

Mainly About People

The Rt. Rev. R. G. Arthur, Bishop of Grafton, N.S.W., has recently left for an extended overseas visit. As well as participating in the Lambeth Conference Bishop Arthur will spend some time working in parishes and dioceses in the U.S.A. and England. He is accompanied by his wife, Archdeacon J. V. Robinson, of Lismore, who will be Administrator of the diocese in the Bishop's absence.

Rev. Ron McKinney was ordained priest at St. Cyril's, Narrabri (N.S.W.), on February 4.

On February 2, in St. Peter's Cathedral, Adelaide, Bishop T. T. Reed ordained the following men:

Deacons—Raymond F. Ayles (St. Peter's, Glenelg), Ralph D. Farrer (Good Shepherd, Plumpton), George A. Gatenby (Christ Church, Mt. Gambier), Kenneth D. Hall (St. Augustine's, Unley), Francis N. Lewis (St. David's, Burnside), Graham Koper (St. Barnabas, Croydon), Philip H. E. Thomas (Holy Trinity, Adelaide).

Priests—Robert W. Duffield (St. Richard's, Lockleys), John M. Edwards (St. Cuthbert's, Prospect), David M. C. Hand (Christ Church, Mt. Gambier), David W. A. Keay (Edwardstown-Ascot Park), Jeffrey M. L. Parsons (St. Paul's, Naracoorte), Barrie N. B. Sibley (S.S.M.).

Bishop Reed also admitted Brian E. Newman to the Diaconate and Ian A. Hardy as Priest by Letters Dimissory from the Lord Bishop of Willochra.

The Rev. J. G. Steele, B.Sc., Ph.D., Th.L., has returned to the diocese of Brisbane following two years' study at the University of Harvard, U.S.A., and at Queen's University, Ontario, Canada, where he took up a year's Fellowship in Astronomy.

On February 24 the following men were ordained in St. David's Cathedral, Hobart: Priests—Rev. D. E. Henricks and B. B. Hutchison. Deacons—Messrs Fred Harland, B.A.; Rupert Heyes, Murray Johnson, Reginald Langlois, Stephen Nicholls and David Saltmarsh.

Rev. J. H. Stephenson, of Minnipa, has been appointed Rector of St. Mary's, Burra, in succession to Rev. G. D. Sibley, who has resigned and will be residing in Adelaide.

Rev. G. S. Thorne, of Melrose (Adelaide), has been appointed Rector of St. George's Church, Yorketown.

Rev. J. E. Meakin, of Port Lincoln (Adelaide), has been appointed Rector of St. Paul's Church, Port Pirie.

Rev. David Noble, B.A., Th.L., has been appointed Chaplain at Christ College within the University of Tasmania.

Rev. Canon J. E. Atkins, Rector of the Parish of Kingston (Tasmania), has been appointed to succeed the Rev. H. G. Biggs as Rural Dean of the Southern Deanery.

The Archdeacon of Korogwe, the Ven. Yohana Juma, has been elected Bishop of Zanzibar and Tanga in succession to the Right Rev. W. Scott Baker, who has held the see since 1943 and announced his resignation last year. The Bishop-elect, who is a Tanzanian citizen, will be consecrated in St. Michael and All Angels', Korogwe, on April 25, and enthroned in Zanzibar Cathedral on April 28.

Dr. Healey Willan has died in Toronto, aged 87. He was Canada's most noted church musician for over half a century. At Toronto he was organist at St. Mary Magdalene's for 40 years, and Professor of Music at the University there as well as its organist. His 300 compositions included a homage anthem sung at the Queen's Coronation in 1953.

The Rev. John Bilbrough, vicar of Emerald, has been appointed Home Secretary in Melbourne for the Church Missionary Society. C.M.S. has also announced the appointment of Mr. Ken Rogers as Youth Secretary in Melbourne. Mr. Rogers was warden of the Overseas Students' Hostel until recently.

The Ven. Yohana Juma, Archdeacon of Korogwe, has been elected seventh Bishop of Zanzibar and Tanga, in succession to the Rt. Rev. William Scott Baker, who has been Bishop since 1943. The Bishop Elect is Tanzanian, and will be consecrated in St. Michael's, Korogwe, on April 25, and enthroned in Zanzibar Cathedral on April 28.

Rev. A. D. Deane, Principal of the Sydney Missionary and Bible College, Croydon, has relinquished his General Licence in the diocese of Sydney at his own request. Mr. Deane will continue to exercise an interdenominational ministry through the College and, as its Principal, has been granted authority to accept invitations to preach in the diocese of Sydney.

SLAVIC MISSIONARY SOCIETY

Founded in 1907, this Society is the oldest evangelical agency working among Slavic peoples. Confined until the revolution in Russia, to activity in that country, it is now, with Headquarters in London, ministering to Slavic people dispersed throughout the world.

The settlement of many of these people in Australia has made our country a most needy part of the Society's Missionary field, as we present the Gospel of Jesus Christ to Russians, Ukrainians, Poles and other Slavs. Your prayers and support are needed.

MISSIONARY WASYL STASYCHYN

of the Ukraine, will be glad to tell of this work at any meeting or service in your church.

Phone 72-2744 or write P.O. Box 180, Fairfield, 2165.

Synod committee studies the Primacy

THE Committee set up by General Synod in September, 1966, to investigate all aspects of the Primacy in the Church of England in Australia held its second meeting in St. Mark's Library, Canberra, in February.

Members of the committee attending the meeting were: The Right Rev. F. R. Arnott, Coadjutor Bishop of Melbourne Diocese. The Right Rev. C. A. Warren, Coadjutor Bishop of Canberra and Goulburn. The Ven. G. R. Delbridge, General Secretary of the Primatial Registry. The Very Rev. J. N. Falkingham, Dean of Newcastle. Dr. D. W. Dockrill, Department of Philosophy, University of Newcastle. Mr. E. A. Judge, Department of History, University of Sydney. Mr. J. Munro, Attorney-General's Department, Canberra. Mr. R. T. St. John, Registrar, Diocese of Brisbane.

The committee came to no firm conclusions. It will be presenting an interim report to Standing Committee on its findings to date, but its final report and recommendations will be made to the next meeting of General Synod in 1969.

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THE AUSTRALIAN CHURCH RECORD

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

Subscription \$2.50 per year. Editorial and Business: 511 Kent St., Sydney. Phone: 61-2975. Office hours: 10 a.m. to 4 p.m. Issued fortnightly, on alternate Thursdays. Copy deadline Thursdays preceding date of issue, but earlier receipt preferable.

THE AUSTRALIAN CHURCH RECORD

THE CHURCH OF ENGLAND NEWSPAPER — EIGHTY-EIGHTH YEAR OF PUBLICATION

No. 1409—March 21, 1968

Registered at the G.P.O., Sydney, for transmission by post as a newspaper.

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

Price 10 cents

AUCKLAND LOOKS AHEAD

THE Editor spent a day in Auckland, N.Z., just recently and took time off from sight-seeing to talk to a few key people about the Anglican Church in this largest city of the land.

One-quarter of New Zealand's population lives in Auckland and you can well believe that it is among the largest cities in the world in area as you survey the whole of it from Mt. Eden on a fine day.

Two years ago, rain obscured everything, but this day it lay at my feet with its vast ramifications and with the Tasman almost meeting the Pacific at one narrow point.

The Bishop of this large see is Eric Gowing, scion of a well-known Sydney family and gradu-

ate of Sydney University. After Wycliffe Hall, Oxford, he spent many years in Manchester until his appointment as Dean of Nelson and has now been six years in Auckland.

