

OPEN DAY AT ST. ANDREW'S HALL

The great willow tree in the quadrangle of St. Andrew's Hall, Parkville, provided shade from the Spring sunshine on Saturday, October 28, when many visitors came from town and country for the Annual Open Day.

A special missionary program was given for children, and finies were cared for in a creche while the grown-ups inspected the college and displays made by the students.

Over 200 missionaries have passed through St Andrew's since its opening in 1964 and are serving in countries as far afield as Iran, Afghanistan, Nepal, Japan, Hong Kong, Malaysia, Sabah, Singapore, Indonesia, India and Pakistan; and in South America, Bolivia and Peru; with very many in the better-known CMS fields in East Africa and North Australia.

Mr Alan Kerr, chairman of CMS training committee, said that many candidates have been accepted for training next year from many States of Australia as well as New Zealand and the college will be filled to capacity.

The guest speaker at the service was Mr Howard Barclay, newly appointed Australian director of the Bible and Medical Missionary Fellowship. He gave a vivid picture of the present situation in Nepal and spoke of his recent visits to India, Pakis-

tan and Bangladesh. Missionaries these days must be able to train others, he said, not only in the presenting of the great truths of the scriptures, but also in the many other skills needed in developing countries. They need to be able to communicate with others and for this a thorough knowledge of the local language is a first priority, along with the love and understanding which will minister to fellow missionaries and national christians.

The outgoing students received

many good wishes from their friends. Dr Peter and Mrs Margaret Keith and baby Christopher have been posted to Kilimatinde Hospital in Tanzania; Miss Elizabeth Maxwell, a social worker, will go to Nakuru Diocese in Kenya; they will all first attend language school in Nairobi from January to May.

Miss Maude Drewery, a book-keeper, and Mr Ted Robinson, pilot, returned to Arnhem Land shortly after term ended on November 17.

Hilda Beaumont retires from Brisbane Dept.

After 28 years as Organising Secretary of Brisbane's Department of Christian Education, Miss Hilda Beaumont will retire on 2nd February next.

She holds a diploma in Christian education of St Christopher's College, Melbourne and commenced work with the Christian Education Department in 1931 when she took over the work of the Church Mail Bag School, which is a correspondence Sunday School conducted by that Department, for bush children.

In 1944 she was promoted to the position of organising secretary of the christian education department. In that position, she

is the executive officer of the diocesan board of christian education.

Miss Beaumont is one of the leading lay officials in the diocese of Brisbane. She is also the first woman to have been appointed a member of the diocesan synod, diocesan council and cathedral chapter.

She has also been a representative of the diocese of Brisbane in the general synod of the Church of England in Australia.

In the field of christian education, she is well known as a leader throughout the Church of England in Australia, and has been a member of the general board of religious education of the Church of England in Australia since 1944.



Miss Hilda Beaumont.

Sydney diocesan offices re-located

Demolition and excavation for the St Andrew's House Redevelopment Scheme is expected to begin this December and construction work will not finish until April 1975.

The new building will stand on ground at present occupied by the Diocesan Church House and the Cathedral School. It will have a ground floor, six floors of office space, and the top two floors will be for the Cathedral School and the cathedral.

Diocesan staff and organisations will occupy some of the six floors of office space and

some will be let to other commercial tenants.

While the redevelopment work is in progress the archbishop, the bishops, archdeacons and the registrar will be located on the sixth floor of the WEA Building, 72 Bathurst Street, between Kent and Sussex Streets. The secretarial, accounting and public relations departments of Church House will be located on the first floor of the Tomasetti Building at the corner of Bathurst and Kent Streets. It is hoped to accommodate Dios Offset in the former Belvedere Hotel (also on one of the corners of Bathurst and Kent Streets), which is now owned by the Glebe Administration Board. It is expected that these moves will take place before the end of this year.

Arrangements have been made to relocate the Cathedral School in the CENEV Building, where the necessary alterations are now being carried out. They will be completed in sufficient time for the 1973 school year.

Earthquake hits R.C. theology

HARDLY A DAY PASSES without reading of some new denial of Roman Catholic dogma by a Roman Catholic theologian or the rebellion of priests and nuns against traditional rules. The church is in such a state of flux it is impossible to pinpoint contemporary Roman theology.

So rather than try to sketch what the "new breed" (Kung, Congar, Haring, Schillenbecks, etc.) is saying, I will attempt to show why Roman Catholic theology is in such turmoil. The basic reason is that a "San Andreas fault" runs through Roman Catholic Theology. The entire system is suffering earthquakes today simply because many of its basic teachings were conceived, and made binding and infallible, long before the advent of modern knowledge. It was inevitable that as knowledge increased, violent tremors would result and shake the church to its foundations. (Bernard L. Ramm in "Eternity.")

Q'land Uni. Senate may drop clergy

Amendments to the Queensland University Act which may include the dropping of church representatives from the university's Senate have been agreed on by the Senate and now go to State Parliament.

Under the present University Act, the 33-member Senate includes three clergy.

They are the Anglican Archbishop of Brisbane (Archbishop Arnott), the Roman Catholic

Archbishop of Brisbane (Archbishop O'Donnell) and the Queensland Council of Churches representative (the Rev. T. Rees Thomas).

The two archbishops and a Council of Churches representative have been automatically appointed to Senate since 1966. Before that, they could be appointed by the Governor-in-Council.

Both the University Staff Association and the University Union have opposed the automatic inclusion of church representatives on the Senate.

ACT AS IF

I wonder if we sometimes overlook the humble grace of perseverance, what we might call digging our heels in . . .

This thought has been with me ever since an encounter with Penny. We had been through a few traumatic experiences with this young woman (youngish perhaps, her spirit will never grow old).

People who do things often seem to "cop it" as children say. Perhaps that's why St Paul told us to pray for our leaders — they have a harder path, by and large, than the ordinary rank and file.

Penny and Rose had suffered what the world would call a clash of personalities. We could see both sides and did our best to sort it out. The worst was over but somehow things didn't get off the ground. One day Penny was almost wailing at the other end of the phone.

"I saw Rose this morning," she said, "but it's just no good, Maggie; we just don't seem to click any more."

As is my custom these days, I firmly resisted this bit of anti-optimism! "Wait a bit now," I soothed her, "did you go along with your hackles half out?"

"Well, I suppose I was a bit on edge," was the grudging response. "But — what do I do now?"

A flash of inspiration came,

perhaps some half-forgotten word from the past. "Act as if, Penny," I breezed back (trying not to be too breezy I hope — after all Penny was the one going through this sticky bit of spiritual convalescence). "Act as if there's nothing wrong at all. Act as if you've always been the best friends in the world. And you know you have — that setback was only a passing vapour."

By Margaret

Anyway, act as if it was. These two women have a great regard for each other deep down. I know that, and so their whole group did mourn this little upset. (If even one member suffers, all the members suffer; how true, the main difficulty had been dealt with and put away; now was the time to put a brave — no, a bold — face on it. To act as if . . .

"Next time just beam all over her," I suggested, "never mind if Rose doesn't respond right away. Love her doggedly and things will move."

I went into the study to consult my best-beloved. "Act as if," I said, "you know what I mean" (he usually does), "is it a good word?" "It sure is," he said.

That gave me added confidence for a happy outcome.

Church Record

STUDENTS' VACATION WITNESS IN ASIA

The "New Wine" musical group from Armidale, N.S.W., will fly to Singapore on Boxing Day for a three-week singing tour in Malaysia and Singapore at the invitation of Scripture Union. Members of the group are all third year students at the University of New England.

Sandra Williams, one of the lead singers, became a Christian at high school through a friend asking her along to ISCF. "I was so surprised," said Sandra "to see my science teacher there and to hear what he had to say, that I decided to keep coming. Some months later, when I had discovered what the Christian faith was really all about, I accepted Christ as my Lord and Saviour. Since then I have grown in my faith through the teaching ministry of the chaplain here at Uni and through involvement in the Beach Mission team."

