

Church Record

AUGUST 9, 1973

New dimensions for the Mothers' Union

Relief of world-wide proportions has spread through the Mothers' Union at the largely supported move at the central council meeting in England in July to remove some of the restrictions upon its membership and to revise its objects accordingly.

Membership of the MU is to be open to all women who are baptised and who support the objects of the society. Those who have been divorced, and are remarried or not, are not excluded from ordinary membership. Associate membership is abolished. Recommendation 14 of alternative two, which suggested setting up a "tertiary order" of members who were not divorced and who held a particular theological view of marriage, was not adopted.

The objects of the society have been restated so that any Christian woman, divorced or not, could honestly subscribe to them.

And all this was achieved by a vote of 254 to 61. When the result was known, it was received in a generous silence. There was a genuine concern for those who voted against the resolution and for the convictions they stood for.

Nevertheless, this Central Council, drawn from all parts of the world, did not seek refuge in weak compromise. They showed a refreshing decisiveness which is so often missing from representative Anglican bodies.

The vital resolution was moved by a delegate from Melbourne and seconded by one from Tasmania. It will be received with general though not universal satisfaction in Australia.

It was warmly received in Canada and New Zealand, countries which long ago decided to widen their membership and have disaffiliated from the central council. Now all provinces of the Anglican Communion are being encouraged to become autonomous and Australia will take steps next February to draw up its own MU constitution.

There will be those who see in the change a departure from principle and a submission to secular pressures. Their view is an understandable one but one which, nevertheless, the church as a whole is coming to reject.

Now, all Anglicans, or even non-Anglicans, may be MU members if they are prepared to work and witness as best they can to uphold the values of Christian family life, whatever their past failures may have been. The admission of divorcees does not mean a diminution of those noble aims for which the Mothers' Union exists to set forward.

MR WILLIAMS SAYS...

Mr Williams says he can't understand much of the Bible.

I think it was C. H. Spurgeon who used to say that when he ate fish, he did not attempt to swallow the bones, but put them on the side of his plate!

By Ken Roughley

When there is something in the Bible which is beyond your understanding, put it aside, and go on to enjoy what is easy of spiritual digestion.

There are many things in the Bible which, at first, you may not be able to understand, because as the heaven is higher than the earth, so are God's thoughts higher than yours.

The Bible contains thousands of promises. When you have found a promise that meets your need, do not ask God to keep His promise as though He were unwilling to do so. Present it to Him humbly in the name of Jesus! Be sure that, so far as you know, you are fulfilling any conditions that may be attached; then look up into God's face and tell Him you are reckoning on Him to do as He has said.

It is for Him to choose the time and the way in which He will answer; but wait patiently and you will find that not a moment too soon and not a moment too late, God's response will be given.

Try this way of reading your Bible, Mr Williams. You will find it will become meaningful and exciting!

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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.

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C. R. JAMES,
Chief Executive Officer.

"Then what are we to do?"

"Then what are we to do?" (St Luke, chapter 3, verse 10.)

This question was addressed by the crowds to John the Baptist as they heard him speak of the coming in cleansing judgment of the Messiah. It is a question often on our lips as we face moral issues in our own day, and they come thick and fast: poverty, race relations, war, violence, population control, economic exploitation, pollution, to name a few, in addition to many moral decisions in our own lives.

The collect for today sums up John the Baptist "constantly speaking the truth, boldly rebuking vice and patiently suffering for the truth's sake." He was a man of great courage and moral stature. Yet, our Lord's statement to the people around him when he was talking about John was surprising. Jesus said, "What then did you go out to see? A prophet? Yes indeed, and for more than a prophet... I tell you there is not a mother's son greater than John, and yet the least in the kingdom of God is greater than he." Why should he say that the least in his kingdom is greater than John?

The most important thing John did was to point first to Jesus; only then did he go on to reveal the impossible demands of perfection that are laid on man if he is to be with God. John's baptism offered those who came to him the opportunity to declare the longing of their hearts; it could not change their hearts.

He shouted to the Sadducees and Pharisees who came for baptism — "Prove your repentance by the fruit it bears. Do not presume to say: 'We have Abraham as our father,' as though their historic ancestry as the chosen people would justify them in God's sight, whatever the state of their souls.

What's in a man's heart matters. John talked about good fruit springing out of an inner integrity. The businessmen and soldiers who came to him he threw back on their own human resources, to be honest, gentle and fair. Perhaps, as much as anything else, this prepared the way for Jesus Christ the Saviour

Synod sermon preached by the Right Rev John Grindrod in St Paul's Cathedral, Rockhampton, Q, on Sunday, June 24, 1973.

come to them. For how was the tax-gatherer to stop himself wanting and getting the "extra" which made the real difference to his life? How was the soldier to be gentle when it gave him a sense of power to be cruel; or, in the course of duty, his officer gave him commands which involved hardness and bullying and he could hide behind another's orders? — We see the problems of our own life looming up here, and feel the depth of Paul's cry: — "The good that I want to do, I fail to do; and the evil that I do not want to do I find myself doing... O wretched creature that I am, who

will deliver me from this body of death?" (Romans Ch: 7v's 19 and 24).

Paul's answer to his own rhetorical question is fundamental to all the moral and ethical questions that beat upon us and within us: — The answer, "God alone, through Jesus Christ our Lord" is the key to the whole, and explains why the least in the kingdom of God is greater than John the Baptist; for through our Lord's death and resurrection man can now be forgiven and given the grace of new life, and accepted as he is, a sinner.

Forgiveness means that God accepts us as we are in all the confusion and failure of our lives, so long as the longing of our hearts and the cry of our soul to him in sincere and voices our deep desire to become what He wants us to be, and to love as He loves. There is no room for sham, just truth. He crossed the bounds of death that this might be, and holds us in His

More on page three

Ghana's Protestants move towards union

The Anglican Church is one of seven major Protestant denominations in Ghana, West Africa, which have taken an important step toward union.

