Males are the Disadvantaged Sex

"According to every index by which disadvantage is normally measured — life expectancy, infant mortality, incidence of alcoholism and other drug addiction, criminality, proneness to accidents or death by murder, suicide, etc., and educational failure — males are the disadvantaged sex!" said Mrs.

In her address "Brave New World — the Unisex Society", given at the conference "Women for the Family and Society" held at Macquarie University on March 8th and 9th. 'Only in dominance, in seeking and holding high-status roles in society, are males ahead; by and large women still won't sacrifice their families for such status, being basically too sensible to do so," she

Mrs. Babette Francis, Anglo-Indian by race, a mother of eight children, is a somewhat isolated member of the Victorian Committee for Equal Opportunity in Schools.
Overwhelmingly, that committee, like similar bodies in other states, is campaigning to eliminate so-called

But Mrs. Francis, a founding member in Australia of Women Who Want to be Women, wrote a minority report in which she disagreed that women are a disadvantaged group in Australian society.

The conference was opened by Senator Shirley Walters of Tasmania, who spoke warmly in support of its aims. Over 240 local, country and interstate delegates, most representing churches and women's groups, attended.

Delegates voted on 22 resolutions,

many with amendments, dealing with such subjects as the family unit, secular humanist teaching in schools, the funding of women's refuges and rape centres, maternity leave, abortion, the nature of marriage, tax relief for single-income families. amending the Family Law Act, and the rejection of the theory of "nonsexism". It is hoped that as many as possible concerned women will be able to obtain copies of these resolutions in order to endorse all that they agree with, so that the Federal Government may hear the voice of Christian women. It will not be unanimous on every issue, but the general call should come through ud and clear. (For copies, write to Women for the Family and Society, C/- P.O. Box A87, Sydney South 2000, enclosing stamped addressed envelope.)



Mrs. Babette Francis pointing out a 'counter sexist' poster produced for and sent to most primary schools in Australia. The National Safety Council objected to the poster showing a woman mowing the lawn in close proximity to children, and a mother climbing a ladder wearing backless clogs. The council complained that vast sums of money were spent on safety education. The Women's Movement Children Literature company produced this poster funded by the Schools Commission which teaches reversal of roles, even to the father bottle feeding. She is showing the poster to Dr. Clair Isbister and Mrs. Irene Young at



A group of the Forest Players performing at the Eureka Swapaid of the Youth Department of the Diocese of Sydney. They told seminar groups in various centres through their drama that pleasure and its pursuit needs money that is what Australian society seeks. They also performed at the Muster which was attended by 600 young people, at which 'Presence' a Christian band

The Reverend David Boan of Charlton, Melbourne spoke on the theme of the Christian's Warfare, and the Reverend Bruce Winter of Moore College on the theme of the Playboy and the alternative Jesus present.

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Latin American evangelical here

South American evangelical leader and thinker Dr. Rene Padilla will be in Sydney over the Easter weekend 4th-7th April, 1980.

He will give four major public addresses at an Easter Convention to be held at St. Stephen's Church of England, Newtown. The convention is entitled "The Cross in Context — Easter and the Christian Mission". These will be Dr. Padilla's only neetings in Sydney during a three week Australia visit sponsored by the AFES, S.U. and the Zadok Centre.

Dr. Padilla is noted as one of the key formative thinkers on the role of the Christian Church in Society especially in the volatile politics of Latin America) and on Christian Missions. He is editor of "The New Face of Evangelicalism" and director of the Fellowship of Evangelical Students' Latin American publishing house "Editiones Certeza".

Trained in philosophy and theology, Dr. Padilla took his doctorate at Manchester under Professor F. F. Bruce. He is chairman of the SU Council of Argentina and is ninent in the international activities of IFES and SU. He won the respect of an even broader spectrum of Christians around the world for his aluable contributions to the 1974 Lausanne Congress.

Care Force Home for Asian Refugee Children

Care Force opened a home for refugee children at Condell Park in mid-February.

Over the past two years, staff of the Care Force new settlers team has been supporting refugee children in the Western Suburbs

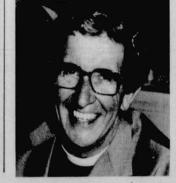
Several of these children were separated from their parents in Indo-

The home will cater for five children, aged 13-18 years, who will be looked after by houseparents. Mark and Jenny Walke



the groceries.

New Mission's Head



The Reverend Owen Dykes has been appointed Senior Chaplain designate of The Missions to Seamen, Sydney, and The Missions to Seamen N.S.W. from 1 March, 1980.

Later in the year the Reverend Colin Craven-Sands will retire after more than 27 years as Senior

Owen Dykes was lately Dean of Bathurst Cathedral and formerly the rector of Turramurra Diocese of

to Mr. and Mrs. Dykes and their family at the annual general meeting of The Missions to Seamen on Flying Angel House, 11 Macquari



The Australian CHURCH FIRST PUBLISHED IN 1860 RECORD

CARRIED CARDBOARD BEATITUDES



When 77-year-old Kem Bophar Kapom fled Cambodia, he had to travel light and was unable to bring his Bible with him. To partially make up for his loss, he asked someone to letter the Beatitudes on cardboard in the Khmer language. he reads them daily in World Vision's hospital ward at Khao I Dang refugee camp in Thailand.

Still vigorous in his faith, Mr. Kem said he became a Christian in 1939 when a missionary visited his hometown of Battambang. He is the only survivor of 25 family members, 12 of whom were killed when the Khmer Rouge captured his country in 1975. Three more died during the Vietnamese invasion early in 1979 and the other nine were lost during the escape attempt into Thailand.

Asked how he managed to survive, the old patriarch said: "God helped me have strength to keep going each day. Although I have no one left, I know I will see my family in heaven."

Positive Power Man

Dr. Norman Vincent Peale, best known as the author of "The Power of Positive Thinking" is coming to Australia for two weeks from April 9 with "his gospel" that challenges us to 'change negative attitudes, stop complaining and criticising and believe in ourselves and our abilities. His promoters encourage people to go and hear Dr. Peale for a fee of \$17.50 because 'this dynamic human being believes that each one of us has untapped potential for happiness and success. And he challenges each one of us to seek out our inner resources. To find our own deep happiness. To make better choices. To project more genuinely and more



The new Archbishop of Canterbury, the Most Rev. Robert Runcie, greets the oman Catholic Cardinal Basil Hume of Westminster, with a handclasp, after the new Archbishop's enthronement in Canterbury Cathedral. Among the churchmen looking on is American evangelist Dr. Billy Graham. Cardinal Hume who read the Epistle, is the first Roman Catholic to have taken part in the service since the reformation. AAP.

On other pages

Aust. Aborigines in Tanzania

"We are rich, they are poor but they are rich in God's love."

