

Mainly About People

The Bishop of Grafton ordained the following in Christ Church Cathedral, Grafton on Sunday 19 March at 5.30 pm: **Rev Ronald Harte** (cathedral), **Bruce Turner** (St Matthew's South Grafton), **Harry Harris** (Murrumbidgee) and **Robert Courts** (All Saints' Kempsey).

Very Rev Henry St J. Edwards, Dean of Grafton, broke a collar-bone in a motor accident near Grafton on March 17 and was admitted to Grafton Base Hospital.

Rev Denis P. Robinson, curate of Holy Trinity Kingsford (Sydney) since 1970, has been appointed curate of St Faith's Narrabeen.

Rev Edale L. Barnes, curate of St Peter's Cathedral, Armidale since 1970, left in February to return to parish work in England.

Rev Roland Birlidge has been appointed chaplain to the Royal Hospital, Brisbane.

Rev Francis G. Knight, rector of St Matthew's Grovely (Brisbane) since 1965, has been appointed rural dean of Brisbane West.

Rev Noel Ludlow, rector of St Thomas' Beaudesert (Brisbane) since 1964, has been appointed rector of Christ Church, Yerronga.

Captain R. L. Gwill, Federal Secretary of the Church Army, left for England on April 12 and will attend the UK Conference of the Church Army.

Rev Frank J. Stanley, vicar of Charlton (St Arnaud), has resigned from May 15 to return to South Africa.

Rev Douglas J. Stevens, curate of Swan Hill (St Arnaud), has been appointed vicar of Charlton from June 7 next.

Most Rev Felix Arnott, Archbishop of Brisbane, will attend the North Queensland diocesan synod April 29 to May 1.

Rev Chando C. H. M. Morgan, who was on the full-time staff of the UK Scripture Union before becoming a naval chaplain in 1951, has been appointed Chaplain of the Fleet (Royal Navy) succeeding Archdeacon Ambrose Weeks.

Rev Allan W. Bosser, rector of Braidwood (Can-Gould) since 1967, has resigned from April 30 and will be away overseas for 15 months.

Rev John W. Taylor has been appointed Personnel and Staff Training Officer of the Mission of St James and St John, Melbourne.

Rev William H. O'Connell, chaplain of the Royal North Shore Hospital, North Sydney, since 1969, has been appointed rector of St Clement's Marrickville from June 2.

Rev Anthony J. Humphries, rector of St Luke's Enmore with Stanmore (Sydney) since 1968, has been appointed rector of St John's, Balmalm North.

Archdeacon Adrian O. Charles, rector of St Paul's Ipswich (Brisbane) since 1966, has been appointed Senior Chaplain and Director of Religious Studies at Christ Church Grammar School, Perth, W.A., from mid-May.

Right Rev Denis Bryant, Bishop of Kalgoorlie, has accepted nomination as rector of Northam (Perth), an assistant bishop of Perth and Archdeacon of the eastern wheatbelt and the goldfields.

Rev A. Norman Ambrose, rector of Northam (Perth) since 1966, has been appointed rector of Kalgoorlie and will take up duties when he returns from long service leave late in July. He was



Mr ALAN KERR

RSCM FESTIVAL IN ST. PETER'S ADELAIDE

Floodlit St Peter's Cathedral, Adelaide, was filled for the opening of the Royal School of Church Music Festival last month.

Art show helps repair at Zeehan

Over fifty paintings by an anonymous local artist were displayed recently at St Luke's Church, Zeehan, on Tasmania's West Coast. Part of the proceeds from the sale of paintings went towards urgent repairs to this historic old building.

The rector, Rev Blair Grace, believes that it was the first time such an exhibition has been held in a church building in Tasmania.

The sum of \$6,000 was needed to restore the church but \$1,500 was the immediate target. The church is one of the oldest buildings in Zeehan.

The Bishop of Adelaide, Dr T. T. Reed was assisted by the Dean, Bishop L. E. W. Renfrey in an act of worship for the choir and congregation. The theme was "Christ in our Common Life."

A combined choir of about 150 voices, drawn from any churches affiliated with the RSCM, sang psalms and five anthems, one of which was Bach's "God is our Hope and Strength." Ashleigh Tobin conducted the choir and David Swale was organist.

The congregation joined in the singing of two hymns and among the prayers offered were those for social justice and for all in their daily work.

We do not receive things by prayer. We receive them by Jesus, Armin Gesswein.

To live a disciplined life, and to accept the result of that discipline as the will of God — that is the mark of a man. Coach Tom Landry.

The ground is holy, being even as it came from the Creator. Keep it, guard it, care for it, for it keeps men, guards men, cares for men. Destroy it and man is destroyed. Alan Paton.

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AUST. MOTHERS' UNION HAS 21,146 MEMBERS

According to figures published in "Mia-Mia," official organ of the Australian Mothers' Union, 21,146 members were enrolled in 25 dioceses. Only the diocese of Canberra-Goulburn has no branches.

The province of Victoria with 5,413 members leads the rest and is closely followed by Queensland with 5,350 members. Others in NSW 4,829 members, South Australia 2,847 members and Western Australia 1,768 members and the diocese of Tasmania 939 members.

Expenditure for the Commonwealth Council of M.U. last year was \$25,376. By far the largest single item was \$6,642 for the Overseas Fund. \$900 was sent to the Bishop of New Guinea to assist Mothers' Union in his diocese.

Rev Peter L. Moss, curate of St Mark's Camberwell (Melbourne) since 1971, has been appointed curate of St Matthew's Kensington (Adelaide).

Right Rev John C. Vockler, formerly Bishop of Polynesia and recently a justice of the Society of St Francis, Plaster, England, has been appointed an assistant bishop of Chelmsford.