GOTHIC CATHEDRAL

I last met him at Australia's first group life laboratory in Melbourne's Dandenongs in 1958. He had scarcely changed. He is a little greyer but in the mid-fifties, he is obviously healthy and has a firm hand on the reins. His directness in answer to my questions was impressive.



• Rev. E. G. Buckle at the entrance of the incomplete Holy Trinity Cathedral, Auckland, N.Z.



• The choir, east end and rose window of the proposed Holy Trinity Cathedral, Auckland, N.Z.

MOTHER'S UNION SPLIT ON DIVORCE

THE Central Headquarters of the Mothers' Union in London has expressed considerable anxiety over relations with Canadian members of the M.U.

The Anglican Church in Canada decided last year to permit remarriage of divorced people in church and the Canadian Mothers' Union altered its rules to admit such people to its membership.

As a result, no official Canadian delegates will be allowed to attend the world-wide conference of the M.U. in London next July.

Mrs Joanne Halifax, M.U. central president has said that the alteration to the rules in Canada automatically meant that their delegates would not be eligible for the conference, since they had put themselves outside the world-wide Mothers' Union. They will therefore not be able to attend meetings of

the conference, which are only open to delegates, she said.

Mrs Halifax made it clear that they can certainly attend other meetings and services, and that the Canadian president had been invited as a courtesy to attend all meetings and speak, but not to vote.

Divorcees

Central headquarters is most anxious to preserve the link with Canada. It had been repeatedly urged to withhold ratification of its new rule until the July conference but it had gone ahead unilaterally.

The M.U. in New Zealand had asked central headquarters in 1965 to consider alteration to the rule prohibiting membership of divorced women.

The diocese of Auckland had stood out against such alteration but New Zealand had been prepared to wait until the 1968 world conference before taking unilateral action.

The Church of the Province of South Africa did not support

the New Zealand resolution but asked that the London conference should review the Mothers' Union objects, name, conditions of membership and contents of the service book with a view to arriving at a world consensus of opinion on the best methods of working more effectively to strengthen, safeguard and promote Christian marriage and family life today.

The diocese of Accra (province of West Africa), the province of Uganda, and the diocese of Sierra Leone (province of West Indies) have sent in resolutions against change.

Considerable anxiety has been caused in England by correspondence in the secular and religious Press in which it has been asserted that the Canadian move represents the general direction in which the whole Anglican communion is marching.

The Bishop of Croydon, central chaplain of the M.U. has denied in a lengthy letter to the "Church Times" that this is indeed so.

EVANGELICAL SOCIETIES RECEIVE BEQUESTS

THE estates of the late Misses Florence and Frances Allen, of Austimmer, N.S.W., have made their final payments of bequests to the many evangelical organisations named in the wills. A total of over \$300,000 has now been disbursed.

The Anglican Church League, the oldest and most active evangelical organisation in the church in N.S.W., has received \$10,500. The Council of the League is at present considering plans for the use of the money to help advance the evangelical cause for which the A.C.L. stands.

The Allen family were lifelong parishioners of All Saints', Austimmer, and although quiet and retiring by nature, they loved the Gospel of Christ and the evangelical cause above all things. During their lifetime they supported many causes in Sydney diocese and beyond, generously but unobtrusively.

C.M.S. and the Scripture Union were particularly dear to their hearts. C.M.S. was among the largest benefactions with \$27,000. The Scripture Union received \$10,500.

Other benefactions were (amounts approximate): Moore College \$27,000, Sydney Evangelistic Crusade \$10,000, Deacons Institution, Sydney, \$25,000, Church of England Homes \$27,000, Home Mission Society \$27,000, Legacy Club \$27,000, Missions to Seamen \$10,500, Royal Ryde Homes \$10,500, Home of Peace \$27,000, Queen Victoria and Picton Lakes Homes \$3,000, Sydney City Mission \$3,000, Postal Sunday School Movement \$10,500, Hammond's Social Services \$10,500, Royal Blind Society of N.S.W. \$3,000, N.S.W. Temperance Alliance \$3,000, British and Foreign Bible Society \$3,000, Benevolent Society of N.S.W. \$3,000, Maybank Kindergarten \$3,000, Royal Flying Doctor Service \$3,000, St. Andrew's Cathedral Chapter, Sydney, \$3,000, Bush Church Aid Society \$25,500.

DO WE STILL BELIEVE IN DIPPING?

AN INTERIM REPORT ON ITS USE (PART ONE)

by Rev. Ward Powers

THE parents undressed their children and handed me the first one. I said to the godparents, "Name this child." And then, naming it after them, I dipped the child into the water discreetly and warily and baptised him in the name of the Father, the Son and the Holy Ghost, signing him with the sign of the Cross while I said the words of reception, and then handed him back to his parents.

I took the second child and the third and dipped them in the font in the same way, and passed them back to their parents.

The parents moved across to the change table to dry and dress their children while I went to the Prayer Desk and announced the next congregational hymn. After we had sung the hymn the parents and godparents, and the children, were back in their pews, and the service continued, "Seeing now, dearly beloved..."

The place? The Parish Church of St. Stephen, Newtown, N.S.W.

The occasion? Our normal service of Morning Prayer a couple of months ago in which we held the service for the Public Baptism of Infants, as set out in the Prayer Book rubrics.

The purpose? A sincere endeavour to carry out the intention of the Prayer Book that in the Church of England two methods or modes of baptism are to be observed: dipping and pouring.

For the past twelve months or so, since I came to St. Stephen's, Newtown, I have provided both methods of baptisms as prescribed in the Prayer Book, and this article is by way of an interim report to my brethren in the Church on how it has been working out.

Regular basis

Although the Prayer Book has for many centuries prescribed that the child shall be baptized by dipping, I do not think there are many clergy who use this mode today on any regular basis. In fact, to be completely honest, I do not at this stage know of anyone else apart from myself. This very specifically raises the question, "Do we still believe in dipping as a method of baptism?"

It seems to me that the answer must be "Yes, we do," because

the revised baptismal services published by General Synod in 1966 continue to provide that the candidate may be baptised by dipping (or immersion) or pouring. (See pages 34, 40, 91, 96 for the services in "Prayer Book Revision in Australia".)

But is it a belief in dipping that has become theoretical only? When I think of the comments I have had from some fellow clergy after they learn of our practice at St. Stephen's, it makes me wonder. Yet I believe that there are several good reasons why we should not allow the practice of dipping to become a "dead letter," a part of the Prayer Book that we simply do not follow in practice.

Firstly, because it is a mode of baptism which dates back to New Testament practice.

There are many aspects of baptism that we take for granted which we can only support from the New Testament by inference, at most. These would include, for example, that infants were baptised in New Testament times, that all the apostles and all converts to the Christian faith were baptised, and that pouring was a mode of baptism used by the apostles.

Apostolic

The fact of dipping or immersion being a mode of baptism used by the apostles is far more certain than any of these others. Having such apostolic warrant for it, should we not retain this practice today?

Secondly, because it is a mode of baptism which has been part of Anglican tradition from the beginning.

The Old British Church which existed in Britain from the second or third century baptised children by immersion, as did the Roman Church whose first missionary to Britain, Augustine landed in A.D. 597. These two streams of Christian tradition

were united at the Council of Whitby in A.D. 664.

