

BOOKS CONTINUED

From Page 7

cons. This reader was disappointed in the first essay, *On Belief in God*, that the writer was content to recount the historical destruction of traditional faith, but to "pass the buck" to future generations of theologians to build a theology from what is left — a doctrine of man.

On the other hand, the essays on the divinity and Resurrection of Jesus Christ are valuable and intellectually honest examinations of the evidence on both sides.

Perhaps the most stimulating of all the essays are the last two, on the sacraments and the Church. These could be read with profit not only by theologians but also by the rank and file of Church members.

There will be plenty to disagree with some of the statements made, but none could fail to profit from the heart-searching involved.

—C.E.W.B.

THE GOSPEL PARABLES, by Edward A. Armstrong, Hodder & Stoughton, London, 1967, pp. 219, \$2.30.

The Rev. E. A. Armstrong retired only last year after 20 years as Vicar of St. Mark's, Cambridge. He is an ornithologist of some repute in England and his ability to be a close observer shows out in this excellent study of the gospel parables.

There is quite a full introduction and as long as we are prepared to overlook some of his critical presuppositions the reader will gain much from it. He does not like the Sunday school definition of a parable — "An earthly story with a heavenly meaning." "They are much more than that," he says. "Indeed, they are sparks from that fire which our Lord brought to the earth..."

While he appreciates their setting in the real life of the first century, he brings out their relevance to the 20th century. His wide pastoral experience at home and abroad helps him to do this with consummate skill.

Among the authors we note the Archbishop of Perth, John Stott, King Alfred, John Calvin, Ignatius Loyola and many by Canon Colquhoun himself. There are prayers for alcoholics, atomic power, annual vestry meetings, civic occasions, harvest, education Sundays, gifts and gift days, religious drama, pulpit prayers, temperance — indeed, what is omitted?

This is a book which we will find in use in churches everywhere.

—R.M.

Christian Broadcasters Set Assembly in 1968

(London) — The program for the first assembly of the World Association for Christian Broadcasting to be held since the organisation was founded in 1963 was determined by the Executive Committee when it met here April 19-21. Theme of the meeting, to be held in Oslo in June of 1968, is "The Media and the Mission — A Creative Tension?" Speakers will include Klaus von Bismarck of the German Broadcasting System, and Dr Eugene Carson Blake, WCC general secretary.

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POSSIBLE COSTS OF CHURCH UNION

From Page 5

such as the Wycliffe Bible Translators, Missionary Aviation Fellowship, Gospel Recordings and World Vision International which each year provides millions of dollars aid to underprivileged countries.

Not surprisingly such societies are strongest in the U.S. where there are an estimated 36 million evangelicals some 25 million of which are in denominations outside of the W.C.C. In 1966 there has been new developments in international co-operation amongst evangelicals, firstly in regard to the Conference on the Churches Worldwide Mission held at Wheaton Illinois.

VANISHING

More than 950 delegates from many countries attended and they represented over 120 evangelical mission boards and 14,000 missionaries or nearly half the world force. Even more significant was the just concluded World Congress on Evangelism which brought 1,300 invited delegates from 100 countries to West Berlin.

Such gatherings have however shown that evangelicals have much to do to put their own house in order. Lay dominated societies are well placed to become increasingly influential the more so at a time when the salvational role of Christ is being downgraded and many local churches are in trouble as they play the role of second rate rivals to community service clubs.

One churchman recently warned of the vanishing torchbearers. And unless our talk of unity is matched by evangelism, time if nothing else will reduce both the number of denominations and Christians.

Probably with honest intention many clergy are today clutching at the promise of organic unity or even episcopacy as a jone cure-all for present conditions. It is apparent from the present situation in England that in spite of the promise of church unity membership losses may even accelerate. Church history reminds us that a peak in organic unity may be reached and still leave a church more in need of reformation than ever.

Most evangelicals are not flatly opposed to church unity and generally recognise the need for some visible expression of a spiritual unity. Indeed by means of their societies, conservatives have cut across more denominational barriers than most.

Certainly it is not evangelical pressure that currently prevents something like full intercommunion.

Where there is a genuine oneness in theology and worship (as was evident in the two branches

of the Australian Lutheran church) there could hardly be justification of continued division.

More and more evangelicals are concerned at the fragmentation of much of their witness particularly in overseas missionary frontiers. Few would want to deny churchmen the right of dialogue except where declaration is scarce and the question of truth is not allowed to crystallise.

However because of the chaoticly uncertain state of much Protestant theology, most evangelicals are simply not prepared to engage in artificial unity or merger where there is little semblance of inner unity and no certainty that existing opportunities will be preserved. Compromise or lack of doctrinal integrity on major issues will only invite further schism not least where there is no inbuilt tradition of comprehensiveness.

Whereas Protestantism is moving away from Biblical authority much hope is seen in the renewed interest in Bible study evident within the Roman Catholic Church from which the Lutheran historian Dr Sasse believes the next Martin Luther may come.

Indeed the next few decades may witness a reforming movement that will make compromise unnecessary.

Even in the present climate of goodwill, ardent ecumenists such as Cardinal Bea bluntly if honestly assert that there is only one true church. Is it therefore so reprehensible of evangelicals to also affirm strongly to the authority of Scripture? Many times evangelicals will be required to say NO because they have already said YES to convictions which they consider much more important.

Footnote: There was one reference which should have been corrected in the first article, being the claim that the number of missionaries directed by the boards affiliated with the conference of the Church's Worldwide Mission, represented about half of the Protestant missionary force.

In fact it should have read, "who together with missionaries from other evangelical societies make up more than half of the World's Protestant missionary force."

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STEWARDSHIP DECLINE IN ENGLAND

A serious decline in the number of stewardship campaigns since 1961 is causing concern in England. The Anglican Stewardship Association is to hold a conference on July 6 in London to consider the situation.

In 1961 some 700 campaigns were undertaken. The number for 1966 has been less than 200. In a recent consultation, representatives from many parishes agreed that teaching in many campaigns failed to differentiate between Christian giving based on biblical standards and fundraising to meet the needs of the institutional church.

THE BRITISH AND FOREIGN BIBLE SOCIETY IN AUSTRALIA



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ARCHBISHOP WOODS SUPPORTS 1968 GRAHAM CRUSADE

THE Archbishop of Melbourne has joined a number of other archbishops and bishops in Australia in support of the 1968 Graham Crusade.

Obviously, Archbishop Woods did not find it easy to arrive at this decision, but he has done so with both fairness and firmness.

This same spirit marked his statement some time ago when he said that communicant members of non-Anglican churches should not be refused access to our communion tables.

In a statement in the June issue of "See" the Archbishop said:

"I have been invited by the organisers of the Billy Graham Crusade to become one of the patrons of his coming mission here in Melbourne.

"I have accepted the invitation because though I cannot pretend to be in full sympathy with every aspect of that campaign or with some of the emphasis in Dr Graham's preaching, nevertheless I cannot doubt that God has used it and will use it.

"After the last Graham Crusade I hardly ever took a Confirmation where there were

adults being confirmed but one or more of them declared that he or she had been brought into the Church through the Graham Campaign.

"I hope that the appeal for counsellors for the Crusade will receive a ready response from Anglicans.

"It is likely that a very high percentage of those who will come forward will be, nominally at least, members of the Anglican Church.

Anglican counsellors

"It is of great importance that a high proportion of the counsellors should themselves be Anglicans.

"I hope, too, that the question of follow-up will be prepared for. In many ways this must surely be the most important aspect of the whole campaign.

"Please remember the campaign in your prayers, and also the local organisers. Of the Anglican part Dr Leon Morris is the chairman."

COMMON MARKET FEARS

THE proposed entrance of the United Kingdom in the European Common Market has not so far aroused undue concern in Australia. Our economy is rapidly diversifying and is far from being as vulnerable as New Zealand's.

The Australian religious Press has not looked critically at the non-economic implications of Britain's involvement with the six E.C.M. nations. Our racial, cultural and religious ties with our motherland are still precious to many. We may be pardoned from wondering what spirit animates her now that considerations of trade take precedence over all others.

Are we Australians so naive as to imagine that if Britain enters the Common Market, only trading relations will change? Christians in Britain certainly think otherwise.

Two letters from recent issues of the Church of England Newspaper and the Church Times highlight their concern.

EULOGY?

SIR,—I cannot tell you how shocked I was to read your eulogy on the Common Market, on your front page, and the Archbishop's remarks on "Heroes," though "Traitors"

would have been a better term. Surely no country has any right to sell her age-old freedom to foreign powers of different laws, customs, and religion from her own—and that "unconditionally" not to speak of the treachery to her Commonwealth, and the Islands, whose main source of income is the export of sugar to Britain, and meat from New Zealand.

Nor is it merely a matter of trade. The political aspect is most sinister, for British laws, customs, even religion, would be affected; the Continental Sunday, with sports, and theatres open, would soon be the rule, as in Continental countries.

