

# THE AUSTRALIAN CHURCH RECORD

THE NATIONAL CHURCH OF ENGLAND NEWSPAPER — NINETY-FIRST YEAR OF PUBLICATION

No. 1491—July 1, 1971

Registered for posting as a newspaper — Category A.

Printed by John Fairfax and Sons Ltd., Broadway, Sydney.

Price 15 cents

## Fall in giving to ACC brings plea from Archbishop of Perth

Dr Geoffrey Sambell has appealed to Perth Anglicans to review their giving to the Australian Council of Church's World Christian Action (formerly Inter-Church Aid) in the light of a 50% drop in the past two years.

Writing in the "Anglican Messenger," Dr Sambell said:

"The West Australian Council of Churches has reported that

Anglican contributions to World Christian Action (Inter-Church Aid) have dropped by something like 50 per cent.

The list of contributions over the past two years shows some parishes that have given hundreds in 1969-70 to the Christmas Bowl appeal, gave tens in 1970-71.

It would seem that the Church has followed the policy of the Commonwealth Government as its first action recently to curb spending was to reduce overseas aid.

However, I am aware that in some cases in Perth, as in other parts of the world, contributions have been deliberately discouraged or dropped because of

projects for help, e.g. to the 2,000 Vietnam refugees living amongst the tombstones of a Saigon cemetery; the 15 million refugees throughout the world; the sufferers from famine and flood, storm or earthquake; provision of water for drought-ravaged Indian villages and so on.

Surely it is an excuse and not a reason to withhold possibly not money but the love we never had for people in urgent need because one specific action of the World Council of Churches is something we did not agree with.

I would plead that all review their personal and parochial giving to World Christian Action, and make a special contribution individually or parochially not to redeem the Anglican contribution for the sake of its image, but in order to relieve world suffering."

## Primate calls for aid to Pakistanis

Dr Frank Woods, Archbishop of Melbourne, and Primate, has acted quickly to see that Anglican churches in Australia respond generously to the appeal to assist Pakistani refugees in India.

On 8 June he sent the following telegram to the 27 diocesan bishops around Australia.

"After consultation with Missionary and Ecumenical Council I have appealed urgently to the Prime Minister to make more massive aid available to Pakistani disaster stop now call for immediate and generous response from dioceses and parishes stop cheques to Austcare or the Australian Council of Churches stop please inform parishes stop Woods"

The appeal was made in churches throughout Australia on 13 June and following Sundays. Bishop F. O. Hulme-Moir, Commissary of the diocese of Sydney, launched the appeal to Sydney's 250 parishes with an initial donation of \$3,000 from the Archbishop's Disaster Fund.

The Archbishop of Sydney arrived home on 15 June after six weeks in India. He spent some time in the West Bengal-East Pakistan border area and was able to give a first-hand report on the situation when he returned.



Dr Sambell

the grant of the World Council of Churches to combat racism.

How often must it be repeated that these grants came from special funds and will only be continued as special funds are made available for the special purpose, and a condition of the grants has been that they must be used for education or the relief of suffering.

How is it possible for anyone let alone a Christian and the Christian Church, to withhold loving action for vast numbers of

## HOME FROM ASIA



Bishop Delbridge at home with Mrs Delbridge and their daughter Judy examining some of the souvenirs of his trip. The family pet, Prince, joined the welcome home. (Illawarra Mercury photo. (see story page 2)

## Rural recession hits country ministry

BISHOP KERLE'S CHARGE TO SYNOD

Economic depression in the country areas will force a radical reorganisation of the employment of clergy, the Right Rev. Clive Kerle, Bishop of Armidale said in his charge to 130 delegates to the diocesan synod.

The whole of his charge was devoted to "Ministry in a changing rural economy." It opened with a brief examination of the origins of dioceses and parishes and their adaptation to contemporary society.

He suggested amalgamation of adjacent parishes sharing a minister, creation of a part-time ministry maintaining present parochial units through the training and ordination of men from local congregations, and working ministers fulfilling their ministries while earning their living in secular employment.

The Bishop referred to ex-

periments with part-time clergy in the diocese of West Missouri (USA); the shared ministry in the diocese of Bristol and the house church as an adjunct to the parish ministry.

The charge closed with an examination of the New Testament pattern for ministry. Bishop Kerle said that no denomination, episcopal or otherwise, can claim to have the "true" order of ministry. The seeds of all orders can be found in the NT.

After synod Bishop Kerle said: "We spent most of the synod talking about the critical financial situation facing the diocese

and alternative ways of employing the clergy.

"Many of the synodsmen probably went home determined as a result to keep their priest and to start getting laymen trained to help him.

"We already have several experiments with working priests and the synod as a whole was not opposed to the idea."

## New IVF officers

The Inter-Varsity Fellowship of Evangelical Unions (Australia) has elected Rev Noel S. Pollard, Master of New College, University of NSW as its chairman from second term, 1971.

Once again, Dr Paul White has been elected president, Keith Mar is treasurer, Dr Peter Keith is missionary secretary and Miss Pamela Parry is prayer secretary.

Bruce Watson of Geelong is chairman of the Teachers' Colleges Committee and Barry Rogers of Caulfield is chairman of Institutes and Colleges' Committee.

The annual IVF Conference is to be held at the University of Western Australia, 17-23 January, 1972.

## Walk helps Bathurst Cathedral

Great interest has been aroused in Western NSW by the planned 130-mile walk by the Bishop of Bathurst from Dubbo to Bathurst beginning on 18 July.

Mrs Leslie, wife of the Bishop, will drive the loaned caravan ahead to each pre-arranged rest-point to await her husband and provide him with light refreshments. Moreover, Mrs Leslie, whilst at her waiting areas, will continue with her work on tapestry kneelers for the new All Saints' Cathedral at Bathurst. These kneelers are being made by the Anglican Women throughout the diocese.

Her husband is doing "The

Bishop's Walk" with the hope of getting people to sponsor him at a dollar-a-yard to help liquidate the \$200,000 debt on the new Cathedral.

Three members of Parliament, the Member for Macquarie, Mr A. S. Luchetti; the Federal Member for Calare, Mr John England, and the State Member for Dubbo, Mr John Mason, have sent cheques to sponsor the Bishop along the highway. Mr Mason will take part in Dubbo's send-off.

A seaside home has been offered to the Bishop and Mrs Leslie should he like it after the hard and gruelling ordeal. He

will also be lent a battery TV set so that he can watch his favourite programs during the evenings of the week's walk.

Bishop Leslie commenced his ministry at Coburg (Victoria), then to Tennant Creek, Alice Springs, rector of Darwin, rector of Alice Springs, Vice-Warden of St. John's Theological College at Morpeth NSW, Chaplain of "Timbertop" branch of Geelong Grammar School, Victoria.