Dipping was prescribed by the 1549 and 1552 Prayer Books—and practised in the parishes as the usual mode of baptisms, effusion (pouring) being used only if it was certified that the child was weak. Today we are in danger of allowing this strand of Anglican tradition to go by default.

Hitherto the Church of England has had a balanced view of the mode of baptism, recognising and practising both immersion and effusion as equally valid.

If we no longer offer immersion as a practical alternative in our parish churches, we misrepresent in practice the balanced doctrinal positions that the Church of England holds and has always held, this doctrinal position will be misunderstood both by our own members and by members of other denominations, and we will be in danger of finding ourselves in the same situation as some others who accept one mode of baptism only and dogmatically reject any other.

Effectively

Thirdly, because it is a mode of baptism which brings home the meaning of the sacrament more effectively and more vividly to the parents, the godparents, their friends, and the members of the parish congregation.

When parents realise that there are two possible methods and have to consider which they wish shall be used for their child, it seems that this encourages a deeper level of thought about the meaning of the sacrament, and how this meaning is conveyed symbolically, than a mere discussion with them can produce.

I have found parents who will discuss the issues involved in baptism in a way and to a degree that I doubt would have happened if the alternative of dipping had not been available.

Some parents have explained all about it to their friends and encouraged them to attend the service. A couple of groups have sought my permission (which I have granted) for photographs to be taken. I do not recall finding this level of lively interest in my baptism services in previous parishes.

Complete cleansing

Fourthly, because it is a mode of baptism which I believe best brings out the symbolic meaning of baptism. The ceremony of baptism symbolises the idea of the washing away of sin consequent upon forgiveness (cf. Acts 2:38; 22:16) and the idea of a death to the old life and the start of a new life in Christ (cf. Romans 6:3-5). Some will say that baptism means more than this; all will agree that it cannot mean less.

As we are completely sinful before God, and as we need His total forgiveness for our sins, and as His salvation gives us complete cleansing, is this not

EDITORIAL

TRUE UNITY IN AUSTRALIA

It is almost 12 months since we called on all dioceses of the Church of England in Australia to unite in support of the work of the Graham Crusade organisation. There was a vital need for a re-examination of attitudes since misunderstanding and some organised opposition to the 1959 Crusades had left many unsure of their position.

In May last year a Newcastle rector said that only Sydney and Armidale would support the Crusade. We have come a long way since then as dioceses after dioceses have thrown its weight behind the Crusade. Dr Graham's health has caused a postponement of the Crusades in some cities and in New Zealand until 1969, but in Perth, Brisbane, Adelaide and Sydney we see all the Churches praying and working together in pursuit of our primary aim to preach the Gospel to every creature.

This is the kind of unity all Christians understand and welcome.

In Perth from March 22 to 29, Dr Leighton Ford, Billy Graham's Associate Evangelist, will lead the Crusade at Perry Lakes Stadium. The W.A. "Anglican Messenger" gives the Crusade pride of place on the front page of its current issue. Archbishop George Appleton of Perth has called his people to active prayer and witness in support of the Crusade.

He says: Leighton Ford has the reputation of relating the Gospel and the faith of life and thought today, and seeing how both should affect the life of the world, as well as the individual soul... I hope that many Anglicans will attend the Crusade... ready to be helped."

The Crusade in Brisbane will be from March 31 to April 7 and will be shared by Dr John Wesley White and Dr Graham. In his Lenten pastoral to his diocese, the Archbishop of Brisbane and Primate of Australia writes: "I earnestly hope that we shall not stand aloof from this great evangelistic effort which is soon to break upon Brisbane."

He goes on to quote the Dean of St. Paul's, London, in support of such crusades and from Graham's own published words, he gives a succinct analysis of the evangelist's concern for the total social situation of mankind. He calls on his people to actively associate themselves with the Crusade.

Archbishop Marcus Loane of Sydney has found time to write and publish a small booklet in support of the Crusade which looks at all that the Crusade of 1959 meant to Australia. Seven hundred thousand homes are to be visited in Sydney, giving them a personal invitation to the Crusade. Crusade Committees are functioning in 115 major country centres and many of these will hear the Crusade meetings by landline. Nearly 50,000 people are on the prayer partner mailing list and over 3,000 are giving regularly towards Crusade expenses.

All this is as it should be. Whatever our personal prejudices may be, Dr Graham presents the Christ of the Bible and his aim is simply to challenge men to make a decision to be His disciples. Those who refuse to share in this preaching are turning their backs on the Gospel which alone can save sinful men.

One important feature of the current Crusades will be the much larger numbers of Roman Catholics attending and making decisions for Christ. Some Roman Catholic clergy have gone so far as to express support for the Crusade. The Crusade organisation is no doubt aware of this and is ready to meet the problem.

These Crusades have stirred the imagination of all the Churches and for this we thank God. They will demonstrate to the Australian community that real unity under the Gospel of Christ which can and does bind Christians together as brethren.

Those who are not united with us in this witness for our Lord probably are of two sorts. The first are the victims of their own confused theology. They balk at the very simplicity of the Gospel's presentation at the Crusade. How can a man make a personal decision for Christ when perhaps He may not have risen from the dead or may not have been born in history? The second sort take refuge behind denominational or sectional prejudices about episcopacy, authority, Church order or nice points of doctrine. They are the modern-day Pharisees.

We are waiting for the Australian Council of Churches to declare itself. The World Council has its Department of Evangelism under Philip Potter. These Crusades will shake this land for over 12 months and the effects will outlast our generation. Most Christians would agree that if the Australian Council of Churches is what it purports to be, it should come out of the valley of dry bones and take notice of that unity in action which seems to have passed it by.

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CATHEDRAL SCHOOL ACHIEVEMENTS

THE famous choir school at All Saints', Margate Street, London, has hit the headlines recently. It has been obliged to close down after about a century's operations.

St. Andrew's Cathedral School Sydney, opened this year with 280 pupils and a record of achievement in the N.S.W. Higher School Certificate examination of which any school would be proud.

Twenty six of twenty seven candidates gained the Higher School Certificate, and the highest level (level 1) was achieved in all eight subjects presented

by the school. Results at the higher levels in mathematics and science were particularly gratifying.

Seven boys won university scholarships and 16 gained university matriculation.

The headmaster, Canon Melville C. Newth, in an interview with the ACR, spoke proudly of the wide distribution of his former 6th formers in university faculties. Well he might. They are now enrolled in civil engineering, dentistry, arts, law, science, agricultural science, medicine and social work.

All this adds up to a very tidy accomplishment for a school with only 27 in its 6th Form.



• Canon M. C. Newth outside the Cathedral school.

HISTORIC ORDINATION SERVICE

At an historic service in St. Augustine's Church of England, Wee Waa, last night, before a big congregation, Mr Douglas Lashbrook was made a deacon.

It was the first time that an ordination service had been held in Wee Waa.

These services are usually held in the cathedral church of St. Peter's Armidale.

Mr Lashbrook was ordained by the Bishop of Armidale (Rt. Rev. Clive Kerle), who was assisted by the archdeacon of the north-west (Archdeacon R. I. H. Stockdale, of Tamworth), and the vicar of Wee Waa (Rev. M. B. Burrows).

Mr Lashbrook originally came from Tambar Springs from where he entered Moore Theological College to train for the ministry.

DO WE STILL BELIEVE IN DIPPING

Continued From 2

best symbolised in immersion? As baptism represents a going down into death for the old life and a resurrection to the new life, is this not best symbolised in immersion?