Rev Michael J. F. Inaudi, rector of Timboon (Ballarat) since 1969, was inducted to Edenhope on 14 April.

Rev Stuart M. Smith, rector of Belair (Adelaide) since 1969, has been appointed rector of St Augustine's Unley from late May.

Rev John H. Madden, rector of Hindmarsh (Adelaide) since 1962, has resigned from April 3 and has been appointed librarian at St Laurence's Home for the Aged.

Rev James Fraser, vicar of Heathcote (Bendigo) since 1970, was inducted to Kangaroo Flat on April 14.

SU world council meets for first time in Asia

For the first time, the International Council for Scripture Union is meeting in the East Asian region. It is meeting at Golden Sands, Port Dickson, West Malaysia, from April 24-29.

The Chairman is Mr P. D. Warren, a barrister, who is from England and the Secretary, Mr Armin Hoppler from Switzerland, who is the International Secretary for Scripture Union.

Subjects under consideration include Bible Training of Voluntary Workers in the Movement's Activities, Bible Reading Today, the Institutional Church and the Present Generation, Youth Movements and Their Challenge for Scripture Union.

Delegates come from each of the six major regions under which Scripture Union is administered, 2 Indian, 4 European, 4 African, 4 American, 4 ANZEA and 4 British. Mr Alan Kerr (Melbourne) and Professor Khoo Oon Teik (Singapore), Mr J. C. Robinson (Secretary) and Rev. David Chan (East Asian Secretary) are the four representatives from ANZEA (Australia, New Zealand and East Asia).

The ANZEA Council met at the same venue from April 19-22. Delegates attended from the 14 countries in this area. The Co-Chairmen were Mr Alan Kerr (Melbourne) and Professor Khoo Oon Teik (Singapore).

Small swing against UK union plan

With voting by English dioceses completed on the proposed Anglican - Methodist union, three per cent fewer than in 1969 have voted in favour of existing union proposals.

Sixty seven point nine per cent approved but a majority of 75 per cent will be required in General Synod on May 3. The swing has been analysed and shows that the lower vote came from both clergy and laity.

Thirty-nine dioceses voted for the scheme and four against, but only 12 synods achieved a 75 per cent majority. Lowest vote for the scheme was in London diocese where both clergy and laity rejected the scheme with only 42.7 per cent in favour. Strongest support was in Worcester with 84.8 per cent. In this diocese both the bishop and the dean were among the most prominent advocates of the scheme.

Much opposition to the proposed scheme does not arise because of a lack of desire for unity with the Methodists. It stems from the refusal of the plan to acknowledge that existing Methodist ministers are exercising a valid Christian ministry.

When Thomas Christopher Robinson was forced by the bank closures of 1895-96 to leave Narrandera and try his fortunes in Western Australia, St Thomas' Church presented him with an illustrated testimonial on June 3, 1896.

The testimonial was returned to St Thomas by his son, Thomas Eldred Robinson, of South Perth, who is the sole surviving member of the family. He is 74. It bears photographs of St Thomas's in 1896 and of a mortuary chapel built by the church in the Narrandera cemetery.

As a result, more than 500 New Testaments have gone to people who wrote in.

Newcastle churches organise for community action

Twelve denominations in Newcastle have formed the Newcastle Churches' Association for action on matters of mutual concern in the area. The Newcastle Council of Churches which was associated with the Australian Council of Churches, has been disbanded.

The President of the Association is the Bishop of Newcastle (Rt Rev J. A. G. Housden), Secretary (Rev L. Arthur) and Treasurer (Mrs I. Sercombe).

All denominations send four delegates to the Association. In a statement to the press, the secretary, Rev L. Arthur said that he envisaged corporate action to encourage the Week of Prayer for Christian Unity, united missions and crusades, establishing chaplaincy in industry, religious instruction in schools and other matters.

A committee is preparing a report on the effect of the industrial city on the worker and his contact with the Church.

A communications committee is dealing with the issue which will eventually be brought to the notice of the parent bodies. It hopes for a solution to the fragmented way the gospel is presently communicated by the different churches through radio, television and other media.

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Mission at Semaphore

After almost two years of preparations, a mission is being held at St Bede's Semaphore, SA, with special gatherings for adults, young people and children.

Rev Lance Shilton and Dr John Court from Holy Trinity, North Terrace, are associated with the mission which is being held from April 16 to 23.

A group of Trinity young people, Ralph and Linda Byles and Ean Bidgood will conduct the children's mission.

Lance Shilton has had a wide experience of both parish and university missions throughout Australia. John Court is a senior lecturer in psychology at the University of Adelaide and is keenly interested in evangelistic outreach. The rector of St Bede's is Rev Ben Jones.

Anglicans head National & State Christian Endeavour

The incoming State President of the New South Wales Christian Endeavour Union is Rev John M. Johnston, who has been rector of St. Anne's, Merrylands, since 1957.

With Mr Johnston's election and with Mr Alf Chesterton as National C.E. president, Anglicans now head the national and NSW leadership of CE.

Originally from Western Australia, Mr Johnston was a Bush Church Aid Society missionary in that State, before going to China to work with the China Inland

Mission in Kinechaw Province. Both he and his wife acknowledge their debt to Christian Endeavour for their earlier training.

He will be the speaker at the "Convention Challenge" on Monday, April 24, at Concord Baptist Church. His convention theme is "Hope for a Hopeless Age."

The Convention begins on April 21 at Concord Baptist with the National Fellowship Tea and Rally where the guest speaker will be Mr Alf Chesterton, the National President of Christian Endeavour who belongs to St Matthew's, Birrong.