This seems most strange, coming from the Church of England Newspaper, which has always claimed to set forth and promote Evangelical views. The "cabal" of the countries she is invited, so gladly, to join are Roman Catholic, with the one exception of Holland, which is 50 per cent.

"Can two walk together except they be agreed?" asked Our Lord. The writer of the eulogy on our expected entry into the Common Market evidently thinks he knows better.

As to laws. In Britain one is considered to be innocent till proved to be guilty. In Europe,

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CHAPLAIN'S WELCOME TO MEN



• Chaplain F. J. Rice (of St. Thomas', Enfield), a senior chaplain at 2nd Division (C.M.F.), Sydney, welcomes two members of the 121st Light Anti-Aircraft Battery, Darwin—Gunner Maurie Ryan and Gunner Terry Wyatt—at Burwood Council Chambers. The Mayor of Burwood, Alderman William Sheppard, tendered a civic reception to members of the battery who joined the 9th Light Anti-Aircraft Regiment (Haberfield and Dee Why) in their annual camp at Tianjara on the N.S.W. South Coast.

CHURCH & LIFE MOVEMENT UNDER FIRE

THE relevance to Australian conditions of the basic assumptions of the Church and Life Movement was questioned by the Bishop of Bathurst in his presidential address to synod in May.

The Bishop touched on Prayer Book revision, proposals for a new cathedral and the financial stability of the diocese. The following are excerpts from the address.

Western N.S.W. last year felt the full impact of the terrible drought, which, in spite of some temporary relief, is very much still with us at present.

There was every reason to expect that the Church would have to restrict its activities in many directions. But by the grace of God this did not happen. In fact, as the pledge figures show, only five parishes reduced their giving and no less than fifteen actually increased their pledges for the wider work of the Church.

Even some of the building programmes have been going forward. A new rectory was built at Coonabarabran, parish halls have been opened at Binnaway and Yeoval, the first two family units have been provided at the Diocesan Centre and the fine organ at St John's, Mudgee, has been rebuilt.

CATHEDRAL COMPLETION

There can be no doubt in anybody's mind that the old nave of this cathedral is in a very serious and even dangerous condition and must be replaced.

It was in 1963 that synod first gave its serious attention to this problem and in 1964 we accepted the plans prepared by Messrs McPherson, Harrio and

Hassell for the cathedral completion. A strong committee was formed which did a great amount of work in organising an appeal throughout the diocese.

A vast amount of travelling was done and regional committees were set up. The Archbishop of Canterbury laid the foundation stone for the completed building on March 14, 1965.

Last year's splendid wheat crop encouraged us to go forward again in the knowledge that further deferment will only increase the cost of the work to be done and in the faith that we have the goodwill of the diocese in what we are undertaking. In the meantime the architects have been engaged in the laborious task of preparing working drawings.

I was therefore requested by the committee to appoint a senior and respected priest as Diocesan Centenary Commissioner to fulfil two closely connected functions — to draw this diocese together into even greater unity as the centenary approaches, and to organise the Cathedral Completion Appeal.

The obvious choice for such a position was Archdeacon Arnold and I am grateful that he has accepted the appointment and has now been duly commissioned for his work.

I am still convinced that it is well within the capacity of this diocese to achieve this objective over a period of three years.

PRAYER BOOK REVISION

In the Church of England in Australia the most obvious evidence of this ferment appears in the encouragement given by General Synod to liturgical experiment, so that we as a Church may discover what is the best way in our generation and in our country to render to God the worship which is our bounden duty.

To this end the Prayer Book Commission, of which I was a member, prepared in a very tentative way some orders of service of which "A Modern Liturgy" is one. As we use this and other experimental services from the same source we should bear in mind certain significant facts.

(i) This is in no sense a new Book of Common Prayer issued with the full authority of the Church. It is an experimental liturgy only and is likely to be revised and re-written over and over again on the principle that the only way in which the worth of a service can be tested is by common use.

(ii) These services can only be used at the request of a general parochial meeting and with the sanction of the bishop.

(iii) From the point of view of language "A Modern Liturgy" attempts to use the best twentieth century English in the worship of God in the conviction that liturgy is a continuing activity and there is nothing sacrosanct about it.

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SOME LINKS WITH THE PAST

A passing observer glances at the History of St. Paul's, Cobbitty, N.S.W., by the Rev. Harry Bates, locum tenens from January to May, 1967 . . .

Harold Lowe finished his story with the words, "You will find his grave near the tap in the Cobbitty church-yard."

My curiosity was aroused; my informant had told how, when the steeple of St. Paul's, Cobbitty was nearing completion, the contractor called the builders down because a thunderstorm threatened. After the storm, and before his employer gave the all-clear, one, Edward Wise, ascended the steeple and was struck by lightning.

I saw for myself his grave and read in the parish burial register the record of his interment, "25th November, 1841."

The grandson of William Lowe, builder of the first steam ship in Australia, the William IV, in 1831, Harold Lowe has a keen sense of history and his enthusiasm for the history of this locality began to brush off on me and, as the 125th Anniversary of the Consecration of St. Paul's approached, the Churchwardens asked me to share with others some of the interesting things I had discovered.

LIVING LINKS. Mute reminders of by-gone generations in stone and timber are not the only links with the past. There are men and women in this generation, connected by birth or office with an honourable succession of Rectors, Church officers and vergers.

The present Incumbent (from 1963) Brigadier the Reverend R. J. Barham, is the eighth Rector of Cobbitty. His predecessors were:

Thomas Hassall, 1827-68; Arthur Wellesley Pain 1868-83, (later Bishop of Gippsland); G. H. Allnutt (Canon, 1883-1919; Allan Franklyn Pain, 1919-1940; John T. Phair, 1940-1945; William Brown, 1945-51; L. N. Wilton (Bishop), 1951-63.

There are many alive today who have clear and happy memories of association with Canon Allnutt 1883-1919.

Rectors' Wardens, surely the family of the present Rector's Warden, Mr John Downes, has

created a record in the Diocese of Sydney for he is the fourth member of this esteemed Cobbitty family to fill the office.

His great-grandfather, Jeremiah Downes (1818-1887), his grandfather, Frederick W. A. Downes (1855-1917) and his father Edgar H. K. Downes (1884-1953), were Rectors' wardens before him.

LINKS IN STONE, BRICK AND TIMBER.

DENBIGH. As I write in the month of May 1967, my mind instinctively goes back to the first Rector of Cobbitty, the Rev. Thomas Hassall, who lived at Denbigh.

He started life in service of the shipping office of Campbell and Hook, near Circular Quay; was sent to the old country to train for the ministry and returned to serve a curacy under the Reverend Samuel Marsden at St. John's, Parramatta, whose eldest daughter he married. On April 1, 1827, he was appointed Chaplain of all N.S.W. south of Liverpool!!

His parish included our present Canberra, the district of Bowral, (then known as Bong Bong) and Wollongong. Little wonder Thomas Hassall was called the galloping parson!

His first problem was where to live. His father, Rowland Hassall, was farming a grant of land in "Kobady", so reads the name of Cobbitty in Governor Macquarie's diary of 1815.

Thomas had considered living at The Oaks and was assembling building materials for his residence there, when he heard of the death of his former chief, Mr Charles Hook.

Thomas took the opportunity of purchasing from the widow of the house and 1,100 acre property of Denbigh for the princely sum, in his day, of £1,500.

He paid £400 cash and took out a mortgage for £1,100.

Seven years before, in 1820, the returns of Rowland Hassall, the father of Thomas, show that he owned 3,500 sheep, 600 cattle and 35 horses, all of which Thomas was to inherit and to develop at Denbigh.

On the death of the Reverend Thomas Hassall in 1868, the property was purchased by Charles McIntosh (1805-1875), who was succeeded by his son, Andrew, (1855-1941); later by his grandson, Stewart (1891-1963) and still later by his great-grandsons, James and Ronald McIntosh, who, with their families, reside at Denbigh today and together farm the same property of 1,100 acres farmed by Thomas Hassall.

Little did Thomas Hassall imagine that his successors at Denbigh would be Ayrshire prize winners at what is now recognised as one of the greatest agricultural shows in the world—the Royal Sydney Show.

Mr Ronald McIntosh, as was his father, Mr Stewart McIntosh, is a People's Warden at St. Paul's, Cobbitty. Mr Stewart McIntosh was also Rector's Warden some years before his death in 1963.

KIRKHAM, on the COWPASTURE RIVER. In 1788, when the first fleet arrived in Sydney Cove, Governor Phillip reported that, among the stock, were two bulls and five cows.

Six of the seven strayed away and were lost, but seven years later it was reported that a herd of cattle had been seen in the bush near the Nepean river.

Governor Hunter himself headed a party which left Parramatta to investigate the report and, on their second evening out, they heard a cow and, shortly after, found a herd of about 40 head.

Hunter called the area Cowpasture Plains, which was then put out of bounds and remained so until 1805. Governor Macquarie's records of 1811 estimate that, 23 years after the arrival of the first fleet, there were four to five thousand cattle "very wild and in excellent condition."