In Part Two of this article (next issue) I will report what the reaction has been from parents, and also mention just how in practice we do baptise by dipping, and some of the problems.

But I would emphasise here that this is not some sort of gimmick. I do not think that the solemn administration of a sacrament is the place for introducing gimmicks into the church.

It is a sincere attempt, being made with honesty and humility, to follow an apostolic example, to preserve an ancient element in Anglican tradition, to help parents and parishioners generally to understand the symbolism of baptism, and through using the best symbolism to convey something of what baptism represents.

It is in this spirit that I offer this report.

(To be continued in next issue.)

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Brief News

YEMMERRAWANYE. On Australia Day, 26th January, children of Eltham Church School, Kent, laid a branch of mimosa on the grave of an Aboriginal who was brought back from Australia by Governor Arthur Phillip. Yemmerrawanye died there on 18th May, 1794 at the age of 19.

MARRIED PRIESTS. At the first public session of the Dutch Roman Catholic Pastoral Council set up following the Vatican Council the meaning of Church authority and the possibility of having married priests was discussed. The meeting took place at the beginning of January. There were 168 delegates present, including all nine Dutch R.C. bishops. The Council unanimously approved a resolution in favour of married clergy. Cardinal Alfrink of Utrecht delivered the opening address.

BIBLES REJECTED. According to a report of the South African Dutch Reformed Church (NGK) Bibles that have been sent to the Bantu labourers from Mozambique working in South Africa have been seized by the Portuguese Government at the border. The Mozambique Government is predominantly Roman Catholic and reading the Bible in Portuguese areas is discouraged.

The Rev. Francois Botha has been distributing Bibles and tracts among foreign Bantu in and around Johannesburg for several months. The labourers among whom he works come from Angola, Zambia, Malawi, Rhodesia and Mozambique. (RES NE 1/30/68).

JESSELTON RENAMED. The diocese of Jesselton, North Borneo, is to be renamed "Sabah" in April. The Right Rev. Roland Koh is its bishop.

COLOMBIA CLOSES. (Bogota)—More than a dozen Protestant pastors and church workers have been waiting for over a month to obtain visas to enter Colombia. But their requests have been blocked by Dr Gonzalo Czapatosky, chief of the visa division of the Ministry of Foreign Relations.

Dr Czapatosky has told several persons that Colombia wants to maintain its religious and linguistic unity. Therefore, it is "revisiting its policy on admitting Protestants. We do not want people to come and sell Bibles in the market place for 50 centavos and deceive the poor," he stated. —E.P.S. Geneva.

Every morning lean thine arms awhile

Upon the window sill of heaven
And gaze upon the Lord,
Then, with the vision in thy heart,

Turn strong to meet thy day.
—AUTHOR UNKNOWN

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OPPORTUNITY IN INDONESIA

AFTER a month's visit to Indonesia, Dr Paul G. Schrottenboer, General Secretary of the Reformed Ecumenical Synod, declared that even more impressive than the recent growth in Indonesian church membership is the opportunity there to evangelise.

The citizenry, he said, is open to receive the gospel. Mr Schrottenboer visited the islands of Sumba, Sulawesi, Java and Sumatra. He found that although the circumstances differ in each island of the archipelago, opportunity to proclaim the gospel to people who will listen and even ask to be instructed in the Christian religion is present in every province.

One reason why this opportunity exists, he explained, is that the present Indonesian constitution recognises the right of religious freedom. As an aftermath of the ill-fated Communist Coup of October, 1966, people in many areas have been urged to register their religion to indicate thereby that they are not sympathetic with atheistic Communism. Since the old tribal religion (animism) is not considered an official religion, the people are forced to choose between Islam, Buddhism, Hinduism and Christianity.

ISLAM


Although Indonesia is predominantly Islam, at least statistically, many people do not feel attracted to Islam because the Communistic propaganda undermined the peoples' faith in the Muslim faith and at the time of the 1966 Coup Islam showed

that it had no place for forgiveness to those who for a while were enamoured with Communism and later found that it too was found wanting.

The only recourse for people, to escape the charge of atheism (which the Indonesian constitution does not officially recognise) is to register as Christians. This occasions many requests, sometimes of entire groups numbering in the hundreds, to be instructed in preparation for Christian baptism.

Still another opportunity to proclaim the gospel is that the Government requests religious instruction in the Government schools. Therefore a number of Christian normal schools have been established to train teachers who will spend their time giving religious instruction to children in the Government schools for two hours a week.

The unprecedented opportunity to evangelise, Mr Schrottenboer added, carries with it the equally great responsibility of the churches to grasp the privilege and to proclaim the gospel far and near. The easier part of the work is the instruction that leads to baptism. More difficult is the task of caring for those who have professed repentance toward God and faith in Jesus Christ. There is a very great shortage of pastors in Indonesia. There are only 1880 ordained pastors for 7,812 Protestant congregations belonging to the Indonesian Council of Churches.



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Notes and Comments

CLUB LIFE

In certain areas of N.S.W. and for certain socio-economic groups, club life has become a substitute for home life. Premier Askin of N.S.W., just four days after his re-election to office, announced plans to lower the age for membership of licensed clubs to 18.

Many young people of this age are engaged in further education and will resist the blandishments of the liquor bar and the poker machine. Many others will still be at school when they become entitled to this more than dubious privilege of membership.

Mr Askin made his announcement on the first day of Lent, Ash Wednesday. What a day to choose to announce his Government's further concession to the liquor interests.

GAMBLING CASINO

Does Australia need a Las Vegas to make its tourist industry really attractive? A certain Mr C. A. Edwards, chairman of Federal Hotels Ltd, certainly thinks so. He has come up with a development project costing \$5 million for West Point, Hobart, for a gambling complex of "international standards."

Perhaps he took a leaf out of the book of ex-Sydney Lord Mayor Armstrong who had such a proposal for a gambling casino on an Italian liner from Sydney, in aid of the R.C. Lewisham Hospital. Sydney citizens did not receive it as a compliment.

Neither did the people of Hobart. Indeed, every denomination in Tasmania has expressed itself to the Government in no uncertain terms. We congratulate the Bishop of Tasmania and his Diocesan Council on giving a strong lead against this outrageous proposal.

Drink before dinner?

That drink before dinner may help the tired businessman or the harassed housewife unwind at the end of a tension-filled day, but the effect is only temporary, according to one medical expert on alcoholism. When it wears off, says Dr Stanley Gitlow of the New York Medical College, it is inevitably followed by an increase in the anxiety level, heightened tension, reduced concentration, and snappish irritability.

These results, he told a meeting of the National Council of Alcoholism in New York, follow even one drink. He took issue with physicians who recommended a pre-dinner "relaxing" drink for tense patients.

Experiments have shown, Dr Gitlow reports, that the sedative effect of a drink reaches a peak about two hours after the drink is taken. Then the decline sets in. With the high level of alcohol in the blood stream continuing agitation takes over. "The sedative period is short and acute, while the agitation is long and subtle." The after-effects, he finds, can continue into the next day, causing the drinker to experience diffuse feelings of discomfort and anxiety.

—Medical World News.

IS THIS SOCIALISM?

Unfortunately, the Labour Government of Tasmania has agreed that the State Cabinet should begin negotiations with Federal Hotels Ltd.

In theory, socialism, for which Labour clearly stands, involves State ownership of the means of production and distribution in order that the people might share equally in the distribution of wealth. Gambling does just the opposite. It takes from the many and gives to the few. It is a complete reversal of Labour policy.