Testimonial back to Narrandera

He had been a faithful member of the choir and church committee from his arrival from England in 1883. He married in Narrandera and four of his children were born there. He died in WA in 1929.

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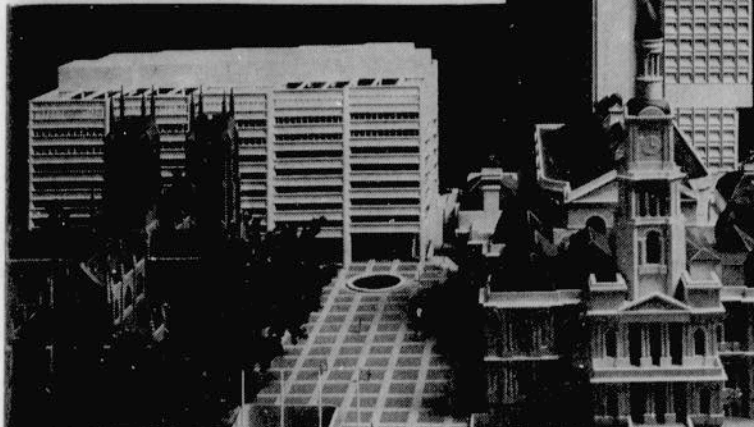
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NEW PLAN FOR CATHEDRAL



The proposed building behind St Andrew's Cathedral. The square lies between the Cathedral and the Sydney Town Hall on the right.

The Evangelical Alliance of Victoria is planning a Congress on Communication to be held at the Melbourne Bible Institute, 21st to 24th August next.

The congress, which will open with a public meeting in the Nash Memorial Hall on Monday evening, August 21, will continue through the following three days.

The purpose is to help ministers and lay workers in the problems all faced in communicating the changeless gospel in a world of change.

The emphasis of the congress will be on workshops which will be organised in four categories: a. Youth; b. Rural; c. Suburban; d. Inner City. Delegates will participate in one or other of these groups according to their particular interest.

Workshops will be led by people with experience in the sphere of discussion, but a feature will be the opportunity to share insights. They will be preceded, both morning and afternoon, by position papers.

On the Tuesday the general subject will be "The People to whom we are to Communicate." In the morning Rev Peter Corney will open the subject "Preaching Today's Youth" and in the afternoon Mr John Robinson will stimulate thought on "Reaching the Masses outside the Church."

On the Wednesday the general subject of the Christian worker will be considered in his relationship to communication.

In the morning Rev Frances Foulkes will present a paper on the devotional life of the Christian messenger and its importance in communication, and in the afternoon Rev Lance Shilton will stress the need for involvement with people to be able to communicate to them.

On the final day, the general subject of the media of communication will be before the congress.

As a result, more than 500 New Testaments have gone to people who wrote in.

Nobel prize winner exposes Russian Orthodox Church

The Russian novelist Alexander Solzhenitsyn has addressed a letter to the Patriarch Pimen of Moscow and All Russia in which he strongly criticises the Russian Orthodox Church.

Solzhenitsyn charges the Orthodox Church with acceptance of the situation in which believers are persecuted and places of worship are shut.

The novelist, who professes

religious belief, argues that the Patriarch's Christmas call to the Orthodox in other countries to bring up their children to regard and respect the Church needs to be put into practice in Russia.

He asks: "Why is this upright appeal addressed by you only to Russian emigrants?" "Why is it only those children whom you call for to be educated in the Christian faith? Why is it only the distant flock which you admonish to 'recognise slander and lies' and to fortify itself in justice and truth?"

After referring to failure to give religious instruction to children who were baptized Mr Solzhenitsyn declared: "And you, the Church hierarchy, have reconciled yourselves to this and facilitate it in finding therein a convincing sign of the freedom of conscience, in the fact that we are forced to hand over our children defenceless, not into neutral hands, but into the control of atheist propaganda of the most primitive and dishonest kind."

Rev Norman Pell will present a position paper covering the verbal approach through preaching, visitation, personal evangelism, cell groups, etc and in the afternoon Rev Geoffrey Ward will take up the subject of Radio, TV, the Press, and Christian Writing.

Public meetings will be held each evening. On Monday evening, Rev Neville Andersen will speak on "The Message we have to Communicate." On Tuesday evening Rev Lance Shilton will conclude the thoughts of the day with a message on "The Community to which we must Communicate Today." On Wednesday night Rev Norman Pell's message will centre on "The Communicating Messenger," and on the final night demonstrations of the use of audio-visuals and films in Christian work will be given.

Each day will commence with Bible Studies by Dr Leon Morris of Ridley College.

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Bishop Dain to chair world congress

Bishop Dain, an assistant bishop in the diocese of Sydney, is chairman of the executive of the Billy Graham Association in Australia, and was involved in the organisation of Billy Graham's crusades in Australia in 1968-69. Together with Bishop Dain and other evangelical leaders from five continents, Billy Graham met last month in Vero Beach, Florida, to map out preliminary plans. The congress will bring together between 3,000 and 5,000 delegates from all over the world to a location in Europe during early 1974.

Bishop Dain has said: "The Congress will be in effect a call to the Church to finish the task of proclaiming the gospel to the world in our generation."

"Discussion of strategy to accomplish that goal will be high on the agenda, and the entire realm of missions will be included as part of the single emphasis on worldwide outreach."

In 1966 a congress sponsored by Billy Graham and Christianity Today Magazine was attended by 1,100 delegates in Berlin. Since then regional congresses on evangelism have been held in Africa, Latin America, Asia, Europe and North America.

The call for an International Congress came in a groundswell of interest and requests from the regional meetings and individual evangelical leaders.