Thomas Hassall's Denbigh residence was in this area of the Cowpasture Plains. His neighbour at Kirkham, on the Cowpasture River, was John Oxley (1783-1828), one of Australia's earliest explorers.

Harold Lowe, a Research Secretary of the Camden Historical Society, wrote some years ago that John Oxley at Kirkham "built a large and comfortable house and commenced farming." The extensive white brick building which still stands at Kirkham, was erected in 1816 and is probably the oldest building in use in the Camden district.

In the loft of this building, the Reverend Thomas Hassall held a Christmas Service in 1827.

THE HEBER CHAPEL. — Opened November 30, 1828. For the enterprising Thomas Hassall, dedicated to the service of our Lord Jesus Christ, the holding of Services on the property of friendly farmers could only be a temporary measure.

Within 13 years of his arrival at Denbigh, he had instigated the building of no less than six churches. These were at Cobbitty (The Heber Chapel 1828), Sutton Forest (All Saints' 1830), Mulgoa (St. Thomas 1836), Camden (School House 1838), Narellan (School Church 1839), and South Creek (St. Mary Magdalen 1840).

Of these, the Heber Chapel, Cobbitty was erected in the first place, at his own charge, from bricks and timber originally intended for his own house. Later he received £300 compensation.

Thomas Hassall's chaplaincy was within the jurisdiction of the missionary bishop, Reginald



● St. Paul's, Cobbitty, N.S.W.

Heber (1783-1826), whose Cathedral was in Calcutta and whose Diocese embraced the whole of India and the whole of Australia!

On the eve of an intended visit to Australia, at the age of 43, Reginald Heber died. As a tribute to his memory, on November 30, 1828, the Reverend Samuel Marsden dedicated the Cobbitty Church as the Heber Chapel. Thereafter, for a short period, the village was known as — the Heber village.

It is interesting to reflect that the Heber Chapel is the only

commemorative link with that vast erstwhile missionary diocese of which the present considerable diocese of Sydney was then only a minor portion.

There is, however, a literary memorial to Heber in which, the world-wide Protestant Church rejoices, namely his hymns. Some of these are among the best known in the English-speaking world.

The morning hymn — "Holy, Holy, Holy"; "From Greenland's

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EDITORIAL

AUSTRALIAN CHURCH CHALLENGED

The 1968 Graham Crusade is less than 10 months away. It will bring the Church of England in Australia the greatest challenge that it has faced this century. Our future may well depend on how we face this challenge.

Some dioceses are, unfortunately, still grappling with what some call "the theological implications" of the Crusade. Others are still very concerned with the dangers of "campaign evangelism." We are seriously concerned lest those who feel they are in this kind of dilemma should, by not getting involved, appear to deny that the Church's primary task is to evangelise.

There are Anglican clergy and laity in Perth, Adelaide, Melbourne, Sydney and Brisbane who are already right behind the Crusade in those cities and who are organising prayer support, Bible study and training groups for the many thousands of counsellors who will be needed.

The Dean of Perth attended the 1967 World Congress on Evangelism and met Dr. Graham and other world leaders in the field of evangelism. The Archbishop of Melbourne has declared himself (see article, page 1) and with considerable honesty.

Those involved with the 1959 Graham Crusade know that one of its fruits was the largest number of adult confirmations known in the history of our Church in Australia. We will see this again and it will be a national phenomenon if we support the Crusade nationally.

The Archbishop of Sydney is President of the N.S.W. Executive Committee. The Bishop of Armidale is its chairman. Bishop Dain is a vice-chairman.

The Primate, the Archbishop of Brisbane, has not yet declared himself as far as we know. The former Primate was actively associated with a London Crusade before he came to Sydney in 1958 and knew first hand of the impact that was made on church life in England. The present Primate has had no such advantage and his hesitancy may be understandable. We sincerely hope that he will not hesitate for long. The Church in Australia simply cannot afford to be indifferent or even lukewarm. At the moment it would be easy to rationalise our doubts by drawing attention to our involvement with questions of unity, reunion, liturgical reform and with great moral issues. But no issue can excuse our failure to evangelise.

The fact is that the methods do not appeal to all of us. Should this stop us? Again, the preaching of Graham and his team is completely faithful to the great truths of the Bible. Some millions of evangelical Anglicans in Australia accept it as such.

It is our sincere hope that the 1968 Graham Crusade will not divide our Church on party lines. Our coming together in so many fields might be in vain if we cannot show equal or greater unity on that for which the Church exists—the preaching of the gospel to bring men to a saving knowledge of Christ as their Lord and Redeemer.

ST. PAUL'S, COBBITTY—cont. from page 2

icy mountains," and "Brightest and Best of the Sons of the Morning."

ST. PAUL'S, COBBITTY Building and Consecration. In 1837, nine years or so after the dedication of the Heber Chapel, it became apparent that a larger place of worship was needed for Cobbitty and a proposal was made to enlarge the Chapel.

By 1840 this had developed into a resolution to build a new church which was begun in the same year and completed in 1842 at a cost of £2,522!

The stone was mostly drawn from Paddy Clarke's Hill, but that for the steeple from Robert's Hill.

On Tuesday, April 5, 1842, the first Bishop of Sydney, William Grant Broughton, consecrated the Church of St. Paul and proceeded to confirm 29 candidates. Thomas Hassall himself was ill and unable to attend.

The legend is that, as no flag was provided, Mrs Hassall, in her resourcefulness, improvised one from their large plaid carriage rug.

The Pulpit. Originally this was a three-decker, following the custom of many English churches of the time. The upper deck was for preaching, the middle for reading the Service and the lower was occupied by the vergers.

The present position of the reading desk, facing the congregation immediately below the pulpit, is, therefore, a link with a former generation.

The Organ. One of the finest organs in Europe, that of St. Lauren's Church, Alkmaar, Holland, was built in 1630, so that the organ was a fully developed instrument of music when our colony was founded. But it was many years before a firm of organ builders was established here. Why then the organ gallery for the violinists and the choir.

In 1842, one, or sometimes two, violins provided the music. By 1826, Schulz, of Germany, had invented a miniature reed organ known as the Seraphine



● The font and wheat sheaf lid, St. Paul's, Cobbitty.

or Seraphina. This invention found its way to England and thence to Australia.

In 1863 it is recorded that £10 was voted to procure a Seraphine. This was later replaced with a harmonium valued at £60.

Then, in 1876, the gallery lowered to receive the present organ which was built by W. Davidson, of Sydney, at a cost of £190; a pedal organ with one manual and 10 stops and reputed to be one of the best-toned instruments the firm produced.

The Font. the gracefully sculptured slate-stone baptismal font has an unusually attractive lid with wheat sheaf handle, which, if you attempt to lift, will give you quite a surprise. It seems as heavy as lead. This is because of the type of stone used.

Mr John Downes pointed out to me the quarry from which the stone was drawn on the Brownlow Hill estate.

The Iron Gates to the Churchyard. These were made in 1877 by Hugh Campbell at a cost of £25. Indeed, all the handsome wrought railings in the churchyard were made either by him or Mr Funnell, the other master-blacksmith of the village.

ADELAIDE LECTURES

A biblical exposition of current theological issues is planned by the Graduates' Fellowship in Adelaide.

Subject and speakers are: "The New Theology," by the Rev. Dr E. G. Gibson, Vice-Principal of the S.A. Baptist Theological College; (June 25); "The New Morality," by the Rev. Geoffrey Bingham, Principal of Adelaide Bible Institute (July 9); "Is God Dead?" by the Rev. Peter Newall of St. Peter's, Glenunga (July 23).

The lectures will be on alternate Sundays at 8.30 p.m. in Mead Hall, Flinders St, Baptist Church, Adelaide.

"EVANGELISM" W.C.C. THEME

When the Central Committee of the World Council of Churches meets next August, the official theme will be "Evangelism."

This subject was chosen "in view of criticisms levelled at the W.C.C. as not being sufficiently concerned about evangelism," according to a W.C.C. spokesman.

Though this criticism was heard both within and without the World Council circles, it was especially uttered at the Berlin Congress on World Evangelism.

Conservative evangelicals, but many others also, have expressed concern about the fact that the World Council showed a too one-sided interest in social action. Even in neo-orthodox circles the council was criticised. When social action (and revolution) took predominance at the August conference on Church and society in Geneva this criticism became louder.

Conservative evangelicals within the World Council of Churches complained that the name of Marx was heard more often than the name of Christ.

The evangelism theme enables the new leader of the Division of World Mission and Evangelism, Philip Potter, to present his first speech.

He will introduce the subject and especially give attention to the nature of the Christian faith and the possibility of proclaiming it today. He will have to give attention to western secularised countries as well as nations where non-Christian religions are dominant.