The extension of gambling facilities always brings financial gain to those who control them or governments which tax them. Are such benefits to be weighed against the misery and deprivation which come in their train?

The people who will suffer most are those who can least afford it. Laws which permit gambling exhibit class legislation at its worst. The rich have fun and poor are made poorer.

CHURCH GAMBLING

For these reasons and for many others which arise from deep Christian conviction that gambling and games of chance are anathema to Christians, we commend the Bishop of Armidale for his stand against it in his recent synod.

He told the synod that he was deeply concerned that there were still parishes where funds were raised by raffles and chocolate wheels.

He said that he would prefer to withdraw the clergyman and suspend regular services rather than allow the ministry to be maintained by such methods. He showed considerable courage. If all our bishops took a leaf from his book, we would have cleaner hands as we try to resist the professionals in this racket.

MISSIONARY POLICY

It was never quite clear to us why Australian C.M.S. made the decision to extend its work to South America. The South American Missionary Society has done a most creditable job there with limited resources for a considerable time.

Now, C.M.S. has run into serious difficulties with staff in this new field and has little prospect of making its presence felt for some years to come. Through no fault of its own, C.M.S. has been put to considerable expense to send missionary families to the field and then to return them again before they have done a tour of service.

Perhaps this can be taken as a clear indication that the field might well be left to Australian S.A.M.S. who have not run into such difficulties.

An obvious alternative is surely New Guinea? Australian C.M.S. has been blessed with an abundance of missionary recruits, while A.B.M. has been languishing for some years.

There are many soundly converted Christian laymen serving in the university, schools, public service and in commerce in New Guinea already. This great land mass with its many peoples, lying as it does on Australia's doorstep, seems on obvious field for C.M.S. to go in and complement the work of A.B.M. and the other missionary bodies at work there. The monochrome diocese of New Guinea will be all the richer for an infusion of vigorous evangelical witness. C.M.S. and A.B.M. are big enough in their outlook to be able to do something about this.

LBJ second RC president?

A Washington newspaper says that President Lyndon Johnson may become a Roman Catholic.

The paper—the weekly Washington Examiner—reported that the chief executive "is showing a growing affinity for Catholicism" and suggested that the President's interest in the Roman Catholic faith went beyond that mere intention of reflecting an ecumenical image before American society.

The paper backed up its theory by mentioning L.B.J.'s two meetings with Pope Paul—the last a 75-minute audience just before Christmas.

It also mentioned the fact that Mr Johnson's youngest daughter, Luci, turned Catholic in 1966 with the President's blessing.

The Examiner also revealed that the President—a member of the Disciples of Christ—the day before Christmas attended 7 a.m. Mass at St. Dominic's Roman Catholic Church in south-west Washington just three hours after his return from Rome.

The report claimed that the President often visits St. Dominic's and "draws great strength from the little monks there."

The paper declared that "the actual conversion of the President to Catholicism is seen by reporters as possible, but such an unprecedented step would certainly not come during 1968, they agreed."

—Canadian Churchman

C.A. DEVELOPMENTS

At a recent meeting of the Executive Board of the Church Army in Australia, important decisions were made affecting the future of the Society.

The board has accepted with regret the resignation of the Rev. Captain A. W. Batley as Federal Secretary to take effect as from June 1, 1968. This is to enable the new building to be completed under his leadership and to enable the board to find his successor.

Captain Batley feels that after 33 years in the Society, including 17 years as leader in Australia, he should make way for someone else, who, at this juncture can lead it forward into a new and exciting era in the work of evangelism. The board has set up a sub-committee to consider suitable persons for this position and to make a recommendation.

A tender submitted by Messrs Henze Construction, for the erection of a new Training College and Administrative Centre at Belrose, N.S.W., at a cost of \$43,000, was accepted, and construction has commenced. The work may be completed early in June.

The Federal Office of the Society has moved from C.E.N.E.F. Building in Kent Street, Sydney, to a cottage on the Belrose site, and this will serve as a temporary office until the new building is ready for occupation.

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THEY SAY

Lent is not what it used to be.

—Canon Noel Rook, Epping, N.S.W.

The real advance many of us want is to worldwide solidarity with those who preach the same Gospel, for the Gospel is infinitely more important than niceties of church order which are quite secondary.

—Mr Gervase Duffield, Appleford, Berks.

No Christian can accept it that pain or death are unmitigated evils. Certainly it must be the duty of everyone to relieve pain where and when he can. But for the person who suffers the pain, though he too has every right to get rid of it if he can, its acceptance and its linking on to the sufferings of Our Lord as a sacrificial offering will transform the pain from an evil to a good.

—Archbishop Frank Woods, of Melbourne.

The Bible Society is a great enterprise and only eternity will show its true significance. To have had a part in it has been an inestimable privilege, enhanced and enriched because of so many personal relationships.

—Canon H. M. Arrowsmith, Canberra.

It is said there is a very terrible want of morality and high tone in the homes; how many mothers think that if they feed and clothe their children and keep them in health, it is all that is required of them? If women everywhere would unite in prayer for the home, and try to work for God, then they could change the world for good.

—Mrs Mary Sumner, Founder, of M.U., 1885.

Many misconceptions are held about Billy Graham, and they are sometimes held because we have not met him face to face. Dr Helmut Thielicke, the distinguished Professor of Systematic Theology and Social Ethics at Hamburg University, wrote to Dr Graham a few years ago, "How different it is when men encounter each other face to face rather than just hearing each other! I am ashamed that we Christians—including myself—are always susceptible to preconceived opinions... The evening beneath your pulpit was a profound 'penance' experience for me in this respect."

—Rev. Jim Whild, St. Mark's, Darling Point, N.S.W.

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It may well be that part of our evangelistic work this Lent is to pray most earnestly for the Graham Crusade, to take part in it ourselves and to invite others to do so, and to go with them to the meetings. And more than that, even at this late hour actively to identify yourself with it by offering yourself at the Crusade Office.

—The Primate, the Archbishop of Brisbane, Q.

So missionary work is not so much the victim of historical changes as the cause of it; and the tremendous events of our time are not the sign that things are running wild, but that they are in control, in God's control. We are with Him, and His hand is on the helm of history.

—Rev. Ken Short, N.S.W. C.M.S. Secretary

I must admit that Christmas cards are becoming quite a problem. This year we received just under 400 cards, which was all very exciting, but which creates a very real problem. I would say that a conservative estimate of the cost of these cards and postage would have been well over \$50, and had I reciprocated, this would have meant another \$50 of mine, and I can't help wondering whether this \$100 plus could not be more usefully spent.

—Bishop Don Shearman, of Rockhampton, Q.

The Bible is a Book for individuals; but it is also for communities. When the Bible is read, the reader so often becomes a new man or woman in Christ. And from him—or her—the light and truth radiate out to others. Groups find spiritual oneness in Christ, communities begin to build themselves on Him as Truth, laws derived from the Bible act as cement in a new society.

—Rev. Ron Hickin, Sydney, N.S.W.

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Letters to the Editor

Tolerance

It is very irritating to listen to the Christian whose chief hobby seems to be to draw attention to and to sneeringly attack every little difference in doctrine that he finds in other denominations. What a narrow outlook this indicates, and how very little such a person must know of the bigger problems that face the world today!

Certainly excessive tolerance can be a great mistake. It is so easy to go from the sublime to the ridiculous, and those who, in the interests of spurring flagging church attendance or making half-hearted converts, descend to all kinds of cheap gimmicks and tolerate any kind of degenerate moral behaviour are more likely to bring religion into disrepute than to revive it.