The diocese of Sydney has lodged a development application with the Sydney City Council for a \$12 million building and a public square alongside St Andrew's Cathedral.

The building, to include St Andrew's Cathedral School, Church House offices and commercial office space, is on land fronting Bathurst and Kent Streets already owned by the diocese.

To make way for the new building, the present school and Church House will be demolished, and the school with 315 pupils, will be temporarily relocated in the CENE Building, 511 Kent Street.

The nine-storey building, 244ft long and 132ft wide, is designed to form, with the cathedral and Sydney Town Hall, an open public square where people can sit and relax. The square will be larger than the Martin Place Plaza.

Church and civic authorities have already agreed in principle to this shared open square, of which more than 60 per cent will be on church property.

They will also share in an

underground shopping concourse from the Town Hall railway station under the square and through the lower ground floor of the new building to Kent and Bathurst Streets.

Methodist minister's Anglican status in Carpentaria

Rev Buddy Simpson, a United Methodist Church of the US minister, has been appointed an honorary associate minister of Carpentaria diocese by Bishop Eric Hawkey, at Thursday Island.

Believed to be a "first," the creation of this status allows Mr Simpson, who has spent several years with his family on Mabuiag Island, translating the Bible into a local language, to preach, teach and officiate at some services.

41,000 at Rabaul Crusade

New Guinea, Monday (10/4/72).—Black evangelist Ralph Bell preached to a total of 41,000 people last week at the beginning of his four-week crusade in Papua New Guinea. 2,602 have come forward at the meetings to be counselled.

The highlight of the crusade so far was a meeting last Sunday at Rabaul when 17,000 people packed the local football ground to hear Bell speak. The congregation began to gather on the field even before the regular Sunday football game had finished.

Bell preached on the subject "Christ the Liberator has come." A total of 1,249 people came forward to be counselled at this meeting.



Rev Peter Corney.

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Bishop Dain to chair world congress

Evangelist Billy Graham has announced appointment

of Bishop Jack Dain of Sydney as presiding chairman of an International Congress on World Evangelisation which is to be held in Europe in 1974.

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Moore College

Charity ends at home

Dr Visser 't Hooft, at the World Council of Churches Uppsala Assembly in 1968, said: "Church members who deny in fact their responsibility for the needy in any part of the world are just as much guilty of heresy as those who deny this or that article of faith." As long as we fully understand the implications of the term "needy," we can all agree with that.

A recent survey of Australian attitudes to overseas aid has shown, predictably, that in Dr 't Hooft's terms, heresy is rampant in our land. The rigid devotion of so many to the adage "charity begins at home," suggests the strength of their belief that it also ends there.

The survey was carried out by the Australian Sales Research Bureau in association with Melbourne University's Department of Political Science. 74 per cent said that Australia should help its own poor before thinking about helping those in other countries. Only 29 per cent strongly agreed with the need for overseas aid. A majority think that our interests are best served by defence spending rather than overseas aid.

A large majority feels that much money collected for overseas aid does not get to the people who need it. Most think that food and goods should be sent rather than money.

These attitudes have been known to missionary bodies in Australia throughout their long history. Missionary education policies are aimed at breaking down such attitudes. Perhaps the survey will show missionary societies how important it is to maintain a vigorous educational policy at home.

The figures afford no comfort to the pressure groups who have been at our Government to give one per cent of gross national product for overseas aid. The present .59 per cent is likely to move only slowly upward. The arbitrary 1 per cent commands little support.

Sending organisations obviously have a problem with public credibility. The credibility gap, seriously widened by high-level fraud in one unforgettable instance, needs attention both at the Australian end and the receiving end. Large misappropriations by the local functionaries of funds sent to Bangladesh and similar malpractice in many other receiving countries, does not help to break down Australian attitudes.

Those who prefer giving in kind are scarcely encouraged by the news that comes from Chittagong, Bangladesh's largest port. A few weeks ago its wharves were jammed with vast tonnages of food grains, clothing, blankets, powdered milk, medicines, corrugated iron, etc. There is just not the transport to distribute it.

There are no easy answers to any of these practical problems, so vast are the issues

they raise. But none of these objections must be allowed to dry up the well of Christian compassion and concern for a very needy world.

Thoughtful Christians who are careful and prayerful in their stewardship of money, can scarcely be blamed for concluding that their concern may best be shown through real Christian channels such as those afforded by the missionary societies, the Evangelical Alliance Relief Fund (TEAR) and more recently, the Archbishop of Sydney's Overseas Fund.

By these means, Christians have a far greater assurance that what they give will be entirely received at the point of need for the purpose for which they gave it.

A Christian knows where his responsibilities lie and he should give accordingly. But he is entitled to know that his gifts will be handled by Christians with the same feeling of responsibility and that they will be used for the purpose he gives them to.

Any Christian today who gives, not knowing the end purpose of such a gift, is both careless and a poor steward of what God has given him.

A LETTER FROM MASSACHUSETTS

Last week we had about two feet of snowfall in a few short hours in one of the worst storms the area has had for quite some time. This week it has almost all gone and it looks as if spring is upon us, for the buds on the trees are beginning to swell and the daffodils and crocuses are beginning to shoot.

VIEWPOINT

The role of a diocesan bishop—what's happening.

When the Church as an institution is under attack, when Christian moral standards are suspect if not rejected, when change is regarded as the norm, it is strangely re-assuring to find that the Prayer-book (1662) image of a bishop is not Edwardian gas and gaiters but excitingly realistic.

"Take heed unto thyself, and to doctrine" to "save thyself and them that hear thee" is apt advice though expressed in Elizabethan English. To uphold the Christian Gospel against the scoffers, scientist and critic and to sustain the faith of his clergy and people against the darts of today's intelligentsia, is the bishop's primary task today.

