. Child (director of CEBS in the Diocese) and currently the Rev A. E. Begbie.

Author's message for Christians:

'DANGEROUS TO BE COMMITTED UNTHINKINGLY TO POWER STRUCTURES ...'

It was dangerous for Christians to become committed unthinkingly to political power structures, international best-selling author Os Guinness has claimed.

Mr Guinness is visiting Australia this month, following a tour of New Zealand.

He claims that western society is in an impasse between technocracy and the counter-culture that opposes technocracy.

In his book "Dust of Death", he spells out Christianity as a "third way".

He recalls that early Christians were a radical minority who confronted and overcame the power structures of their day — and claims that Christianity can still have this impact.

He says it is dangerous for Christians to become unthinkingly committed to any political structures — whether the power elites of the "establishment" or the ideological programmes of the revolutionary hard-core.

He says that "across the recognised divisions of the first-century world the Christians were a community which refused to be classified or categorised."

They transcended previous divisions between male and female, master and slave, Roman and Greek, rich and poor.

They were derisively labelled "the Third Race" — marking them off from the rest of humanity — and it was just this insight that needed to be taken up by Christians today.

Guinness draws these conclusions against a detailed

analysis of the technological society and its opponents.

"Dust of Death" is an analysis of contemporary trends in society and critically examines a number of the responses to the pressures of western technocracy, such as student radicalism and the New Left, revolutionary movements, alternative life styles, drugs, mysticism and eastern religion and occultism.

Os Guinness is being brought to Australia by a group of concerned churchmen, and will visit all States during June-July.

The visit is being sponsored by various church and parochial agencies such as "House of the New World," "Teen Crusaders," "The Master's Workshop," "House of Freedom" and others. These groups have loosely banded themselves together under the title "Jesus Family of Australia."

Guinness is speaking at clergy and lay leadership seminars across the continent.

His schedule is: Brisbane, June 21; Sydney, June 23; Melbourne, July 4-6; Launceston, July 11-13; Adelaide, July 18; Perth, July 25-27.

Os Guinness is aged 35, and was born in China of missionary parents.

He studied theology and philosophy at London University, and for five years was on the staff of L'Abri, Switzerland.

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CAMPAIGN TO AID WORLD'S FAMISHED

World Vision Australia is to launch a nation-wide campaign to awaken Australia to the desperate situation facing the millions of starving people in the world.

The campaign is co-ordinated under the title "1975 the Year of the Hungry". World Vision plans to conduct a number of programmes to assist the hungry of Africa and Asia between now and next Easter. These include a 40-hour famine in Victoria when up to 10,000 people will be sponsored by an estimated 400,000 to go without food for 40 hours.

In August there will be a nation-wide direct mail appeal to every household supported by the TV special featuring Anne Deveson — "Don't Let Our Children Die", filmed in Ethiopia earlier this year.

Miss Deveson spoke on her experiences in Ethiopia in "A Current Affair" recently and as a result \$58,000 was received by World Vision. World Vision said this money was sent immediately to Addis Ababa.

One of the patrons of the appeal — former Deputy Prime Minister Mr Lance Barnard said on June 30, that, "never in the history of our globe has there been such a despairing need to feed the millions of under-

privileged. We must declare war on famine — we must



An Ethiopian child waits under a tree while its mother lines up for a grain handout.

Lance Barnard, former Deputy Prime Minister and Minister for Defence takes up appointment in September as Australia's Ambassador to Sweden, Norway and Finland. He is Tasmanian patron of World Vision's "Year of the Hungry" program.

act now. I am calling on all Australians to join with me in this fight against famine". Foreign Governments, including the Government of To page 3

Government grant for Germaine Greer film criticised by Festival

"The announcement that \$100,000 has been given to Germaine Greer by the Australian Government is, to say the least, staggering," said Mrs Monica Gallagher, an Advisory Committee Member of the Festival of Light.

The Rev Fred Nile (FOL Director) said: "The International Women's Year Committee and Federal Government should be given the prize for the sick joke of the year and admit the whole Greer grant story is a hoax."