During World War II he was Army Chaplain at Darwin, Adelaide River, Alice Springs to Larimah, and with the New Guinea Force (Kokoda Trail) and 1st Army HQ at Lae.



BISHOP LESLIE STEPS OUT. Dubbo Liberal Photo

**"It is categorically untrue..."**

Our attention has just been drawn to an editorial in the new national newspaper, "Church Scene" which says that "it is categorically untrue that Mr Canh has been chosen for an executive position with the World Council of Churches in Asia."

Readers will remember that we were the first in Australia to make this public when, in our April 22 issue, we published in full, a letter written by Canon A. T. Houghton to the "Church of England Newspaper," London.

Rightly, in our view, Canon Houghton, who is a missionary statesman of the highest repute and integrity, objected to this appointment being given to a Buddhist, and he advocated withdrawal from membership of the WCC.

The "Church Scene" editorial was a rare incursion for the new paper into the field of editorial comment at all. But this one is remarkable in a number of ways.

For reasons which we do not understand, it has come vigorously to the aid of the WCC, seeking to justify what is a reprehensible action by a world body which has a specifically Christian charter. But the paper does not say the WCC is right or wrong in making the appointment. It goes to extraordinary lengths to say that the appointment is only an advisory one.

The only word of Canon Houghton's which comes under attack in his use of the word "executive." The paper is playing with words.

Its editorial says "... the WCC has appointed Mr Canh to a permanent position in their aid program. He becomes secretary for

Vietnam, Laos and Cambodia..."

My Nguyen Tang Canh, a professed Buddhist, something the editorial does not deny, is secretary for the region. Anyone who understands plain English will take it that a secretary is an executive officer, particularly if he is officially appointed, fully paid and is full-time in the work. Which branch of WCC work he is in is of little consequence.

We attach no significance to the term "executive." We attach the utmost significance to the appointment of a secretary whose religion excludes a belief in God, to serve in a council which is made up entirely of Christian denominations.

The appointment is deplorable. Its defence by questioning the meaning of an adjective hardly does credit to the intelligence of Australian Anglicans.

**HONG KONG JOURNEY**

*The Bishop in Wollongong, Right Rev Graham R. Delbridge, gives some impressions of his recent visit to Hong Kong to attend the Council of the Church in South-East Asia.*

I stood with Mr John Denton and Rev Frank Lim, the rector of Macau, in front of the grave of Robert Morrison. Morrison was the first missionary to China. He translated the Scriptures into Chinese and also prepared a Chinese-English dictionary. He worked against unspendable odds. His silent grave and that of his wife, who died in child-birth, brought to my mind the measure of dedication and sacrifice that was shown by many a pioneer missionary.

I looked up from the graves to the Chapel, a memorial to Morrison and his pioneer work. I knew that just behind the chapel, less than a quarter of a mile away was the communist border.

"Was Morrison's life and death in vain?" I asked myself, for as far as I could ascertain there is no organised church in China. We have been told from time to time there are those who have not lost their faith in this land, and may be some still have their Bible and prayer book, but really very little is known. There is silence as to the state of the people of God in a land of 700,000 million people.

It was as guests of Bishop

Baker, the Bishop of this diocese, so tightly packed with people, that the Council of the Church in South East Asia met a couple of weeks ago. Mr John Denton, Rev Cyril Manuel and I were the official observers at this Council on behalf of the Church of England in Australia.

The Anglican Church throughout the South-East Asia region is predominately Chinese, although there is a very active Anglican Church in Korea, in Japan, and in the Philippines, in which countries the majority of members are nationals. The other dioceses of Sabah, Singapore, West Malaysia and Kuching have many Chinese members although the Church is not exclusively Chinese by any means. We were conscious that Christians constitute a very small minority group in these countries of dense population.

The Council of the Church of South East Asia takes place every four years. It is not a synod, and it is not a meeting of a province. It is a meeting of the Anglican Church which is loosely tied together and yet is an integral part of the Anglican family.

The Right Rev John Howe, Secretary General of the Anglican Consultative Council, was present at the Council meeting from the meeting of the Anglican Consultative Council at Limuru, Kenya.

Many issues were dealt with which had come straight from that Council — communion with the Church of South India, women being ordained to the priesthood, what should be the attitude of clergy and laity towards mixed marriages — mixed in the sense of a Christian being married to a Hindu or a Buddhist. The ministry was very much to the fore. What is the ministry of the church in this age was the question that was raised.

The letters MRI were seen not to be dead, but actually represented mutual responsibility and interdependence in the Anglican Communion, and the churches represented saw again that no church, and no man, can be an

island, not even in Hong Kong.

But the church is not dead among the Chinese in Macau. There is a vital, living family, under the leadership of Frank Lim and his wife and colleagues. Emphasis has been laid on education, it is true. In his school there are hundreds of children, 200 of whom are sponsored by Australian Christians.

They come under the sponsorship scheme run by the indefatigable Mrs Crump of the parish of Harbord. A dollar a week is given to provide education for these children in Macau. Three hundred other children are educated in the New Territories of Hong Kong under the same scheme.

Our last stop-over was at Jakarta where the Rev John Brook occupies the role of Chaplain of the Embassy Church. He is a minister to expatriates in that very large country. He told me that he was asked at a diplomatic party the nature of his business. He replied that he was in the biggest business of all. The fellow asked him, "Was it oil?" "No," he said, "it is the business of the Kingdom of God, and I am the chaplain here."

My lasting impression of the Hong Kong journey was that the church is involved in the greatest task ever committed to man. But somehow I fear we have never grasped the immensity or the urgency of that task.

found incidentally on the table in the foyer of the hotel where we were staying a copy of a translation of the New Testament printed in modern English which had been published by the Bible Society.

In Penang, three Australian families were observed to be working in a school, in pastoral care, and among servicemen in a delicate and somewhat difficult situation. There is no time to talk about the diocese of Singapore, or of Singapore itself, nor indeed of that remarkable man, Bishop Chandu Ray.

After leaving Hong Kong and Macau, John Denton and I visited Bangkok and spent some time with the officials of the inter-church council, called the East Asia Christian Council. We

**BAPTISM & CONFIRMATION UNDER DISCUSSION**

(APS) The first meeting of the General Synod's Commission on Doctrine, recently completed in Melbourne, spent most of its time on baptism and confirmation.

**Commission on Doctrine reports**

The commission, set up by General Synod to study matters of doctrine and to serve as a consultative body to the various commissions and committees of the Anglican Church in Australia, met at Ridley College.

It comprised Archbishop F. Woods of Melbourne, Bishop T. Morris of Melbourne, Bishop T. T. Reed of Adelaide, Bishop J. Grindrod of Riverina, Bishop K. Rayner of Wangaratta, Rev Canon I. F. Church of Brisbane, Rev Canon D. B. Knox of Sydney, Archdeacon Maurice Bette-ridge of Armidale, Rev Canon J. L. May of Morpeth, Dr Max Thomas of Melbourne, Dr A. M. Bryson of Sydney and Professor R. G. Tanner of Newcastle.