Bishop Ian Ramsey appeals to us to be "sure in religion and tentative in theology" discerning behind the intellectual embroidery of modern thinking and the tested basic truths of the creeds which satisfy both heart and mind, proclaiming with confidence "this is life eternal, that they might know thee and only true God and Jesus Christ whom thou hast sent."

The diocesan bishop declares that the Christian Gospel answers, as nothing else can, the fears and failures, the needs, insecurity and hopes of modern man; as the bishops at Lambeth clearly said in their message to the Church "God is: God reigns; God loves; God speaks." To use a modern phrase it is not what you know but who you know that counts.

"Be to the flock of Christ a shepherd." A bishop's pastoral staff is a constant reminder that Christianity is individual discipleship within a fellowship. It is living in personal obedience to our Lord Jesus Christ activated by His presence, truth and love, but it finds discipline and direction, understanding and assurance within the flock, the family, the Church of God. While the world screams and protests for personal rights and privilege, the Church of God glories in the fellowship of witness, service and love which is the basis of its mission.

So the purpose of worship is not to influence God but to be transformed by Him, and the aim of the parish is not to preserve the "status quo" but to extend the Kingdom of God and the only justification of the Church is its Lord's apostolic commission.

"Stir up the grace of God." A ministry so often concerned with Confirmation and Ordination emphasises the need for self-confidence to give way to humility and penitence, and our constant need for the Grace of God, the power of His Holy Spirit given in Sacrament and prayer. I could say how necessary it is to "Keep with the strength." "For without me ye can do nothing."

Yes there have been changes over the years or the centuries; the vast increase of scientific knowledge, economical and sociological change but because every bishop is concerned "to save thyself and them that hear thee" then the real meaning and significance of the "office of bishop" within the Church of God, its responsibilities, its pastoral care of clergy and people, its opportunities and its rewards are still the same. Thanks to God.

Ronald Bendigo.

These little ones

Most of us have been helped by others in an emergency. For we never live completely to ourselves...

This time I'm going to talk to you about children's homes. There is one in or near most Parishes. Have you ever visited yours?

Jesus said, "I was a stranger and you gave Me hospitality." There are many youngsters who, through no fault of their own, have been removed from their homes and placed in institutions. Now, Mummy is replaced by a Matron, Daddy by a warden, brothers and sisters by strange children.

No one can fully estimate the trauma suffered by these little ones. So that anything which local Christians can do to alleviate this is most valuable.

I agree that in most cases, the institution is better than the hell at "home." But let us stir ourselves up and see if we can bring a little love and joy and comfort into their lives.

The first thing that springs to my mind, and perhaps the simplest to begin with, is inviting them to a meal in your home, or perhaps an outing. Let them mix freely with your children, or if you haven't any of your own, find parents who would co-operate.

I have had just a little insight into one home where a group of young people have found security, shelter and comfort. It is still regimented of course, for rules must be made and kept.

But now we are approaching the women of our Church who can befriend these folk. It has warmed my heart to see the enthusiasm of those asked, and the appreciation of those to whom this loving concern in action is being offered. I can see a lot of happiness ahead!

A parishioner who came to dinner last night said, "I meet people after Church and then

By Margaret

they are gone. Now who is that tall lady who sits...

"More cups of tea and biscuits after Services," I told my husband firmly. "Church folk simply must get together, or our worship is incomplete, unreal in one sense."

"I was a stranger and you asked me in for a cup of tea." "Not only to the church hall, either, but to your own kitchen. And don't rush around and madly tidy up first!"

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ASCENSION DAY MEDITATION ON PHILIPPIANS 2:8-10

BY DR DAVID WILLIAMS

God has highly exalted Him

In his letter to the Philippians, chapter 2, Paul is pleading with his readers for unity and harmony, for them to lay aside their discords, to shed their personal ambitions, their pride, their desire for prominence and prestige, and to have that humility and self-renunciation that was so characteristic of Christ.

He never tried to dominate men. He wanted only to serve men. He did not seek his own way, only God's way. He did not exalt himself, but rather "hum-

bled himself and became obedient unto death, even death on a cross" (v. 8).

But the New Testament is sure that the one who humbles himself will be exalted (Mt. 23:12; Lk. 14:11; 18:14), and so it was with Christ.

God "has highly exalted him" (v. 9). Christ emptied himself of his riches and his glory and suffered the humiliation of the cross, but he is now in the place of honour and majesty, "seated at the right hand of God's throne" (Act 2:33; 5:31; Ro. 8:34; Heb. 1:3, 12:2) above all, with authority over all, all things being in subjection to him.

The exaltation of Christ is a major theme of Paul's letters. Elsewhere he declares that "he who descended is he who also ascended far above all the heavens" (Eph. 4:10).

God has raised him "far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in that which is to come" (Eph. 1:21). In the words of another writer, "We have a great high priest who has passed through the heavens, Jesus, the Son of God" (Heb. 4:14).

"See the Conqueror mounts in triumph,

See the king in royal state Riding on the clouds his chariot

To his heavenly palace gate; Hark! The choirs of angel voices

Joyful alleluia sing, And the portals high are lifted

To receive their heavenly king."

He is a king because God "bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father" (vv. 9, 10). By this we understand that some day, soon or late, every living creature, whatever its present attitude may be, will acknowledge Christ as the Lord of glory.

Those who serve him now will worship him in that day, singing "Worthy art thou, our Lord and God, to receive glory and honour and power, for thou didst create all things, and by thy will they existed and were created" (Rev. 4:11).