Another member of the group, Danny Wotherspoon first heard about the Gospel at an SU Beach Mission Coffee House. "That was January, 1969," said Danny. "Then in June I went to the Beach Mission training weekend for all those at Evans Head who had become Christians and that really was something. We really learnt a lot that weekend about the meaning of our faith and how it affected the whole of life. I was in 6th Form there and since I have been here at uni I have learnt a lot from the EU and the uni chaplain."

All the team members have been active in SU Beach Missions and they will be building a living bridge of fellowship between SU in Australia and Asia.

They will sing and give their testimonies at rallies in six Malaysian cities and in Singapore. Local Asian SU and ISCF personnel will give the address at these rallies.

The group will also work with the local people in conducting workshops about music and conducting "coffee house"-type ministries.



Members of the group: Left to right—Back: Christine Rankin, Ruth Butler, Bruce Hooper. Front: Geoffrey Butler, Robyn Monckton, Sandra Williams, Danny Wotherspoon.

The group members have been working in their spare time to scrape together the money needed for their fare. Scripture

Union will provide all hospitality for them in Malaysia and Singapore. Fellow students at the uni have given \$300 towards their

fares. They are still short of the amount needed and hope to find this in the period after their examinations before they leave.

SOMETHING HAPPENED IN OUR HOME

A dialogue evangelism meeting held in our home amazed me by proving that apparently disinterested non church attending neighbours, really are interested in Christian discussion.

My husband and I were interested in the dialogue meetings planned at Caringbah as part of the Jesus Mission '72, but we were reluctant to enter into the program as we did not think anyone in our street would participate in such a meeting. However after much prayer and consideration we submitted our names as host and hostess, although still not convinced that the meeting would be a success.

The first and greatest difficulty to be overcome was the personal issuing of invitations. That was no easy task! After the first attempt my husband returned home dejected at the lack of response. Believing that positive response would come only through the power of the Holy Spirit, my children and I prayed while my husband visited the next home.

This time my husband returned rejoicing. We had been told that only a quarter of those invited would attend, and this

proved to be true. Of the 47 people invited, only 13 came to our home, but we were delighted that practically all our closest neighbours gave an affirmative reply and these people were all non church attenders.

A report from Mrs Rewa Bate, Caringbah, NSW

Prior to the meeting my fear was that no one would ask questions. As people arrived however, they were instantly at home, relaxed and talkative, in a way I have never before witnessed, in spite of the fact that I have attended many parties,

demonstrations etc in neighbours' homes. Conversation ceased as the dialogue leader clearly enunciated the five basic steps of gospel evangelism.

They then invited questions. Vital, pertinent questions followed, showing that people were at ease, uninhibited and, praise the Lord, interested. Three Moore College students attended the meeting and during supper they conversed enthusiastically with our neighbours on the questions which the individuals themselves had raised earlier in the evening. One group, intent on discussion, refused supper, remarking that they were far too interested to eat.

The results? Only God knows. There were no instant conversions, no immediate church attenders, although more obvious

The directors and staff of the Church Record extend Christmas and New Year greetings to all readers and the hope that the peace and presence of Christ may be enjoyed by all at this time. The next issue of this paper will be January 11.

Sunday services revision 15 Dec.

A further revision of the Sunday services of Morning and Evening Prayer, the Litany and Holy Communion will be published tomorrow, 15th December, by General Synod's Liturgical Commission.

Final drafting of the experimental revision was done at a meeting of the Liturgical Commission in Melbourne 13 to 17th November. Bishop Gordon Arthur chaired a very hard-working Commission which met for 10 or 11 hours each of the five days.

The Sunday services are in the modern idiom but follow the lines of the 1662 Prayer Book. It will be in a booklet of 50 pages, priced at 45 cents.

Much of the meeting was given to this task and to further work on a draft for a modern communion service which will be known as Australia 73.

This will be a revision of Australia 69 and it will take note of certain features of the recent English Series III which in February will come into experimental use in England for four years.

Alan Cole visit to Brisbane

Rev Dr Alan Cole, lecturer at Moore College and Master-elect of Robert Menzies College at Macquarie University, visited Brisbane 24th to 26th November for speaking and preaching engagements.

He addressed a meeting of the local branch of the Evangelical Fellowship of the Anglican Communion on Friday, November 24, in the CMS offices in Brisbane. His subject was "The Reformers of the Old Testament." He was the guest speaker at a special youth rally held at St. Stephen's, Coorparoo, on Saturday 25. He also preached at all services at St Stephen's on the Sunday.

George Browning to Morpeth

Rev George V. Browning, Th.L., vicar of Warialda, NSW, has been appointed vice-warden of St. John's Theological College, Morpeth.

Mr Browning trained at St John's, graduating in 1965 with first class honours in Th.L.

He has since served in the diocese of Armidale at Inverell and at St Peter's Cathedral, Armidale, and from 1969 as vicar of Warialda.

He was a delegate to the national conference on the mission and ministry of the Church, held in Canberra last year, and he is an army chaplain.

Mr Browning was born and received his early education in Sussex before coming to Australia about 12 years ago. He is married and has three sons.

His appointment to the staff of St John's College is part of a policy of ensuring that men in training for the ministry are well grounded in the pastoral as well as the scholastic aspects of their work.

STOP PRESS

Bishop Donald N. Shearman, 46, chairman of the Australian Board of Missions since 1970, has been elected Bishop of Grafton.

He succeeds Bishop R. Gordon Arthur, who has resigned the see from early next year.

Before his present appointment, Bishop Shearman had been Bishop of Rockhampton.

The special election synod met in Grafton on November 18.

Canberra delays convention date

Organisers of the Canberra Christian Convention are waiting on a move by the Prime Minister before they can proceed with publicity for the 1973 Canberra Christian Convention.

It is held on the Queen's Birthday weekend and attracts a large number of people from NSW and other States.

However, this year there has been considerable indecision over whether the Queen's Birthday will be held on the same date in all States.

Letters have been sent to the Prime Minister, the Minister for the Interior, and the Chief Secretary for NSW, but so far no decision has been made.

"We cannot arrange for speakers, book an auditorium, or release publicity material until we have a firm date," lamented Mrs Ruth Perry, honorary secretary for the Convention Committee.

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And now, State aid for religion

The great age of the Christian Church was unquestionably the 280 years between the day of Pentecost and Constantine's promulgation of the Edict of Milan in AD 313, granting toleration to Christianity.

In that time, driven on by the Lord's commission and enjoying a dynamic relationship with Jesus Christ, its living head, the Church won a tenth of the population of the Roman Empire to a personal faith in Christ, established small congregations throughout the mighty empire and beyond, fought error and hammered out the principles of a biblical faith. And all that time it was either barely tolerated or persecuted with often a savage and relentless fury.

Later in Constantine's reign, he established the Christian church in a favoured position, thus beginning the long history of church-state dependency which was to be its greatest weakness. In Australia, probably the last State Act to maintain this soul-destroying dependency was the Church Act of 1836 of NSW whereby the State assisted all denominations with buildings and salaries.

We have been free of direct State support for over a century until Mr Menzies in 1963 devised his vote-catching State aid for church schools policy. Succeeding governments have increased the amount of the hand-outs, calculated to rob the so-called "independent" schools of their independence.

A shire council in Western Australia took State support of religion a lot further in 1969 when it taxed ratepayers to build an interdenominational church building at Jerramungup. The Supreme Court and the High Court rejected citizens' appeals against the rate. A recent attempt by the WA Government to change the law to prevent this happening again was defeated in the upper house.

The most recent and most flagrant instance of State support of religion with public money is the Federal Government's grant of \$5,000 to the promoters of Melbourne's Eucharistic Congress for one of their events. Sad to relate, St Paul's Cathedral, Melbourne, had to get on the band-wagon and in the same series of grants it was given \$1,000 for "rock-operas" in the Cathedral.

We believe firmly in the complete separation of church and state. Australia has no established religion and our Federal Constitution gives no power to a government to legislate in any way for the support of religion.