A statement released at the end of the meeting said: "The commission spent a major part of its time on matters relating to baptism and confirmation under the heading 'Christian Initiation.' This has been one of the most vigorously debated topics in the Church in recent times."

"Questions have come to the commission from a variety of sources — bishops, parish clergy and lay people. Questions are being asked like: Is baptism only for the children of churchgoers? Have the clergy the right to refuse baptism? May children be admitted to Holy Communion without being confirmed?"

"The Doctrine Commission had before it papers prepared by Dr Leon Morris, Dr Max Thomas and the Bishop of Wangaratta. These papers exam-

ined the biblical evidence on the subject as well as the practice of the early Church and paid special attention to the problems attending the practice of infant baptism.

"The commission recognised that certain basic theological issues had to be resolved before these practical questions of policy in relation to baptism and confirmation could be answered. Most of this first meeting was therefore devoted to the underlying theological issues. These, and the practical consequences that derive from them, will be pursued at our next meeting."

The commission also debated the possibility of women priests in the Church in Australia, but decided to defer discussion until after the conference on the Church's Mission and Ministry to be held in Canberra in August.

On the subject of celebration of Holy Communion jointly by ministers of the Anglican and other Churches, we adopted this resolution:

"The commission recognises that different points of view on inter-communion exist in the Anglican Church, and indeed these are clearly reflected within this commission."

"The question of the full mutual recognition of ministries is one that must ultimately be frankly faced. The practice of the celebration of the Holy Communion jointly by ministers of the Anglican and other Churches is not to be seen as an

expedient to sidestep this issue. It can be justified theologically only where it expresses the readiness of all concerned to accept one another's ministries as true ministries of the Word and sacraments."

"Occasions when joint celebration might properly be held should be determined by the appropriate authorities."

The commission also briefly discussed the question of assent to the Thirty-Nine Articles. This issue will be studied more fully at a later meeting.

The next meeting is to be held in February, 1972. Between now and then a wide range of studies will be undertaken by members of the commission in regional groups.



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**George Bull**

There are many of us who believe that the Book of Common Prayer is the finest liturgy in Christendom. It is unequalled in its sound doctrine, its deep spirituality and its matchless English. A Scot who attended a church where "Australia '69" was used retorted, "You is no match for Cranmer!"

Some readers will be surprised to learn that the Prayer Book was proscribed. Its services were forbidden during the Commonwealth and Protectorate in England's green and pleasant land. Anglican rectors were replaced by Presbyterian and Independent ministers. Episcopal ordination was also against the law.

meditated forms and did not depend only upon the guidance of the Holy Spirit."

Whereupon Bull produced a copy of the Book of Common Prayer and pointed out that every prayer he had used and every word he had uttered were

Ven. Dr Richard Daunton-Fear lives at Tumbay Bay, S.A. and until recently was an archdeacon in the diocese of Adelaide.



Dr. Daunton-Fear

to be found in the Prayer Book service of Holy Baptism.

From that day onwards the father and the whole of the family attended divine worship in their parish church where the young rector recited the whole of Morning Prayer, the Litany and the Holy Communion from memory.

In many ways Bull lived before his time. It is often said that John and Charles Wesley revived field preaching but Bull often preached in the open air. He baptised publicly, he catechised the young in church, he observed saints' days and pre-

pared many for confirmation, although there was no bishop to administer the rite until after the Restoration. Bull used "the said form" of the Prayer Book throughout his whole incumbency.

After the Restoration Bull was appointed to the bishopric of St David's in Wales.

**which way can maud andrews go now?**

She has just left a city hospital's outpatients department and is struggling out into the busy world to catch a bus home.

Home is only a tiny room.

She knows very well that she cannot stay there much longer.

She is much more ill than she will admit.

The doctors have told her that the thrombosis in her legs is bad and could hospitalise her any day.

They have told her she should think about a nursing home.

Mrs Andrews has no family.

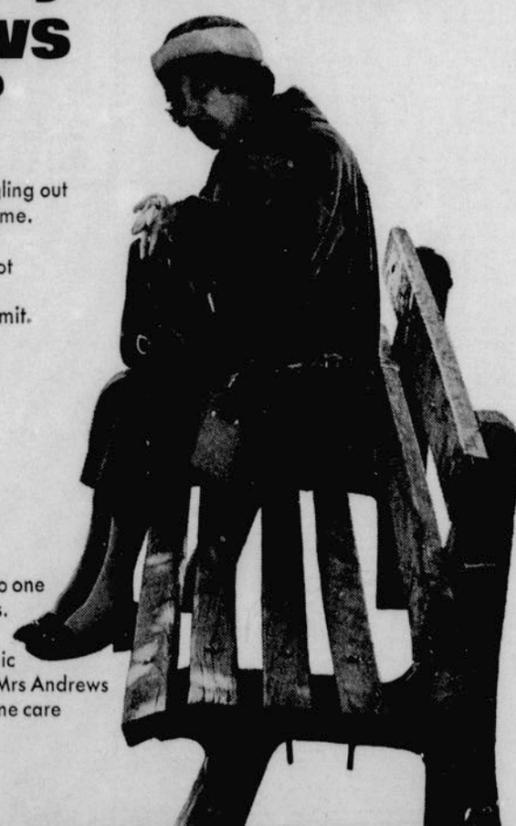
She is becoming very frightened.

How can she afford private nursing home care? There is a way for Maud Andrews to go.

She can enquire about admission to one of the Chesalon Parish Nursing Homes.

Waiting lists are long, but patients with the worst physical and economic needs receive priority. At a Chesalon Mrs Andrews will receive the best of nursing home care in an atmosphere of extra love.

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**this is practical christianity**

The trouble is it costs \$500,000 a year to maintain the seven Chesalon Homes. Be a practical Christian. Pray and Pay.

Help Chesalon through the Anglican Home Mission Society, 511 Kent Street, Sydney.



# Notes and Comments

## Timely aid

It's nice to be able to hand a bouquet to governments now and then, instead of throwing a brickbat. Top marks to our Federal Government for its initial gift of \$500,000 to aid Pakistan refugees in India and for its air-freighting of cholera vaccine, and saline solution and materials to make temporary shelters for these millions of helpless people.

Critics have said Australia gave too slowly and too little. Even so we did not send large quantities of fish which the refugees simply cannot eat, as did Norway. If the drugs arrived too late, the Indians did not think so. They expressed official thanks for our generosity, promptness and the priceless worth in saving life of our initial air cargo. Britain sent help much later and few countries acted with our kind of promptness.