Those who do not own him now will acknowledge him as Lord, crying to the mountains and the rocks, "Fall on us and hide us from the face of him who is seated on the throne" (Rev. 6:16).

"One day all creation shall bow to our Lord; E'en now, among the angels his name is adored. May we at his coming, with glorified throng, Stand singing his praises in heaven's great song: 'Jesus, Jesus, Saviour adored, Of all men and angels forever the Lord.'"

But though the world does not own him yet he is already Lord, not sitting solemnly superannate in heaven like some retired and cloistered emperor, but reigning over the world and

directing its affairs. God has "put all things under his feet and has made Him head over all things for the church" (Eph. 1:22).

A Christianity which does not keep on sounding this note of a regnant Christ is in grave peril of degenerating into an arid antiquarianism, into a lifeless groping among the dead and dusty facts of ancient history. Christ died, but Christ was raised from the dead and ascended into heaven, and now lives and reigns and will one day be revealed in all his glory.

ROYAL BOUNTY

And because he reigns he can give royal bounty to all who come to him. He sits as King upon the throne waiting to give gifts to men.

First, the gifts of the divine mercy extended to unworthy sinners, the gifts of forgiveness of sin and of the indwelling Spirit, by which we escape condemnation and become sons of God.

And then the unending grace to minister timely help according to our need. With such a king we can "with confidence draw near to the throne of grace, that we

may receive mercy and find grace to help in time of need" (Heb. 4:16).

Christ reigns! That is the authentic Christian note. He never slumbers nor sleeps. He is always ready and is always able to save. Though we sleep he is never weary. Though we are weak and frightened by the hostile world in which we live he is almighty.

Though we die, Christ lives forever more. No wonder Paul exclaims, "Who is to condemn? It is Christ Jesus that died, yes, who was raised from the dead, who is at the right hand of God, who indeed makes intercession for us. Who shall separate us from the love of Christ? Shall tribulations, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . No, in all these things we are more than conquerors through him who loved us. For I am sure that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord" (Ro. 8:34-39).



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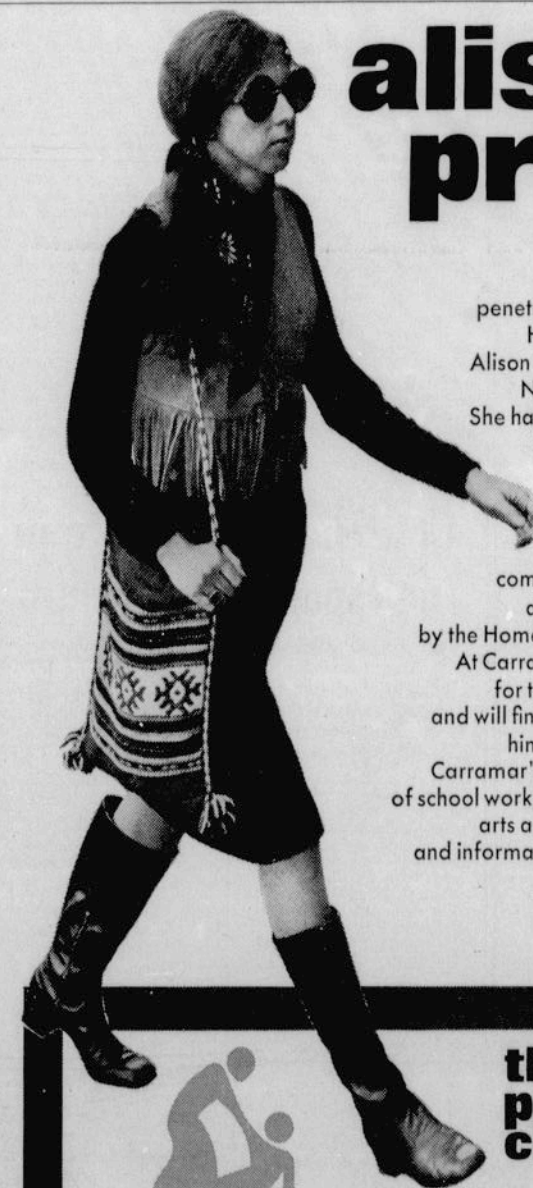
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Notes and Comments

State aid gone mad

The disclosure that the Federal Government has given a \$100,000 loan to a 21 - pupil, one - teacher Seventh Day Adventist school in Canberra shows how the whole shameful deal has run madly off the rails.

The Liberal Government made this sordid deal to prop up the failing Roman Catholic school system and so win votes to keep itself in power. Since then, all the parties have got on to the State aid band-wagon.

But as this latest deal shows, much of the money is going to reinforce a private school system which had hitherto been able to support itself.

Christians and the State of Israel

Mr E. C. B. MacLaurin's article "The Christian and the State of Israel" which we published on 10 February last, has drawn a lengthy and well-reasoned reply from the well-known Jewish scholar and writer Mr Mark Abraham of London.

At nearly 2,000 words, it is far too long for our letter page but we hope to publish it in full as an article in a coming issue.

END TO LONG MINISTRY AT LISMORE

A man who went to St Andrew's, Lismore, NSW, while still a deacon in 1938 and who has been rector of the parish since 1951, retires towards the end of this year.

Archdeacon John V. J. Robinson has spent all his ministry in the Grafton diocese except for the years 1941-46 when he was a chaplain with the A.I.F. Before going to Lismore he was rector of Alstonville and then St Mark's Casino.

He became an honorary canon in 1953 and an archdeacon in 1958. Lismore is the largest parish in the Grafton diocese and only last year, Archdeacon Robinson saw the completion of a fine parish centre, a much-needed addition to the parish complex of buildings which stands on a commanding site in the centre of the city.