The Togetherness Theory Spend more time together" could

be bad advice - Dr. Craddock

ACR 100 Years Ago

Central African King asks CMS missionaries for gunpowder; Devil's Chapel burns; Unbelieving Rabbi.

Editorial One forgotten aspect of the present

Christian marriage muddl

page 2

Lady Day enthronement of Arch. of Canterbury

March 27, the Annunciation of the Blessed Virgin Mary, commonly called "Lady Day" was chosen by the Most Reverend Robert Runcie for his enthronement as Archbishop of Canterbury.

In addition to the Primates of the Anglican Church, members of the diplomatic corps and church leaders, a personal representative of the Pope attended as well as Dr. Billy Graham. Cardinal Hume, Archbishop of Westminster read the Epistle, and in the prayers Dame Betty Ridley prayed for the Archbishop of Canterbury and the members of the Anglican Communion, Pope John Paul and his church, and 'for those who hold office in the churches of the Reformation'.

The Archbishop was applauded by the congregation of 3,000 when he was enthroned in Augustine's Chair. In his sermon, the Archbishop who spoke of the theme of authority noted that the church has often tried short cuts to authority, enforcing respect and obedience by worldly methods and so obscuring the face of God. He warned against 'salesmanship' which 'may seem a sensible strategy for securing the church's prosperity and survival as an institution. The temptation to gain the church's ends by using the world's means is still with us. We are tempted to organise ourselves like any other party or pressure group. The church like any other institution can in making its bid for power, act like any other institution.

The Archbishop of Sydney as the Primate of Australia attended the

ED TORIAL

One Aspect of the Marriage Muddle

What has gone wrong with Christian marriages? How can we now best help people who are contemplating marriage? How can we support those who are having difficult experiences in their marriage?

These are questions of grave concern not to a few isolated congregations, but to the whole Christian community. No longer can it be assumed that if the two people getting married are Christianism, then all will be well from this day forward until death intervenes.

It would be presumptious to say that the answers to these questions are simple or that the problems people have in marriage can be easily resolved. At times there are long term problems to be patiently worked at, and no trite paperback will any longer do.

However there is one factor that does play a large part in marriage, and specifically a Christian problem.

This factor is reflected surprisingly in the answer given to the question — What is the Christian life like?

If a person follows the Roman Catholic teaching that the law or principal of sin has been removed from the Christan person at baptism, then this will colou his view of himself and his wife and he will explain conduct he disapproves of in a certain way.

If the principal of sin has not been removed from the Christian, even though the penalty sin attracts has been paid by another, then this explains why partners experience frustration with themselves and each other in marriage.

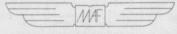
Paul explains the frustration of the Christian life for himself in these terms. The good things he wishes to do, he finds that he does not always do them, and the things he determines he will avoid, he finds that he does these instead. This description of his life is the experience of every Christian. It is the description of our marriage partner's experience. The deliverance from this frustration of serving with our minds the law of God and serving in our flesh the law of sin Romans 7:25, occurs only when we die, i.e. with the redemption of our body Romans 8-23

When one partner behaves in a way that is disappointing to the other and often to himself, this does not mean that one no longer cares for the other. It means that while the marriage may have been made in heaven it is not there

If we refuse to work out the implications for our marriage of the true description of the Christian life as it now is and will be until death, then we will place very great strains on ourselves and our partners in terms of our expectations. We will tend to absorb marriage expectations determined by society. We will be shackled by the problems of 'romantic' love and our personal pleasure. We will believe that there should never be a cross word, never an unkind comment, never a disappointing action.

Of course this truth must not be seen as licence to do as we wish and explain our actions to our life's partner on the grounds that this is the character of the Christian life. We must determine to hear God's instructions on how we are to live in relationships in general and in our marriage in particular. But we will always be conscious that we have acted imperfectly towards each other and express our sorrow to each other.

If we were to recognise this truth of the character of what we are in the history of our salvation, then it would alleviate the problem of perfection among Christians that places great strains on marriages, and places impossible demands on the other partner. It would mean in the place of judgement, there would be understanding, in the place of feeling that we are not loved, there would be the sense that in spite of our failures we are accepted in marriage in the same way God accepts us through His Son. Part of the present marriage muddle would be resolved if we lived by this truth.



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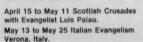
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Departing July 5th — 22 days — Hong Kong (4 nights); China (17 nights) visiting Kwangchow, Sian, Peking, Changsha, Kweilin. Group limited to 24 members —

Kwangchow, Sian, Peking, Changsha, Kweliin, Group limited to 24 members— Leader Mr. Tom Paterson — former Director Road Transport in the Commonwealth Department of Transport. PRICE: from Sydney \$2,485 2. Departing 23rd October — 22 days — Hong Kong (3 nights); China (16 nights) visiting Kwangchow, Hangchow, Shanghai, Chengchow, Peking; and Manila (2 nights). Group limited to 24 members. PRICE: from Sydney \$2,417.

3. GRAND TOUR OF BRITAIN

Departing August 1st we spend 30 days touring in Britain — Devon/Cornwall, Wales, England and Scotland with visits to the Isle of Skye, Iona, Edinburgh Military Tattoo, with a 4 day stop-over in Kuala Lumpur/Singapore on the return journey, Leader: Rt. Rev. G. A. McC. (Pat) Wood. PRICE from Melbourne or Sydney \$3,629.

4. LANDS OF THE BIBLE TOUR

Departing on August 5th we spend 11 days in Israel, 9 days in Greece including a 3 day cruise, and 6 days in Rome/Pompeii/Sorrento. Our Leader is Mr. John Pocock of the Christian Missionary Alliance in Canberra, and the

5. VISIT ALICE SPRINGS AND THE RED CENTRE

We leave by Pan Am on September 5th with Tom Paterson for Honolulu, then on to Canada, through the Rockies, to Salt Lake City and Yellowstone National Park, to Toronto and Niagara, then Montreal, New York, Washington, New Orleans, Pheonix, Grand Canyon, Las Vegas, Los Angeles, Disneyland, etc. This 37 day tour is good value at \$3349.00 from Melbourne.

6. U.S.A./CANADA TOUR

7. BEST OF TASMANIA TOUR This popular tour leaves on 5th October and we spend 11 days touring Tasmania visiting the most interesting places. All meals (except one lunch in Hobart) are ncluded. PRICE: from Melbourne \$679.

SOUTH EAST ASIA TOUR
This tour is a little unusual. We leave on October 6th and spend 2 nights in Singapore, 5 nights in Burma, 10 nights in Thailand, 4 nights in Nepal and 4 nights in Hong Kong.
There is liberal sightseeing and adequate free time, with an optional Flight over Mount Everest. Our Leader is Mr. George Glazier, President of the N.S.W. Branch of the Pocket Testament League, and the price is \$1990 from Melbourne or Sydney, and \$2014 from Brisbane or Adelaide.