The 30 members of the Ghana Church Union Committee have approved a plan to bring together a large number of the 47.8 per cent of Ghanaians who are Christian. Neither the name of the proposed church nor the exact details for implementing union were immediately available. It was expected that the participating denominations would need to take final actions on the plan.

Taking part in the committee are the Anglican Church, the Evangelical Presbyterian Church, the Presbyterian Church, the Methodist Church, the African Methodist Episcopal Church, the

Ghana Mennonite Church and the Evangelical Lutheran Church. All are mission founded. Presbyterians and Methodists are most numerous.

European missionaries of those traditions arrived in the early nineteenth century. Union talks began in 1957 when representatives of the two Presbyterian denominations, Anglicans and Methodists, formed the Ghana Church Union Committee.

Of Ghana's approximately three million Christians, about two million are Protestant (mission-founded churches and indigenous groups) and about one million are Roman Catholic. Twelve per cent of the population is Muslim; the remainder follows traditional African religions.

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Theological forum meets in Sydney

Australia is developing an important annual forum on theological matters under the Australian and New Zealand Society for Theological Studies.

Major lecturers for the 1973 conference — the seventh so far arranged — come from overseas and Australia.

Rev Dr G. Dunstan, an Anglican, is Professor of Moral and Social Theology in King's College, London. Dr Dunstan will discuss later medieval ingredients in the English Reformation.

Rev Edward Hamel is a Jesuit and Professor of Moral Theology in the Gregorian University of Rome. Father Hamel will look at Holy Scripture and Moral Theology.

Australian Dr Max Charlesworth is Reader in Philosophy in the University of Melbourne. Dr Charlesworth is concerned with Philosophy of Religion in retrospect, in the present and in the future.

The fourth major lecturer is the Rev Dr Kosuke Koyama, Dean of the South-East Asia Graduate School of Theology. Dr Koyama's lecture themes have yet to be announced.

This conference will be held in Sydney 20th to 24th of August.

Australian College of Theology

Applications are invited for the position of Registrar of the Australian College of Theology, which will become vacant at the end of the present Registrar's term of office.

Willingness to work part-time or full-time (or either) should be stated. Salary and allowances will be negotiated in relation to the amount of time which it is agreed the Registrar should devote to the position. A rent-free house is provided. At present the headquarters of the College is in Melbourne.

Applicants should be prepared to begin work on March 1, 1974, or earlier. The Council reserves the right to fill the position by invitation.

Fuller information will be sent to enquirers by the Chairman of the Board of Delegates (the Bishop of Gippsland, P.O. Box 383, Sale, Vic., 3850). Applications will close on Saturday, September 1, 1973, in order to prepare them for presentation to the Council on October 18.

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suffering yet triumphant arms.

St Paul saw that the law was a tutor to bring us to Christ by revealing that it was impossible for us to keep the precepts it contained. If one part is broken the whole is broken. Only as man sees his despair can he reach out for life.

The Torah — the Holy Law of the Jews — contained in the Pentateuch (the first five books of the Bible), had been given, the Jew believed, as the greatest revelation of God himself. It offered the gracious councils of God to his beloved people. The prescriptions of the law were multiplied as the law that grew up in the desert had to be applied to the changing conditions of life for town dwellers on the trade routes of the world.

Tradition

The law and the manifold additional interpretations of tradition remained the will of God to the obedient Jew. To break any of it was to disobey God, and therefore to sin and be separated from God.

But Jesus pointed out that keeping the law can itself produce sin. He healed on the Sabbath, and in so doing broke the law. He had asked his accusers, "It is lawful on the Sabbath to do good or to do harm to save life or to kill," and they were silent, knowing in their hearts that the truth for the situation lay in what Jesus said and did. The Son of Man is, indeed, Lord of the Sabbath and every situation.

(St Mark ch 2 v 28 and ch 3 vs 1-6.)

How then is one to act? It is at this point that the question, "What one is," is more important than the question, "what to do or not to do." The pursuit of holiness under the old covenant is the looking to a God who is the perfection of justice and from whom sin of the soul inevitably alienates one forever. It is therefore not surprising that the Jew had at first no expectation of life after death.

The pursuit of holiness under the new covenant is a looking to a God who is the perfection of love who has reached into human life and made the restoring power of his own life available to man. He loves us for what we are and long to become, not for what we have done or not done. With the generosity of Christ's crucifixion he takes us as we are, if this is the desire and longing of our hearts, and proceeds with the deft gentleness of the Holy Spirit to develop his holiness in us, which is his love. He does not remove us from the broken tangled mass that is human life in this world. He requires us to keep our vision clear of what his ultimate and loving will is, and then to act to redeem so far as we can the broken situations in which we are.

God so loves

"For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God sent the Son into the world, not to condemn the world, but that the world might be saved through him." (St John ch 3 vs 16 and 17.)

This means that in every situation our Lord will be working through his church to restore and renew, to save in its fullest sense. I think he expects us to ask what is the true thing to do in this or that situation and not to stop at the question, "what is the right or wrong thing to do?" He asks us never to call good evil and evil good. Many people often do this, and it is reflected in the phrase "he or she was morally justified in doing this or that": eg in defending his family and killing the attacker, in con-

ducting an abortion to save the mother's life. But if it is wrong to kill, it is wrong.

It is an evil thing to do. The church in its history has many times reflected on the issue of war, has never been at ease about it, and in our formularies (The 39 Articles of Religion), simply states "it is lawful at the command of a magistrate to wear weapons and to serve in the wars." Nothing is said about this being right or good.