In his retirement he will live on a small property on the Du-noon Road, a few miles out of the city.

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ROLES IN CONFLICT — THEOLOGICAL EDUCATION — SALVATION

Rushing in again

We cannot help wondering how the cause of Christ is being helped by the writings in the daily press of Mr Alan Gill, Home Secretary of the Australian Board of Missions.

We can't help concluding after an earlier effort of Mr Gill in the "Sydney Morning Herald," that he is quite unable to reconcile his role of serving the ABM with his role as a journalist.

In the weekly religion column of the "Herald" on Saturday April 8, Mr Gill, who has only been in Australia for a few years, dredged up the story of the Red Book case against the Bishop of Bathurst which the Bishop fought and lost in two courts nearly 25 years ago. Mr Gill was reviewing a book on the life of Rev John Hope but the Red Book case interested him much more and most of the article was given to it.

Some very good things for the Church as a whole came out of this case but Mr Gill knows nothing about them, apparently. The case made clear that ordinary churchgoers do have rights in the Church of England, rights which, in the last extreme, are protected by the courts of our land. But the rights of ordinary church people did not rate a mention in the article concerned, nor indeed, in the book.

But following the tone set in an earlier article on the Archbishop of Sydney's walk over the Kokoda trail to help the Bishop of New Guinea, Mr Gill has more to say about the diocese of Sydney.

Mr Gill takes the trouble to refer to "the religious feuds which, until the episcopates of Hugh Rowlands Gough and Marcus Loane, were a feature of the Sydney Anglican diocese." Mr Gill once again has not done his homework and he has his history or his facts quite upside down.

The long episcopate of Howard Mowll was beyond doubt the time of greatest growth and expansion of the work of the diocese and increased missionary endeavour in its long history. All that we would like to say about the tensions which Mr Gill calls "feuds," is that much of Archbishop Loane's episcopate has been to resolve the many which Mr Gill seems to know nothing about.

We like Mr Gill's quotation from Dean Swift. We look forward to the time when he devotes his journalistic skills to the living issues that concern us all.

Theological colleges

In a comment in our April 6 issue we drew attention to the lamentable state of theological education in Australia in which 10 institutions were training some 197 men compared with eleven institutions which trained 278 men in 1969.

The 1969 figures were quoted from a survey we made that year and those figures are not questioned. The 1972 figures came from a survey made by "Church Scene" and they are corrected in our letter columns by Canon May, Warden of St John's, Morpeth. But after the corrections, we are left with 10 colleges training 189 full-time students, a worse situation.

Canon May's thoughtful and detailed letter raises important issues which we tried to avoid but which of course must be faced. Some of the points he raises seem to us to be dead issues. Nobody today seriously debates academic excellence versus practical training. Nor do we believe that training for either the city or the country is a real issue.

We do suggest that denomi-

nationally we are culpable of serious neglect and wastage of God-given resources in keeping 10 institutions going while we seek answers to these "prior questions."

Diversity, ecumenicity, styles of ministry, forms of training and questions of location can get all the attention they need if we halved the number of our colleges. But we would be saving skilled manpower, and freeing large capital resources for better use and training our men better if we had only five serving Australia.

As a church newspaper we can draw the attention of the national church to a bad situation. If Canon May and lots of others are prepared to say that it is bad and needs remedy, we are confident that viable solutions will be found.

It must be that most theological colleges, if not all, are going through agonies of reappraisal right now but are admitting nothing. Some are surviving the agonies by dint of hard pulling on their own boot-laces and imagining better times ahead.

We just hope the facts will be faced soon.

Salvation to acquire a new meaning this year

In its theological sense, "salvation" is a term which without contradiction has always related to Christ saving men from their sins. The means has often been in dispute, but the meaning of the term has not been questioned for centuries.

The World Council of Churches' Commission of World Mission and Evangelism (CWME) has chosen "Salvation Today" as the theme of its meeting set down for Indonesia in December, 1972. As the denominations who make up the WCC have moved away from a Bible-based theology, there has been a growing confusion in understanding salvation as the content and aim of the Christian mission.

John R. Mott, one of the founders of the International Missionary Council, the predecessor of the CWME, had no such doubts. The IMC as late as 1961 when it became part of the WCC explicitly stated that its aim would be "to further the proclamation of the whole world to the end that all men may believe in him and be saved."

Thomas Wieser, secretary for the coming study, says that the issue of salvation should be re-canvassed because of the increasing prevalence of the idea that secular man needs no divine saviour. Why the WCC or the CWME should show such concern for resurgent universalism or pantheism, none has cared to explain.

The WCC's Ecumenical Press Service release on the meeting gives some details of position

papers related to the theme of "Salvation Today" but none of them is concerned with the biblical view or the view of salvation clearly set out in the formulations of many Reformed denominations, including our own.

It is hard to imagine why the WCC sees fit to move men all round the world at very considerable expense in time and money, to solemnly debate an issue from the preconceived notion that the biblical view of salvation is out of date and beneath consideration.

We remind our readers that the WCC still declares itself to be "a fellowship of churches which confess Jesus Christ as God and Saviour," according to the Scriptures . . .

Churches co-operate in newspaper evangelism

The English Churchman of 31 March told the story of how local churches can co-operate to share the cost and the work involved in successful newspaper evangelism.

The Lancaster Evangelical Council has carried out a novel piece of newspaper evangelism in the local press. A whole page advertisement was paid for at Easter time in the "Evening Post" and filled with a short article about the significance of Easter, details of various fellowships around Lancaster, and a list of Easter Week Services in all the supporting Churches.

There was a large drawing depicting Christ on Cross in the top right corner. At the bottom was

a list of various human conditions and "where to find help in the Bible." There was also a clip-off coupon with a free offer of a copy of St. John's Gospel.