When governments see fit to use public money to support religions which they choose to support, Christians have already lost the right to be treated impartially and other freedoms are immediately endangered.

The Christian faith would be far better off if not a cent were given to any denomination for any purpose whatsoever. Congregations which cannot operate in our society without State help are less than Christian in their expectations.

If Christians are banded together to carry out our Lord's commission, to win souls for Christ, to follow the Holy Spirit's guiding and to build up believers, they have never lacked the resources and they will not lack now.

Someone will say that pushed to its logical conclusion, we should refuse special rating and taxation privileges. There are important differences of principle here but we would take no great stand for the maintenance of such a privileged position for Christians. All that we stand to lose is money. Our gains in all these matters would be inestimable.

MR WILLIAMS SAYS..

Mr Williams says his mind is so tired and confused he fears a mental breakdown. He feels he must "get away from it all" for a complete rest.

of thought has been prescribed; "consider him." I would have expected a mental rest cure. When my body is tired I try to get some sleep. When my mind is

By Ken Roughley

weary, why not rest it also? Because the weariness of mind needs an opposite cure from the weariness of body. The weariness of mind is cured by stimulus.

Christ says, "Come unto me." He prescribes an irritant, not a sedative; not more sleep but more waking. To the man of the weary hand he says, "Cast your cares upon me;" but to the man of the weary heart he says, "Take my yoke upon you."

Perhaps your body does need a holiday, Mr Williams; but when you are relaxing your body "consider him."

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No membership bar in Australian MU

The Mothers' Union has decided in principle that marital status will be no bar to membership.

This means that divorced women and unmarried mothers who agree with the general aim of Mothers' Union will be free to join.

Delegates to the Commonwealth Conference held at Menangle in October debated a British report "New Dimensions" on the future role of Mothers' Union worldwide.

This report offered several alternative views to the issue of the membership of divorced women.

Delegates to the Australian conference voted very strongly to admit them. They rejected an alternative to admit divorced women who had not remarried.

Mrs Lorna Oates, member of Mothers' Union executive in Sydney diocese, said today: "Members in Sydney have held for several years the view that

marital status should not be a bar to membership.

"Now it has become Commonwealth policy, and this decision with similar decisions from Mothers' Union branches all over the world, will go to a world conference on the subject in England in July, 1973.

"We don't expect an immediate flood of applications from divorced or unmarried women but we do feel it is very important that they feel free to join."

Diocesan secretary, Mrs Marion Bernard, said: "There have been great changes in community attitudes on marriage, and we feel that any woman who agrees with Christian ideals in marriage should be able to join our organisation."

At the Commonwealth Conference the following officers were elected:

Commonwealth President Mrs A. S. Jull (Brisbane); Vice-Presidents Mrs J. Pratt (Melbourne), Mrs B. Robinson (Tasmania);

Treasurer Mrs J. Bragg (Sydney); Mia Mia Editor Mrs M. Hawken (Sydney); Overseas Secretary Mrs V. Collins (Melbourne); Intercessory Prayer Circle Correspondent Mrs N. Miller (Sydney); Correspondent Social Problems Dept. Convenor Mrs F. Clark (Brisbane); Literature Secretary Mrs J. Donnelly (Adelaide); Y.M.D. Commonwealth Leader elected by the Y.M.D. Conference Mrs M. Sullivan (Melbourne); Mrs E. Stephens (Melbourne) was appointed Commonwealth Correspondent of the Lone Members; The Immediate Past President is Mrs D. Stuart-Fox (Nth Queensland); The Commonwealth Secretary will be Mrs E. H. Wilesmith (Brisbane); State Representatives: Queensland Mrs Quaire (Rockhampton); N.S.W Mrs Chiswell (Armidale); Victoria Mrs Knife (Sale); Tasmania Mrs B. Robinson (Devonport); S.A. Mrs Verco (Jamestown); W.A. Mrs Byfield (Applecross).

Godly children and godly homes

Smash! Smash! Smash! In an outer suburb of Perth at 11.30 p.m. On investigation, it was evident that the street light had been hit and a crate of milk bottles stolen from a nearby school. Glass splinters were all over the road.

Broken trees, car aerials ripped out, smashed glass! Why? Sheer wanton destruction. Why?

The West Australian featured the story of Jack Prescott, a member of Britain's angry brigade.

His background was one of poverty, neglect, approved schools and finally a sentence in the Old Bailey of 15 years gaol. Why? Why?

Is it good enough for our society to shut away our problems inside a gaol? Shouldn't we rather go to the root of the problem and make a fresh start?

What does the Lord desire? Godly offspring. (Malahi Ch. 2 v 1).

By Sheila Hayles

We give thought to our children's education, physical fitness, we give them things but we neglect to follow the biblical instruction and teach the coming generation the wonderful truths of God.

We leave our children with somebody else while we go and make money or gain satisfaction in a job but we neglect to give them that most important thing—a godly upbringing.

We talk to our children—well sometimes—but do we talk to them about the things of God and do we spend time talking to God about them and their spiritual needs, their friends and their future.

How many homes in this land are places where true godliness is found? Love, unselfishness, service, security and hospitality. And parents who pray together for their offspring are hard to find.

Godly offspring, the Lord's desire, comes about by hard work and example which is far better than words. An example of a parent who walks in close relationship with Christ, an example in saying thanks for daily food, an example in church attendance and worship, an example in consideration and care in the home; these examples of consistent Christian behaviour and faith will produce godly offspring.

Godly homes, godly neighbourhoods, godly countries. This is what the Lord our God desires, godly offspring.

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C. R. JAMES,
Chief Executive Officer.

CHRISTMAS MESSAGE FROM REG HANLON

THE HINGE OF HISTORY

"The Father sent the Son to be the Saviour of the world."—I John 4:14.

The impact of Christmas on the world is staggering. In magazines, on radio, television and in the stores, we will be reminded for weeks of the strange fascination which the birth of Christ has for the world. But why this universal focus on such an unpretentious fact of history which occurred in such relative obscurity?

The answer is concealed by the jingle of Christmas sounds and the colour and brilliance of the festivities. The fact of Christmas is that the Saviour promised for so long entered history in supreme redemptive strategy. Dr Charles Malik, eminent Lebanese statesman, truly described Jesus Christ as "the hinge of history." Let us see why this is so.

Incredible cradle

When Christians speak of the Incarnation of Jesus Christ they mean the clothing of the Son of God in flesh. That is to say, God assumed our human nature in the person of Jesus Christ. This is the heart of Christianity. Christ was altogether God and altogether man.

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Some one wrote of Him: "A child without a mother in heaven and without a father on earth. Lord of all flesh, yet born of it. Master of the sun yet dwelling under it. Maker of the earth, but living upon it. Robed in heavenly garments, yet wrapped in swaddling clothes. The Word of God yet now a speechless babe. Creator of the World becoming a creature. Ruler of the world becoming a subject. Omnipotence laid in a manger and later nailed to a cross. King of Kings but crowned with thorns. The sinless One living with sinners and dying for sinners. God with us, God for us, God in us."

This is what makes the cradle incredible. When we look into that cradle we drop to our knees in speechless awe that God should love us so much as to penetrate our humanity with the humanity of His eternal Son. Our awe increases immeasurably as we see the cradle grow into the cross as He brings His humanity to Calvary to bear "our sins in His own body on the tree" (1 Peter 2:24).

No wonder He is called "the hinge of history!"

Infinite love

The birth of Jesus was the moment when God gave His Son to men for their salvation. It was the moment when the Son committed Himself unreservedly to the redemption of men. Infinite, divine love constrained Him to respond to the plight of rebellious men with self-sacrifice. So He laid aside His divine glory and was funnelled down into human flesh in order that He might sacrifice Himself for our salvation.

He has always existed as God.



what happens when christmas is over...

Modern Australian monument

There it stood like some sort of monument to the Australian way of life—a twin stack of beer cartons filled with empty stubbies.