To kill is to kill. It is an evil thing to do. No amount of justifying can make it right or good. If one begins saying that an evil is somehow good because reasons can be found for doing it then one is indeed contributing not only to the dissolution of one's own true self, but also to the dissolution of humanity—the humanist approach to ethical questions inevitably in the end compromises truth and goodness and vitiates their absolute qualities.

If I may, and I do so with some diffidence, I will illustrate the dilemma, which also faced those who debated the marriage and divorced persons issue in General Synod, with an experience of decision that weighed on me intensely until I had been able to work through to what I think is the only solution in many moral issues. The only possible solution is in fact a religious one. St Paul pointed up the dilemma, saw the prison in which law, left to itself, shuts one up; and that the only release was God's mercy through Christ.

The must

Though the illustration is a personal one taken in a context in which the church had provided a mind of what a Christian may do, it illustrates both how the church in its councils has come to its mind on an issue, as well as how the individual has to make decisions within and sometimes beyond the mind of the church, if the church has not declared itself. Even if the church has said that in a particular situation one may in good conscience do something under certain circumstances, the imperative, the must, yes or no, has still to be worked out by each individual for his or her life.

In September, 1939, I was 19 years old and a pacifist by religious conviction. Hitler had invaded Poland, Britain had declared war. I was just within the age group that had to decide in a matter of weeks whether to say yes or no to fighting in a war.

In addition I was about to start a course of university training in preparation finally for ordination, training for which could bring exemption from military service. Others naturally were in the same or similar positions. "Then what are we to do?" was a very real question which came to each of us in different ways, and we had to decide. One knew that there was a Christian mind that in certain circumstances it could be regarded as lawful to take up arms, but was this one of those circumstances, or could the higher law which forbids killing be obeyed? A decision of conscience had to be made.

Faced with the arrogant and blatant evil of Hitler's actions that had infected a nation with an incredible lust of power what was one to do? Like others, I searched the Scriptures and searched my soul and tried to reach out for what would be the true action in this situation. I decided to enlist. There was no hate, just a given recognition that to be true and responsible one had to have guilt on one's hands and fight in order to prevent a greater evil. Whatever one did was wrong. No one could make it right.

Bonhoeffer, a political prisoner

under Hitler, expressed it this way: "Nothing less than freedom through forgiveness can release a man to take responsible decisions in a world in which any decision may be tragic. If any man tries to escape guilt in responsibility, he detaches himself from the ultimate reality of human existence. He sets his own personal innocence above his responsibility for men."

It was a relief in one sense to make the decision. But there was no belief in my mind that it was somehow right and good to do this. In the situation it seemed to be the true action; but there was no innocence, and the guilt was bound to remain. If one killed no one could forgive; no restitution of life could be made. The church could only declare that God in his mercy cares for you and commend you to His mercy. Yes, it is to his forgiving mercy alone that one commends one's deeds.

The debate

It seemed to me that the church was struggling at this depth in the marriage of divorced persons debate in General Synod. Some were seeking hard for justification in law, even in the divine law of scripture, to show that there were grounds in law for saying that a new marriage could take place after a divorce. But it cannot be justified in law.

It can only be justified in love, through Christ's forgiving mercy, trusting which the church accepts



Bishop Grindrod

the responsibility of decision that our Lord has given it and declares its mind as in accord with his mind, and at the same time asks for His mercy. If the church says "you may be married" to one who earnestly desires to lead a Christian life and fulfil God's purposes in marriage, whose earlier marriage has been shattered beyond repair, it does so trusting in Our Lord's redeeming and restoring love.

The church shares responsibility with the ones who marry and stands alongside them in the courts of heaven. Of course, in doing this, as in other decisions, the church as well as its people in their own lives has to reach

towards Christ's mind and risk that it is his will, with the rust and confidence that our Lord's promises to His church are true, and his mercy constant.

In all these decisions that have come and will come, neither the church nor the individual ends with the self-satisfaction of being justified, but, in humble faith, utters the words of the man who went up to the temple to pray. "God be merciful to me, a sinner."

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Notes and Comments

ACR price increase

The price of the Australian Church Record will increase to 20 cents a copy or \$5 yearly posted from 1 September. Advertising rates will also be increased from that date.

Our last price increase was over two years ago. Since then we have had to absorb the greatly increased postal charges for religious newspapers and all other rising costs.

Recently our printer has had to increase charges by 25 per cent and we have been obliged to increase our charge for the paper. As readers will know, the 1973 budget provides for even greater postal charges and we must be in a position to cover this too.

We greatly regret having to increase our charges but we know that our readers will understand the reasons for it. We hope that every reader will continue to share in the Christian ministry of our paper and encourage that ministry by getting additional readers and subscribers.

Last laugh to the jet set

The correspondent in our last issue who drew attention to Sydney's "jet set clergy" might unwittingly have thrown light on the official diocesan apathy towards its many full-time chaplains whom the diocese declares are ineligible for long service leave.

The whole question of three

Infallibility question revived

In 1870 the first Vatican Council promulgated the Decree of Papal Infallibility. This had a very divisive effect and caused Lord Acton, who was a most distinguished historian and a Roman Catholic, to register his protest by saying, "If the Pope has changed his religion that is no reason for me to change mine."

Very little use has been made of this alleged infallibility. In 1950 Pope Pius XII declared that the Virgin Mary was assumed bodily into heaven. This is the only occasion on which this alleged infallibility has been exercised since 1870.

In recent times this doctrine has come under heaviest attack from Roman Catholic theologians who regard it as needlessly hindering ballast. Hans Kung, the Swiss Roman Catholic theologian, has been for some years the leading opponent of the doctrine of infallibility. His books set forth a broadly democratic idea of authority residing in "the people of God." The secular press recently featured a 19-page Vatican document issued by what is called the Sacred Congregation for the Doctrine of the Faith and directed against "certain errors of the present day."