"Germaine Greer must be the world's worst choice for a serious TV series on reproduction and motherhood."

"She promotes abortion and regards marriage as a bore."

"Children clinging to their mother's skirts revolt her."

"She believes children don't need mothers and illogically would like to have a child if it wasn't necessary to have a father!"

Mrs Freida Brown, FOL Women's spokesman, said: "It is well known that Germaine Greer wants to abolish the family."

"One has only to read her 'Female Eunuch', page 329, which says — 'Women's Liberation, if it abolishes the patriarchal family, will abolish the necessary sub-

structure of the authoritarian State, and once that withers away, Marx will have come willy-nilly."

"Her forthright statements about motherhood are also well known."

"We read in the 'Female Eunuch', page 234: 'Care and attention for the child need not emanate from a single permanently present individual.'"

"On page 278 we read: 'Bringing up children is not

Film's purpose opposed

a real occupation because children come up just the

"Important for child's mental health to experience relationship with mother"

his mother (or permanent mother substitute) in which both find satisfaction and enjoyment."

"The quality of mothering the child receives in the first three years of his life affects profoundly his whole future development."

"Among the avenues to be explored is the problem of making the vocation of housewife and mother of young children more attractive."

Mrs Brown emphasised: "We see then that Miss Greer ignores child care experts and we see that she has well formed political views on the family."

"It is perhaps ironic to note that Germaine Greer has never had a child."

"Experts on child-rearing disagree with her opinions."

"The Australian and New Zealand College of Psychiatry in November, 1971, wrote: 'It is of great importance for mental health that the infant and young child should experience warm, intimate and continual relationship with

same, whether brought up or not.'"

INSIDE THIS ISSUE

- Notes and comments — Page 2.
- Archbishop Rayner speaks on society's restlessness — Page 3.
- Letters to the editor — Pages 5-7.
- Word and Life — D. B. Knox — Page 6.
- On and off the record — Page 6.

EDITORIAL

How long can the Whitlam Government survive?

That is the question everybody in Australia is asking. The revelations on overseas loans which led to the sacking of Dr Cairns casts doubt on the credibility of the government as a whole. Nobody is satisfied with the Prime Minister's actions against his deputy.

If no new damaging revelations come to light it is just possible that in two or three months the whole thing will blow over and it is possible that Mr Whitlam could survive, but not likely.

Mr Frazer is not committing himself now on what he might want to do in four months time and from his point of view that is wise.

Yet the question of how long the Government can survive is still open for other reasons. Whether the senate rejects supply or not, the necessary pre-conditions for a double-dissolution have been satisfied already. There is no reason to doubt that the senate will continue to frustrate Government legislation. Can Mr Whitlam put up with that for another two years? Is it fair for

Australia to be denied stable Government by the constant threat of an election, be it made or implied? With the death of Senator Milliner and the resignation of Senator Murphy, both places having to be filled at the next mid-term election, there is no chance of Labor gaining control of the Senate even if the mood of the nation was favourable towards Labor — which it isn't.

On top of this siege situation Mr Whitlam faces the serious problems of internal struggle caused by his ruthless axing of Dr Cairns and the demotion of Mr Cameron, and his poor performances in recent elections. This has led some to think the Government might disintegrate from within. Given the strong sense of survival among politicians this is unlikely.

All these possibilities lie in the future, meanwhile the Australian people are left with a lame duck Prime Minister, and a Government whose integrity is in serious doubt.

The pre-occupation of the media and people with the almost daily string of crises parallels that of the Watergate scandals. Mr Whitlam on one occasion made a jibe at Mr Nixon that Watergate had left him in a parlous position as president. Now he knows for himself what it is like.

The calling together of Parliament this week is not likely to solve the long term problems either.

Because of the serious doubts about the Government and the over-riding need for stable government to deal with the economic difficulties facing Australia, Mr Whitlam should take the initiative himself and call an election to have the question resolved once and for all.

Of course the Prime Minister would not relish this as it would mean almost certain defeat but it is time for him to act for the wider good of Australia rather than the narrow interests of himself and his party. It is time the people spoke again, only by an election could the stalemate be broken.