But it is possible also to find critical, mean-minded "Christians" who go out of their way to look for every trivial little difference between their own beliefs and those of others, to exaggerate the importance of these differences, and by their hostile attitude, build up religious animosities.

If Roman Catholics derive comfort from praying to Mary this does not worry me in the least. I am only disturbed by the minority of Catholics who would hate me for not doing likewise.

If a Jehovah's Witness, leading a blameless personal life, is unconvinced by the idea of a Trinity and instead accepts the concept of one God it does not injure me to tolerate him provided that he also tolerates me. If a Mormon leads a life of good citizenship in following his ideas of true religion, it does not harm me if I can see there is good in him even if he differs from the 39 articles.

Those who keep picking away at one another and who never study the bigger things in life run the risk of being so preoccupied with their disputes about nothing very much that they do not realise the immensity of present

attacks on Christianity from outside, and the possibility of one day finding themselves forbidden to believe in any kind of religion but only in a cold and not very comforting atheist ideology.

Perhaps Anglicans cannot love all Catholics, all Mormons, all Baptists, all Jews etc., but they should be able to love some of them and to co-exist with as many as possible, compromising where possible and only drawing the line of enmity when it becomes impossible to do anything else.

Margaret Forrest, Hornsby, N.S.W.

Tertiary students

During this month thousands of young people are leaving the sheltered confines of home, and in some cases, Church, to enter tertiary institutions throughout Australia.

Some of these—indeed hundreds of them—will already have made some sort of commitment to Jesus Christ. This newfound faith will now "come under fire" as never before; as agnostic lecturers question the validity of their Christian tenets and practices.

Within each of the universities, and in most of the Tech. and Teachers' Colleges, Christians meet regularly for Bible study and prayer. Most of these Fellowships are voluntarily affiliated with the Inter-varsity Fellowship, a world-wide organisation of Christian students and graduates who seek to publicly confess Jesus Christ as Saviour, Lord and God.

As the IVF Staffworker serving the Teachers' Colleges Christian Fellowships throughout Australia, could I urge ministers, parents, and Christians generally to

(1) Pray fervently that God will strengthen the faith of Christians in these institutions, and

(2) Encourage young people entering universities and colleges to attend and become involved in the meetings of the Evangelical Unions and Christian Fellowships.

I would also invite communication concerning any who may be attending Teachers' Colleges. The details supplied will be passed on to senior Christians in the college concerned for personal contact and encouragement.

Rowland Croucher, C/- I.V.F., 511 Kent St, Sydney.

Philatelists note

At Rogationtide, this year, May 18 to 20, a Flower Festival will be held in Holy Trinity Church, Glencraig Parish, Diocese of Down. We believe this festival to be the first of its kind, at least in the north if not in the whole of Ireland, since the arrangements will represent in symbolic form many aspects

of Bible and Church life and events.

A special one-day post-office will be opened on Saturday, May 18, where a special cancellation depicting the Church from the south-west will be used. There will also be a souvenir cover, showing the church from the south-east.

Serviced covers bearing the special cancellation under Northern Ireland Regional postage stamps, which depict the flax flower, symbol of Ireland's prosperity as a linen producing country, will be available for two International reply coupons, from the vicar, Glencraig Vicarage, Holywood, Northern Ireland.

Serviced covers bearing the autograph of the vicar or the designer, Mr R. M. Nuttall, will be available for three International reply coupons.

There must be many of your readers who are philatelists, or who are of Irish descent, who would like to receive this special one day cancellation. The church will be most grateful for any publicity you may be able to give this venture.

(Rev.) G. W. L. Hill, Glencraig Vicarage, Craigavon, Holywood, Co. Down, N. Ireland.

Who to blame?

I was utterly astounded when I read the article headed, "Australian way of death." Those who have thus written should not blame the undertakers, but themselves. In my long experience in the ministry, I have never found that the undertakers make the arrangements or direct how or where the service is to be conducted. The mourners are responsible and consult with and direct the undertakers. Some of the clergy do not know their people or they would know that a parishioner was ill or had passed away.

If the present-day clergy followed the example of the old clergy and visit their people house-to-house as the Apostles did, and also sought the co-operation of the Lady District Visitors as to sick people in their parish they could assist in making the arrangements. In the article it was stated that they conduct funerals of people they have never met or whose family they have never met. By house-to-house visitation they would know every parishioner.

To be invited to conduct a funeral for a Roman Catholic at the crematorium is an opportunity to give a message of comfort and salvation and present Christ as Lord and Saviour and thus be His Messenger. If an atheist is being buried, probably the relations would refuse a funeral service and miss the opportunity to exalt Christ and direct their thoughts to Him and the glory beyond?

Many funerals at crematoriums and cemeteries would be conducted without a Christian service if the chaplains were not ready to fill the gap created by the local clergyman who is lacking

in his duties. Instead of speaking scurrilously of their brethren, they should wake up to their own responsibility.

When there is opportunity to preach the Gospel of Jesus Christ, Lord and Saviour it should be welcomed whether in the church, the funeral chapel or the home. Many non-churchgoers would not be concerned if a service was not held.

The clergyman should know his people and also read the funeral notices in the daily newspaper. A hurried visit should be made to the home before the advertised time of the funeral and then an offer made to conduct the service at the crematorium or cemetery.

The Gospel is the power of God unto salvation to everyone that believeth. Hundreds of people attend funerals who are non-churchgoers and unbelievers; to such the clergyman should realise he is a Shepherd of Souls, a Messenger of God and so reach out after these people who need Christ as Saviour.

Don't blame the undertakers or chaplains, but yourselves. It would be wonderful if all would prefer a church service, but surely if they don't we should be ready to help them into the Kingdom of God by any means possible.

Services have been forbidden in R.S.L. chapels, but no doubt hundreds of soldiers would be there. Are the clergy going to refrain from pointing them to Christ and give them a deep, spiritual, helpful message. The soldiers were good enough to be ready to sacrifice themselves to die for their country and for us. We enjoy our liberties today because of what they have done. Can you imagine Billy Graham refusing, or St. Paul or St. Peter?

An inspired spirit-filled clergyman would welcome any avenue of service for God and for the benefit of the souls of the people. Our Lord Jesus Christ said, "Go into all the world and preach the Gospel to every creature." Spiritually starved souls should be fed and ministered to anywhere.

I was greatly surprised to read that some clergy refuse to conduct a service in an undertaker's chapel or shop. The value of a soul should be realised. We need to pray for a great revival. People are drifting from God and the Church and yet men choose to seek out souls in any way than the method of their own choosing.

(Archdeacon) J. Bidwell, Ashfield, N.S.W.

vive and Christian leaders be enabled to travel and so reach more hungry souls with the Good News.

I understand that the European Christian Mission is only too willing to handle any contributions and although my own knowledge is scant, I feel that this matter calls for wide publicity.

Some people in this land have gone to great lengths to send money to support the forces of atheism. One must admire their humanistic zeal, at the very least. But perhaps it is time that we applied a like zeal in the interests of the Kingdom of God.

(Mrs) A. J. Freemantle, Summer Hill, N.S.W.

It does happen

ACR, March 7 '68, page 6, gave me the greatest laugh of my career!

"Does it happen here?" asks your paper in reference to a letter reprinted from an English paper describing someone's impression of a baptism in a so-called "Anglo-Catholic" parish church.

"Well, it does happen here, but the positions are mostly reversed."