The stack was made up of at least 20 cartons which would contain 480 bottles. Surely it was the result of a drinking party. One man couldn't drink all that beer, could he?

Well now, there's a question. The cartons were outside a house occupied by a European in the Port Moresby suburb of Boroko. And in Papua New Guinea white people are supposed to be fairly heavy drinkers. It's their magnificent obsession. At least that is the impression gained by most native observers.

But how much do Europeans drink in Papua New Guinea and how much do they spend on alcoholic beverages? The Research Officer with the Commission of Inquiry into Alcoholic Drink has estimated that in the year 1970/71 non-indigenes over 18 years of age spent \$350 per head on the retail purchase of liquor. This is at least four times the equivalent in Australia—\$80 per head.

His compassion that He was willing to leave heaven for this world in order that on the cross He might receive in our stead the full blast of the fury of God's just punishment of sin.

The birth of Christ at Bethlehem provides us with the only way of salvation. Peter declared: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

At Christmas we discover the humiliating truth that our redemption is dependent solely on the infinite love of God expressed in the person and work of the Lord Jesus Christ. If His love had lacked the power to carry Him all the way from the cradle to the cross, then there would be no hope for anybody. He came to rescue men from the bondage and penalty of the evil which had so successfully invaded their lives.

It is not the babe that we worship, but the One who became a babe that He might die in such a way as to endure all that separation from God forever would mean for rebellious men.

He Himself declared: "The Son of Man came to give His life a ransom for many" (Mark 10:45).

So let us never forget that coming as a babe to Bethlehem committed Christ to going to the cross which would stand just a few miles away. By all means let us worship the Christ-child in the cradle for He was truly Almighty God stooping down to pitch His tent of flesh amongst us.

So we are faced with an inescapable choice. Our eternal destiny swings upon our attitude to the death of Him who by His advent into this world cleft its history asunder to rightly become the hinge upon which everything in heaven and earth pivots. The vital question is: Does your life centre on His?

He was born to die. This was

Generous people remember children in institutions during Christmas. But after Christmas it is often a different story.

The 200 children cared for within the family of the Church of England Homes need consistent care all the year. The staff can do so much. But emotionally deprived children need someone outside, a family who cares, who will perhaps take them out during school holidays, who will remember their birthdays.

If you would like to help in this way, or if you would like to make a donation to support the work, write to:



The Director,
The Rev. F. J. Rice,
Church of England Homes,
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Notes and Comments

Sydney diocese ignores its own ordinance

A press release from the diocese of Sydney on November 22 ignored a diocesan ordinance which makes it mandatory in notices to use Prayer Book terms for the Holy Communion.

The release concerned mission services at a city church and twice in the diocesan press release the Holy Communion was referred to in terms other than those sanctioned by our formularies or by the Scriptures.

This is a small matter but one which is disquieting to those who want the Reformed and biblical position of the Church of England to be maintained.

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In the face of demands: Christian solidarity

Christians are experiencing levels of anxiety today because various pressure groups are hard at work making claims for Christian acceptance of their demands.

Once the anxiety might have been about opposition or indifference, but not today. We notice the new situation because of subtle changes in attitudes sponsored by the mass media.

A determined young gentleman on national television reads snippets of Scripture and wags an admonishing finger at the church for not condoning homosexuality. "Gay" liberationists swelling with virtue are shown picketing a church. ("Gay" is the antithesis of how these unfortunates really feel.)

Unmarried mothers are interviewed by the dozen and some kind of maudlin sympathy is whipped up for them and hostility for society which allegedly does not understand them.

Christians should be in the vanguard of freedom, we are told, so we must support ending all censorship. After all, pornography is only in the mind of the beholder. The creator of it is an artist and artists must have

complete freedom. Besides, who can prove that pornography corrupts?

And in the name of freedom and of women's rights, Christians must get behind abortion on demand, or so we are told.

And since a society can't really stop gambling or drinking or even smoking, why can't Christians be reasonable people and go along with them in

The Murray averts return to the bad old days

Bishop Porter's wise handling of what had almost become an impossible situation in the diocese of the Murray has averted a return to those far-off days when the view was propagated that ABM and CMS were rivals in a struggle for missionary supremacy.

A letter to all diocesan clergy had laid down such rigid terms that it was seen by some of the diocesan clergy as completely preventing them inviting CMS deputationists or the CMS State Secretary to visit their parishes for any purposes.

The clergy were told that the Church Missionary Society was not a missionary arm of the Australian Church at all.

It was a nightmare time for

some rectors and for missionary bodies other than ABM. It seemed as though General Synod had never formed the Missionary and Ecumenical Committee. It seemed as though the fact that ABM and CMS see themselves as equal partners in the great missionary task, a task in which other Anglican societies like BCA and SAMS play an important part, was inadmissible in the diocese.

But happily, through the friendliness of Bishop Porter, the good communications which had previously existed have been restored.

In his "History of the Expansion of Christianity," Latourette has interesting things to say about the solidarity of the Christians of the earliest centuries. "Opposition was chronic. Christians apparently were heartily disliked by their non-Christian neighbours. They criticised and held themselves aloof from too many current features and institutions of the life about them to avoid ill will."

Without adopting a martyr's stance, perhaps we need to take a leaf from their book in the face of current pressures.

Let us modernise the 39 Articles, re-vamp the creeds, draw on the common store of human wisdom and religious experience to enrich our rather limited Christian faith and we'll end up with something to attract all men into a universal Christian brotherhood.

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moderation. Strictly moderation, of course.

Another pressure is for the church to "get with it." The Bible tells the Christian to "be separate," to be "in the world" but not "of it." But that's old hat.

Yet another pressure is for a greater reliance on logic and the human intellect. Why rely on the Bible which is so out-of-date. Many pressures from within join those from outside just here.

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N.T. must guide us

SIR — I write for two reasons. Firstly, to congratulate all associated with the Church Record on the publication of this excellent paper.

Secondly, to say how interested I have been in your report of the recent synod debate on the place of women in the church.

Now that women have been admitted to synod the next step will be for women to seek ordination to the priesthood.

The New Testament has much to say about women's place in the Gospel and it is to the New Testament we must turn for guidance on this great question.

(Rev) W. G. Collier, President, Evangelical Fellowship of Continuing Congregationalists, Waterloo, NSW.

Who is my neighbour?

SIR — In reply to Rev J. E. Davies' (16th Nov) "Who is my neighbour?" and "Am I my brother's keeper?" are questions which have echoed down through the centuries.

Jesus' great commandment "Thou shalt love thy neighbour as thyself" and his parable of the Good Samaritan must be considered seriously especially against the background of Jesus' deep understanding of the Scriptures of the Old Testament.

Dr H. H. Rowley writes "The fundamental thought running through the Old Testament is that man is created in God's own image, for God's fellowship and service; man is an individual but also a member of a corporate society; he bears his own measure of responsibility both for himself and for that society and is involved in the corporate life of society and in the life of the individuals that comprised it and ultimately concerned with the life of nations other than his own."

"In the biblical concept of man there is a grandeur and a wholeness that excites ever new wonder. It is the murderer Cain, who asks, "Am I my brother's keeper?" In the true faith of Israel, every man was his brother's keeper, and his brother was every man."

Let us look at the teachings of

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Edward Rock, Greensborough, Vic.

Is fellowship possible between truth and error?

SIR — It is a grave matter that many Christians are disobeying God by having fellowship with those who preach another gospel, ie Roman Catholics. The Bible says those Christians are partakers of their evil deeds.

The Lord Jesus said — "Beware of false prophets that come in sheep's clothing, but inwardly they are ravening wolves" (Matthew 7-15).

St John says (2 John 10-11) — "If there come any unto you and bring not this doctrine receive him not into your house neither bid him God speed For he that biddeth him God speed is partaker of his evil deeds."

St Paul says (Galatians 1,8,10) — "But though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed. For do I now persuade men or God? or do I seek to please men, for if I yet pleased men I should not be the servant of Christ."