CONVERSIONS IN INDONESIA

According to a report in Central Weekblad, Professor J. Verkuyl, upon returning from Indonesia, stated that the "mass run" on Christianity in Indonesia is continuing. The report noted the following impressive facts:

On Timor island, 100,000 people left their tribal religions to become Christians. In Karobatak, Sumatra 30,000 persons were baptised last year and 2,300 during the first two months of 1967. 6,000 are presently receiving instruction.

In East Java about 30,000 have become Christians in the last years.

In Middle Java, in the area where the Christian University is located, 30 new congregations have been established.

When these facts were reported to the Indonesian Council of Christian Churches, the Council considered how it could cope with this influx of converts. It was agreed that a missionary centre should not only send out missionaries but also train evangelists who are needed in the mass movements to Christianity. (RES.)

PLATFORM

REVISING OUR PRAYER BOOK

Quite a number of people for whom I have a great regard tell me that the only revision we need is the rendition of certain words in our existing Prayer Book into modern English. I thought that too until a few years ago. I can understand people thinking this, but I fervently hope that they will look very hard at their reasons for being so conservative and at the reasons that others have for much more change.

We have nothing to fear from change in our Prayer Book. Many of us love its forms and its language and are loath to change. But for many others, particularly the young who are not yet steeped in our tradition, it is a stumbling-block to heart-felt worship. I am now quite prepared to give up something that I love if it will remove a stumbling-block for others.

Change is not necessarily for the better, nor does it always represent growth and progress. But our Prayer Book is not a perfect document and close examination will show that many changes can be for the better. But change must be governed by the most vital liturgical principle — our worship must be offered according to principles laid down by the Bible. Things like prayers for the dead which offend principles can never be accepted by evangelicals. We will resist all attempts to bring them into any revised service.

I happened to see "A Modern Liturgy" on television recently. I had read it through once or twice before but could make little of it.

A number of things struck me as I watched it but one thing stood out. This radical service is just so scriptural. No wonder some do not approve even of its experimental use. It is just too scriptural, so simply, patently and directly scriptural that it would offend those who think they can read into our present liturgy the doctrines of the mass.

I loved its clear teaching about our Lord's second coming. In the Communion we "show forth the Lord's death till He come." In this Modern Liturgy, the people's response to the last prayer is: "Amen. Come, Lord Jesus" What a magnificent note to end the Lord's Supper on.

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Notes and Comments

WASTE PAPER

In a recent editorial we drew attention to the poor standard of production of many of our Australian diocesan journals. One quick reaction asked whether the A.C.R. itself was readable. Other reactions suggest that our editorial made its point in a positive way. Some diocesan journals have come out in a greatly improved format.

The Tasmanian Church News has asked its readers for suggestions to help make it more attractive and readable. In our view, the Church News is one of the few that is a credit to its diocese and to those responsible for its production. It will not be easy to improve it.

Most see cities in Australia have Anglicans who are journalists, photographers or who have skills in the fields of layout and printing techniques. There is a ministry for them in Christian publishing. They do not seem to have been challenged as yet.

VIETNAM — MOMENT OF TRUTH

It is easy to stand on the sidelines over great issues and to ventilate hostility towards those who are under pressure in the field. It is refreshing to read that Mr Barnard, Deputy Leader of the Federal Labour Opposition, has visited Vietnam and that his views are undergoing some change. This takes courage in a Labour M.P.

According to newspaper reports he has said: "It may be necessary for the Australian Labour Party to take a 'hard look' at both its defence and foreign policies as they applied to South Vietnam. I am satisfied that this is more than just a guerilla war, and I suppose it can be compared with the earlier

No padding at Wollongong

The annual accounts of St. Michael's, Wollongong, N.S.W., show that \$4,108 was given to missions. C.M.S. had the largest share of this with \$1,264.

St. Michael's churchwardens have not padded the size of their missionary giving by including any items of diocesan assessment. These amounted to \$2,088 and are shown in a separate account.

Of a total income of some \$17,000, over \$6,000 went outside the parish. Messrs. Cedric Mow, Harry Lockrey and Jack Brierley are the churchwardens and Canon Basil Williams is the rector.

conflict in Korea." He said this in Saigon. We hope that he will repeat it in Australia.

POPE'S VISIT TO FATIMA

The much publicised visit of Pope Paul to Fatima is over and in the aftermath the question is being asked, "What was the purpose of this unusual visit?"

On the surface the visit was a pilgrimage in the name of world peace but two other reasons in the background have been suggested as carrying more weight. The Pope had upset public opinion by his visit to India after it had taken over Portuguese Goa. At visit to Portugal would and did make amends.

A second interpretation of the visit is that the reformers amongst the hierarchy are being warned that the Papacy will not allow the quiet breakdown of Mariolatry. There has been a movement away from the Worship of Mary and the Pope by his appeal at the "feet of the Queen of Peace" has shown that it is not welcome.

NEED MEN LIKE THIS

Gordon McLendon owns 13 radio stations in the U.S. In a far-reaching move he has banned on his network many songs as being unfit for his audience.

In a statement Mr McLendon says he had always believed in high ideals for youth but recently, when he took a hard listen at many programs on his stations, he was shocked. He says, "There were songs that glorified drug addiction, homosexuality and immorality in general. Some absolutely make permissible, if not encourage, fornication and all variety of things that would have been called immoral 20 years ago."

Dozens of other radio stations have followed this lead. There is room for a similar cleanup in not only our radio and television stations but also the Press. We need men like this.

DISTURBING REPORT

The report released this week by the Standing Committee of the N.S.W. Child Welfare Advisory Council makes disturbing reading. They might have done a better service if the facts and statistics alone had been published. These are contained in the current issue of the Medical Journal of Australia.

The position is certainly serious if, as the report suggests, the current moral trends among young people continue to deteriorate. It is doubly serious if the Advisory Committee can advance only suggestions based on the assumptions which underlie this report, one of which seems to be that the worst that can happen to a girl is to have an unwanted child out of wedlock.

This cannot be a Christian approach to the problem and our respect for the Minister, Mr Bridges, and certain members of the committee is increased by their refusal to associate themselves with part or all of the report.

CHALLENGE IN BISHOP'S CHARGE

In his charge to synod on May 28 last, the Bishop of Newcastle touched on a number of matters which are of interest to the whole Church in Australia. Not the least among these concerns the falling off in standards of giving to the diocese which has been experienced in Gippsland and elsewhere.

Among other things the Bishop said:

MUTUAL RESPONSIBILITY

A specialised meaning has been attached to this common phrase since the Anglican Congress of 1963 in Toronto, Canada. It was intended to awaken the Church to its family relations with other branches throughout the world and to break down the barriers of isolationism.

This is nothing new, for the N.T. proclaimed the same message of mutual responsibility to the scattered Christian communities of the first century. The beginning of all M.R.I. activity must be in the self-examination of each local church in its own obedience to mission.

For this beginning, studies have been prepared and urged upon the Church. In many places these have been faithfully performed, but our own diocesan experience of parochial as against world-wide responsibilities has shown that the message has still not been universally grasped.

Two problems have arisen with regard to our Australian obedience to M.R.I.

The first is that we have jumped almost immediately from local studies to the fulfilling of specific projects in far away national and regional branches of the Church before we had really looked at our own national Church.

Our own resources are so unevenly distributed, as for example between the diocese of Sydney with nearly four hundred clergy, and the diocese of Kalgoorlie with five.

The material resources are correspondingly disproportionate, yet there is no official way of one diocese helping another. An Australian survey has now been compiled, and we are in a position to look at our own Church objectively and collectively.

We are inviting Bishop Sambell, Director of M.R.I. in Australia, to present and explain this survey to us at the Diocesan Rally in November next.

One common project now being accepted by the whole Church is the provision of a bishop for the Northern Territory. I am happy that we in the diocese of Newcastle are making a contribution to this.

The second criticism one may offer to M.R.I. in Australia is that it works and assesses its missionary challenge without full reference to and co-operation with existing missionary agencies such as A.B.M. and C.M.S.

These agencies have accepted and sent forth missionaries to various fields; they are our

prime responsibility. The fulfilling of additional projects should be seen as a part of the total responsibility and not separate and distinct appeals which have, in the opinion of some, detracted from the support of existing work.

The formation of the Missionary and Ecumenical Council, which has representatives from the major missionary agencies will, we believe, overcome this difficulty as well as promoting greater co-operation between all agencies. Both these points are being considered at the meetings of this Council, of which Mr Timbury and I are members.

LITURGICAL CHANGES

With authority being given for controlled experiments in forms of service, but printed forms for the congregation being unobtainable except in the case of two Eucharistic liturgies, we cannot get a true picture of the way this movement is developing.

Other branches of the Anglican Communion have revised their services in a more ordered but more authoritative method than the one we are adopting, a method of almost universal experimentation.

There are advantages and disadvantages in our method. On the one hand, congregations of varied states and conditions will all have the opportunity of expressing their reactions, but on the other hand it may be difficult to restore order again out of apparent chaos during the experimental period.