The Australian Council of Churches and Austcare also reacted promptly with money for food, etc., and undoubtedly, the dire plight of four to five million people will elicit a ready response from Australians.

## HELP INDIA — THE BOYCOTT — NEAC NEED

### The boycott

The new RC Archbishop of Adelaide wants his people to boycott the touring South African Rugby Union team's fixtures. Cardinal Gilroy, of Sydney, sees a boycott as unpatriotic. The Congregational Union refuses to support the boycott. Some dioceses of our denomination support the boycott while others oppose it.

It would have been less confusing to ordinary folk if representative Christian bodies had not got into this at all. The confusion has been reinforced by the action of the Australian Council

of Churches issuing a statement, said to be almost unanimous, supporting the boycott. Does this mean that denominational delegates to the ACC are unaware of their denomination's feelings on this issue?

There are many legitimate courses of action which are open to Christians to express their disapproval of governmental action. Using such courses, they must speak the truth in love.

But there are many courses of action to vent disapproval which are being used today in which truth and love do not meet. Hostility, blasphemy, open aggression and violence have become commonplace in much modern protest. Christians should have none of it.

## A call for reform: Sharing the ministry

Bishop Clive Kerle's thoughtful charge to the Armidale synod showed a flexible approach to the exercise of the ordained Christian ministry in our rapidly changing society.

The Bishop mentioned that Paul's practice was to "appoint elders in every church" and in this connection he spoke of the shared ministry in the diocese of Bristol, where the bishop with

the consent of the congregation has laid hands on six men as lay-elders or presbyters.

This is thoroughly in accord with NT custom.

The June Islington Conference which met at Church House, Westminster, heard Rev Roy Henderson, vicar of Stoke Bishop Bristol, speak of his experience of this ministry. He was backed up theologically by Rev Dr Jim Packer.

The need for such presbyters arose because NT Christians had to meet in their houses. Mr Henderson pointed out that in modern "house churches," people enjoyed a sense of close fellowship and belonging which is not possible in large buildings and with large congregations.

With prayer, Bible study, preaching and Communion going on where everyday meals and conversation takes place, people cannot think of religion as something relevant only to Sunday and "going to church."

Mr Henderson sees the Bristol experiment as the first step towards a team of presbyters sharing the ministry with the full-time presbyter.

The time and thought we Australians are giving to liturgical experiment would be better spent in terms of dynamic evangelism experimenting with forms of ministry. It will threaten the still widespread solitary leadership of the local congregation, a form of ministry which has long outlived its usefulness.

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## Preaching and Prayer

The prayers of many have been answered in a wonderful way as we move towards the climax of the arrangements for the National Evangelical Anglican Congress in Melbourne, August 23-28 next. The nation-wide interest and response of evangelicals is a cause for deep thanksgiving.

Two vital matters still need our close attention. One is preaching and the other is prayer.

The Archbishop of Melbourne has given permission for clergy delegates from other dioceses to accept preaching engagements in Melbourne. The two Sundays when this may be possible are August 22 and 29.

Many of the visiting clergy are coming great distances — from Darwin, Perth, Brisbane, etc.

Many of them will be quite unknown to Melbourne clergy and yet their sense of evangelical fellowship will be warmed by receiving invitations to preach or to speak.

Our Melbourne hosts have an opportunity here to close some of the gaps incurred by Australia's vast distances.

### PRAYER FOR THE CONGRESS

Almighty Father, may Thy Son Jesus Christ, Lord of the Church, look in mercy upon Thy people, and pour out Thy Holy Spirit upon all the preparations for the National Evangelical Anglican Congress in Melbourne in August, and upon all who lead and take part in it, that the Church may be ready to hear what the Spirit says to it, and may obey with a willing heart. Through Jesus Christ our Lord. Amen.

Some whose reputations are widely known may get more invitations to preach than they can cope with. Others, who have served all their lives in dioceses remote from Melbourne and whose names will be unknown except to the organisers, may receive none at all. Melbourne parishes will want to remedy this for the sake of true Christian fellowship.

## Ballarat helps The Murray

The Bishop of the Murray, Right Rev Robert Porter, reports that the spirit of MRI (Mutual Responsibility and Interdependence) is still not dead.

The new diocese of The Murray in South Australia is to receive help from the neighbouring Victorian diocese of Ballarat. The Anglican Women's Guild in Ballarat has a project this year to support a candidate or candidates for the ministry in The Murray.

Bishop Porter, formerly assistant bishop of Ballarat, has talked to two likely candidates recently and may now have the means to encourage them to seek training.

## CEBS camp for W.A.

Members of the Church of England Boys' Society in Western Australia will have their own permanent camp when the Parkerville Camp is opened by Archbishop Sambell on Sunday 11 July.

The Archbishop has a special interest in the society for he was the first national secretary of CEBS back in the thirties.

A leader training weekend, involving 29 leaders from 11 branches, has already been held at Parkerville. The new camp will meet the needs of 1,014 registered members in 27 branches in the State.

## LETTERS

## Communist propaganda

May I comment on your editorial in the April 22 issue. A very good article, and I agree with the point of view, ie, that South Africa is entitled to her "separate development" policy as we are to our "white Australia" policy.

However, I believe the statement in the preamble, that "Hitler destroyed 12 million Jews" is incorrect. Let me hasten to say I am not making an accusation of deliberate untruth, as I am fully aware that this is generally held to be factual; in fact, a remarkable demonstration of the effect of skilful propaganda.

The distinguished American historian John Beaty draws back the veil in his tremendous book, "The Iron Curtain Over America." He quotes figures from the "World Almanac," which were accepted by the US Senate. In 1940, World Jewish population was 15,319,359. In 1949, it was 15,713,638. He also states "the number of Jews in Germany in 1939 was about 600,000 — by some estimates considerably fewer — and of these... many came to the USA, some moved to Palestine, and some are still in Germany."

So he raises the question as to "where Hitler got the 6,000,000 Jews he is said to have killed." And as he says, "It is well to recall that 5,000,000 Germans are not accounted for — 4,000,000

civilians and 1,000,000 soldiers who never returned from Soviet labour camps."

So, through the medium of propaganda, we have all been led to believe a gigantic lie. Without doubt the Nazi's victims included many Jews, and many who were only labelled Jews for expediency. But for those who seek the truth, the picture emerges of Communist forces committing the most hideous atrocities, and then stridently vilifying those who fought against them as the criminals responsible.

Such is the diabolical nature of the Communist philosophy, diametrically opposed as it is to Christianity. Yet we see Church spokesmen, some in high places, advocating "co-existence" and "dialogue" with Communists.

It should never be forgotten that "peaceful co-existence" is a type of warfare initiated by the arch-fiend Stalin for our destruction. As with most tactics they have adopted, it has been very successful, for the simple reason it is not understood.