History clearly shows that the Roman Church is the harlot church of Revelation (Chaps 13, 14 16-19) on which God's fierce judgment is prophesied. She has persecuted Christians for centuries (Spanish Inquisition, slaughter of Huguenots, burning of those who refused to partake of their idolatrous Mass, and those who owned, distributed or printed Bibles, murder of thousands by Ustashi in World War II; IRA today).

She has brought Christianity into disrepute because she claims

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Letters TO THE EDITOR

Letters to the editor should not exceed 300 words.

Jesus. The Jewish scholar, Klausner has written "If you take the teachings of Jesus separately you can find every one of them paralleled in either the Old Testament or its commentary, the Talmud. If, on the other hand, you take them as a whole, they have an urgency, an ardent, vivid quality, a complete absence of second-rate material that makes them refreshingly new."

What precisely was Jesus trying to say? Surely to focus man's awareness on God's overwhelming love for man and the need for man to receive this love and respond by allowing it to flow outward again to his neighbour.

The answer Jesus gave to the lawyer (Luke 10:37) still should be valid for us today "Go and do thou likewise."

(Mrs) A. W. Puller, Mortdale Heights, NSW.

Gremlins at work

SIR — Alas, in the report of our principal's resignation (ACR 16/11/72), gremlins have been at work.

The comment — "... the institute has grown to be the largest in Australia..." should have read, "... one of the largest..."

Appreciating the ACR.

Matthew Francis, Adelaide Bible Institute, Victor Harbour, SA.

Working parents are victims

SIR — Geoffrey B. Simmons in his letter of November 16 "Negligent working fathers" raises important issues. Some of the fundamentals in the situation need to be understood.

Both mothers and fathers are the victims of the greatest perversion of means and ends in the

history of Christianity. The means are financial, political and economic, in that order. They are fields in which the Christian and the church are loath to speak when it comes to challenging the forces aligned against the redemptive work of the church.

In this I believe Christians are gravely mistaken, although it must be rightly pointed out that ignorance rather than lack of integrity or courage are the main factors which inhibit sincere Christians. Where some Christian spokesmen are speaking out on social problems we invariably find them supporting the views of socialists and humanists whose only real objective is to complete the perversion of Christianity.

Usury is the basic financial policy which enslaves the major proportion of the community to all forms of useless economic activity, and establishes the pressures on family life mentioned by Mr Simmons. The great bulk of the populace, whether Christian, or non-Christian, degenerate, or non-degenerate, are innocent of understanding the nature of the policies which leaves all, little or no choice but to serve the forces of mammon.

The feverish activity engaged upon by all sections of the community to satisfy the demands of ever mounting indebtedness and inflation leaves the individual with less and less time to devote to the things of God. Recent front page news in the ACR of the financial plight of Moore College due to debt and inflation is symptomatic of the situation affecting the whole community. Laymen become frustrated when the clergy tend to argue that laymen have never had it so good and it is only greed which stops the church from obtaining a just portion.

Throwing the money changers out of God's temple, and replacing usury with debt free finance is the first practical step the Christian with a social conscience should demand. If he does it will involve him in challenging the power structure through politics, with all the consequent repercussions, none of which are easy or restful.

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She has brought Christianity into disrepute because she claims

of synod is legislative. However, it would seem that we have reached the stage where additional time must be devoted to debating motions of national importance.

The inner city is no doubt important in its own way but there seems to be something radically wrong when 11 hours can be spent debating the inner city ordinance and motions on the business paper of far-reaching consequence being quillotined in a very short space of time.

The question which is exercising the minds of a great many synodsmen is "if these questions cannot be fully debated in synod then where else can they be debated." Rural deanery conferences are not the answer.

L. K. Wood, West Pymble, NSW.

Continued on page 6.

Synod or debating platform

SIR — Your comments on the functions of synods (ACR 2/11/72) make strange reading. There would be few synod members, if any, who would deny that the primary function

of synod is legislative. However, it would seem that we have reached the stage where additional time must be devoted to debating motions of national importance.

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Continued on page 6.

Forget Remembrance Day say ministers

According to press reports, Rev Stephen Freshwater told the congregation of St John's Cathedral, Brisbane, that it was no wonder that no one observed Remembrance Day, (November 11) any more.

He said it was senseless to perpetuate a day which had passed into insignificance, and Anzac Day was a significant date on the calendar.

"The minute's silence that is spent praying for the ones who died in the war would be far better spent praying for the maimed, the wounded, the bereaved and the unemployable — if these aren't worth praying for, who is?" he said.

The Dean of Perth, Very Rev John Hazelwood, also criticised the day and the red poppies that are used to commemorate it.

Under the heading "Poppycock" in the St George's Cathedral newsletter, Dean Hazelwood criticised wars, war memorials and linked the poppy with "one of our deadliest enemies, namely heroin and morphine."

Victorian survey

Stand Committee of Provincial Synod in Victoria has decided to go ahead with a survey of the Province to be conducted by a professional town-planning firm to provide guidelines for planning for the future of the Church in Victoria. The survey is expected to take about a year and a half.

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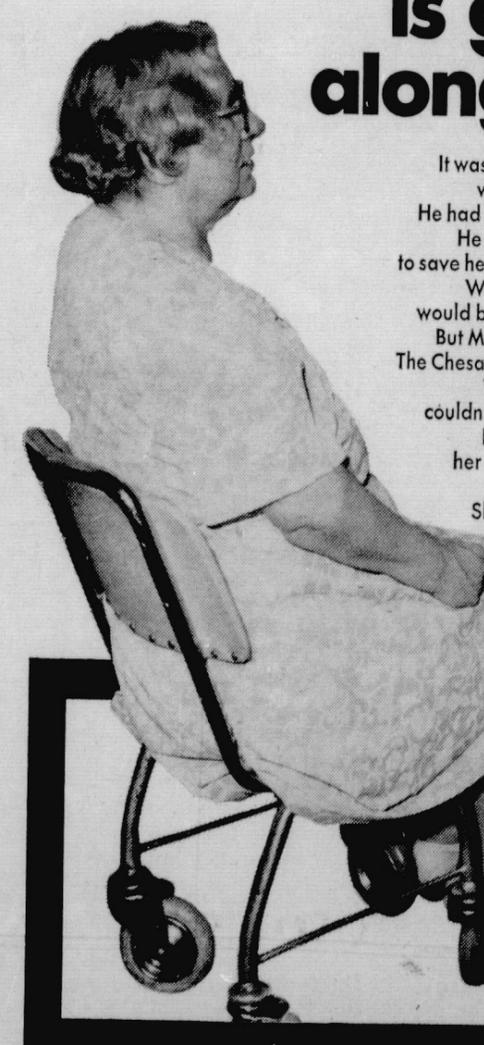
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AUSTRALIAN CHURCH RECORD, DECEMBER 14, 1972 — 5

kate sanders is getting along all right



It was a great shock for Mrs. Sanders when her husband died. He had always spoiled her. He did things for her all the time—to save her pain—to save her trouble. When he died it looked as though she would be completely helpless. But Mrs. Sanders has friends. The Chesalon Parish Nursing Service visits her every day. Without the daily nursing care she couldn't live outside a nursing home. Because the nursing sisters look after her so well she is able to stay in her well-loved home. She can still get around and do things for herself.

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LETTERS

Continued from page 5.

Shared view of ministry not shared

SIR — In your editorial of 2nd November appears the following:—"Men and women with special skills or training exercise a ministry, once the sole right of the ordained man."

"The day is gone when a man entered the ministry to serve Christ and have job security, complete independence, the sole exercise of spiritual responsibility and the privilege of being looked to as a leader by virtue of his office."

"Today he is respected only for what he is, and for what he brings to the shared task. He may be the captain of the team, but he is also but one member, and others will probably have gifts and abilities which are greater than his own."