Regions had either two or three delegates, depending on size. Twelve delegates came from Africa, the continent with largest representation. Its delegates from 23 Anglican regions include 22 bishops, 13 other clergy and 14 laity, including two women. Two more women including Australia's Irene Jeffreys were co-opted and there were four other co-optees, including two under 28 years of age.

Numbers of the clergy and laymen on Sydney's Standing Committee have had several trips round the world in the past four years, the years gone since Standing Committee was supposed to be looking into this "anomaly". And these trips would have given several of them much more than the three months' leave that the chaplains are denied without a qualm.

So there's nothing to worry about that the next trip won't help them to forget anyhow. At least, that's how the years of diocesan delay, dallying, silence and sheer lack of ordinary pastoral concern seems to the men involved.

It was more particularly directed against Hans Kung and others like him who are regarded by the Vatican as rocking the boat and thus are marked down to be disciplined. So far, Hans Kung has refused to go to Rome for examination and this 19-page document is the very belated answer to his books.

Before the Reformation any one like Hans Kung would have been compelled to go to Rome and recant or suffer the ultimate penalty. Rome still tries to silence dissent and the call for reform. Her main counter-attack is not now against Protestants but

Consultation at Dublin

It would be foolish to expect too much from a body like the Anglican Consultative Council which held its second meeting in Dublin 17-27 July.

Its delegates from 23 Anglican regions include 22 bishops, 13 other clergy and 14 laity, including two women. Two more women including Australia's Irene Jeffreys were co-opted and there were four other co-optees, including two under 28 years of age.

Regions had either two or three delegates, depending on size. Twelve delegates came from Africa, the continent with largest representation.

Our delegation was unchanged from Limuru, 1971 — Archbishop Sambell, Mr Roland St John and Archdeacon Donald Cameron like all other delegates, they were chosen because of very distinguished services to the church as a whole. Whatever was resolved at Dublin would carry the weight of such distinguished men and women. But it can mean nothing more and nothing less.

Its views are its own and no claim is made that a consensus at Dublin represents a world Anglican consensus neither Bishop Howe, the secretary-general, nor the A.C.C. makes any claims to an authority which it does not

Melbourne sells property

The Diocese of Melbourne has sold the Nicholas Building in Swanston Street.

At the auction the building was passed in without reaching the reserve price, but was sold after further negotiation for \$2.8 million.

The sale is part of a re-appraisal by the Diocesan Council of the investment of the funds of the diocese.

After repayment of the mortgage and costs associated with the sale, amounting in all to approximately \$800,000, the re-investment of the remainder will help reduce the deficit faced in diocesan accounts for 1973.

Oakhill loses its prize herd

The college farm at Oak Hill, Southgate, London, which boasts a prize-winning herd of cattle, is being disbanded because inflation has made it impossible to maintain a unit of this size economically without major investment.

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Sunday on Saturday

Roman Catholics in the diocese of Adelaide will be permitted from 1 August to fulfill their obligation to attend a Sunday Mass by attending one on Saturday, as long as it is no earlier than 6 pm.

Dr Gleeson, the RC Archbishop said that the move was an extension of the Sunday observance.

Well no Christian in his right mind would object to extending the observance of the Lord's Day to Saturday evenings. To make that evening a time of quiet, worshipful preparation for a joyful Lord's Day sounds good to us.

But if the idea is to substitute a 30-minute Mass for the Christian observance of Sunday, we reject the idea outright.

Perhaps some may think it's not really relevant to more thoughtful people like Anglicans. Yet we have observed in quite recent years that we might have been unconsciously giving rise to just such an attitude.

We refer to the rapid rise to popularity of the Christmas Eve communion service. We know that the motives for holding it and the motives for attending it will vary considerably, yet it has succeeded in replacing any public worship at all on Christmas Day in many instances.

Christmas Day service was once a time when parents and children all worshipped together. The midnight Christmas Eve service has neatly divided families and the important thing left to do together is to eat. Some ministers have at last realised that with crowds at midnight, they simply have fewer on Christmas Day. So some have discontinued the midnight service with its needless demands on the physical resources of both minister and people.

But perhaps there is more to be said for its continuance than is apparent?

Anglicans scoop cricket

Anglican churches scooped the premiership in all six grades of the NSW Cricket Union competition 1972-73, the report to the annual meeting on July 26 revealed.

Premier teams and grades were: St Alban's Epping (A), St Alban's Five Dock (B), St Barnabas' Westmead (C), St Barnabas' Westmead (D), St Luke's Concord (E) and St Luke's Concord (F grade).

Teams from 120 churches played in the competitions. Blazers, caps and cups won by players and clubs were presented at the annual meeting.

Special features of the past season were the playing of a series of interstate church cricket fixtures arranged by the Tasmanian churches in Hobart over the Christmas-New Year period which was won by the NSW Union with an undefeated double and the most successful Double Wicket Tournament played at Timbrell Park, Drummoyne on Australia Day the winners being Ray and Ron Turnbull of the Lidcombe Congregational Club.

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Wanted: truce in the paper war

SIR—May I make a plea from the heart to all those diocesan and other organisations, to prune, somehow, the amount of mail they feel they must send to incumbents of parishes.

It has frankly reached impossible proportions. I am also worried by the needless duplication of so many letters. I find I receive letters addressed to me personally, and then the same letter addressed to the Rector, and quite often to the Youth leader or Sunday School Superintendent as well. In addition, I am flooded with circulars, with appeals, and other material which must inevitably, because of the sheer volume of the stuff end up in the waste paper basket.

Understandably, the many organisations with their laudable aims wish to get across their message to incumbents, but I would suggest that bulk mailing is probably the most inefficient way of doing it.