Very few people understand the difficult, devious, and dan-

gerous dialectic which is the motivation of Communism. And they will join the millions of its victims until they do.

P. R. Lawrence,  
Trafalgar, Vic.

## The race question

I would like to make some comments on your discussion of the race question, particularly in your editorial of April 22, 1971.

Over the last two years, my wife and I have been on the staff of Makere University, Kampala, Uganda, associated with C.M.S. as members serving abroad. We have been able not only to come to know and love many African colleagues, but also to meet a number of folk who had spent varying periods of time in South Africa.

It seems clear to us from the broadcasts of Radio Africa alone, which we regularly heard, that the South African authorities do regard "blacks" as second-class people and they make no apology for treating non-whites as such in every way. The four articles in "The Sydney Morning Herald" on the 18th-21st May, 1971, gave to my mind, a very balanced account of the situation.

Your editorial refers to the Government of South Africa as being the people's elected political representatives. But the 80 per cent black majority in South Africa have no vote and how can it be seriously supposed that they support being treated as they are?

I agree that there are many other wrongs in the world, but surely Christians must protest, though certainly in love, about this one.

While we must shun close alliances with the violent Left, surely in the examples of Shaftesbury and Wilberforce are worthy of emulation in regard to being intensely involved in this sort of problem. Our duty and our great opportunity are to protest not negatively but positively, by proclaiming the glorious truths of the gospel of God's redeeming love for all men, regardless of who they are. Surely the whole basis of the missionary movement is that all the blessings of the gospel are for all.

My own personal experience of the love and help of my African brethren in itself demands that I do something about those in very real bondage in Southern Africa today — and it is surely the love of Christ that constrains us?

R. C. Claxton, FRCS,  
Lecturer, Makere University  
Medical School.

## Pop festivals

I would be grateful if you would allow me to reply to one or two points raised by Mr Tom Mayne in his kindly criticism of my article about Pop Festivals.

If my article gave the impression that the church ought to insist that young people should like "sacred music," it was poorly expressed, for that is not what I believe; nor do I believe that the music of Bach and Handel

has in itself won souls, any more than, say, the music of Cliff Richard.

What I suggested was from our experience, that Bach's music is as effective a vehicle for evangelism as that of, say, Ralph Carmichael!

What I am pleading for is not a wholesale condemnation of modern music, but a much more careful and critical scrutiny of the cultural media now being used for evangelism. If the media is obstructing or blurring the presentation of Jesus Christ as Saviour and Lord, because it is poor, noisy or offensive, it ought to be re-examined.

I listened very carefully the other day to the album "Jesus Christ-Superstar," so enthusiastically praised by Sydney diocesan magazine "Southern Cross." While some of the rhythms and chord patterns are undoubtedly attractive, the Jesus I heard on that album was not the Lord Jesus Christ I know of the gospels.

I am not seeking to try to make people conform to the cultural patterns of Europe any more than to the electronic sub-culture of our present day. I believe we must be radical and critical not only of worn out "establishment" type music, but also of modern secularising influences which seek to dethrone Christ and present Him as man and not God.

I believe, too, that we must be far more careful about adopting the phraseology of drug addiction in Christian literature, such as "Turning On!"

(Rev) John F. Campbell,  
Leura, NSW.

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## CHURCH UNION A "SELL-OUT"

Speaking at a rally at Ann Street, Brisbane, Presbyterian Church recently, Rev John Boyall, minister at Bondi, NSW, said that the projected union between Presbyterian, Methodist and Congregational denominations in Australia was "a sell-out to our times."

Mr Boyall was referring to a proposed basis of church union document which was drawn up by a joint commission on church

union in 1969, and has since been revised.

The document was drawn up by representatives of the three churches.

Mr Boyall said yesterday that the issue involved was not whether church members liked or disliked personalities in other churches.

"Also, it has nothing to do with the improvement of administration through greater size and efficiency," he said.

"What is at stake is the product which our church sells. When it refers to the scriptures, the document never states what the scriptures are."

"I believe it is ultimately a man-centred, and not a Christ-centred document."

USEFUL BEQUEST FOR WILLOCHRA  
An amount of \$9,000 or more from the Laffer estate will go to the diocese of Willochra.

The Diocesan Standing Committee has decided that the income from the bequest should go to the Willochra Home Mission Fund in accordance with the general intention of the bequest.

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C. R. JAMES,  
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please refer to advertisement on page 7.  
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**MEETINGS**

**THE next meeting of the Clergywives' Association** will be held at the C.N.E.F. Auditorium, on Friday, July 14, at 12.30 a.m. The speaker will be Mrs A. Ried. All Clergywives, Clergy and their families are invited. Refreshments will be served. Basket lunch.

**ANNUAL meeting of the shareholders of the Church Record Ltd.** will be held at the registered office, 511 Kent St., Sydney, on Tuesday, 12th July at 4.45 p.m.

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**THE GOSPEL FOR OUR SICK SOCIETY**

"In the face of the challenge of materialism and secularism in our sick society our Congress theme is 'holding for the Word of Life'" said Rev Gilbert W. Kirby, chairman of the forthcoming European Congress on Evangelism.

"We shall not meet in Amsterdam to debate the validity of the Christian gospel but to seek the most effective means of proclaiming it to this generation," Mr Kirby added.

Representatives from six European nations will join Evangelist Billy Graham on the team of speakers at the European Congress on Evangelism in Amsterdam, August 28-September 4, 1971.

Papers will be read by Rev Gilbert W. Kirby, Principal of London Bible College and Chairman for the Congress; Rev John

R. W. Stott, Rector at All Souls, Langham Place, London; Jose Grau from Spain; Rev Henri Blocher and Rev Charles Guillot of France; evangelist and author Gerhard Bergmann from Germany; Professor Dr Carl Wisloff from Norway; Professor Dr Paavo Kortekangas from Finland; and Jan van Capelleveen and Professor Dr Hendrik

Rookmaaker from the Netherlands. Papers to be delivered will include: "The Church, Its Nature and Mission," "Youth in Revolt," "The Social Implications of Evangelism," "The Holy Spirit and Evangelism," "Hindrances to Evangelism," "The Lost State of Man" and "The Relevance of the Gospel Today."

**TEN CHILDREN WILL SING FOR THEIR MOTHER**

Few of those gathered in the bush in 1871 to witness the laying of a foundation-stone would have supposed that the church which was to rise on that spot would become the mother or grandmother of ten thriving offspring. Yet that is what has happened, for all the Anglican churches in the municipality of Willoughby, NSW, have descended from St Stephen's, Willoughby.

A unique opportunity for a get-together is being provided this month when the combined choirs of these churches, together with that of St Thomas', North Sydney (St Stephen's "Mother"), will lead worship in a special service of praise and thanksgiving. The various choirs are now working hard rehearsing special music and will come together to form a massed choir of over one hundred to be conducted by St Stephen's Director of Music Paul Edgar. Philip Fraser will be at the organ.