9. WEST AUSTRALIA AT WILDFLOWER TIME

Our 18 day tour leaves on 20th October and all travel is by coach apart from 2 nights crossing the Nullarbor by train one way. This is one of our most popular tours and the prices are — from Melbourne 1st rail \$1111 (2nd rail \$1070); Adelaide \$984 (\$943); Sydney \$1143 (\$1077); Brisbane \$1253 (\$1187). Concession for Pensioners

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10. NEW ZEALAND IN THE SPRING

During October we will repeat our popular 18 day tour of both islands of New Zealand, with an optional extension to the Bay of Islands. Prices are from Melbourne \$926; Sydney \$901; Brisbane \$921.

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Christian Aborigines on Tanzania

"We are rich, they are poor, but they are rich in God's love"

Three Aboriginal Christians visited Tanzania in November, 1979. The visit was arranged after the Assistant Bishop of the Diocese of Central Tanganyika (Rt. Revd. Alpha Mohamed) visited North Australia. He arranged for Rt. Revd. Yohana Madinda to invite three Aborigines to visit the Diocese of Central Tanganyika. All arrangements were made between the Diocese of Central Tanganyika and the Diocese of the Northern Territory. Murugbuda Wurramarrba and Aringari Wurramara from Angurugu, Groote Eylandt and Revd. Michael Gumbuli Wurramara of Roper River returned and reported to their local churches all that they had seen.



ARINGARI SPEAKS

MSALATO - At Msalato there is a place where people go and learn God's word, they translate books and print them in Swahili. There is a cassette ministry and they sing choruses and hymns and speak God's word onto cassettes and then take them out to other villages. African people are doing all this with the help of a few white missionaries. They also do work at Msalato. They cut timber and bring in the wood to be cut up with hand-saws. They do not have saw mills like we have. They cut the timber by hand to make tables and chairs and other things.

When had lunch with these people in their dining room. When we walked in all those eyes turned and looked at us. They were surprised that there were black people in Australia, they didn't know about Australian Aborigines. We are like them. Our hair is different and our noses and faces are different, but we are all the same, our skins are the

They gave us food. It is different from ours. Ugali (just like flour and hot water) and beans. We drank water. That's all they eat at lunch time. The other two with me didn't like it. I said to them, 'You eat that food. You must eat it, it is their

Everyone came and shook hands with us - just like the queen or the king. They made us welcome and they wanted to talk to us. They are nice people.

We went on to Hombolo where ssionaries from Australia, New Zealand and United Kingdom work with leprosy. They are there, not as tourists, or to have a good time, or to make money, but to help people.

All the people came to the morning service and we told them why we had gone to visit Tanzania. Some of those people had no hands. some had no feet, some had broken and scarred faces and bent bodies but when they sang, their hearts were full of joy. They sang and praised God truly from their hearts. They all went to worship God, they were sick in their bodies but they truly loved God.

We shook hands with all of them Some had to crawl to church to say hello to us because they couldn't walk. I was upset when I saw them but I was glad inside because they

were Christians. My tears flowed because they loved God so much.

When we were in Dodoma we went out with the Bishop to two confirmation services. One was 25 miles away. When we got there the people were all ready. Again they looked at us because they had never seen black Australians before. They were excited to see us and clapped us. We all ate ugali and goat's meat and a cup of tea.

There were a hundred people confirmed that day in that village. They came forward in groups of eight and the Bishop confirmed them both adults and children. After



confirmation, hymns and choruses were sung and they played their traditional music. We enjoyed that. Some stood up and danced. Some moved their heads and some moved their hands or their bodies. They praised God with their whole selves. They are full of love and life.

The Tanzanian Christians are poor in clothes and food but they are rich in love because they have given everything to God. There were many many Christians there who loved God more than anything else. They are poor; no bicycles, cars or good clothes. We Aborigines are rich, we have all that we want. But those poor Tanzanians are rich in the love of

MURUGBUDA SPEAKS

Tanzania is a very poor place, the land in the centre has no life, it is like a desert, the Tanzanians have few cars, few clothes, little food and not much water. But they are very rich in God's love in their hearts.

I thought of Australia and its riches; it is a beautiful place, a green place, with many cars, much money (even for gambling), good clothes and plenty of food and water. We have plenty but we are poor, we are very poor inside. Both black and white in Australia are poor inside. There are many thousands of people all over Australia and they are all very poor and they do not know it. People go to church, they think they are rich but really they are not because their hearts are poor. Even our praise to God is poor.

We stand here in Australia proud of ourselves because of our riches but these people in Tanzania are the ones who are rich in faith and love. There are hundreds of young people, men and women in training for God's work. People from different ribes, and different languages come together to learn about God's word.

And as I saw them I was sad inside myself because they are so rich in God's love. They were powerful in God. And they were all black, only a few white people, and there were hundreds and hundreds of them at Church, so many that they couldn't all fit inside, but some had to stand outside. They went to their ow Church, grownups and little children, to hear about God.

It opened my eyes. We in Australia can have the same heart, we can be rich in God, but we are so poor. We do not read our Bibles, we do not study God in our houses, we do not tell our families or our friends about God. We are Christians, we enjoy ourselves, we think we have enough but we have nothing. We are pagan inside. We are empty because lesus power. We do not think about others. We must read our Bibles and share God and become rich inside like our Tanzanian brothers and sisters.



ABBOTSLEIGH

A Competitive examination for the JUBILEE SCHOLARSHIP will be held on Saturday 21st June, 1980. The scholarship is tenable for six years and is open to girls under 13 years of age on November 30th, proximo who are daughters of Abbotsleigh Old Girls. Entries close on Thursday 1st May, 1980. Conditions and form of entry will be supplied on application

ABBOTSLEIGH

A competitive examination for two OPEN SCHOLARSHIPS will be held on Saturday 21st June, 1980. The scholarships are tenable for six years and open to girls under 13 years of age on November 30th, proximo. Entries close on Thursday 1st May, 1980. Conditions and form of entry will be supplied on application.

ABBOTSLEIGH Foundation Scholarship

Two scholarships will be available to girls entering 5th Form, (Year 11) 1981. Consideration will be given to academic attainment, general interests and participation. A means test will be applied. Conditions and form of entry will be supplied on application.

Headmistress

"Africa" a Christian Continent?

How many Christians are there in Africa today?

After centuries of missionary work, after countless sacrifices have been made, mission stations staffed and millions spent — just how strong is the Church in Africa? How well has the church withstood the storms that have raged over Africa? How many of the steeples that were built with so much care, have proved strong enough to withstand the winds of change — in political, social, economic, cultural and religious fields? Is Africa still "dark Africa" or has that darkness been banished by the light of Jesus Christ?