Local newspapers have considerable circulations and are usually very well read in the homes to which they go. Special advertising rates can often be negotiated by a group placing a full page feature, and if all the Churches in a local fellowship share the cost it need not be excessive.

Those with journalistic and layout gifts obviously can help considerably to give such a display the best impact. The whole fellowship can back the effort by prayer.

Such a display advertisement need not be confined to Easter. Local events may be given a Christian significance.

Or a local Churches' campaign can be put across imaginatively in a full page advertisement that is a combination of editorial matter and display material.

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Layman objects to irreversible committal to Wollongong

Recently our church committee was invited to make a founder donation to the proposed new diocese based on Wollongong. Since the request implies acceptance of the proposed diocese virtually as an established fact, may I raise an appeal for re-thinking of the whole proposal before any irreversible commitments are made.

My position is not necessarily direct opposition to the new diocese but rather to question whether this is the best solution to the problems and needs of the area. Is it the most effective and efficient organisation for furthering the Kingdom of God in the hearts and lives of men or is there a better alternative?

I do not believe that sufficient concentrated thought has been given to the possibility of a better alternative. That, I believe, the terms of reference of the commission of enquiry were far too limited for, even allowing for the co-operative measures proposed in the report, the present system of autonomous and independent dioceses was the only organisational system considered.

I must confess to a preference for some form of regional episcopacy. I have heard and appreciate the arguments against suffragan bishops but believe these can be overcome by new and perhaps radical thinking and resultant action.

It could well be, for instance, that regional episcopacy based on a federated group of regions or "sub-dioceses" could provide the autonomy regarded as desirable while still maintaining the advantages of a large diocese which, I believe, are very real.

Therefore I appeal for the investigation of alternatives, even if quite radical, before we bind ourselves to something which may be inefficient or outmoded or at least may be second best to something different.

Of course, there is the possibility that the new diocese may be the best proposal, but this can only be determined by the study of alternatives as I suggest.

I would hope that synod might appoint a "commission of en-

quiry" of some kind to investigate and determine the relative merits of alternative methods of providing for the needs and growth of the various regions of Sydney diocese, especially the Illawarra and Southern Tablelands area, before committing to any one proposal is made.

G. K. Wilson,
Churchwarden,
St John's,
Camden, NSW.

Letters to the editor should not exceed 300 words.

The open table

In the matter of "open table" at Holy Communion, surely your correspondents in the April 6 issue are reading

back in time a situation which never existed when the 1549, 1552 and 1662 Prayer Books were prepared.

The disciplines which the Prayer Book contains are Anglican disciplines and were never thought of as being binding on other Christians. The Holy Communion is the symbol "par excellence" of Christian unity.

The feelings expressed are

Is anything happening in our theological colleges?

"What's happening in our theological colleges?" (ACR April 6) is a question that requires an answer based on facts. May I offer some corrections?

1. Some of the figures on enrolment, given in ACR and also previously in "Church Scene," are inaccurate. The Warden of St Barnabas' College told me by letter (March 29) that St Barnabas' has 13 theologists, not 26, and the Principal of St Francis' College told me (April 5) that St Francis' has 14, not 12, full-time theologists and 8 part-time. St John's College has 25, not 22. These corrections are not vastly important but, if the figures are to be used as the basis of a case, they ought to be accurate.

2. The examination results of the Australian College of Theology published in January were not final. Only today I received word of some passes awarded after papers had been re-marked.

3. When a comment is made about the number of passes in Part I or Part II, it should allow for the fact that at St John's College the course includes some subjects outside the ACT curriculum and the Tri Dip/Th L course is spread over three years in such a way that no undergraduate ever sits for a complete Part in one year. A graduate may do so, but only if he has completed preliminary studies in Greek before beginning to take Th. L. in two years.

4. Clearly Moore College results, in terms of marks and honours, gained, are first-rate and deserve high commendation. In terms of passes in individual subjects, in 1971 the Moore College figure (not allowing for re-marks or supplementary examinations) was 87 per cent. If you think in terms of passes for Th Dip/Th L, the figure for St John's college, 85 per cent, with about a quarter of these at honours level, may not deserve the description pathetic. That word belongs to the numbers of candidates who are offering.

ABBOTSLIGH JUBILEE SCHOLARSHIP

A competitive examination for the Jubilee Scholarship will be held on Saturday, July 29, 1972. Scholarship is tenable for 4 years and is open to girls under 13 years of age on November 30, who are daughters of Abbotsligh old girls. Entries close on Saturday, May 27, 1972. Conditions and form of entry will be supplied on application.

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born of fear and an attitude of superiority. Allowing accepted communicants in their own denomination to partake of the Holy Communion at Anglican services in no way breaks down Anglican discipline. Surely it is a logical step forward from the Lambeth Conference statement of 1920 which said: "It is not that we call in question for a moment the spiritual realities of the ministries of those communions which do not possess the episcopate. On the contrary we thankfully acknowledge that these ministries have been manifestly blessed and owned by the Holy Spirit as effective means of grace."

Surely we have come a long way in the matter of unity since 1920 — or have we?

To say that the partaking of the Holy Communion in a Roman or Presbyterian Church implies acceptance of the authority of the Pope or the presbytery is as bad as saying that if I eat Russian salmon or drink vodka, I am committing myself to Soviet socialism.

Intercommunion is not a pretence of unity, it is a complete abandonment of prejudices and superior attitudes. It is a symbol of the real unity which exists among all Christian people.

(Rev) G. L. Wainwright,
All Saints' Rectory,
Dunedoo, NSW.

(More letters on page six)

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