These are lessons we all need to learn. We are living in a changing world, when many of the old traditions and concepts are being swept off the carpet. I admit it is not easy to adapt oneself to alterations to those ideas and practices with which one grew up. But change we must, and the world is becoming more and more impatient with those who will not do so.

An extreme Anglo Catholic priest who, I believe, is out of touch with reality, once said to me, "No one is going to call me Tom, Dick or Harry. I am not one with the people; I am in a class apart."

With this type of self-assessment which, I believe, is not shared by the multitudes, but is still in existence, one may well ask of the Church, "Quo vadis?"

H. R. Granville Smith,
Ariah Park, NSW.

Just one day for missions

SIR — Your readers may be interested to hear of the remarkable response to our Gift Day Appeal for missionary work which was held last Sunday, 26th November. The total giving for the day exceeded \$3,100 including \$2,600 for missions. \$2,400 of this amount was given towards the special appeal and will be divided between the Board of Education, the Scripture Union, and the support of an evangelist working in the inner city area of our Diocese.

(Rev) Reg Hanlon,
St. Paul's, Chatswood, NSW.

Crossword prizes

Book prizes for Bible Crossword No 60 have been posted to Mr Philip Indlekofer of Picton, NSW, and Miss Esther Woodhart, of Paddington, NSW.

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Brisbane given an historic property

The diocese of Brisbane has received many letters from Toowoomba authorities pleading that the Church preserve the historic old homestead "Clifford House," recently left to the Corporation of the Synod under the terms of the will of Miss H. M. Lethbridge.

In a statement issued by the Diocesan Registrar (Mr R. T. St. John), it is revealed that Miss Lethbridge had directed that the property and some contents should be given to the diocese "absolutely."

She did express the wish that

the diocese should retain the property for some useful purpose connected with the Church, possibly as a bishop's residence.

Mr St. John said that Anglican authorities were gratified that the late Miss Lethbridge had made this gift to the Church, especially as it had such strong sentimental ties with the Church of England through the Taylor, Boulton and Lethbridge families, who have been so closely identified with the early church life on

the Darling Downs. "The Archbishop-in-Council will give every consideration to the wish expressed by Miss Lethbridge in her will," Mr St. John said. "Because of the difficulty in deciding upon an appropriate use for such a historic building, no early decision is likely to be reached as to its future use."

"It is, however, not likely that it will be practicable to use the property as a bishop's residence."

MODERN KITCHEN FEEDS 2000 DAILY

Perhaps the most modern kitchen in the whole of Australia got going on 22nd November, at the Church of England Retirement Village at Castle Hill, NSW.

Situated in the grounds of Mowll Village, the kitchen will each day prepare meals for 2,000 people.

All residents of Anglican retirement villages in the Sydney metropolitan area will have their meals delivered in specially fitted vans from the central kitchen.

As well, Baulkham Hills Shire Council have a standing arrangement for all meals for the Meals-on-Wheels Service throughout the municipality to be cooked there.

Cost of this dream kitchen? \$375,000!

It includes special traffic flows to enable smooth production line operation, underground suspension of electrical, gas, steam and refrigeration lines, and an extensive filtered air-changing system. Mrs E. J. Chalmers, senior catering officer, said today: "The

new facilities will enable us to give further special attention to individual nutritional meals for elderly residents when planning meals."

Last year the village's central catering prepared 829,619 meals. Of these 5,309 were Meals-on-Wheels and 33,804 were Special Diet meals for residents.

Girl's offering

This happened recently in the Gordon Methodist Church in Sydney according to a report in "The Methodist."

During the service a young woman came forward and with a simple gesture laid her most precious possessions on the Communion Table.

Together she and the minister shared in a prayer of thanksgiving and dedication. Shane Gould was home, and the Olympic medals seemed at home there too.

Kelham to close 1975

Kelham Theological College is to accept no more students and will continue only until 1975, when the present students will have completed their course.

The announcement has been made by Rev Dunstan McKee, Director of the Society of the Sacred Mission — which runs the college.

Mr McKee refrained from taking this action until he had talked it over with the Society's Visitor, the Bishop of Southwell and the Archbishop of Canterbury.

Royalty helps cathedral

The Queen and the Duke of Edinburgh have donated an undisclosed sum towards the restoration and maintenance of St Andrew's Cathedral, Sydney.

The Dean of Sydney (Dr A. W. Morton) said recently he had received notification from Buckingham Palace of the donation.

He said the appeal to help restore the cathedral had now reached more than \$130,000.

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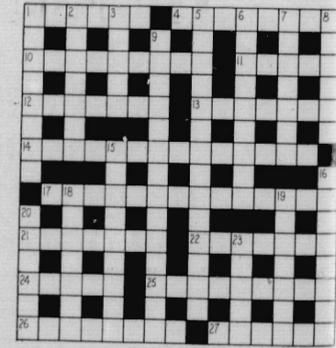
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BIBLE CROSSWORD No. 61

We will give a book for the nearest correct entries to Bible Crossword No 61 which should reach the office not later than December 27. All answers come from the Revised Standard Version of the Bible.

- ACROSS**
- I heard what — to be the mighty voice of a great multitude in heaven, crying, "Hallelujah!" (6) Rev 19:1.
 - Is he not rightly named Jacob? For he has supplanted me these — (3,5) Gen 27:36
 - And she sent the letters to the elders and the — dwelt with Naboth in his city (6,3) 1 Ki 21:8
 - As it is written, "Jacob I loved, but — hated" (4,1) Rom 9:13
 - We know that the whole creation has been groaning in — together until now (7) Rom 8:22
 - You were running well; who hindered — you from — the truth? (7) Gal 5:7
 - To the praise of his glorious grace which he — on us in the Beloved (6,8) Eph 1:6
 - For those — he also predestined to be conformed to the image of his Son (4,2,8) Rom 8:29
 - When he enters your — one enters a city which has been breached (5,2) Eze 26:10
 - They are to do good, to be rich in good deeds and generous (7) 1 Ti 6:18
 - I am the Alpha and the —, the first and the last, the beginning and the end (5) Rev 22:13
 - But some one will say, "You have faith and I —" (4,5) Jas 2:18
 - If this man were not an —, we would not have handed him over (8) Jn 18:30
 - And going out about the third hour he saw others standing — the market place (4,2) Mt 20:3
 - May the God of peace himself — you wholly by (8) 1 Th 5:25
 - a time to —, and a time to refrain from embracing; a time to seek, and a time to lose (7) Ecc 3:5
 - which are an abomination to him: haughty — (4,5) Jas 2:18
 - They are to do good, to be rich in good deeds and generous (7) 1 Ti 6:18
 - I am the Alpha and the —, the first and the last, the beginning and the end (5) Rev 22:13
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 - a time to —, and a time to refrain from embracing; a time to seek, and a time to lose (7) Ecc 3:5
 - which are an abomination to him: haughty — (4,5) Jas 2:18



the temple, swears by it and by him who — (6,2) Mt 23:21

I hate them with perfect —; I count them my enemies (6,1) Ps 139:22

there is neither slave —, there is neither male nor female; for you are all one in — (5) Jn 19:30

Christ Jesus (3,4) Gal 3:28

But do not — this one fact, beloved, that with the Lord one day is as a thousand years, and a thousand years as one day (6) 2 Pe 3:8

he said, "It is finished"; and he — his head and gave up his spirit (5) Jn 19:30

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Books

MICHAEL GREEN ON FREEDOM

JESUS SPELLS FREEDOM by Canon Michael Green. I.V.F. 128 pp. Price UK 30p.

Michael Green has become well-known in Australia as a result of his effective participation in the historic National Evangelical Anglican Congress. He writes as he speaks with precision, freshness, and impact.

This book catches the spirit of the age and applies relevant material to demonstrate how contemporary is the eternal message of the Gospel. The central theme of freedom is carefully examined in the light of personal attitudes and international responsibilities. The choice is clearly presented between the consequences of freedom's use and abuse.