In 1900 one in every 25 Africans was a Christian. Today the figure is one in every 2.5. Statisticians have estimated that the church in Africa grows twice as fast as the population does. At the Edinburgh Conference. in 1910 it was estimated that there were 4 million Christians in Africa. By the end of World War II the number had grown to 20 million, and by 1970 to 70 million. By 1980 it has grown to 140 million. It is estimated that by the year 2000 there will probably be between 300 and 400 million Christians in Africa.

The Muslim north has customarily been regarded as a region where Christianity has had to struggle for existence - and to a great extent this still applies to the Sahel countries, to the Maghreb, Somalia and the Sudan. But in Egypt there are between 4 and 6 million Christians. In Ethiopia an estimated 50% of the population are members of a Christian church despite the Marxist revolution. In Ghana the figure is the same (50%), whereas in another West African country, Gambia, the estimate is only 4%. A short distance away, in Equatorial Guinea, again, the figure is said to be 90%! At the conclusion of a study tour of Zaire in 1977, Donald McGavran stated that practically every person in Zaire regarded

himself as a Christian.

In East Africa the great revival of the Thirties is still bearing fruit. In Tanzania 35% of the population are Christians, in Kenya the figure is 66% and in Uganda it is as high as 70%.

In Southern Africa, where different churches have been engaged in missionary work for many years, the figures are as follows: Botswana 20-25%, Lesotho 80%, Swaziland 60% and South-West Africa/Namibia more than 75%. In the Republic of South Africa the figures, according to the 1970 census are: 94% of all Whites, 90% of all Coloureds, 68% of Blacks and 7% of Asians are members of ome Christian church.
One thing, however, is certain:

"Dark Africa" is rapidly turning into 'Christian Africa".

There will, by the year 2000, be approximately 350 million Christians n Africa, which means that in a matter of 20 short years there will be more Christians in Africa than on any other continent - more than in Europe, more even than in the entire North America (the United States and Canada combined). Billy Graham stressed this interesting fact during the Pan African Christian Leadership Assembly (Nairobi 1976): Through the ages God has allowed the centre of gravity of the Gospel to change. During the First Century the church was centred in Jerusalem and the Middle East. Then the centre moved to Rome and Western Europe, During the Nineteenth Century the centre of gravity moved to North America, and by the end of our own century Africa will probably be the great beacon-light from which the light of the gospel will be spread across the world

Frescoes and Icons in Bible

In a remarkable turn of events, the Holy Synod of the Orthodox Church in Yugoslavia has requested the local Bible Society to publish a series of Scripture Selections on the life and work of lesus Christ.

The concept of producing Scripture Selections in a country which is both Socialist and Orthodox is very unusual. The authorities normally regard this material as religious propaganda and the law often prohibits its production or public distribution. Also, the Orthodox Church does not have a tradition of advocating the private reading of the Bible.

The United Bible Societies plan to have the first printing of 100,000 Selections in Serbian available for Easter. A series of eight or ten Selections will follow within the next five to eight years and the result will be a booklet of great significance for Christians in Yugoslavia.

To underline church continuity the Selections will be illustrated with frescoes and icons from famous medieval Orthodox Church paintings. The Yugoslavian Bible Society Secretary was also able to persuade the Orthodox Bishops to adopt the Bible Society's dynamic translation for the Selections.

100 nears ago -**Extracts from Church Record 1880**

CENTRAL AFRICA

It is but a few years ago since the authors of our books on geography gravely told us that Central Africa was one vast sandy desert. They wer in no danger of being contradicted, for no European had ever penetrated to the mysterious birth-place of the Nile. Though from the time of Herodotus downwards, Central Africa and the Nile's source had awakened enquiry, but it has been reserved for a few brave men of this generation to roll away the cloud of ignorance, and indeed, of tition, and acquaint us with th physical features of "the dark tinent". The world will not soon forget the names of Livingstone. Speke, Grant, Baker and Stanley: nor will the readers of missionary enterprise lose sight of the honoured names of Rebmann and Kraft.

It will be remembered that when Stanley, the American explorer, visited the large and flourishing kingdom of Mtesa, on the Victoria Nyanza, in the year 1875, he spoke to the king of the Bible, as God's revelation to man, and told him that it is the basis of the religion followed in England and America. Mtesa requested Stanley to write home, at once, and invite some of the teachers of the Bible to come to his kingdom to teach him. A few days after Stanley's letter had appeared in the London papers, several thousands of pounds were sent to the Church Missionary Society. The committee felt themselves called upon by the great Head of the church to undertake a Mission to Mtesa's kingdom. In this conclusion they were confirmed by a staff of suitable men offering themselves as the first missionaries. The Archbishop of Canterbury, and the Earl of Chichester, the president of the C.M.S., addressed a letter of ntroduction and explanation to the king. Among the missionaries were two clergymen, a lieutenant of Her Majesty's Navy, a medical man, several mechanics, and one or two farm labourers. The object was to teach Mtesa and his people "to make the best of both worlds". They took with them a small vessel, the Daisy, to convey them to and from the islands in the lakes. The work had scarcely been commenced when tw of the brethren were martyred by the natives on one of the islands of the Victoria Nyanza, "The blood of the martyrs," said Tertullian, "is the seed of the church." The sad news reached England in due time. The committee, while bowing to the will of the Lord, addressed themselves to the work with renewed prayerfulnes and zeal. They were again encouraged by suitable men offering

hemselves to go forth to Central Africa. Turning from this trial of faith, which had thinned their ranks, we view the missionary party enter the capital of Mtesa.

The king received them (July 2nd, 1876) in the large hall, with his officers all dressed in Turkish costume. The king sat on a chair, with a carpet before him. He was dressed in a black Turkish tunic with white trousers bound with red, white stockings, red shoes, and a red fez cap. When the missionaries approached him he went down from his throne and shook hands with them. They presented to him their letters of introduction. These were translated into his language by Dallington, the negro boy who had been left with Mtesa by Stanley. One of the letters was from the C.M.S. Committee, and upon the king hearing in it the name of Jesus he ordered a royal salute to be fired.