One of the joys of Anglicanism is that one can move around and worship at a recognisable liturgical service. This heritage is, I believe, worth maintaining. I hope that mere conservatism and reluctance to change will not hinder the need for liturgical reform.

I've grown up with and love

the well known language of our present Prayer Book, as too the authorised version of the Bible, but I know that it is not always understood, nor is it the most adequate way of expressing our attitudes to God in worship.

I am therefore prepared for change, and believe it to be desirable, but in the interests of Anglican unity, beg priests and people to keep to the rules.

NEW MOVEMENTS

The Rev. Ken Child, Industrial Chaplain in Sydney, has been considered at the meetings of this Council, of which Mr Timbury and I are members.

This is being approached on an ecumenical basis, but we can say with joy that the initiative sprang from Anglican sources.

With the coming of Mr Bruce Upton to the position of Director of Christian Education has come a revival of interest in Sunday Schools, youth leadership and the teaching in public schools. Already he has made contact with most of the clergy in offering the facilities of the department.

DIOCESAN FINANCES

We are passing through a difficult period when faced on one side with the normal and natural increase in costs, but on the other side with diminishing income from parishes.

This is in spite of the fact that 14 parishes have increased their voluntary pledges for 1967, while only six have decreased it. But the decreases are large, and exceed the increases by several thousands of dollars. This has meant facing up to reductions in grants to our children's and old folk's homes, Christian education and foreign missions. This is a most painful exercise.

NEW WING AT KAMBALA

The Federal Treasurer, Mr William McMahon, opened a new building at Kambala Church of England School for Girls, Rose Bay, N.S.W., on Saturday, June 3.

It was dedicated by the Right Rev. F. O. Hulme-Moir, Bishop of Coadjutor of Sydney. It cost \$200,000 and was built with money raised to a large extent by Old Girls, parents and supporters of the school.

The official party included the Federal Treasurer and Mrs McMahon, Mr K. Doyle, M.L.A. (Vaucluse) and Mrs Doyle, Mr Mort Cohen, M.L.A. (Bligh) and Mrs Cohen, the Right Rev. F. O. Hulme-Moir and Mrs Hulme-Moir, the Mayor of Woollahra, Alderman A. Murchison and Mrs Murchison, the Headmaster of Cranbrook, Mr Mark Bishop and Mrs Bishop.

The three-storey building is finished externally in red face

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Letters to the Editor

Spirit-inspired preaching needed

I agree with your correspondent who wrote in last week's issue that he does not believe that changing the services is going to change people's belief, and that what is wanted is preaching in the Holy Spirit.

In the fifty years from around 1860 to 1900 when many knew the blessing of God in their lives it wasn't new-fangled notions which they thanked God for, but wanted the hymns of the previous revival of John Wesley, and if anyone looks at the dates in our hymn-books they will find the biggest number of our hymns stem from "awakened" people of that era.

The truths enshrined in our Prayer Book and in our Collects have a freshness and honesty which are poignant with meaning to an "alive" Christian.

I also have something to say about "dead pulpits." Far too much stress is placed on intellectual assent. Wisdom is really simplicity. The Archbishop of Canterbury recently said that what the people want is to hear of Jesus. Not high-faluting phrases, but down-to-earth relationships for everyday living.

It is said by Bishop Ryle in his book on Whitefield, Wesley's contemporary, that he was once preaching to a gathering in America and everyone was going to sleep. Whitefield stopped. To an onlooker it seemed as if "new life" came to him and a change of countenance, but with in minutes he had been convicted and converted. The Holy Spirit can move when we are his channels, not before.

I think that the Archbishop of York in his book "Stewards of Grace" has something when he states that the congregation has its part to play in bringing the Holy Spirit's action into operation.

The period 1860-1900 brought a "unity of believer" unknown for a long time. In a book I have just read "The Second Awakening" the period from Ascension to Pentecost was set aside by a Dutch Reformed Minister for revival and evangelism. How then does the Ab Courier take this honour?

It seems to me that somewhere, somehow, there is a great stone to be rolled away to let the tides of blessing flow. Yet there are signs that earnest prayer is beginning at last to look forward to revival. Let us keep it on the march.

—(Miss) W. Terry,
Brisbane, Qld.

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Fund for books

The members of the Council of St. John's College, Morpeth, have established a fund to add a collection of books to the College Library as a memorial to the work of the Right Reverend E. H. Burgmann. Bishop Burgmann was Warden of the College from 1918 until 1935 when he became the Bishop of Goulburn, subsequently Canberra-Goulburn.

The fund is open to all who wish to be associated with this memorial. Donations should be sent to The Registrar, Diocesan Registry, Post Office Box 459, Newcastle.

—(Dr) D. W. Dockrill,
Secretary,
St. John's College Council.

Religious instruction syllabus

A great problem facing the clergyman in his secondary school work is that the usual notes available insist on treating the class situation in a way that is neither realistic nor helpful.

One gets the impression that the writer envisages a class of 30 keen secondary students, sitting at their own desks with notebooks, pens at hand, and with all eyes turned to the board for the wonders about to be portrayed thereon. This is hardly the case in parishes any more. Indeed, the average clergyman will be addressing groups varying from 120 in a double classroom to 500 in the hall.

His group will have no desks, books nor pencils. There may be standers and floor sitters to add to the general confusion. Whatever the situation, it is more often a problem one calling for specialised, thought-provoking messages. One course this year spent the first five weeks of term in a general approach to the Bible which could not keep the usual class interested for five minutes.

It was all true, all helpful to an individual, but not to a crowded, uncomfortable class. Let's forget the idea and get with the actual situation. An alternative is for two sets of notes, one for the ideal and one for the problem situation. The demand for the former may soon not cover the printing cost.

America 1767 and Rhodesia 1967

I enclose a copy of the "Intelligence Survey" with a long article by the Ven. Archdeacon A. R. Lewis, of Rhodesia. This article puts forward a point of view not appreciated in Australia by churchpeople, but most relevant. So many of us say that

because the Archbishop of Canterbury demands the use of force to overthrow the Rhodesian Government, the latter must be wrong. But are they?

I am reminded that the British Government of 1767 imposed illegal taxes on the people of the American colonies, which resulted in the U.S. War of Independence, eventually won by the U.S. against terrific odds.

When the war did break out, the then Archbishop of Canterbury demanded no sanctions, but that the British Fleet should raze every seaboard city on the American seaboard to the ground. The Bishop of London, who then had jurisdiction over the American Colonies, ordered his clergy to remove from office as vestrymen every man supporting the revolting colonies.

As it happened, most of the clergy were so pro-British in their sympathies that they returned to England. Britons of the late eighteenth century did not want that war; it was due to the pigheaded obstinacy of a British Prime Minister supported by his King and two leading ecclesiastics. There are some striking parallels between the American crisis of 1767 and that of the Rhodesian crisis of 1967. Both are tragedies for Britain. Both were avoidable had Christian principles prevailed in high places.

DOUGLAS C. TILGHMAN,
Berry, N.S.W.

CARIBBEAN MISSION FIELD

HAITI is a West Indian independent nation which calls up ideas of abject poverty, the voodoo cult and demon possession.

The Oriental Missionary Society, which is an evangelical society with Australian headquarters in North Balwyn, Victoria, maintains a vigorous ministry in Haiti.

The spearhead of this ministry is Radio 4-VEH. It is Haiti's largest radio station and has six transmitters, and is maintained by the O.M.S. to take the gospel of Christ to the homes of the Haitians.

In a recent report from Mr Eldon Turnidge, Director of O.M.S. in Haiti, some of the trials and joys of evangelism are underlined. He tells how the Devil took satanic control of a young woman who had only recently professed Christ as Saviour. She was plagued by attacks of screaming, fighting and leaping. In one episode, she leapt from a church window and smashed the restraining arm of the pastor's wife.

After much prayer by the Church, the woman was restored to wholeness and victory.

While the pastor was away for a week seeking medical at-

TREACHERY TO TRUTH
"Charity to error is treachery to truth."

tention for his wife's arm, a real revival came to this tiny parish. Seventeen people were newly converted to Christ, 15 of them in one cluster of huts.

DRINKING, DRIVING AND DRUGS

"Drinking . . . Driving . . . Drugs," a new pamphlet recently issued by the American Insurance Association, graphically illustrates the role of alcohol and drugs in traffic accidents.

The pamphlet explains how judgment is impaired and the ability to react is deceptively slowed by alcohol and drugs. It explores the notion of how many drinks are too many, and concludes that, in order to be safe and sure, none is the desired amount.

The "one for the road" and "social drinker" myths are exploded, with heavy emphasis laid on the problem of hidden impairments being undetectable with only a few drinks. The pamphlet lists the social drinker, not the drunk, as "the biggest problem as an automobile driver."

Treating the true alcoholic and drug addict as prime menaces on the highways, the pamphlet urges professional help and sound judgment to help solve the problem.