Lance R. Shilton

FASCINATING BOOK ON BIBLE WORDS

SEARCHLIGHT ON BIBLE WORDS. Compiled by James F. Hefley, Zondervan, Grand Rapids, 1972, 198 pages, \$5.95.

This book illustrates the processes of translation and interpretation of biblical words as encountered by Wycliffe Bible Translators over a wide area of translating experience.

The illustrations are arranged to follow an alphabetical list of topics, and there are also indices of biblical references, and of countries and tribes from which the illustrations come.

It is a fascinating book, and well shows the problem of trying to discover an idiom equivalent to that of the biblical language. Undoubtedly this barrier has to be overpassed if contact is to be made.

However, it is important to realise that this is only a preliminary problem in communication, and that the ultimate aim of biblical interpretation is to bring people to understand the original idiom of the Bible, and not merely to accommodate the Bible to one's native idiom. However, it requires some judgment to perceive when the matter is one of incidental importance and when concepts related to biblical truth are involved.

It would have been interesting to have had a discussion of the Wycliffe theory of translation as an epilogue to this interesting book.

D. W. B. Robinson

Fine Lawson study

THE RECEDING WAVE: HENRY LAWSON'S PROSE by Brian Matthews. Melbourne University Press, 1972, 196 Pages.

This is an excellent study of one of Australia's most famous writers. It considers the reasons for Lawson's success as a story teller and, tracing the decline in the quality of his workmanship, tries to reveal the causes as residing in his own nature.

Lawson, in a condensed autobiography he published in 1908, himself unsconsciously gives us the clues we need to what ultimately limited his achievement. Limited in education, sensitive about his deafness, origins, speech, and other limitations, he strove rather to provide what he found was wanted by Archibald, Stephens, and others, than to cultivate the talents and resources which were peculiarly his own.

This is a sympathetic and understanding book and well worth reading.

T. T. Reed

Education 1972

MELBOURNE STUDIES IN EDUCATION 1972. Edited by R. J. W. Selleck. Melbourne University Press, 1972, 267 pages.

These studies, which cover a wide field, are mainly written by Australian university professors and lecturers and embody considerable research.

Though some of the essays will appeal principally to educational experts, there are others which will be of interest to the general reader. Among these are "Protest in Contemporary Society" by Barbara Falk and "Education and the Economy of New Guinea" by J. D. Conroy. There are two interesting historical studies — one on the beginnings of the University Extension Movement in Australia by Eric Williams and another on the Education Acts of the various colonies after 1872.

The editor's assessment of the Hadow Report is also of considerable interest.

T. T. Reed

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

"EVANGELICAL ESSAYS ON CHURCH AND SACRAMENTS." Ed. Colin Buchanan. S.P.C.K., 1972, 73 pages, UK80p. Professor Norman Anderson comments in his foreword that this publication of a conservative evangelical document by the S.P.C.K. is itself a significant event. Colin Buchanan admits that the title itself indicates a theological whirlpool and these six thoughtful papers show that despite the faithful biblical perspective of each, a representative group of evangelical scholars do not agree on all points about the sacraments. Nevertheless, we have here a very high view of the place of the sacraments in the life of the Church. Of some interest is Charles Hitchin's plea for 17 as the desirable age in England for Confirmation — the age of voting rights in the Church there.

"DIARY AND SELECTION OF HYMNS OF AUGUSTUS TOPLADY." Gospel Standard, 1972, 213 pages. Price not given. Rev Augustus Toplady (1740-1778) was an Anglican vicar of two parishes in Devon, who is known to most only as the author of "Rock Of Ages, Cleft For Me." He was converted by the preaching of a disciple of John Wesley and graduated from Trinity College, Dublin. He was a powerful preacher, especially of the doctrine of grace, and a prolific hymn writer. His brief diary reveals something of his loving, trusting spirit. He was only 38 when he died.

"YOU WILL NEVER BE THE SAME," by Basilea Schlink. Lakeland, 1972, 189 pages, \$1.25. Basilea Schlink has found in her experience that victory over sin transforms a person. In this most helpful paperback, she shows how the believer can overcome sin and then sets out in some detail her prescription for 45 individual sins, from absent-mindedness to Worrying. A pity she did not write with more understanding than she did in her brief chapter on Anger. She fails to mention that it is a natural human feeling, one which the Bible makes clear is not necessarily sinful in itself and a feeling which our Lord shared on one tempestuous occasion. A book to keep handy for frequent use.

ZWINGLIAN TREATMENT

THE LORD'S SUPPER by Ernest F. Kevan, Evangelical Press, London, 71 pages, 1966, UK20p.

Dr Kevan was principal of the London Bible College for many years before his death in 1965. The four addresses published here were given in South India to a conference of missionaries and pastors of the Strict Baptist Mission. They form a very attractive discussion of the meaning of the Lord's Supper, under the four headings of Remembrance, Covenant, Fellowship, and Hope.

Dr Kevan espouses what may be called a Zwinglian position. He holds that while the elements of bread and wine are signs and the nothing more, the ordinance, the partaking of the bread and wine, is more than commemoration. There is a true feeding on Christ in the heart by faith.

The chief attractiveness of these studies lies in the balance of the four aspects treated, and in the reverent biblical exposition which underlies Dr Kevan's treatment.

D. W. B. Robinson

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TEACHING CASSETTE TAPES

Recently Moore College has undertaken to produce a series of teaching cassettes by well known Bible teachers. The cost of each cassette is \$2.00 plus postage for each set. Cassettes currently available are:

TITLE	SPEAKER	COST including postage
Sermon on the Mount	D. W. Robinson	\$4.28
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Gospel according to Isaiah	R. Withycombe	\$4.28
Studies in Romans	D. B. Knox	\$4.28
The New Covenant Jeremiah 31:31-34	J. Bright	\$1.28
Jesus Christ & Marriage Jesus Christ & Violence	A. Cole	\$1.28

Orders for the above series may be made by writing to: Moore Theological College Committee for External Studies, 7 King Street, Newtown 2042 enclosing a cheque or money order for the cost of each series

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ANU seminar on pentecostal tenets

The H. C. Coombs Public Lecture Theatre, within the National University, Canberra, was the venue for an all-day Christian Leadership Seminar on Saturday, November 11th.

Those who delivered papers were Australian author Robert Brinsmead, US university professor J. Zwemer and Bible College principal Geoffrey J. Paxton. The aim of the seminar was to critically examine some major tenets of the Pentecostal Movement and non-biblical subjectively based revivalism.

Mr Brinsmead delivered three papers on "The Objective Gospel of St Paul," "Distinctives of the Reformation: Imputare vs. Impartare" and "Protestant Revivalism, Pentecostalism and the Drift back to Rome." Mr Paxton gave two papers, "The Central Affirmation of the New Testa-

ment" and "Sola Scriptura: The Authority of the Bible."

The basic thesis of the papers was that, notwithstanding its positive contributions, the Pentecostal and Neo-Pentecostal theology represents a serious departure from the biblical and Reformed position. This was shown not only from exegetical and historical perspective but also from the way that Catholic scholars are owning this theology as one that is in full harmony with their traditional faith and life, or as Rev Edward D. O'Connor says, "a conatural

development of their (Catholic) own (theology)."

Lively dialogue and discussion followed the papers as members of the audience questioned the respective speakers. One speaker (a Pentecostal "Protestant" leader) asserted, from the audience, that the imposition of hands constitutes a valid means of receiving the Holy Spirit, while another disowned any theological affinity with Roman (substantialist) theology despite the numerous citations from Catholic scholars. All in all it was a positive and profitable time.

STAMPS OF INTEREST



Top l. to r.: Norfolk Island 12c stamp for the centenary of the first Pitcairner church, St. Phillip's, built in 1872. One of the recent Papua New Guinea stamps remembering pioneer missionaries. This 7c, designed by Graham Wade, shows Rev. Copland King, Anglican missionary who went out from Sydney in 1890. Stained-glass window designed by Sir Edward Coley Burne-Jones (1833-98) for St. Phillip's on the 7c Norfolk Island 1972 Christmas stamp. Bottom l. to r.: First two are Gilbert and Ellice Islands Christmas Stamps, 1971, showing the Pacific islands' version of the manger and the wise men and the star. The third is a Norfolk Island Christmas stamp, 1970, depicting the first Christmas morning service on the island, in 1788.