"To Him shall endless prayer be And princes throng to crown His

ASKS FOR GUNPOWDER

May we not hope that this half civilised king in the middle of Africa is one of those princes who will crown the head of Jesus? It is true that he asked the missionaries for gunpowder and guns, and showed signs of disappointment when they told him that to introduce firearms into Africa formed no part of their mission. He overcame his disappointment, told them he wished to have a private interview with them, and, at this, asked them for a Bible. One of the great evils which the missionaries have to contend with in Central Africa, as the first missionaries had in Western Africa, and those more recently in Eastern Africa, is the slave trade

DEVIL'S CHAPEL BURNS DOWN

One of the "Devil's chapels", to quote a well-known expression of Archbishop Tillotson, has disappeared. The Victoria Theatre, devoted on the week day to the ruin and degradation of man, and on Sunday to the dishonour of Christ, has been destroyed by fire. It is satisfactory to know that in all probability this valuable site in our fair city will be appropriated to better

UNBELIEVING RABBI'S LECTURE

It is much to be regretted that the weight of the learning and eloquence of Rabbi Davis should be thrown into the scale of the prevailing unbelief and irreligion. He has attempted to show that the "devil" is a myth, and "hell" a delusion. His dictum will be accepted by hundreds with whom the wish that there were no hell is father to the thought, a belief that there is none. This lecture of the Rabbi's will be another opiate by which the worldly, the sinful, the careless of our city will be fulled into the sleep of spiritual death. Verily the "vail is vet upon Israel's heart"

Evangelicals Lead in Christian **Telecasts**

Nigeria is becoming blanketed with TV, thanks to her oil money. Each of the country's 19 states has a colour TV station. In the Islamic city of Kano in the north, TV is on from noon to about midnight every day, "with every set on almost all the time, and about 10 people in front of each set". "There are many plays and dances, Nigerian musical programs
— and Sesame Street and old movies from U.S.A., Canada, and Europe News is read in both English and Hausa. Even in the villages there are many little Japanese-made petrol motors hooked up to little generators; all set for a family to

The Evangelical Churches of West Africa (SIM-related) were given five hours television time on the government-owned TV station here for Christmas programs.

To prepare the programs they used video equipment recently purchased by New Life for All, an evangelism movement which was started by SIM some years ago and which is now setting up Africa's first Christian TV studio here in Jos.

For the Sunday before Christmas, ECWA telecast a message by Dr. Stephen Olford, taped during his visit to ECWA in November, supplemented with music by the children's choir at nearby Kent Academy, On Christmas day there were two one-hour specials. The first featured testimonies from prominent Nigerian evangelicals; the second, a performance of Handel's Messiah by the Jos Community Choir.

All Nigeria's TV stations are government owned, and provide both Christian and Muslims with free time. "Evangelicals currently hold the lead in Christian programming," SIM's Chuck Truxton reports, "and we want to keep that lead." ECWA is currently preparing several Easter specials

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World Vision aid to **Zimbabwe**

World Vision has allocated more than \$280,000 for relief projects in Zimbabwe during 1980.

The executive director of World Vision of Australia, Harold Henderson, said this week that \$225,000 will provide drought relief to about 21,000 people in villages on the border between Zambabwe and Mozambique.

It will be used to supply food. nedicines, blankets, hoes, seeds and fertilizer.

A further \$55,000 will provide emergency aid to refugees from Zimbabwe's guerilla war.

About 400 families of 2,400 people will benefit through the supply of food, medicines, blankets and other necessities, Mr. Henderson said.

This aid is expected to sustain the refugees until they can be returned to their own villages later this year.

The drought relief is being carried out through World Vision's office in Zimbabwe.

The refugee aid is being channelled through Roman Catholic, Anglican and Salvation Army

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S.A. Slush Fund Controversy

The General Executive of the Dutch Reformed Church in South Africa has once again considered the use of government funds, secretly given and accepted from 1975-1978, out made known only in the course

The Ecumenical Director of the DRC, Dr. Frans O'Brien Geldenhuys, who handled the ecumenical funds issued a personal statement earlier in which he made it clear that although the funds received were used to conduct the ecumenical departmen "according to rigid Church procedures", it was "an error of judgment to accept funds for Church work over which a question mark could be placed".

The General Executive reviewed the whole matter and said, :"It has appreciation for persons and bodies who stated their willingness to assist in repaying funds received from the State. Since the General Executive has already stated that it was an 'honourable and Christianly accountable way of dealing with funds which had been received for this purpose', it does not regard it as necessary to repay the money Persons who have already sent money shall be reimbursed.

"The General Executive finds it regrettable that Dr. Geldenhuys

"Authorities

on Believers"

Ignore Assaults

Keston College reports that a family of Pentecostal believers in the

Ukrainian city of Zhdanov is facing a

very real threat of physical injury or

even death with the tacit consent of local authorities. So far, particular

targets of violence have been the 8

The Balak family recently applied for

emigration on religious grounds, and

They were summoned to both the

renounced their Soviet citizenship.

executive committees (Raykom and

Gorispolkom) where officials tried to pressure them into withdrawing their

the Balaks remained steadfast in their

district party executive and city

renunciation of citizenship. Wh

decision, they were warned that if

"outraged Soviet citizens" were to

demonstrate their indignation with

the Balaks, the local authorities .

under any obligation to render the

On 26 January the Balaks' youngest

son, 8 year old Vitali was playing outside when he was approached by

two men who proceeded to assault

the child. Vitali's 15 year old brother

assistance, and the boys managed to

break away and run home. The two

men pursued them, shouting threats

and then battering on the door for

Mr. and Mrs. Balak reported this

incident to the local militia, only to

be told by the captain on duty (who

refused to give his name) that they

themselves, and that as they had

renounced Soviet citizenship they

could not expect any protection from the Soviet militia. The Balaks then

kept their three children home from

school, fearing further attacks on

some time before going away.

had nobody to blame but

Igor, who was nearby, ran to his-

resort to "physical methods" to

would not consider themselves

Pentecostals any assistance,

and 15 year old sons of the family.

Graham's Son **Emergency Care**

The son of evangelist Billy Graham has teamed up with two surgeons in this mountain community in a scheme to provide emergency medical care in Third World

"I think this is the ministry the Lord has given me to do," says William Franklin Graham 3rd, a 27-year-old graduate of Appalachian State University here. Dr. Graham lives in Boone with his wife and two sons, aged 4 and 2. As a medical missionary Dr. Graham travels extensively in the world, estimating that during the four months he spent out of the country last year he travelled more than 100,000 miles. He is leaving shortly to visit border camps in Thailand.

Baron Coggan of Canterbury and Sissinghurst

The retired Archbishop of Canterbury, Dr. Donald Coggan, who celebrated his farewell Eucharist in Canterbury Cathedral, has been made a life peer.

His title will be Baron Coggan of Canterbury and Sissinghurst in the County of Kent. Sissinghurst is the village where Dr. Coggan and his wife, lean, have their new home.

them. Several days later, local

demanding that the children go back to school. When the children began

to cry and say they were afraid to go,

signed by one 'Makeev' (presumably

one of the men who beat up 8 year

old Vitali), undertaking to leave the

However on 13 February, 15 year

old Igor was badly beaten up at

grown men on his way home

school, and then assaulted by four

Fortunately, the attack took place

and his parents came running to

one of the assailants shouted out:

"Grab him, we mustn't let him get

near the house where the Balaks live.

Igor's assistance. As Igor broke away.