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MEETINGS

CLERGY WIVES.
The next meeting will be held on Friday, 7th July, at 11 a.m. We are to be the guests of Mrs. Loane at Bishopscourt. Because of catering arrangements would you please notify Mrs. D. Duchene 71-9484 by the 3rd July, if you are to be present.

New President for N.S.W.T.A.

The 85th annual meeting and election of officers of the N.S.W. Temperance Alliance was held recently at the Bible House, Sydney.

The Secretary, Mr A. J. Dalziel, in his annual report stated that the year had been one of increased work and witness.

The scientific documentary film, on the effect of alcohol on the human system, "Verdict at 1.32," had been screened in many churches, at high schools, at youth fellowships, Navy, Army and Air Force establishments, and was shown on two occasions at Parliament House, Sydney.

The Alliance's session each Sunday from station 2CH had an increasing number of listeners. It was the effective use of this medium, together with printed material and addresses to Church and other groups, that had contributed so effectively to the campaign led by the Alliance for the defeat of proposals for Sunday hotel trading and the establishments of roadside drinking taverns.

The retiring president, the Rev. Bernard Judd, said he felt he should stand down. Warm tribute was paid to his 12 years as president of the Alliance.

THE Rev S. M. Kean, minister of the Greenacre Baptist Church and a member of the Executive of the Baptist Union of N.S.W., was elected president. Mr Kean took a prominent part in the

APPEALS

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MOVEMENT UNDER FIRE

• From Page 1

sanct about the language of three hundred years ago.

I shall not be sanctioning the use of the controversial new translation of the Lord's Prayer. I consider it an adoration, and in any case it is contrary to the principles laid down in the Report of the Prayer Book Commission.

(iv) Theologically this order of service represents an honest effort by its authors to get behind the controversies of the Reformation period, which have for centuries so bedevilled Anglican theology that the Sacrament of Unity has become one of the main bones of contention in ecclesiastical controversies. Without rejecting any theological interpretation which can reasonably be placed upon the book of 1662, "A Modern Liturgy" tries to do nothing more and nothing less than our Lord did and commanded us to do. What is done at the Eucharist is always more significant than what is said.

(v) The services annexed to the Report are not the only ones recommended by the commission for experiment. The new African rite entitled "A Liturgy for Africa" is also suggested for trial use.

It will be interesting to see how these services work out in practice in the various parishes of this diocese which have asked for permission to use them. At any rate in the draft services which the commission prepared there is something which for better or for worse is essentially Australian in origin.

PASTORAL PRINCIPLES
The same cannot be said for some of the suggestions for the reform of our pastoral principles and organisations.

In our thinking on these matters we seem to be far too ready to accept uncritically the ideas which are being formulated in England and America.

This I believe was the fallacy behind the "Church and Life Movement" organised last year by the Australian Council of

Churches. It assumed that the problems of Birmingham, Baltimore, Bankstown, Bathurst and Bourke are identical and must be solved in precisely the same way.

The basic assumption of this movement was that "the Church" is content to live in an ivory tower of its own, remote from the life of the world, speaking to itself in a language which it alone can understand and caring little for those outside its select company. We hear this sort of statement repeated ad nauseam.

To say that we as a Church are not involved in the life of the community is simply laughable.

This is not however, to say that we can be satisfied that we are serving God as we should be serving Him. In fact, I believe that we are not using nearly to the full the great opportunity He has given us in our close identity with the life of the world about us.

We share the life and problems of our localities to the full, but are we offering them faithfully to God at His altar? We have an undoubted influence in our little world, but are we using that influence to raise the standards of that world to what God would have them be?

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Books

SCIENTIFIC PSYCHOLOGY AND CHRISTIAN BELIEF, by M. A. Jeeves. IVF, 1967, pp. 31.

Has psychology disproved Christianity? The author of this booklet, who is Professor of Psychology at Adelaide University, shows how this frequently-asked question arises from a gross misunderstanding about the technical language used by psychologists and its relation to religious language.

In this admirably succinct yet remarkably comprehensive publication Professor Jeeves deals with the problem of how different psychological accounts of religious behaviour and experience may be falsely opposed to theological accounts, warns against trying to "reconcile" the Biblical and psychological views of man; he then discusses the impact on Christian belief of three presuppositions widely held by modern psychologists, and concludes by encouraging Christians to enter the profession of psychology and to seek to increase our knowledge of human behaviour.

His enthusiasm is a refreshing contrast with the warning actually issued only a few years ago to a Christian university student who wished to study psychology—"Don't touch that subject, my boy; it's the work of the Devil!"

This booklet and his earlier publication, "Contemporary Psychology and Christian Belief and Experience" are required reading for all Christians who want to know more about this highly controversial area; they are especially suitable for students at universities and colleges who are studying psychology.

—J.F.

RING OF TRUTH: A Translator's Testimony, by J. B. Phillips. Hodder and Stoughton, London, 1967, pp. 95. 55c.

The lively note, often with homely overtones, which characterises J. B. Phillips' translations must have conjured up some kind of a man in the minds of those who have read his "New Testament in Modern English" with more than superficial interest.

In this little work he conducts something of an inquiry into his own reactions as he went about his work of translation of the N.T.

He seems not to have studied it very closely up to that time but testifies that as he proceeded with the work, the message of the writers, and particularly the character of Jesus came through loud and clear—for him, and with a ring of truth, inescapable, and identifiable as the Word of God.

Readers will like the way Phillips comes down to earth without being 'folksy' and his anger at the efforts of scholars to destroy the essentially miraculous nature of the Gospel is likely to infect the reader also.

One discordant note should be mentioned. He gives short treatment to Article 13 in the Prayer Book, or the doctrine it refers to—the depravity of man. This is on the basis of a couple of texts which he uses quite out of context to show that human nature really isn't too bad after all. After translating the Epistle of Romans we wonder how he made this assessment.

But the real message of this good little book is not that of a theologian but of one who dis-

covered that the N.T. speaks to and enlightens the man or woman who is willing to read it and listen for the ring of truth. —A.M.B.

THE PSALMS, A NEW TRANSLATION—Singing Version. Fontana, 1966, pp. 252. 55c.

This new translation of the Psalms has been made by a team of R.C. scholars, with the idea of bringing out the distinctive Hebrew rhythms. The musical formulas of Joseph Gelineau are included at the back of the book for use with this version. The short introductory comments to each psalm are quite useful, but not really substantial enough to justify the book to any but those who want it for its main purpose, that is as a handbook to the Gelineau method of singing, or to those who like new versions of the Bible. —G.G.

SCRIPTURE UNION WORLD EXPANSION — LAUSANNE, 1967

I thank God for the determination of the Scripture Union to relate the old Gospel to the new world. So said the Rev. John R. W. Stott, President of the British Scripture Union, in his closing address to the second International Conference of the movement.

Representing S.U. activity in 65 countries, the conference was part of the world-wide centenary celebrations.

Many examples of this determination were mentioned. Bransie Burbridge from Britain spoke of the growth of academic courses for pre-university pupils which relate the Bible to problems of the teenager; and of the work-parties which teach him to give practical help to people who are in need, and to learn that those who help and those who are being helped matter to God.

From a different situation, Se Dembele of Mali told of a recent camp at which a Moslem teacher from Timbuktu has become a committed Christian.

One of the leaders of that camp in Mali was S.U. staff member Lucy Schwarzenbach. As she came to "Camp de Venes" for the International Conference she remembered her own childhood conversion at the same place.

This beautiful camp site high on the hills looking over the lake is the centre of S.U. work in French-speaking Switzerland. With its program of youth camps, and its office sending out Christian literature, it demonstrates two of the main aspects of Scripture Union's world-wide ministry.

The developing countries of the world show rapid progress, particularly South-East Asia.

Tropical Africa reported a threefold growth of staff membership in the last seven years. An Easter Conference in Ghana was attended by over 600 young people.

Daniel Somoza from Argentina came from a sub-continent where S.U. is in its infancy, but which has tremendous potential. The Bible reading materials of Scripture Union are translated into 150 languages and are read by one and a half million members, in places as far apart as Iceland and New Guinea.

Alan Kerr, chairman of the Australian Federal Council, challenged the conference to find writers from the front rank of evangelical scholarship and to work for Bible reading notes in every language in which the Scriptures have been translated.

Whatever their language, children are a priority in a movement which began its life as the Children's Special Service Mission, and which every summer holds many hundreds of

camp and children's missions. In England alone 3,500 voluntary workers, paying their own expenses, helped to staff the 1966 program. From Canada, Tony Capon persuaded the delegates to set up a Commission on Evangelism to study the doctrine and practice of evangelistic work among children.

The presence of Dr Paul Whit, the Jungle Doctor, a writer and broadcaster for 25 years, helped to focus attention on the need to master modern methods of evangelism such as radio and television.

Contemporary problems were dealt with in a masterly way by Dr Arthur Glasser of U.S.A. in a series of Bible expositions on the prophecies of Haggai, Zachariah Malachi.