I would guess that most parishes cannot afford to have a secretary on the staff, and the lavish and costly mailings we receive suggests that there is a real gap in understanding between the realities of parish life, and

the most rarefied atmosphere of central organisations.
John Campbell, Leura, NSW.

A correction

SIR—May I correct a report about the recent General Synod. You credited me with sponsoring the Canon establishing the B.Th. course with the Australian College of Theology. This was the role of Bishop Garnsey.

D. B. Knox, Principal, Moore College, Newtown, NSW.

The jet set clergy

SIR—Many of your readers will have admired the courage of Mr Drennan (July 26) who drew attention to the increasing bewilderment among Sydney laypeople who are pressed to con-

A stone of fellowship

Driving out along Cabramatta Road in Sydney's western suburbs, one cannot fail to notice three very striking churches. One is unmistakably the Russian Orthodox Church with its gilded onion-shaped domes glinting in the sunlight. The second is the Serbian Orthodox Church, its Balkan influence clearly seen in its unusual architecture.

A little further on, the new church of St Stephen's, Cabramatta West, is another landmark along the way. While not as striking and dramatic as the others perhaps, it is nevertheless of very interesting design. Built on modern, functional lines in sparkling white brick it features an unusual steeples effect.

Inside the building the holy table stands beneath the spire in a recessed corner. A skylight in the steeples highlights this area by day and concealed lighting within it illuminates it by night. The pews are angled to one another from this corner providing a more intimate atmosphere than that created by straight rows of seats.

The multi-purpose building also provides a crying room, vestry, office and Sunday School rooms. Built with an eye to the future, the internal walls dividing these areas from the main building have been constructed so

that they can be simply demolished, thus almost doubling the size of the church if the need arises in the future.

The opening and dedication of the new church last month was a high spot in the St Stephen's Centenary project to build a new church in a needy area of Sydney. The story doesn't end there however! The financial responsibility will continue for another 10 years as the members of St Stephen's Willoughby repay their capital commitment of \$30,000 on the new building.

A stone taken from the foundations of the original St Stephen's Willoughby was unveiled at the opening ceremony. Set in the entrance foyer of the new church it carried an inscription marking the link between the two churches.

Behind the memorial stone was sealed a capsule containing letters addressed to the congregation of St Stephen's, Cabramatta West in the year 2073, copies of the order of service for the lay-

ing of the foundation stone and the opening of the new church, a list of churches from other parts of Australia and overseas who had contributed to the project, parish papers of both churches, a copy of "The Australian Church Record" and "The Sydney Morning Herald," a set of coins and other items which will no doubt prove of great interest in 100 years' time.

In his address at the opening service, the Archbishop spoke of the link between the two St Stephen's congregations and of the wider link with St Stephen's churches all over the world who had shared in the project. This link, he said, was not only a financial one, but one of fellowship and mutual concern for the overall ministry of the Gospel.

He said that he hoped that those of St Stephen's, Willoughby, would continue their commitment to the people of Cabramatta West not only by their giving but by their prayers and fellowship.

Record set at TCF Conference

The 1973 Teachers' Christian Fellowship Annual Conference, held at the C.M.S. Conference Centre, Katoomba NSW, July 20-22, set a new record for attendance, with a maximum of 105 for Saturday.

The conference was widely representative, with people working in primary, secondary and tertiary education present and there were people from places as far as Tweed Heads, Lismore,

Maitland and Parkes. It was especially good to have two missionary members Murray and Joan Rule from Papua New Guinea, students from Macquarie University and Goulburn Teachers' College and four members of the TEFL Diploma Class, Sydney University (from Nigeria, Indonesia and Malaysia).

The conference was concerned with what Dr Hogg described as "one of the crucial issues in contemporary education," the problem of educational inequality and conference members considered not only the ways in which inequality manifests itself but also how Christian teachers could and should act to help deal with the problem.

The keynote addresses were delivered by Dr Anna Hogg, who has recently retired from the position of head of the Department of Education, Sydney Teachers' College.

Her addresses dealt with the Christian view of the nature of man, which was shown to be basic to the consideration of educational inequality. Dr Hogg pointed out that the concept of inequality carried with it a sense of moral obligation, in other words, it ought to be dealt with. The Christian should be concerned with the problems of the underprivileged, because his Lord was.

As Dr Hogg went on to speak on three topics, "The Worth of Man," "The Unworthiness of Man" and "The Will of God for Man's Development as a Person," she made a plea for a balanced view—in our concern

SIR—I am glad of the opportunity which Mr A. Drennan's letter (A.C.R. July 26) gives me to explain C.M.S. policy on overseas consultations by the Society's secretaries.

Such visits are made on the decision of the appropriate committees and councils of the Society, who are very well aware of the costs involved. It needs to be clearly stated that the purpose of a secretary's visit is carefully defined in each case.

For example, the Rev. David Hewetson (the Regional Secretary for Africa) has just completed an extensive six weeks tour of C.M.S. work in East Africa. This was the first time for many years that one of our staff has gone to this region. He has been able to sit down with national Church leaders and discuss our partnership in the Gospel with them and possible

Convention movement hits Darwin

Over 200 women attended a smorgasbord in Darwin which marked the opening of a convention of the Christian Women's Convention International in July.

"Best for every woman" was the theme and the convention was held in the centrally situated United Church in Australia's northernmost city. One all-day session was held at St Peter's Church, Nightcliff.

The president of the convention was Miss A. Shankleton, the organising secretary was Mrs R. Brake and guest speaker was Miss Jean Raddon, of Sydney.

The national chairman, Mrs G. Collins, of Sydney, and two vocalists from Melbourne Miss

future planning in our ever-changing world. He has spent day after day talking with our missionary staff about their problems.

I am sure your correspondent must realise that there are many issues and situations which can only be understood by personal contact. Does he also appreciate how physically exhausting all this is?