The Balaks packed and set out for

Moscow, where they arrived on the morning of Saturday February 16,

intending to lodge a complaint with

the Ministry of Internal Affairs. As all

weekends and they have virtually no

money, they slept on benches at one

of the large railway stations (Kievsky

Vokzal). Monday and Tuesday (February 18-19) they spent vainly

trying to get some support from central authorities. Wherever they

were received the answer was the same: "There is nothing we can do

for you, go back to Zhdanov". They

children, and no doctor's certificates about the children's injuries. The fact that the local militia had refused to

investigate the Balak's reports was

brushed aside. On 20 February, the

Balaks returned to Zhdanov in total

despair. They have lost their jobs and have no source of income at all. Their

greatest fear, however, is for the lives

of their children. The Balak's address

4-Ava Azovskava Ulitsa, Dom 12.

Balak, Raisa Yakovlevua.

UKR. SSR

G. Zhdanov.

Pravy Bereg,

were also told that they had no

witnesses of the assaults on their

government offices are closed on

Balak children alone

away alive

an official produced a statement

officials called at their home,

KESTON COLLEGE

Wran's second thought on Casinos

Mr. Wran's announcement that legalised casinos would be shelved for the next two years is yet another admission of the way he has fumbled this issue which need never have arisen to embarrass him if he had stuck to his promise before the 1976 election. No sooner was he elected than he broke his plege not to legalise casinos and he has never lived down that broken promise. This State is the Las Vegas of the South Pacific. It has all the gambling devices you can name except legalised casinos and the Churches' campaign made the community aware of the particular dangers of casino gambling. At the N.S.W. Council of Churches' deputation last August, Mr. Wran admitted that the Council's opposition was the major factor in having blocked casinos. Elements in his own Party have also opposed them. Even the Lusher Inquiry reinforced some of the Churches'

After one of his vists to London, Mr. Wran, who had inspected casinos there, stated that N.S.W. would have them "before Christmas". He didn't say which Christmas, Instead of "killing" the issue like the professional he claims to be, he kept on saying that casinos are low on his priority list. Finally, the embarrassment became too great. Hence the recent announcement. So we have a 2-year respite which puts it after the next election. The danger s that, unless the Police keep the illegal casinos closed, Mr. Wran will legalise them on the ground that the illegal ones can't be eliminated otherwise. And no one him if he tries that dodge.

B. G. JUDD

FRANK AKEHURST

objections.

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LETTER TO EDITOR

My attention has been drawn to the article 'Which Way for Women' by Lesley Hicks, appearing on page 6 of your issue of the Australian Church.Record dated February 25, 1980 (photocopy attached), am the woman referred to in its first and second paragraphs, and my comments

1. I did not struggle to the microphone I walked.

2. I did not speak bitterly. I am an experienced public speaker, and I spoke with my usual cogency.

3. I made no statement about "all men", nor was any universal statement about men implied in my proposition.

4. I don't believe I am "unbalanceg" in my views (whatever that may mean) and I am certainly not irrational.

5. To describe me as "badly-crippled" (her spelling) and "struggling on crutches" is grossly offensive. If there were the slightest connection between my physical condition and the content of my amendment, there might be some excuse for mentioning it (though not in such insulting language); since there was not, such gratuitous references can only, be seen as an attempt to invalidate or discredit my opinions. Though not explicit, I think there is a clear suggestion that my unusual physical condition has given rise in me to a uniquely distorted and sick frame of mine

6. The term "myth of male protectiveness" posits that, just as women are attacked by men for deviating from their (men's) expectations of them, so are we rewarded with chivalrous protectiveness when we conform to them. It is this type of protectiveness which feminists reject, as being selfinterested and oppressive. We do not, of course, reject genuine concern by any individual or group for any other.

The above formulation is very familiar example, in Sachs' and Wilson's Sexism and the Law, Martin Robertson, Oxford 1978, q.v.), and I would have been "astounded" had not my amendment

unanimously would indicate to a person of any common sense that my attitudes are not unique and need no reference to any physical or other peculiarity to int for them. I do not expect Lesley Hicks to have any significant grasp of feminist theory; it is a pity she is also devoid of common sense, not to say

what sort of experience leads me and other women to this attitude, she need look no further than her own article. The patronizing pity she displayed towards me is exactly similar, both in impulse and expression, to that type of hypocritical protectiveness from men already described. I require neither. Yours faithfully,

Alicia Lee.

In publishing Lesley Hicks's article this paper did not intend to give any offence to Alicia Lee or any other person. WHAT A WORLD



So the British Council of Churches. hopping on to the anti-sexist bandwagon, is suggesting that we pray to "God the Parent" instead of "God the Father", and that we

"Parent God", runs one of the responses, "glorify us - each of us made in your image". Another prayer in the volume of prayers and hymns entitled "Pocket Praise", published for the B.C.C. states:

"Give us a vision of equality which lawmakers. Free us from prejudice about the roles of the sexes. Make us aware of what we have done when we deny another's potential by categorising that person in terms of

Miss Jean Skuse, Secretary of the Australian Council of Churches, is quoted (in the Sun-Herald, Mar. 2) as enthusiastically supporting the British move to "demasculinize" God, and says that language in the church has

LIMITATIONS OF LANGUAGE

I've just been reading my Bible with the issue in mind. Now the helpfully non-sexist - as it has no gender. But there is trouble whenever God is referred to in the demasculinise Him we must resumably use the terms "Him/Her" - not "It", because that

So Psalm 136, for instance, becomes

"Give thanks to the Lord, for He/She

His/Her love endures for ever

Really, our language cannot cope with the concept of a sexless, yet personal Being. It might seem ludicrous to try to make it do so. except that by some it is taken with deadly seriousness. Dedicated nists must find the Bible very hard indeed to live with, for it is an alarmingly sexist book by some criteria.

Another worry would be the way the Bible often uses the word "man" to mean the race of men and women. Sometimes when teaching children I substitute "people" for "men" in confused. But by the age of eight or so they are quite capable of grasping that it means people in general.

E.g. "For if you forgive men when they sin against you . . ." (Matt. 6:14).

St. Paul moreover has an. embarrassing habit of addressing "My brothers" in his epistles, never "brothers and sisters"; really, he was appallingly sexist, the more so when he enjoined wives to submit to their

So how am I, as a woman whose consciousness has been suitably

raised regarding these issues, to Presumably the answer in some circles would be that I can feel free to tinker with the text to suit my new enlightenment - in other words imposing my authority on the Word of God, which is so coloured by an unenlightened, sexist culture.

LEWIS' VIEW

In an essay in which he agues a case against priestesses in the church, C. S. Lewis, (in God in the Dock. Collins Fount Paperback) writes:

"Goddesses have, of course, been worshipped: many religions have had priestesses. But they are religions quite different in character from Christianity. Common sense, disregarding the discomfort, or even tne horror, which the idea of turning all our theological language into the inine gender arouses in most Christians, will ask 'Why not? Since God is in fact not a biological being and has no sex, what can it matter whether we say He or She, Father or Mother, Son or Daughter?'