The concluding declaration of the conference acknowledged with deep gratitude the guiding hand of God on the movement throughout its first hundred years. It affirmed that the spiritual challenge of our day calls for vigorous growth and development.

Papal abdication?

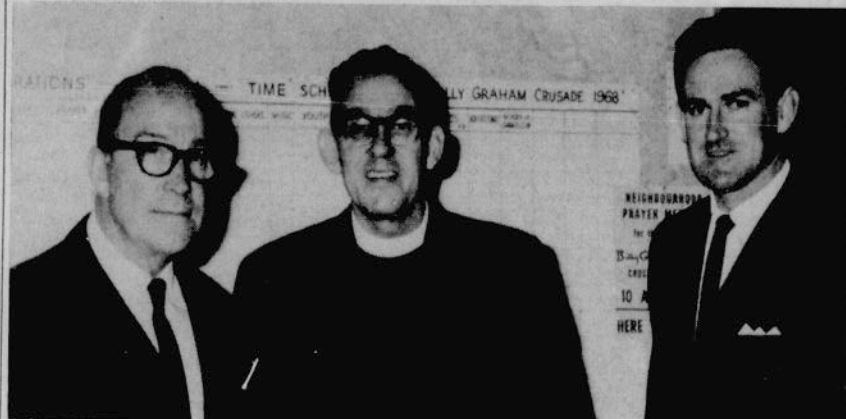
A Roman Catholic journalist, Paul Johnson, editor of the "New Statesman," said last week on a B.B.C. program that he wished the present Pope would abdicate.

He was commenting on the Pope's "pilgrimage" to Fatima in Portugal where it is claimed three girls saw visions of the Virgin Mary, some fifty years ago.

Mr Johnson criticised the Pope for apparently countenancing the regime in Portugal by his visit and drawing attention to a side of Roman Catholicism of doubtful authenticity. The pilgrimage was reactionary in outlook and not in keeping with the new image of the Roman Church.

Speaking in connection with his journey the Pope is reported as saying that the present age could be called the Marian era. —"English Churchman."

GRAHAM CRUSADE DATES CHANGED



New dates for the forthcoming Billy Graham Crusade in 1968 have just been announced by Bishop Clive Kerle, Chairman of Crusade Executive Committee and Dr Robert Fern, Director Ministerial Relationships for Dr Billy Graham.

The new Crusade dates for Sydney are now Saturday, April 20 to Sunday, April 28, 1968, at the R.A.S. Showground.

The change of dates means that the Sydney Crusade will now be the climax to the Australia-wide Crusades from February to April, 1968, conducted by Dr Billy Graham and his associates.

Dr Robert Fern arrived in Sydney after spending two years in the United Kingdom assisting in the preparations for Dr Graham's Crusades in London during 1966 and 1967. Dr Fern will travel to Japan to conduct a School of Evangelism for Clergy and Theological Students during the Billy Graham Crusade in Tokyo, October, 1967.

• Photo: Dr Robert Fern, Director of Ministerial Relationships for the Billy Graham Evangelistic Association, discussing Crusade preparations with Bishop A. J. Dain, Vice Chairman, The Billy Graham Crusade 1968 and Rev. Fred J. Nile, Assistant Crusade Director in the newly established Billy Graham Crusade Office, 321 Pitt St., Sydney.

BISHOP'S BUTTERFLIES

Bishop T. E. Jones, of Willochra, confessed in "The Willochra" recently that a liturgical reception arranged by the rector of Burra, occasioned "butterflies in the stomach." It was his first visit as diocesan.

The parish is one of those recently added to Willochra from the diocese of Adelaide. To the Bishop's obvious pleasure, the excellent preparations assured in the event that everything went off very well.

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The Rev. James R. Noble, rector of St. Clement's, Marrickville (Sydney) since 1958, died in the Repatriation Hospital, Concord, N.S.W., on June 3. Mr Noble was trained at Moore College and served as an R.A.A.F. chaplain. After discharge in 1946, he served as rector of Erskineville (1946-49), Earlwood (1949-51). Bondi (1951-58). He was rural dean of Marrickville from 1958. He was a convinced evangelical, a life-long supporter of the Scripture Union and was a member of the Presentation Board of the diocese of Sydney. We extend Christian sympathy to his wife, Mary and her four children.

The Council of Churches in N.S.W. has appointed the Rev. Bernard G. Judd, Rector of St. Peter's, East Sydney, to give the Christian News Commentary over station 2CH each Sunday following the C.B.A. Church News. The Rev. John Reid has asked to be relieved of this work which he has undertaken for the past five years.

The Rev. S. A. Turner, rector of St. James, Smithfield (Sydney), whose retirement from active ministry was announced in a previous issue of "A.C.R.", this year celebrates the fiftieth anniversary of his ordination. Mr Turner has been at Smithfield since 1938, in the earlier years embracing also Fairfield, the latter having been split off from the parish in 1953. Mr Turner retires officially on June 30 and will be living at Long Jetty, N.S.W.

Mr John Winstanley, formerly music master at Shore School, North Sydney, has been appointed to a similar position at Harrow School in England.

The Rev. Barry Bryant, curate in charge of Forestville (Sydney), has been appointed rector of St. Stephen's, Port Kembla. He will be inducted on September 1.

The Rev. C. G. Aiken, formerly curate of St. Luke's, Northmead (Sydney), has been appointed part-time curate of St. John's, Gordon.

The Ven. Clive A. Goodwin, of St. Philip's, Church Hill, has been appointed a canon of the chapter of St. Andrew's Cathedral, Sydney.

The Headmistress of S.C.E.G.S.S., Moss Vale, N.S.W., Miss Valerie Horniman, has been awarded the degree of master of education of the University of Sydney.

The Rev. Dr W. O. Chadwick, Master of Selwyn College and Dixie Professor of Ecclesiastical History of the University of Cambridge, will preach at St. Andrew's Cathedral, Sydney, at 7.15 p.m., Sunday, July 2.

Mainly About People

The Rev. Canon Rudolph Dillon has resigned as Diocesan Director of Chaplains (Sydney), as from February 26, 1968. He intends to retire from the full-time ministry.

The Rev. William V. Payne of the Home Mission Society (Sydney), has been appointed part-time chaplain to State Welfare Institutions as from June 18.

The Rev. Alex. McMahon, of the B.C.A. (Willochra), has been appointed chaplain of Lidcombe Hospital (Sydney).

Deaconess Ruth Jackson, formerly of C.M.S., Tanzania, has been appointed full-time chaplain at Wollongong and Warrawong Hospitals (Sydney).

The Rev. J. A. Friend, chaplain at Lidcombe Hospital, has been appointed chaplain at Rydalmere Psychiatric Hospital (Sydney), from July 1.

The Rev. Harry Henningham, rector of St. Oswald's, Haberfield (Sydney) since 1962 has been appointed rector of St. Barnabas Fairfield.

The Rev. E. G. Watkins, rector of Cleve (Adelaide) has been appointed rector of Wingecarribee (Sydney).

The following are recent CMS staff movements:—Work passes to Sabah have been granted to the Rev. Ken and Mrs Yapp, who have reached Tawau where they are spending time with Canon Walter Newmarch before commencing the study of Chinese in Taiwan.

Sister Win Preston returned to Tanzania where she is continuing her work at the Leprosy Centre at Hombolo.

The N.S.W. General Secretary, the Rev. Ken Short returned from his overseas trip to South America, London and East Africa.

Mr and Mrs Peter Carroll departed for North Australia where they will be commencing linguistic work at Oenpelli Mission.

Miss Lynette Gould departed for Oenpelli where she will join the staff of the primary school.

The Rev. David H. Chambers, Vicar of St. Paul's, Ringwood (Melbourne), has been appointed Diocesan Director of M.R.I. in addition to his parish duties.

THE ANNUAL MEETING

of
THE HOME MISSION SOCIETY
WOMEN'S AUXILIARY
to be held
IN THE CHAPTER HOUSE
ST. ANDREW'S CATHEDRAL
on
Thursday, 22nd June, 1967
at 11 a.m.

Chairman
The Archbishop of Sydney (The Most Rev. M. L. Loane)
President
The Secretary and Treasurer
TO PROPOSE THE ADOPTION OF THE REPORT
The Lady Mayores, Mrs J. Armstrong
To second the adoption... the Rev. N. Keen
(General Secretary of the Home Mission Society)
Guest Speaker
MR REG. WALLIS
Publicity Officer for the Home Mission Society
Lunch Provided... Collection
Opportunity Table

has been appointed curate in charge of Bothwell.

The Rev. Betram Wrightson has accepted nomination to the parish of Kellerberrin (Perth).
The Rev. Canon L. R. Lenthall, rector of Plympton (Adelaide), has been appointed rector of Mt Gambier.

Overseas

Mr K. Michael Q. Benson, M.A., (Cantab.), has been appointed secretary of the Church Society (England) in succession to the Rev. J. F. Sartin. He is the first layman appointed to this office. He will begin duty in August.