The churches which have branched directly or indirectly from St Stephen's are: St Paul's, Chatswood; Holy Trinity, Mowbray; St John's, Lane Cove; St Cuthbert's, Naremburn; St Basil's, Artarmon; St Mark's, Northbridge; St Barnabas', East Roseville; St Philip's, Castle Cove; St John's, East Willoughby and St James', Castlerag.

The service will be held on Wednesday, July 14, at 8.00 p.m. when a packed congregation made up from all the participating churches is expected.

The service will be in modern English from the increasingly popular "Evening Prayer in

Modern English." Special music will include the Magnificat and Nunc Dimittis by Stanley Vann, Director of Music of Peterborough Cathedral, England; Psalm 150 to a special setting by Stanford and an anthem each by Batten and Wills. A special feature of the service will be the congregational hymn "O For a Thousand Tongues" to a tune written especially for the occasion by Rev Lawrence Bartlett, a former curate of St Stephen's and one-time precursor of St Andrew's Cathedral.

The Tasmanian churches have been striking the right note in their recent annual meetings. During the present month, the Anglican synod, the Presbyterian Assembly and the Baptist Union have each made its contribution to the cause of Prohibition. Perhaps the most notable utterance was that of Bishop Hay, who declared himself a Prohibitionist. He commended the appeal of the late Lambeth Conference; "abstinence for the sake of others and as a contribution to the stability of our industrial and social life is a splendid privilege of Christian service."

Rev A. L. Wyde, vicar of St Simon's, Bethnal Green, has just sailed for Australia to be Vice-Principal of the Dubbo Bush Brotherhood.

Rev J. S. Moyes, M.A., Th.L., rector of St Paul's, Port Pirie, has been appointed to St Bartholomew's, Norwood.

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**BIBLE CROSSWORD No. 37**

We will give a book for the two nearest entries to Bible Crossword No. 37, which should reach this office not later than July 12. All answers come from the Revised Standard Version of the Bible.

**ACROSS**

1. What! Did the word of God originate with you, or are you the only ones it has? (7) 1 Co 14:36

5. He made known his ways to Moses, — to the people of Israel (3, 4) Ps 103:7

9. and you shall be my witnesses in Jerusalem and in all — and to the end of the earth (5, 3, 7) Ac 1:8

10. all who desire to live a godly life in Christ Jesus will be persecuted, while evil men and — will go on from bad to worse (9) 2 Ti 3:13

11. and whoever — his life for my sake and the gospel's will save it (5) Mk 8:35

12. Therefore, my beloved, shun the worship of — (5) 1 Co 10:14

14. his feet were like burnished bronze, — in a furnace, and his voice was like the

sound of many waters (7, 2) Rev 1:15

16. The book of the — of Jesus Christ, the son of David, the son of Abraham (9) Mt 1:1

19. And whoever gives to one of these little ones — cup of cold water because he is a disciple (4, 1) Mt 10:42

20. While — you preach against stealing, do you —? (5) Rom 2:21

21. you are like white-washed tombs, which outwardly appear —, but within they are full of dead men's bones (9) Mt 23:27

23. And now, O Lord God, thou art God, and —, and thou hast promised this good thing to thy servant (3, 5, 3, 4) 2 Sa 7:28

24. strengthening, the — disciples, exhorting them to continue in the faith (5, 2) Ac 14:22

25. And Athaliah rent her clothes, and cried, "Treason!" — (7) 2 Ki 11:14

1. as dying, and behold we live; as punished, and yet not killed; as sorrowful, yet always — (9) 2 Co 6:10

2. You did not choose me, but I chose you — that you should go and bear fruit (3, 9, 3) Jn 15:16

3. He who hears you — me, and he who rejects you rejects me (5) Lk 10:16

4. ungodly persons who pervert the grace of our God into licentiousness and — only Master and Lord, Jesus Christ (4, 3) Jud 1:4

5. against the world rulers of this present darkness, against the spiritual — wickedness in the heavenly places (5, 2) Eph 6:12

6. his appearance was so marred, beyond human —, and his form beyond that of the sons of men (9) Is 52:14

7. But God shows his love for us in that while we were yet sinners —, (6, 4, 3, 2) Rom 5:8

8. who like to go about in long robes, and to have salutations in the market places, and the best — in the synagogues (5) Mk 12:39

13. though you are wanton as a heifer at grass, and neigh like — (9) Jer 50:11

15. And this — everlasting statute for you, that atonement may be made for the people of Israel once in the year (5, 2, 2) Lev 16:34

17. I would not be able to go beyond the word of the Lord, to do either good —, or evil —, by my own will (2, 3, 2) Num 24:13

18. Wait for the Lord; be strong, and let your heart take courage: — for the Lord (3, 4) Ps 27:14

20. I chose their way and — chief, and I dwell like a king among his troops (3, 2) Job 29:25

22. This is the disciple who is bearing witness to — things, and who has written these things (5) Jn 21:24

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**Books**

**Compulsory pioneers**

**THE CONVICT SETTLERS OF AUSTRALIA** by L. L. Robson. Melbourne University Press, 1970. pp. xii, 257. \$3.00.

Now published as a paperback, this study of the origins, character, and crimes of our compulsory pioneers is based upon a scientific examination of the records of the 150,000 men and women who were transported between 1788 and 1852.

Amongst the interesting conclusions reached by Dr Robson are that the convicts came predominantly from the labouring

classes, that three-quarters of them were single, their average age was twenty-six years, and that "there is no evidence that Australia received an element of the British population which was incapable of work or intelligent exertion."

In view of much that has been written of the horrors of the voyage to Australia, it is interesting to note that only 1.8 per cent died in transit. This is an excellent treatment of a subject of absorbing interest.

**T. T. Reed**

**"CONFOUND THEIR POLITICS"** by G. W. Targel. Published by the Norfolk Press, 1970. 120 pages. \$1.25.

Readers of the recently defunct "British Weekly" will remember the acid pen of George W. Targel who distinguished himself as the most trenchant critic of the 1966 Billy Graham Crusade in England.

Mr Targel has now trained his barrage of invective upon the British Parliamentary System which he says has now become the dictatorship of the Cabinet. He denounces the rigidity of party discipline which denies real freedom of judgment to the backbench Members of Parliament.

The most useful part of the book comes at the end when Mr Targel pauses in making fun of outward traditional procedures and quotes observers like A. V.

Dacey and Quintin Hogg and "The New Statesman." Like H. G. Wells, he does not like the Palace of Westminster where Parliament meets. The whole place looks "as if a late Gothic cathedral had had an illegitimate child by a Flemish town hall."