We in C.M.S. are under considerable pressure from Church leaders overseas and from our missionary staff to make many more such visits. Already I have received many letters affirming the tremendous value of Mr Hewetson's visit. It is just not financially and physically possible to accede to all these requests but we can assure all those who pray and work with us in the fellowship of C.M.S. that we will continue to try to do all we can to maintain close and effective links with our areas of missionary concern overseas.

While final figures are not yet to hand I understand that all States have met their budgets for the year. We humbly thank God for this.

M. S. Betteridge, Federal Secretary, Church Missionary Society.

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DEACONESS MEMORIAL FUND
At the last meeting of the Sydney Deaconess Fellowship it was moved that a Deaconess Memorial Fund be started in memory of departed deaconesses. This fund will be controlled by the Deaconess Fellowship and such money will be deposited into a bank or building society.
The fund is to commence with moneys given in memory of Deaconess E. Faber and Deaconess B. Anderson. Donations can be given in memory of any deaconess.
When a project is commenced, the Deaconess Fellowship will then decide what shall be bought (to the extent of the then available money).
If anyone would like to make a donation, moneys can be sent to:
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Rector: Rev. Harry Goodhue.

Study help on Aborigines

National Aborigine Day—July 15th—is not the only time when the question of the Aborigines in Australian society should be considered.

A number of Christian groups are anxious to learn a good deal more on this question.

Those interested in group studies or even in reading it alone will be interested in "Black Power White Power," a series of studies which includes:

- Infant Mortality.
 - Being an Aborigine in Australian Society.
 - Black Panther Policies.
 - Land Rights.
 - White Australian Racism.
 - Educational Opportunities.
 - The Redfern Story.
 - Housing.
 - Law and Political Development.
 - Political Party Policies.
- These are based on an investigation of racism in Australia and the response to it demanded from all Christians.

Copies may be ordered

through the Queensland State ACC Office, First Floor, 318 Edward Street, Brisbane, at 30 cents a copy plus 7 cents postage.

CANONY FOR CLIVE STEELE

Rev Clive N. Steele, rector of St John's Sutherland, NSW, since 1959, has been elected a canon of St Michael's Pro-Cathedral, Wollongong.

Mr Steele is rural dean of Sutherland, was elected by the clergy and laity of the Wollongong area.

A graduate of Moore College, Mr Steele has spent his entire ministry in inner city and suburban parishes.

"SAVE THE FAMILY"

Helen Caterer, an Adelaide journalist, sees families all over the world facing a crisis situation. In this article for the Church Record she underlines the need for concerted Christian action in our own land to avert the effects of the modern onslaught on the family.

The family, as we know it, has been under attack for some time, but it comes as a jolt that its danger of extinction is so great in Sweden that a movement called "Save the Family" is rapidly gaining ground.

The danger is real in Australia too, where many factors are leading not only to breakdowns in marriage but to stresses on the marriage relationship. It is common to find in some magazines advertisements for "swingers" where couples change partners.

In the "nuclear family" where a young couple is often separated from parents and brothers and sisters by thousands of miles there is a high casualty rate.

This is where Christian families can give a positive witness to the community.

By opening their homes to young people without near relatives, by finding older people without young families and bringing them within the family circle, they can begin to build on the strengths of the larger family.

We become so used to hearing about the families which have failed that we forget there are many families who do have good relationships.

In Sweden, which I visited last year, marriage is so little valued that there were moves to have civil marriage abolished. It was even suggested that all that should be necessary to establish the fact of living together was to

send a postcard to the authorities to indicate a change of name.

It is no wonder that "Radda Familjen" (Save the Family) was able to get 60,000 signatures to a petition to the Government to avert this.

In positive moves to save the family Christians are finding it necessary to proclaim the values of Christian love and marriage and to protest against the inroads of violence and pornography which threaten community standards in many parts of the world.

In Britain the Festival of Light, in 1971, brought response from many thousands around the country who gathered to urge a "clean up Britain" program. It was the young people who were the strongest supporters of this. Led by Christians it gained support from many other people in the community, dismayed at the deaths to which permissiveness had brought the country.

The strong movement to make a positive stand for the family and for standards of decency is spreading. Young Danish Christians held a "Lone Dav" in which they marched with banners, and then gathered in front of the city's porn shops to call on the owners to close down.

In the United States local moves have been successful in keeping some of the worst films and entertainments from being presented.

In Norway, too, people are joining to proclaim the things that are pure, true and of good report.

Last year in London in September 60,000 joyful young Christians thronged to make music and to tell of the change that faith in Jesus Christ had made in their lives. They called it the "Festival for Jesus."

Following this a petition to give more protection for children in television and radio and to uphold standards of decency was presented to the British Government. It was signed by 1,350,000 people, and it brought an immediate response promising action

from the Prime Minister, Mr Edward Heath.

Australian Christians will have the opportunity to "Stand Up and Be Counted." Already Australian Festivals of Light are being planned in various States.

Mrs Mary Whitehouse, who has become a national figure through the success of her efforts to uphold the family, will visit all States in October.

Rallies in which there will be programs for the family and youth concerts which will proclaim "Jesus Christ the Solution to Moral Pollution" are being planned at present.

There are many ways in which concerned Christians can make their voices heard, and more people regarded as the silent minority are realising that they can be the vocal majority.

It needs people to become more informed not only about the dangers but the solutions. It needs more compassion for the young, the disturbed, the weak and the aged in our community if we are to be listened to.

Radio talk-back programs are always open to the well-informed caller. Letters to the editor can correct wrong statements. Letters and petitions to members of Parliament are strong evidence.

Linking up with the Australian Festivals of Light can be the most convincing evidence that the family with Christian principles has a strength which can undergird today's society. Dr John Court, chairman of the SA branch of the AFOL, has written a book "Stand Up and Be Counted." It gives practical suggestions on action which answers the plea so many people make.