You might call our parish "Anglo-Catholic." We do not have 3 p.m. "Public Baptism in Private." When we first insisted on public baptism at public worship on Sundays, as the Prayer Book directs, except in cases of real hardship, and introduced interview with sponsors before the baptism, and encouraged congregational participation in the service, even more than the Prayer Book lays down for the minimum, we were greeted with the following cry on many an occasion: "What's all this High Church business? We don't want to be humiliated by getting our child done in public. If you won't have this service privately, we'll wait till we go to Sydney, and anyone will do it there."

Unfortunately, this proved only too true. Although, of course, none of the rectors concerned would send any advice of the baptism to us in the country. All we saw was the

• Continued Page 6

No need to search for a

conference & camp site

(Archdeacon) J. Bidwell, Ashfield, N.S.W.

East Europe and Christianity

May I bring to the attention of your readers a book which I read recently entitled TODAY'S MARTYR CHURCH TORTURED FOR CHRIST by Richard Wurmbrand (pub. by Hodder and Stoughton in paperback, 75c).

The author was a leading pastor and evangelist in Rumania before he came to the West. His book has a very striking message to all Christians and carries added weight since he speaks on behalf of the Underground Church in Communist lands. His knowledge of Russia, although second-hand, is authoritative.

Converts are being won to Christ even among high ranking Communists and many in such positions are secret believers. This is the result of the work of the Spirit of God and the courage and faith of evangelical Christians.

Most often the price of such courage is long years' imprisonment and torture and their families are left to starve to death.

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SPECIAL EVENTS

THE Clergy Wives Conference is to be
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April to Wednesday, 3rd April. There
will be an open day on Tuesday,
2nd April, to which all clergy wives
and retired clergy wives are cordially
invited. Provision will be made for
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Baptist man in shipwreck with Gorton

"I think the Lord saved the
Prime Minister," a South Aus-
tralian Baptist who was with
Senator Gorton when his ship
was torpedoed during the war,
said this week.

During the chaos aboard ship,
he gave Senator Gorton the life
jacket in which he was later
picked up.

He is Mr Frank Courtis, who
comes from the Brighton Church
in South Australia, but now lives
in New South Wales.

He was an R.A.A.F. flying
officer in February, 1942, and
was aboard the Derrymore when
it was torpedoed on the night of
February 13.

Also aboard was a young man
who "looked as if his face had
been bashed in with a baseball
bat."

The young man was John Gor-
ton, now the Prime Minister of
Australia. He had smashed his
face in a recent flying accident
and was on his way to Java for
plastic surgery.

"I wouldn't have imagined him
as Prime Minister in the least
at that time," said Mr Courtis
this week. "He was an ordinary
type of guy."

"He was a quiet man. Often
he would sit alone looking for-
lorn. I felt a lot of pity for the
man then."

When the torpedo struck at
nine o'clock at night, there was
chaos. At one stage Senator
Gorton and Mr Courtis were
working together tossing life
rafts into the sea.

At another stage Mr Courtis
broke open a locker contain-
ing 23 lifebelts. One of
the men to whom Mr Courtis
threw a lifebelt was John Gor-
ton.

"We didn't expect to be res-
cued," said Mr Courtis. "We
couldn't have lasted another
night."

"I am absolutely positive
this was the Lord's work.
Things happened that you
just didn't think were pos-
sible."

He said he was sure God had
saved the man who later became
Prime Minister.

—The Australian
Baptist.

Please mention "Church
Record" when replying to
our advertisers.

LETTERS

Continued From Page 5

duly signed card (no doubt in
some city vestry!).

If you are going to have a
shot at Anglo-Catholics, sir, you
had better pick a better theme
than this! The boot is on the
other foot here. Although I
know personally some evangeli-
cal clergy in Sydney do try to
do the right thing there, I also
know that their neighbours don't
support them.

If we try to get people who
want their babies baptised here
to get permission from their city
rector, they think we are slightly
cuckoo! After all, they tell us,
all you have to do in Sydney is
to turn up any Sunday afternoon
(3 p.m. or 4 p.m.) at most parish
churches and you'll get it done
for a small fee. And they think
that we are unreasonable to
demand more than this.

With weddings, it is even more
notorious.

The Parish and People Move-
ment, with many evangelical
clergy in support, has tried for
some years to bring the whole
process of Christian Initiation
into focus, so that events such
as your article describes are
merely memories of a past age.

It is very difficult to do this
in N.S.W. when in the capital
city, where the means of mass
media of communication are
centred, there is the greatest dis-
regard. If Sydney puts its house
in order, we may indeed
find ground to stand together.
While ever Sydney baptismal
discipline is as it is (mostly non-
existent . . . I lived in Sydney for
almost 30 years and I know
many parishes) the country
clergyman, be he Anglo-Catholic
or Anglo-Protestant, will be re-
garded as a curious fellow if he
insists on baptism integrated
with normal Sunday worship . . .
and anyone from the city will
be able to tell him why from
their experience!

Rev. Rex Jones,
(National Co-ordinator,
Parish and People Movement),
(If Mr Jones looks at the article
referred to carefully, he will be bound
to agree that we were not having "a
shot" at any one section of the church.
The ACR and Mr Jones lament mal-
practice wherever it is found.—ED.)

Correction
Would it be too much to ask
for a brief editorial correction to
my letter in the last issue of
ACR? I wrote: "Why, for ex-
ample, is Canon 68 so empha-
tic?" This appeared as, "Why,
for example, is Canon 68 sym-
pathetic," which is meaningless.
This was an important point
in my argument and I would
appreciate a correction, espe-
cially for the sake of the interest-
ed readers. Some must have
wondered whatever I was getting
at.

(Rev.) A. D. DEANE,
Croydon, N.S.W.

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Books

MOVER OF MEN AND MOUNTAINS:
The autobiography of R. G. Le-
Tourneau. Moody Press, U.S.A.,
1967. \$1.45.

This paper back is the reprint
of a volume first published by
Prentice Hall Inc. in 1960. R. G.
LeTourneau is best known for
his earth moving machines, and
included in the story is an ac-
count of the establishment of his
factory at Rydalmere, N.S.W.
This was initially to produce
machines for the U.S. and Aus-
tralian forces in the South-West
Pacific, but has since made a
signal contribution to Australia's
postwar development.

The author is an obviously
successful American, proud of
his life's achievement; and he
tells his story with an attractive,
if unpolished, vigour. For any-
one interested in social history
it is enjoyable light reading, and
for that wide readership which
likes "personal stories" it is a
book worth the money.

What of it as a Christian
book? Earnest personal testi-
mony is always heartwarming,
and LeTourneau has used the
large finances at his disposal to
sponsor evangelistic and chari-
table ventures of his own, in an
impressive manner. Your re-
viewer however finds himself
thinking of Carnegie, Rockefeller
and other "successful" Ameri-
can tycoons. They established
large charitable foundations too.

Inventive genius and material
prosperity are not necessarily
the rewards for Christian obedi-
ence, yet the author seems to go
very close to saying this. Mis-
sionaries report that many of
their present-day difficulties
spring from the willingness of
many (not only American) in
earlier days to see material pow-
er as a mark of Divine approval.

Thus, your reviewer is reluc-
tant to advocate this book as a
tool in Christian witness. There
is a zeal for God, but it is accord-
ing to knowledge? The epilogue
increases, rather than diminishes,
such doubts.

L.M.A.