"But Christians think that God of Him. To say that it does not matter is to say either that all the masculine imagery is not inspired, is merely human in origin, or else that, though inspired, it is quite arbitrary and unessential. And this is surely intolerable: or, if tolerable, is an argument not in favour of Christian priestesses but against Christianity. It is also surely based on a shallow view of imagery. . . . A child who had been taught to pray to a Mother in Heaven would have a religious life radically different from that of a Christian

STATUS OF WOMEN

That was written in 1948; it still makes eminent sense to me. Not that I want readers to conclude from this that I am satisfied with the status of women in the churches. We seem to me to be very confused on this subject, even without considering the vexed question of whether women should be ordained. I do believe women need to be consulted and included far more often in church councils, synods, etc. than they are, and not just by the inclusion of a token woman. If women have wisdom to contribute. and a distinctive an valid point of view, should they not be included on corresponding more to their mbers in congregations?

But basically I have no sense of grievance at being a woman. It seems that a likely attitude in those who would quarrel with the "maleness" of God is that they reject in one sense their own distinctive womanliness. and are jealous of the status of men.

Maybe that is a sin that needs to be confessed and forsaken.

among family members was minimal. This chaotic and disintegrated family had established such a pattern in order to cope with their alcoholic member. They coped by avoiding him. In so doing they also avoided everyone else, but it appeared a small price to pay for personal peace

The treatment programme involved family counselling and the recommendation was for the family members to spend more time together. It was suggested that they take a holiday together. They did so, and frustration should be more easily principle, and it frequently works out and it was an absolute disaster! One by one they fled the scene eventually leaving the father to enjoy his holiday alone, with or without his alcohol. They virtually ended up man sought treatment for his alcoho where they started. They just

> selfish?) separateness. What can go wrong with the "togetherness theory"? There are two problems at least, First, it should be recognised that old habits die hard and if the change is too abrupt it can be very difficult to handle. The case I have described involved a

couldn't take the togetherness after

such a long time of pleasant (albeit

swing from extreme separation to extreme closeness. There was a need for a gradual movement towards closeness. The pace and style needed to suit all family members, not just the one who was at the centre of the crisis. It would have been better for this family to move a little more slowly. A one-day family picnic would have been a better beginning than a four-week holiday in which family members may have felt a little

TO UNDERSTAND EACH THER

too enmeshed! Secondly, we should realise that families fragment for particular kinds of reasons, the nature of which may have become long forgotten. But these original causes of separation (why did the husband turn to alcohol in the first place?) can remain and reoccur if the opportunity presents

In the case described earlier, the family holiday became a disaster because it gave the family members the opportunity to remind one another of their reasons for avoiding family occasions as much as possible Far from easing their tensions, the time spent together actually reinforced their tendency to separate. The abrasive factors in their

The Togetherness Theory — Good or Bad? Dr. Alan Craddock relationships were still present, and these needed attention if the family

The implications of these two problems are clear. We need to be very careful when recommending greater family togetherness. The goal is correct, but the means by which that goal can be attained must be matched to the needs and state of the particular family being advsed. The key factor is respect. If family members truly respect each other they are more able to enjoy close relationships. Studies have indicated that disrespect among family members is a basic abrasive factor which divides and separates. Bringing them together, without dealing with the fact that they have no respect for one another, only aggravates the situation. We need to go to the causes of disrespect.

The conclusion we must reach is that "togetherness" in itself is not adequate. We may value family closeness and fellowship, but it cannot be enforced or produced artificially. Out attitudes toward one another must be such that they naturally draw family members

BOOK REVIEWS



turn to us for help. But it's even

seems to make things worse. We

often suggest that a step in the righ

direction is for the members of that

family to spend more time together.

The idea behind this is that this will

enable family members to get to

know and understand each other

better. Greater sensitivity should

follow and sources of resentment

eliminated. This sounds fine in

An example should make the

problem. He had had a drinking

family had adjusted to his routine o

demanding, by spending as little time

at home as possible. The family "routine" had become deliberately

chaotic and unpredictable. Family members had little real contact with

one another and communication

problem for over ten years. His

coming home at unpredictable

hours, drunk and savagely

exceptional case clear. A 45 year old

well, but not always!.

and apparently sound advice actually

"The Happy Man" (an abiding witness of Lachlan Mackenzie) Banner of Truth, Trust 246pp. Hardback

This is a volume which has the dual purpose of giving some short account of the life and ministry of the Rev. Lachlan McKenzie and also of giving some idea to readers in the 20th century of the style and kind of preaching which came to be so effective for God in the late 18th century in the Highlands of Scotland.

Mr. Mackenzie exercised his ministry at Locharron in Ross (Northern Scotland) from 1782 till his death in 1819 — he had but one pastorate. The biographical sketch is necessarily brief, but allows the reader to gain some insight into the kind of man that Lachlan Mackenzie was and of the kind of ministry he

The major part of the volume is taken up with examples of his preaching and expository lectures. Here is simplicity with directness, in the style and language of the day in which they were spoken. Readers need to remember that it is the language of an age very different from our own, but the truths contained in the sermons and lectures (especially in the exposition

of 1 Peter) apply as much today as they did when the addresses were given. They will prove of equal blessing to those who have patience enough to read them and meditate on them. As the note on the dust cover says, "although 'fire' cannot be reproduced in cold print, something of the fervour and zeal which then sensed in what is recorded here"

R. N. Langshaw



The Answer's in the Bible E. M. Blaiklock Published by Hodder and Stoughton Australia. Recommended price \$3.20.

Professor Blaiklock's book "The

Answer's in the Bible" would prove a valuable addition to any Christian bookshelf. He believes that the answer to any moral, ethical or social problem is to be found in the Bible and sets out to prove it with 101 answers to familiar questions. The are all questions which came his way as he moved about in the differing circles of the university, journalism and the Church. The answers, all Bible-based, are also born of experience. Blaiklock writes with conviction in a style that give the practical Bible answer to questions that have perplexed Christians

throughout the ages.

What is permissiveness? Should a possible? What is the Trinity? Is Genesis history? These are typical of the 101 questions which are classified under the following five headings:

- On becoming a Christian and
- remaining one

 On Christian conduct and attitudes
- · On vital matters of faith, belief and doubt
- On the Church
- · On God, Christ and the Bible Part from personal devotional use, the book prove an excellent

discussion starter. Strongly



"A Severe Mercy" by Sheldon Vanauken Hodder and Stoughto 238 pp. Paperback. \$3.95

"It all hinged on this Jesus. Was he, in fact, the Lord Messiah . . . the incarnate God? **Did** he rise from the

places (ecclesiastically speaking) are dubious about the historic Christian faith, it is interesting to learn how to the problem of belief by asking

And it is interesting to realise that

when husband and wife finally accepted affirmative answers, much of the preparation had been done by a small group of Christians who offered friendship for friendship's

The author traces his progress from regarding Christianity as "such rubbish" to the point where he and his wife shared a faith which strengthened them for separation by death in early marriage, and for the questions this awoke in themselves and in their young friends.