The Right Rev. John W. Chisholm, assistant-bishop of New Guinea is to succeed the Right Rev. A. T. Hill as Bishop of Melanesia.

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JUNE 29 : JUNE 21

BISHOP SAMBELL OVERSEAS

Tennant Creek, Darwin, Singapore, Kuching and Jesselton will be stopping off places for Bishop G. T. Sambell, Co-adjutor Bishop of Melbourne, when he attends a special meeting of the advisory committee to the Anglican Communion in Ceylon this month.

At Tennant Creek and Darwin Bishop Sambell will visit the Reverends Barry Smith and Gerald Muston, two ex-Melbourne priests who have undertaken specific tasks in the far north of Australia.

In Ceylon, an advisory committee will be meeting with Bishop Ralph Dean, the full-time executive officer of the Anglican Communion. Bishop Dean is responsible for the area of missionary strategy in the Anglican Church. Bishop Sambell will be representing the church from the South-East Asia and Pacific regions.

Cathedral invitation to Sir Francis

Sir Francis Chichester, accompanied by Lady Chichester, has been invited to attend a service in praise of courage, in Coventry Cathedral on Sunday, August 27, the anniversary of the start of his solo sea voyage around the world in Gipsy Moth IV.

The Chairman and Committee of THE INTER-VARSITY FELLOWSHIP GRADUATES' FELLOWSHIP (N.S.W.)

Invite you to an I.V.F. Lecture:

"CHRISTIAN FAITH IN A MECHANISTIC UNIVERSE"

ROBERT L. F. BOYD, M.A., Ph.D., M.I.E.E.

Professor of Physics, University College, London and

Professor of Astronomy in the Royal Institution

to be held in

the Stephen Robert Theatre, University of Sydney

on Friday, 30th June 1967, at 8 p.m.

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VIETNAM: AN EYE-WITNESS VIEW

BISHOP R. S. DEAN is the Executive Officer of the Anglican Communion. Below is part of an article published recently in the "Canadian Churchman" in which he puts forward a viewpoint unpopular with exponents of Australia's unilateral withdrawal from the unfortunate conflict.

Ask a hundred people about the situation in Vietnam and you are likely to get a hundred different answers.

Spend a week in South Vietnam and talk to all kinds of people, military and civil, as I did recently, and you will get a similar variety of responses.

Talking with a highly placed neutral observer, I told him of my difficulty in establishing the common factors in all I had heard. He replied somewhat ruefully, "The only common factor is there are no common factors."

He is right. Of course there is one common factor and it is that everybody is agreed that the war in Vietnam is a tragic and bloody thing that ought to be stopped.

But how to stop it in a way that does justice to all the factors involved is a question about which there is no kind of unanimity whatsoever.

Questions of all kinds abound — hard and sometimes agonising questions which divide friends and families.

Never before has there been such a confused conflict, never a war waged in such bizarre and macabre conditions.

BIG QUESTION

Is it a war about Vietnam or is it a war about something else which happens to be waged there? Or is it both?

Who are the aggressors? The United States, whose help was sought by the reigning South Vietnam government, or the powers behind Ho Chi Min, whose intervention was not?

After the demarcation line between North and South Vietnam was drawn in 1954 as a result of the Geneva Agreement, 1,000,000 Vietnamese moved from North to South, and only 20,000 from South to North.

What does this mean in terms of the North's claim to be fighting for the liberation of the South?

Is this struggle a conflict of ideologies, Communist and non-Communist, or is it an economic struggle for the control of the Mekong Delta, the richest rice-producing area in Asia.

Is it true that President Ky and the army are to be distinguished from the common people of South Vietnam who are said not to care who wins the war so long as there is peace?

If so, why is it that there are at least 600,000 South Vietnamese under arms prepared to fight on despite continuing heavy casualties?

PEOPLE VOTED

And as for ordinary people not caring, let it not be forgotten that when elections for a constituent assembly were held, people did vote—despite Vietcong attempts to prevent voting, including reprisals on many who did.

Is this a war to settle democracy in South Vietnam—which in the Western mode at any rate is certainly not "on" in a society which has fiercely strong family loyalties and not much beyond them—or is it to provide self-determination for the South Vietnamese whether the outcome is democracy or anything else?

And what is to be said about the United States bombing of North Vietnam?

Is the unilateral demand for its cessation as a pre-condition

for negotiations realistic when as a result of previous pauses at Christmas, New Year and the festival of Tet the United States casualties and even more South Vietnamese losses increased sharply?

ONE-SIDED

I confess to a sense of indignation at the one-sided nature of much of the Press, Radio and TV reporting which seems uniformly to take an anti-American line.

I am not arguing for a pro-American line, only for fairness. Misplaced bombing, burnt-out villages, maimed children, defoliation of forests—these are things we are told of. Of Vietcong activities, of villages raided and rice demanded on pain of death, of frightful atrocities, these things which haven't come to light, but if you visit South Vietnam you will certainly hear of them in no uncertain terms from the villagers.

We may talk about kill-ratio, over-kill, etc., but that is not the whole story of Vietnam.

There is a battle for the hearts and minds of men and it is slowly and steadily being won.

DR. PAUL WHITE AT MVUMI OPENING



Old friends meet. Dr Paul White with the Rev. Dani Mbogoni ('Daudi'), now Rural Dean of Buigiri.

Dr White, who, through his 'Jungle Doctor' books and broadcasts, has given invaluable assistance to the Diocese of Central Tanganyika, was one of the distinguished visitors at the official opening of the new buildings at Mvumi Hospital on April 5.

FIVE N.Z. CHURCHES' UNITY PLEDGE

OFFICIAL representatives of the Anglican, Methodist, Presbyterian, Congregational and Church of Christ churches gathered in St. Paul's Cathedral, Wellington, New Zealand, last month, and pledged themselves to seek a basis of union and ways to common action.

The Archbishop of Melbourne preached at the service and the Governor-General, Sir Bernard Fergusson and the Prime Minister, Mr K. Holyoake, were present. The Roman Catholic Church had two observers at the service.

One hundred and fifty representatives of the five churches made the following affirmation together:

"In our faith in Jesus Christ as our one Lord and Savior, and in our concern to serve His mission to the world, we now commit ourselves in a common obedience to Him, and offer to Him our utmost endeavours that by the Holy Spirit we may be brought into one Church according to His will, to the glory of God the Father.

worship, godly discipline, humble service and loving fellowship. With the obedience we offer, we acknowledge our obligations to receive new insights and now to do together many of the things which in the past we have done separately."

The representatives and the congregation then said together the Nicene Creed.

Endeavours

"We affirm that in this Church, as essential to its life, there will be found the Word of God in the Holy Scriptures as the supreme rule of faith and life, the historic faith as expressed in the Apostles' and Nicene Creeds, the divinely instituted sacraments of Baptism and Holy Communion, a ministry acknowledged by the whole Church, and a life ordered by the Holy Spirit in

BALLARAT SYNOD DIVIDED

A PROPOSAL to allow members of other denominations who regularly attend Anglican churches to become electors or members of vestries of these churches was narrowly defeated (45 to 47 votes) in the recent Ballarat synod.

It was held at Horsham under the presidency of the Right Rev. William Hardie, Bishop of Ballarat and it was voted one of the best synods in diocesan history.

The controversial motion was moved by C. R. Marriner (Beech Forest) and was seconded by Canon W. C. Duffy (Beaufort). After an intense and lengthy debate in which numbers of clergy and laity spoke for and against the motion, the vote was taken. A number of members abstained from voting.

Another motion which met with a very mixed reception was one calling on the Premier, Sir Henry Bolte, to set up a Royal Commission to consider all aspects of capital punishment. It was moved by the Rev. H. W. McCartney and seconded by Canon L. J. Langdon. An amendment which attempted to declare capital punishment un-Christian was lost after intensive debate.

39 Articles

Dr H. B. D. Vaughan of Portland asked: "Why is capital punishment un-Christian? The 39 Articles, I understand, permit use of execution. It's not enough for people to say capital punishment is un-Christian. I would like to know the argument. I don't know. I just don't know." Mr F. G. Bennett of Warrnambool said: "I would be careful of aligning this synod with these noisy minorities."

The motion was finally carried.

Synod ratified the bill to make clergy eligible for long service leave. The scheme will come into operation as soon as eight dioceses, including two metropolitan sees, give assent to the bill.

The report of the Diocesan Board of Missions showed that the diocese had given a record \$32,780 in the past year.

In his presidential address, the Bishop called on the diocese to do some radical re-thinking and re-arrangement of the diocesan structure and centres of worship, so that manpower and finance would be used to the best advantage. He also supported liturgical experiment, including the modern liturgy, despite his own personal dislike of change.

DR RAMSAY IN NOTRE DAME

During a recent visit to France, the Archbishop of Canterbury attended services at Notre Dame Cathedral, Paris, and at the Norman Abbey of Bec. It was the first visit of an Archbishop of Canterbury to Notre Dame in 447 years.