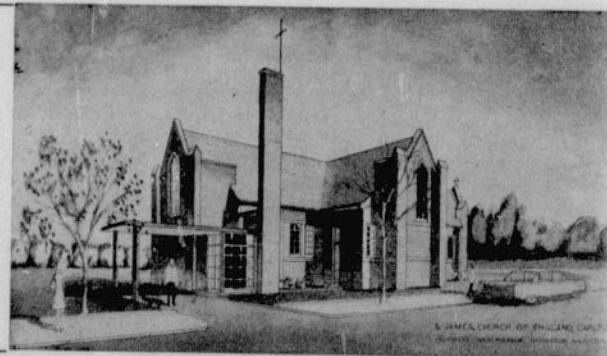
"What can I do about the situation?" Further information can be gained by writing to Box 1717, GPO, Adelaide.

Crossword prizes

Book prizes for Bible Crossword No 72 have been posted to Mrs M. Ford, Lurnea, NSW and Miss R. Smith, East Ballina, NSW.

No-nonsense Carlton building consecrated

An artist's impression of St James' Carlton, NSW.



"Clean, uncluttered, light and airy" were the words used by the rector, Rev Bill Walsh, to describe St James', Carlton, NSW, which was consecrated on Aug. 5.

Ludhiana Australia Fellowship

Mr Nirmal Kaul, publicity and information officer from the Ludhiana Christian Medical College, India, is to be guest speaker at a buffet dinner in Adelaide.

Venue will be Central Methodist Mission, Adelaide at 6 pm on Wednesday August 15.

Mr Kaul is a Quaker and he is coming to Australia for an international conference of the Society of Friends.

The Archbishop of Sydney, Dr M. L. Loane and Archdeacon Donald Cameron led the service which was attended by Government and civic leaders as well as a large congregation of local people.

St James' foundation stone was laid in 1952 by Archbishop

Howard Mowll, during the incumbency of Rev Ken Walker. Completed in 1953, extensions were later made to bring it to its present capacity of 300.

It was fully paid for last year but the consecration was delayed pending the recovery of Rev W. L. Walsh from a serious illness.

POSITION VACANT

Scripture Distribution Consultant

The Bible Society invites applications for the position of Distribution Consultant. This post becomes available as the present Consultant is to be State Secretary in New South Wales on the retirement of the Reverend Alan Scott.

The appointee will be required to promote distribution of the Scriptures by churches and Christian groups throughout Australia. He or she will be required to live in Sydney. It is planned that the successful applicant should take up appointment on November 1, 1973.

Applications including full details of qualifications and experience, together with the names and addresses of three referees, should reach the Commonwealth Secretary C/- National Distribution Centre, P.O., Box 120, Revesby, N.S.W. 2212 no later than August 21, 1973.

Books

A FINE BOOK

JESUS THE MESSIAH by Donald Guthrie, Zondervan, 1972, 386 pages, \$7.95.

This is a very handsomely produced book in fine type and with an abundance of photographs. The book is written for the non-academic and follows the synoptic outline of the messianic career of Jesus. The twenty-six chapters break up the narrative into convenient sections within which the author provides an excellent but general commentary on the material in the gospels.

No attempt is made to provide any introductory information on the nature of the gospel narratives and nor are there any suggestions for further reading on any of the matters raised in the exposition. This is the strength and weakness of the book. It is designed to fix one's attention on the biblical narratives with the minimum of distraction but at the same time it offers no guidance as to when one should turn

for any fuller treatment of the topics which it covers.

All in all a good book for general daily reading. Its subject and scripture indexes improve its usefulness.

B. L. Smith.

Excellent reprint

THE WORD OF GOD AND FUNDAMENTALISM? Church Book Room Press, 1961, 127 pages.

This volume comprises a series of addresses given at the Oxford Conference of Evangelical Churches in September, 1960. For those who have already read this book it will need no commendation but for those who have not it can be recommended as an excellent publication.

Six eminent English evangelicals (including Dr Packer and Hughes and Professors Anderson and Tasker) examine the nature of biblical authority and show how the Bible is relevant to the present day.

Though delivered some 13 years ago these addresses are still very pertinent and helpful. An excellent book for the average layman's study and the church bookshelf.

B. L. Smith

For non-specialists

THE GOSPEL OF MATTHEW by David Hill. New Century Bible Series, Oliphants, 1972, 362 pages, \$13.20.

As a further issue in the "New Century" series of commentaries, based on the R.S.V. text, this volume continues the tradition of the careful scholarship found previously in the series. Textual and grammatical points are not dealt with in any detail but the author puts us in touch with most of the contemporary literature which the specialist can pursue on these matters. Questions of historicity and genuineness are dealt with in the introduction, leaving the text of the commentary mainly free to explore exegetical and theological matters.

David Hill has a particular skill in summarising areas of

scholarly debate and condensing the arguments for the benefit of non-specialists. Since the editors of the series have abandoned the practice of printing the R.S.V. text in the commentaries, greater space is available for interpretation. The author's approach to the Gospel might be described as "mildly reduction-critical." He stresses the role of the Evangelist as that of employing and interpreting traditional material for certain distinctive theological purposes.

Although there is nothing particularly novel in the contribution of this author, he has provided a useful summary of much contemporary discussion on "Matthew." The non-technical nature of the commentary would make it suitable for use by laymen.

David Peterson

THE TROUBLE WITH NEAC...

(NEAC — the National Evangelical Anglican Congress — was held in Melbourne in August, 1971, and was attended by over 550 delegates from evangelical Anglican parishes all over Australia).

Conferences that disturb delegates ought to be held more

often. When the Parish Council of St Thomas, Enfield, NSW, decided to send delegates to NEAC, little did they realise that it might make a difference! But difference it certainly has made.