Architect, Sir Charles Barry, would not be amused. **B. G. Judd**

**GIVE UP YOUR SMALL AMBITIONS** by Michael Griffiths. Inter-Varsity Press, London, 1970. 158 pages. 95c.

This is a book which puts the missionary situation as it is today, and challenges those who read it to missionary concern and missionary service. It deals with the call, the need, the cost; and it speaks of the qualifications and qualities needed in the missionary. It considers the place of the married and the single, the professional and the non-professional missionary. It indicates some of the priority tasks in the world in these days.

It says many things which have been said before, but it relates them to the situation of the 1970s. It says one thing not so often said in such books when (in chapter 1) it suggests that we have placed too much stress on the individual's missionary call, and not as much stress as the New Testament places on "the initiative of others, either of a congregation or of other Christians already active in such work." (page 20)

Michael Griffiths, general director of the Overseas Mis-

sionary Fellowship, takes his title from the words of Francis Xavier, who in the sixteenth century said that he longed to be back in parish "to go shouting up and down the streets to tell the students to give up their small ambitions and come eastward to preach the gospel of Christ."

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**Key Books**

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:



**THE CHURCH IN A CHANGING WORLD.** Events and trends from 250 to 600. By Marianka Fousek. Concordia, 1971. 176 pages. \$US5.95. A most refreshing approach to early church history. Dr Fousek shows that early times more than matched our own era of change and revolution. Chapters include Church and Society in a Changing World; Worship, Devotion and Art; Faith and Teaching; Structure, Leadership, Service. There are helpful notes after each chapter and an appendix of 44 pages of readings from primary sources. Hard to imagine a better introduction to the period.

**THE GATE OF LIFE,** by Jack C. Winslow. Hodder Christian Paperbacks, 1970. 96 pages, 90c. Surveys in this country have shown that many professing Christians do not believe in life after death. Jack Winslow believes that such a belief profoundly affects our whole outlook and in this valuable little book he looks at the evidence in sufficient depth to convince anyone with an open mind at least that the evidence for immortality is very strong.

**REVELATION.** An expository commentary. By Donald G. Barnhouse. Zondervan, 1971, 432 pages. Revelation offers a rich mine of expository material which preachers are often reluctant to use because they approach this book with considerable confusion and anxiety. Donald Barnhouse's exposition is strong, clear and devout and he brings to it his monumental grasp of the whole Bible. Thus he will help clear much of the confusion. He is strongly pro-millennial but he is no friend of forced interpretations of the prophecies.

**THE FUTURE OF BELIEF** by L. Dewar. Burns & Oates, 1967. 223 pages. UK 30s.

This book by a Roman Catholic professor of philosophy has become the centre of a vigorous and far-reaching theological controversy. It is a "radical" book which has drawn upon itself and its author extremes of praise and blame.

In a bold and energetic manner Dewar calls for a demythologising and dehellensising of christian theology. Only by adopting such measures does the author believe that theology can maintain its credibility in a "world come of age." The outcome of this drastic program of revision is to leave us in a prayerless fellowship (p. 206) in the "presence" of a beardless God (p 180) about whom (?) it is best to say nothing positive (p 214).

If this is the future of belief then it is the same as admitting that it has no future at all!

**Francis Foulkes**

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# Mainly About People

Rev Harry Bamber, a chaplain at the Missions to Seamen, Fremantle (Perth) since 1966, has returned to the United Kingdom.

Major-General Lord Thurlow, president of the Missions to Seamen since 1965 and a member of its council since 1956, died at the end of May.

The retiring bishop of Quebec, Right Rev Russell Brown, aged 71, has been accepted as a teacher in accountancy by the Canadian University Service Overseas and will teach in Papua-New Guinea.

Rev Kenneth N. Readon, BA, Th L, Director of Promotion in the diocese of Bathurst since 1966, has been appointed Director of Christian Education and Stewardship in the diocese of Wellington, NZ, and will leave Australia in mid-July.

Rev Brian J. Seers, chaplain at the Missions to Seamen, Port Kembla (Sydney), was married in May to Sister Shirley Simons, up to that time matron of the St Luke's Toddlers' Home, Bendigo, part of the Mission of St James and St John, Melbourne.

Mr Graeme Hyde has taken up appointment as principal of St Paul's Home for Boys, Newhaven, part of the Mission of St James and St John, Melbourne.

Rev Rupert L. Hayes, rector of the Furneaux Islands (Tasmania) since 1969, has been appointed rector of Scottsdale from early June.

Rev Tony E. Henricks, curate of St Stephen's, Sandy Bay (Tasmania), since 1967, has been appointed curate of Avoca and Fingal since early June.

Rev Brian Ashworth, an Army chaplain since 1964, has been appointed in charge of St Mary's, Fenola (The Murray).

Rev Ian E. A. Booth, Victorian secretary of the Bush Church Aid Society since 1968, has been appointed rector of St John's Devonport (Tasmania) from the end of August.

Rev Kenneth W. Prentice, vicar of Christ Church Hawthorn (Melbourne) since 1963, has been appointed vicar of St Theodore's, Wattle Park, from September next.

Metropolitan Pimen of Kroutitz and Kolumba, 61, was enthroned on June 3 as Patriarch of the Russian Orthodox Church in the Yelokhovskiy Cathedral, Moscow. His predecessor Patriarch Alexei, died in April, 1970, aged 95. He had been patriarch since 1945.

Mr Bruce Turner, parish assistant at St Matthew's South Grafton for 15 months, is to be ordained deacon in Christ Church Cathedral, Grafton, on Sunday July 4.

Rev Kenneth E. Broadbent, rector of Noilamara (Perth) since 1964, has resigned to take up work with the Ecumenical Institute at Claremont.

Mr Barrie Oldfield, editor of WAA's 'Anglican Messenger' since 1966, has resigned from July.

Rev David Pope, in charge of St Luke's North Allona (Melbourne), has accepted full-time employment with the current affairs staff of the Australian Broadcasting Commission in addition to his parish duties.

The diocese of Wanganatta has awarded organ scholarships for 1971 to Miss Joanne Henderson, of Marysville, and Mrs G. H. Macdonald, of Wanganatta.

Rev Dr Klaus Runia, an evangelical scholar of international repute, has and professor of Old Testament and vice-principal of the Reformed Theological College, Geelong, has accepted appointment to the chair of pastoral theology at the Theological Seminary, Kampen, Netherlands.

Mr Ray Kidney, organist at Holy Trinity Adelaide and managing secretary of the Prisoners' Aid Association of SA, has been awarded a grant to attend the Canadian Congress of Criminology and Corrections at Ottawa.

# hot line

## Round-up of church press comment

The editor of the ADELAIDE CHURCH GUARDIAN notes someone's remark "When we look back, perhaps we will see that it was the 'Forsythe Saga' that finally killed Evensong."