ACR APPEAL

The directors of the Australian Church Record acknowledge with thanks the following additional gifts to the special appeal:

D. Renshaw, Mildura, \$10.00; Mrs Pilcher, Strathfield, \$10.00; Anonymous, Gosford, \$20.00; P. F. Taylor, \$5.00; T. G. Mohan, \$9.77; Mrs M. Dixon, Werribee, \$2.00; T. D. Newham, Seaforth, \$1.00; Anonymous, West Malaysia, \$10.00; Mr R. W. Johnston, Macquarie, \$2.00; Mr T. Treseder, Hunters Hill, \$10.00; Mr D. Marshall, Mount Colah, \$2.00; Rev. R. A. Nethercote, Bridgewater, \$1.00; Rev. F. J. Camroux, Cronulla, \$6.00.

150 years for St Matthew's Windsor

St Matthew's, Windsor, NSW, one of Australia's oldest church buildings, will be 150 years old on 18th December, 1972.

The fine old building, the showpiece of the historic town of Windsor, was opened and consecrated by Rev Samuel Marsden, senior chaplain of the colony of New South Wales, on 18th December, 1822.

Canon Donald W. B. Robinson will preach at the special service on Sunday 17th December and the Governor-General and Lady Hasluck will attend. Canon Harold Rawson is the rector.

DEACONESS ORDAINED

The Deaconess House chapel was packed for the Ordination of Sister Ena Adams, to the Order of Deaconesses on Sunday evening, 19th November.

It was obvious that as a Parish Sister, Deaconess Adams had left a mark on parishioners, by her life and witness, by the representation of people who listened to a very thought provoking address

Church ban on Alf Garnett

The controversial British TV character, in the person of actor Warren Mitchell, has been banned by a church leader from collecting a cheque for charity for his blasphemy.

The job of accepting the cheque on behalf of the Muscular Dystrophy Group has gone to Coventry and England Rugby player Dave Duckham.

The cheque will be handed over at a charity concert in Coventry's Methodist Central Hall.

When the Rev John Tudor heard Mr Mitchell was to accept it, he ordered the ban because of Alf Garnett's TV blasphemy.

Mr Tudor said: "I wasn't happy about his receiving a presentation in the pulpit where the word of God is preached."

"I just object to the character Warren Mitchell plays and I believe that actors are free to choose which parts they accept."

He said he was delighted with the new choice.

S.A. Governor in further clash with Churches

According to Adelaide press reports, the Governor of South Australia (Sir Mark Oliphant) had "insulted thousands of Christian people with his references to God," a Baptist minister said recently.

This speech by Sir Mark followed one given some months ago when his statements that the late Rev Dr John Flynn, founder of the Royal Flying Doctor Medical Service was a "racist" caused a furore in church circles in South Australia and brought many vehement denials in the press.

Miss Glen Jamieson, well-known women's worker in the diocese has been appointed Organising Secretary of the Girls' Friendly Society in the diocese of Brisbane.

Rev Canon John Lindsay, rector of St Peter's, Southport (Brisbane) for 15 years until his retirement in 1969, died recently in Brisbane.

Rev Herbert R. Smith, who spent his entire ministry in the diocese of Sydney, except for three years as a B.C.A. missionary in the diocese of Willochra, died after a brief illness in Sydney on the 18th November. He was rector of Lawson from 1962 until his retirement in 1970. Since then he had been most active in relieving diocesan chaplains.

Rev Stuart L. Benson, curate of Cessnock (Newcastle), since 1971, has been appointed rector of All Saints', Terrigal and will be inducted on 21st December. Meanwhile, Rev Raymond D. Bowdlen, former vicar of Warialda (Armidale) who has been on leave in the USA, is locum tenens of the parish of Terrigal.

Mr John Williams, 34, who at 28 was mayor of Essendon in Melbourne, has been appointed representative of the Bible Society in North Queensland and is stationed at Townsville.

Rev Peter K. Brown, rector of Harvey (Bunbury) since 1970, has been given the additional appointment of chaplain of Bunbury Cathedral Grammar School.

Rev Canon William S. Copland, rector of Carey Park (Bunbury) has resigned and been granted sick leave.

Rev Donald Finlay, rector of Kojonup (Bunbury) since 1968, has been appointed rector of Gnowangerup.

Rev James E. Holland, rector of Boyanup (Bunbury) since 1970, has been appointed in addition as precentor of St Boniface Cathedral, Bunbury.

Rev W. Holmes, in charge of St John's Albany (Bunbury) has been appointed rector of Kojonup.

Rev Hugh M. Kay, rector of Gnowangerup (Bunbury) since 1969, has been appointed rector of St John's, Albany.

Dr Louis Loewenthal, formerly senior surgeon at Royal North Shore Hospital, has been appointed Director of Medical Welfare of the Church of England Retirement Villages (Sydney).

Miss Jackie Peterson, public relations officer of the Retirement Villages (Sydney) has resigned from the end of the year and will live in Cowra, NSW.

Rev George W. Christopher, rector of All Saints', Oatley West (Sydney) since 1968, has been appointed rector of Christ Church, Strathalbyn (The Murray). He leaves Oatley on January 31 and expects to be inducted on February 9.

Rev Graeme L. Goldworthy, a former lecturer at Moore College and on leave overseas for doctoral studies since 1968, has been appointed rector of St Mark's, Yagoona (Sydney).

Rev Frederick G. Taplin, locum tenens at Kangaroo Valley (Sydney) since 1971, died on November 1 after some months illness.

Rev Geoffrey Taylor, rector of St Paul's, Lithgow (Sydney) since 1969, has resigned from January 31 next.

Rev Morris G. Fielding, rector of St Aidan's, Longueville (Sydney) 1924-3, and who had been retired since then, died in Sydney on November 27, aged 82.

Rev Keith A. Kay, rector of St George's, Burnie (Tasmania) since 1969 and rural dean of the North West, has been appointed rector of Holy Trinity, Hobart, from early in the New Year.



Mrs Elaine Cuttriss, recently elected deputy chairman of the ABM.

World Federation of Deaconesses

Head Deaconess Mary Andrews, of Sydney, has been elected by the World Federation of Deaconesses as a vice-president to represent the Pacific and South-East Asian region on the Executive.

The Executive will hold its next meeting at Central Deaconess House, Hindhead, England in May, 1973. Deaconess Andrews will also represent the World Federation of Deaconesses at the Ecumenical Consultation on Service, to be held in Christchurch, NZ from 15th-23rd January, 1973.

Representatives from many SE Asian countries and Pacific Islands hope to be present, and over thirty deaconesses from the Anglican, Presbyterian and Methodist churches in Australia have booked to attend the Consultation.

Before the Consultation on 15th January all Australian Anglican representatives will meet for their business meeting.

Fewer unmarried mothers helped

Over the past three months there has been a dramatic drop in the numbers of unmarried mothers seeking admittance to the Carramar Maternity Home run by the Sydney Home Mission Society at Turramurra, NSW.

Matron of the Home, Miss Anne Bingham, said: "Last month for the first time in nearly three years we had two spare beds. Normally Carramar is full with 27 girls at any given time."

"In the past we have had waiting lists of 2-3 months, but for the first time I can remember

there are immediate vacancies. We usually have to turn girls away because we simply can't fit them in, as this table for 1972 indicates:

Unable to be admitted: January, 8; February, 8; March, 10; April, 10; May, 12; June, 4; July, 3; August, 2; September, nil; October, nil; November, nil.

"I think this has happened because many more parents are prepared to have unmarried mothers stay at home to have the baby.

"World-wide there seems to be a lessening of the stigma that has been associated with unmarried mothers for so long," Miss Bingham said.

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