It might be easy enough for a historic church (125 years old this year) to settle down into a cosy rut of traditional programmes. Not that there is anything wrong with tradition, provided that it is alive!

One set of traditions concerns the times at which a congregation congregates. As long as the times chosen fulfil a purpose, there is no point in change. Neither is there any point in retaining times that could be bettered.

The delegates came back from NEAC talking about "fellowship" and "vigorous outreach" in a missionary age. The Parish Council realised that "fellowship" needed to be fostered more in the life of the congregation. A strengthened congregation would be better fitted for the vigorous outreach desperately needed in the mid-western suburbs of the 70s.

After careful thought, it has been decided to centralise the morning worshippers at the one mid-morning time of 9.30 a.m. This will coincide with Sunday School so as to encourage parents to come to church when they bring their children to Sunday School. It will also allow more flexibility in programming "fellowship" and "outreach" activities to follow the church services.

The trouble with conferences is that they do sometimes make a difference!

SHORT NOTICES

CHURCH OF ENGLAND HISTORICAL SOCIETY JOURNAL, Vol 18, No 2, June, 1973. Sydney, 48 pages, 50c. If you are interested in Anglican history, there is much in this issue of wide Australian interest. You will need to do a lot of reading between the lines for in all the articles except that on St Mary's at Lambeth, there is an unembellished recital of facts from some rather obvious sources which need not necessarily be very reliable. The issue is marred by including a mischievous article said to be from a Sydney daily newspaper which is headed "Queen's Title to Change." It makes, among other things, the preposterous claim that until 1961, the Queen was, as "defender of the faith," "Head of the Church of England in Australia." Christ alone has ever been the head of the Church of England, in England or anywhere else. How did this get into a historical society journal?

Alan Cole on Exodus

EXODUS. An introduction and commentary by Alan Cole. Tyndale Press, 1973. 239 pages. UK£1.

Alan Cole has provided us with a very compact and stimulating commentary on the Book of Exodus, which within the intentions of this monograph series, will provide a very helpful overview into the historical and theological significance of this most important Old Testament Book.

This reviewer was pleased to note the fairly detailed treatment of certain problem areas of the book in the author's introduction to the commentary proper. In the treatment of this material, particularly the question of background source material there is a

judicious appraisal of relative positions with the general recognition of Mosaic era dating for the material but a somewhat more open stance as to the date of compilation.

More to the point, however, is the exegesis itself. Generally speaking, this is full and often spiced with comparisons which point to the author's ability to handle his material. Particularly helpful here is Dr Cole's fairly extensive treatment of the tabernacle material with which the Book of Exodus ends. This is certainly an area where the average reader does need help and this reviewer was pleased to see the amount of space allotted by Dr Cole to this material.

The absence of an index is the one disappointing feature of the

volume, but the author's willingness to leave the insoluble questions open, clearly to point out the difficulties, and refer on detailed questions to more major works provide a way in to this important biblical book for the average reader.

Dr Cole exhibits a firm grasp on the historical and archaeological problems involved, and indeed, this is the strength of the book. There is room for other opinions, particularly in regard to the dating of the Exodus or the siting of Sinai, but no one realises this better than the author himself. All in all this volume is a valuable contribution to the Tyndale series and certainly is priced out of no one's pocket.

W. J. Dumbrell.

Key Books ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:

THE TEACHING MINISTRY OF THE PULPIT by Craig Skinner, Baker, 1973, 255 pages, US\$5.95. This is quite a compendious hardback, despite its short 255 pages. It is sub-titled "Its history, theology, psychology and practice for today" and it attempts this broad task with surprising success. The author is an Australian with undoubted pastoral, preaching, academic and research qualifications. His book must be considered for use in theological colleges as a basic text for far too much on the preacher and his equipment and far too little on the preacher's congregation. But most lectures on preaching have been conditioned into this kind of thinking, any way, and they will not even see this as a serious defect. A very important book.

OUR GUILTY SILENCE by John R. W. Stott, Hodder Christian Paperbacks, 1973 edition, 125 pages, \$1. It is six years since this book first appeared but it was never so relevant as it is today when the churches still talk and confer about evangelism and are confused as to what they mean, but still do little or nothing about it. John Stott's thesis is that our guilty silence about evangelism at the personal or congregational level has a remedy. The remedy is clearly and strongly set out in the four sections of this book, which deserves to be a classic on the subject. Should be a best-seller on church bookshelves.

BACK TO FREEDOM AND DIGNITY by Francis Schaeffer, Hodder, 1973, 47 pages, 65c. Dr Schaeffer in this Labri Special follows up statements he has made before on the way man is being manipulated by technological and cultural change in the pursuit of a very limited and limiting view of man and society. But in this valuable little book, which claims the attention of the thoughtful, he calls on Christians to take a lead in shaping cultural change and in bringing to bear upon society the specific Christian view of man.

Federal aid favours R.C. schools

The Commonwealth Government has been accused in Adelaide of "religious discrimination" in its new system of grants to private schools.

The president of the SA Association of State School Organisations (Mr Max Pearson) said the new system strongly favoured low-fee Roman Catholic schools.

It would result in massive new grants to the majority of Roman Catholic schools, but within the non-Catholic sector some private schools would receive lower per capita grants and others would have their grants abolished.

"This policy has obvious overtones of religious discrimination which is completely contrary to the Constitution of the Commonwealth," he said.

"It should strengthen the forthcoming challenge in the High Court to the validity of the Commonwealth Acts under which grants of public moneys are made to non-Government schools."

Under the system proposed by the interim Schools Committee and accepted by the Federal Government, Australian private schools have been classified on a needs basis.

Schools in category A will lose their \$104 secondary and \$62

primary per capita grants, those in category B will receive lower grants and all other categories of increasingly greater need will receive higher grants.

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