He regrets that, according to a Bible Society survey, half the churches of metropolitan Adelaide had abandoned the evening service. But this is hardly an Australia-wide pattern. We agree with his comment that "our observation of the Lord's Day is a poor, maimed and incomplete thing if Evensong is not a part of it." In hundreds of parishes, it is the spearhead of evangelism.

Tasmania's Church News gives four-column headlines to Anglican apathy which saw a meeting in Launceston to be addressed by Bishop Witt with less than forty in attendance. It also gives prominence to Archbishop Loane's call "Give sportsmen (from South Africa) a fair go!"

The Church Times reports that a Filby Association has been formed at Filby, Norfolk, and a service will be held for all Filbys or its variant, Philby. What are the odds against Kim Philby attending?

A Catholic Weekly story features Robert Hayes, a student at St Patrick's Seminary, Manly, NSW, who walked off a Manly ferry a few days after the \$500,000 Qantas robbery, carrying a blue suitcase and an overnight bag. Except that he had no moustache, he bore a striking resemblance to the bomb hoaxer and robber, "Mr Brown." "We want to talk to you," said two large men. And 22-year-old Robert Hayes couldn't even produce a driver's licence to prove identity. Other students are still laughing over the embarrassing incident.

# THE AUSTRALIAN CHURCH RECORD

The national paper for Church of England people — Catholic, Apostolic, Protestant and Reformed.

Subscription \$4 per year, posted. Editorial and Business: 511 Kent Street, Sydney, 2000. Phone: 61 2975. Office hours: 9 a.m. to 5 p.m. Issued fortnightly, on alternate Thursdays.

# Brisbane synod reports

Members of Brisbane synod which opened on June 21 had a 200-page printed report of the Diocesan Council and of other boards and committees. Among them was one which gave comparative figures of the number of parishes and clergy in the diocese for 1946, 1956, 1966 and 1971.

Parishes, mission districts, etc., increased from 96 in 1946 to 116 today. Full-time clergy increased from 125 to 159. Clergy licensed to officiate or with part-time appointments increased from 18 in 1946 to 40 in 1966 to 76 in 1971.

There were 28 assistant curates in 1946, 29 in 1966 to 25 in 1971.

St Stephen's Coorparoo heads the list of the largest givers to ABM and CMS with a total of \$3,954. Then comes St Andrew's South Brisbane, \$3,257; Booval, \$3,173; Hamilton, \$3,042.

# Humanists debate Christians

A public debate between two executive members of the NSW Humanist Society and two lecturers of Moore Theological College was held on June 27 at St. Barnabas' Church, Broadway.

They debated the topic, "That non-Christian Humanism is the best world view for these times."

Participants were Dr J. Woolnough and Mr J. Thorburn of the Humanist Society, and Canon D. B. Knox and the Rev B. L. Smith, of Moore College.

The debate drew a large student audience and was followed by tea and a university service in the church at which the preacher was the Rev Bruce Smith.

# GBRE STAFF CHANGES

Mr George O'Brien, manager of the General Board of Religious Education Melbourne, since 1958, has been appointed to the additional post of director.

Mr O'Brien is an accountant and a chartered secretary.

Revs Colin J. Coish and Alan Baxter, two other members of the staff, have been upgraded to the position of associate directors.

The changes have been brought about because of current financial difficulties and changing patterns of parish curriculum requirements.

Eventually the Board hopes to again make an appointment of a separate director.

# Primate to help choose new WCC general sec.

The Primate, Dr Frank Woods, Archbishop of Melbourne, is a member of a special committee which will meet to choose a new general secretary for the World Council of Churches.

Eighteen people under the chairmanship of Rev Dr Jose Miguez-Bonino (United Methodist Church of Argentina) has been formed to nominate a successor to Dr Eugene Carson Blake, an American, who announced some time ago that he will retire at the end of this year.

Many nations have representatives on the committee but there are only three other bishops — Metropolitan Nikodim of Leningrad, Metropolitan Meliton of Chalcedon (Turkey) and Bishop Karekin Sarkissian of Lebanon.

# DEAN FOR BATHURST



The Bishop of Bathurst installs Canon Eric Barker as Dean of Bathurst. (Western Advocate photo.)

# TEAR UP THE BIBLE

## NATIONAL SCRIPTURE UNION WEEK

A poster featuring a strong pair of hands tearing up a Bible sets the theme for Scripture Union Week, 4 to 11 July.

Perhaps this is a surprise action — but why not get rid of the Bible if it's not being read?

Scripture Union Week is designed to make people think — to stir them to ask what place the Bible has in their lives.

Scripture Union had its beginning in London in 1867, when a young Sunday School teacher persuaded a group of his fellow teachers to join him in conducting special services for children.

Today Scripture Union's activities are world-wide. They still include special services for children (these days on beaches as well as in Churches called CSSM) but they also extend to:

- A wide range camping program for high school teenagers.
- Groups of Christian students meeting in high schools (ISCF).
- Bible reading aids and literature to cater for all age groups.

# NEW AREAS MOVE TO SELF-SUPPORT

(APS) The five parishes under the jurisdiction of the New Areas Committee of the diocese of Sydney have been challenged to take on a greater autonomy and independence. Under a new arrangement worked out between the committee and clergy and officers of the churches in the area, the committee will cease to pay the full stipends of the resident ministers and staff.

The New Areas Committee will provide an annual subsidy to each church committee and will retain responsibility for capital costs for buildings.

Under the new arrangement, the congregations of St Mark's

Sadleir and St Clement's Busby will meet local expenses and contribute 24 per cent of the clergy stipends.

The congregations of St James' Whalan and All Saints' Tregear will contribute 34 per cent.

New Areas director, Canon Peter Watson, said recently: "We believe the new arrangements will encourage these new districts to become autonomous and self-supporting."

"It is certainly our long-range aim to have the present new areas consolidated, so that the New Areas Committee can turn its attention to other needy areas and to new churches which will open up in Housing Commission suburbs yet to be completed."



CANON WATSON

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# Bunbury's new church schools prepare for 1972 opening

The project for opening new church schools for boys and girls near Bunbury, WA, is moving ahead at a rapid pace. The announcement of the appointment of the first headmaster is imminent.

Twenty-seven have applied for the post and 21 of these have been interviewed. Enrolments for both primary and secondary departments are coming in steadily, some up to 1984.

Part of the schools' site at Gelorup, five miles from Bunbury, has been cleared and building is about to commence. The

building fund appeal has been highly successful and the \$300,000 mark has been passed, with the full target figure in sight by November.

Many are sharing in the advance planning for finance, catering, school uniforms and all the many other things that have to

be organised before opening new schools.

Large numbers of people were present when Bishop Reginald Hawkins occupied the seat of the bulldozer at the felling of the first trees in clearing the very fine site.

The new schools will be opened in February, 1972.