C. S. Lewis, by correspondence, personal conversation and (of course) his "Mere Christianity", was a tower of strength from his initial association with them until his own death. In his first letter, Lewis wrote "My own position at the threshold of of yours. You wish it were true: I strongly hoped it was not." The book's title comes from one of Lewis's letters to the author which are published in full.

couple seeking spiritual meaning to life and death. It is, as the blurb says, "a real-life love story, full of wonder

Their courtship and early married life as Americans during the war, study at Oxford, a love for England which caused culture shock upon returning home, make this a moving story, enriched by the author's ability

C. S. Lewis fans in particular will

Donald Howard

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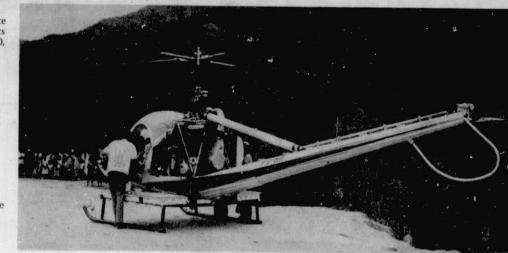
S.I.L. Helicopter Crashes in Papua New Guinea

A Hillier helicopter belonging to the Jungle Aviation and Radio Service of the Summer Institute of Linguistics crashed early on Thursday, March 20, in the Sepik Province of Papua New

The helicopter, which was extensively damaged, was not carrying passengers. The pilot, Mr. Leo de Pauls from the United States

The helicopter is used by the Institute to ferry linguists and Bible translators into remote villages throughout the country, and they operate from Aiyura in the Eastern Highlands.

A spokesman for J.A.A.R.S. said the helicopter, which is in bush country 15 miles north-west of Hayfield, will be trucked out. The cause of the



Children's Hospital Tract

1980 is the Centenary Year of the Royal Alexandra Hospital for Children. Some time ago the Bible Society approached the chaplains with a view to producing a special leaflet for parents of the children.

During March, 20,000 attractive Scripture Selections entitled "God Is Love" were handed over to the chaplains.

It is envisaged that parents of children facing hospitalisation will be helped and encouraged by these colourful leaflets.

Deaconess Mutton said, "The leaflets are very useful, attractively produced, to the point with relevant Scripture passages, and advise parents or patients in time of need of the chaplain's ministry."

People facing physical and mental crises find comfort in the Scriptures and the Bible Society is ensuring that their spiritual needs are met.



The State Secretary of the Bible Society Mr. Keith Williams with Deaconess

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Crimeless Victim

"A Mr. Peter Thompson who formed the national campaign for Victims of Crime in Britain has just been in Australia. He drew attention to the fact that it is the criminal who gets legal aid, if he needs it, but no such provision is made for the victim to assist him in gaining just compensation. The victim, Mr. Thompson clai.ned, is often the second class citizen in the eyes of the

"His campaign in Britain is advocating the payment of a normal wage for normal work carried out by a man in prison. Then from this wage, mandatory payments be made for food and lodging in prison, for the upkeep of his family, for costs of rehabilitation and, very importantly, for the compensation of the victim of his crime. Even after release, it is suggested that portion of the criminal's income be required to be applied to continuing compensation.

"At present, when a man is sent to prison, it is often his family that is punished the more severely. The taxpayer has to bear the burden of supporting him and compensating his victim to the degree to which there is provision for compensation. This new suggestion must be seen to have merit as it considers the needs of those most seriously affected by the crime and the punishment that the court applies.

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Boone Disc Aids Needy Children

International film and recording star Pat Boone has produced a record made especially about the needs of underprivileged children.

The disc, released this week by the nternational child-care agency, Compassion, features two tracks, 'The Little Ones' and 'Do You Ever Take Time?'

It was recorded as a preview to the



evision Special to be screened later this year.

Pat and his wife Shirley who have sponsored children through Compassion for many years, said, "We're both proud to be Compassion sponsors, but there are still so many children all over the world, crying out for help, care and love. Compassion with our support and prayers, will continue to reach out to these kids."

Compassion is a Christian childcare organisation established for over 28 years and working with over 55,000 sponsored children in 32

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THE PROTESTORS MAY HAVE DWINDLED BUT ...



On Channel 9 - Bangkok

"For three or more years we have been searching for air time into the northeast of Thailand without sucess. However, recently, we were able to buy time on an FM station in Korat for a half hour programme every day from 6·30-7·00 p.m. Since then three other stations in Ban Phai, Khon Kaen and Udon have offered us time.

After our successful Easter TV programme last year, Channel 9 Bangkok has offered to sell us one hour of prime time on April 3rd for another Easter special. This programme is now being prepared.

Also we now have on hand a new video recorder and monitor for installation at the Christian hospital in Nongbua, a ministry of the Overseas Missionary Fellowship, We are thankful that this was processed through customs duty free. When this equipment is installed, Nangbua will be the third O.M.F. hospital using our video cassettes.

Alternative to amnesty formed

A "Christian institute for aid to people persecuted because of their religious convictions" has been organized in the Netherlands. The organizers, who have biblical and practical objections to Amnesty International, wish to offer a Christian alternative.

The objectives of the institute are: to defend the right of all Christians to freely profess their faith, to make the voice of persecuted Christians heard in the free world, and to publicly protest against all forms of inhuman treatment of those imprisoned for their religious convictions. The institute will begin its work by pleading for the cause of the Rumanian Orthodox priest, Gheorghe Calciu, professor at the theological seminary in Bucharest, who in June of last year was sentenced to a 10-year prison term

Although the number of 'protestors' may have dwindled at the Anglican Good Friday Worship and Witness in St. Andrew's Cathedral square, the Archbishop's proclaimation was loud and clear on the Words from the cross 'Into thy hands I commend my spirit.' He concluded his memorable address with the incident of the martyrdom of Ridley and Latimer where chained back to back Latimer quoted this text as his funeral pire was lit.

In recent years the protest which was originally made against the holding of the Sydney Show on Good Friday has moved its focus to the message of the cross. The service was led by the Reverend David Cohen and Bible reading by Mr. lames Dibble.

Members of Angay, a group of homosexuals, mounted a silent protest at the service with a placard.

Library

On other pages

Why parents and teenagers may not

100 Years Ago — 1880 A.C.R. Irish murders by "Kelly gang", Aust. cricketers in London, Congratulations for Ritualists to Rome. Colonies of Adelaide and Sydney, New U.S.A. President, Sussex St. Gospel Tent.

The Hans Kung Case —
Diverse response to R.C. moves by
Professors Torrance, Berkhof, Vidal,

A new face has been put on life"

Letters to Editor —

Sexism, W.C.C., Inflation, A.A.P.B.

Evangelicals - does th term mean

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