WHAT THE SCRIPTURES TEACH, by
E. F. Kevan, Evangelical Press, Lon-
don, Pp. 79, 3/6 (U.K.).

This book is a brief but bal-
anced statement of Biblical
teaching on basic subjects like
God, Sin, the Atonement, etc.,
by the former principal of the
London Bible College. Two very
useful features are the Scripture
references (though an index
would have made them still more
helpful) and the questions on
each chapter. These should make
it a valuable book for parish
Bible study groups, and it is re-
commended by the reviewer for
them.

G.S.C.

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ADDRESS

INQUEST ON JESUS CHRIST, by
John Reban, translated from the
German by Willi Frischauer. Leslie
Frewin, London. Pp. 208. \$5.30.

Don't waste your \$5.30. This
book is a farrago of pseudo-
learning on a par with magazine
articles that tell you how to cure
all your ills by means of black-
strap molasses, vegetarianism, or
astrology. The author's object
is to prove that Jesus Christ,
though crucified, did not die,
and so to remove the objections
of the Jews to a dying Messiah
and induce them to become
Christians!

He relies mainly on the so-
called Holy Shroud of Turin, a
piece of linen believed by many
Roman Catholics, without evi-
dence, to be the actual linen
cloth in which our Lord was
wrapped after His crucifixion. It
first appeared in the early fourth
century, along with the true cross
and various other things, and it
is claimed that photographic pro-
cesses prove that it was used as
a shroud for a body. The author
alleges that the body wrapped
in it was bleeding and therefore
alive. Ergo, Christ did not die.
The alternative, that this if true
proves that the body wrapped in
it cannot have been that of Jesus,
is not mentioned.

The rest of the book consists
of "proofs" that phrases like
"gave up the ghost" in Luke
23.46 do not mean "died." Their
quality can be illustrated by the
citation in full of Isaiah 53 (in-
cluding verses 8 and 9) followed
by the straight-faced assertion on
the very same page (page 12)
that this shows that the Old
Testament does not predict death
for Jesus.

Absolute rubbish.

G.S.C.

CHRISTIAN THINKING TODAY, by
Nathaniel Micklem. Duckworth, Lon-
don, 1967. 15/- (U.K.).

What does the old-time liberal
theologian have to say today?
In this book one of them tells
us. Micklem was at one time
principal of Mansfield College,
Oxford, and his latest book
attempts to present "modern
Christian thinking."

He begins with a discussion
of perspective. In the realm of
epistemology he names himself
Augustinian. He criticises the
method of erecting a theological
construction on the assumption
that the Bible is the "Word of
God." Neo-scholasticism is re-
jected with the Thomist distinc-
tion between what may be known
of God by the natural reason
and those further truths given
in revelation. Also rejected is
Positivism, in the sense that noth-
ing is to be believed that lacks
scientific proof.

The way for Micklem is by
help of the philosopher David
Hume. His scepticism is accepted
but in his positive contribution
is found an intellectual basis for
religious thought today.

Chapters follow on Knowledge
(and whether or how we may
know God) and the Paradox of

History. He deals with the
"bogy" that "if there can be
no knowledge of God except
through the experience of life,
and if all the experience of life
is covered by the two disciplines
of science and of history, and
if neither scientists nor historians
require, or can find place for,
the hypothesis of God, then there
can be for us no knowledge of
God at all." The remaining
topics are Religion, Theology,
Ethics, Prayer and Eternal Life,
and Church and Sacraments.

Those who have read this
author's earlier works will know
him as a writer of wide learning
and one who "comes through"
as a man of a reverent and
humble spirit. Here liberalism
speaks its best. But it speaks
differently from the message of
evangelical Christianity.

Absent is the note of assur-
ance and of the certain hope.
"Truth is our goal," says Mick-
lem, "not our attainment." Of
the Bible he writes "in respect
of authority as a standard and
rule of faith it is often indeci-
sive."

This book is an absorbing
account of a type of Christian
thinking, but as a record of
Christian discovery it will dis-
appoint us today and tomorrow.
—G.H.F.

THIS MARRIAGE BUSINESS, by
Margaret Warde. Scripture Union,
London, 1967. Pp. 137. \$1.00.

An English Christian mother
of two boys writes, for those
who believe, some twenty-one
short chapters of friendly ad-
vice appropriate for life in a
middle-class home.

We start with the situation
after the wedding and there is
more emphasis on family life
than the title would indicate.
Most of the commonly discussed
problems of parents are touched
on. A good book for Christian
newly-weds well enough done to
interest those who, from outside,
may be willing to hear what
Christian faith means in family
application. A particular use-
fulness would be as a gift for
new Christians.

G.H.F.

THE SOCIAL CONSCIENCE OF THE
EVANGELICAL by Sherwood Eliot
Wirt. Scripture Union, London. 1968
pp. 177. \$4.25.

Dr Wirt is editor of "Decision"
and he is coming to Australia
shortly to cover the Graham
Crusades for this magazine.

This book does not break any
ground that will be new to evan-
gelicals who have thought hard
about their responsibilities to
contemporary society. Never-
theless, there is no single book
on the market at present which
does its job so thoroughly.

It used to be said that while
the evangelicals were concerned
with individual salvation and the
Anglo-Catholics with the Church
as an institution, it was left to
Canon Kingsley, F. D. Maurice
and Co. to apply the gospel to
society. This certainly does not
bear examination as far as evan-
gelicals are concerned, but Dr
Wirt is not concerned to make
such an examination.

He admits that evangelicals
have sometimes stressed evan-
gelistic witness at the expense
of social responsibility. He ad-
mits that there have been times
when social conservatism has
tended to neutralise evangelical
theology. He admits that a piece
of the soul of an evangelical
belongs to the sixteenth century
but he insists that his head and
feet are in the twentieth and it
is today that his witness must
be made.

Don't read this book if you
expect to find a long list of
evangelical achievements, headed
by Wilberforce, Shaftesbury and
Howard. You'll find them all in
Balleine and elsewhere. For this

book is calculated to make evan-
gelicals feel uncomfortable and
for this very reason it puts every
evangelical into Dr Wirt's debt.

He draws upon the Old and
New Testaments, the Fathers,
the Reformers, the Puritans, the
fathers of the American Consti-
tution and latter-day figures like
Billy Graham and C. S. Lewis
to show that true social concern
is fundamental to the evangel.

Our society is facing a wide
variety of issues which torment
thinking men and which by their
very nature, Christians often
shrink from. Labour-manage-
ment relations, individual free-
dom, peace, thermo-nuclear
energy, race relations, birth con-
trol, abortion, perversion, eutha-
nasia, alcohol, capital punish-
ment are among these issues.

The author does not save us
the trouble by pontificating.
Rather does he look at the issues
in the light of clear Biblical
principles which evangelicals
claim to accept.

His approach is calm and bal-
anced. Nobody gets denounced.
He does not overstate the claims
for evangelical religion. He is
utterly faithful to the whole Gos-
pel. His style makes the book
most readable. Yet his scrutiny is
so searching and his touch so
definite that he has exposed the
many tender parts of the evan-
gelical social conscience. This is an
important book and required
reading for evangelicals.

—R.M.

WILT THOU GO WITH THIS MAN?
by Brownlow North. Banner of Truth,
London. Pp. 128. 3/6 (U.K.).

This is a reprint of some
evangelistic sermons preached by
the author, an effective and
highly regarded unordained
preacher in his day, during the
1859 Revival, and after reading
them one can understand his
high reputation. They are fer-
vently written, and heart-warm-

—G.S.C.

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