

## Mainly About People

Sir Kenneth Grubb, president of the Church Missionary Society since 1944, intends to relinquish the office at the annual meeting in May, 1969. C.M.S. has had six presidents since 1810. Sir Kenneth is also chairman of the Church Assembly's House of Laity.

Rev. J. B. S. Ozanne, curate of St. Peter's, Ballarat, has been appointed curate of St. John's, Mudgee (Bathurst), from August 7.

Rev. Clarence J. White, vicar of St. Martin's, Tara (Brisbane), has been appointed rector of St. Luke's, Rosewood. Rev. Sydney A. Mainstone, rector of St. Bartholomew's, Norwood (Adelaide), since 1947, has announced that he will retire from March 1, 1969.

Mr Jack E. Lamford, C.M.S. Field Superintendent in Darwin since 1962, will not be returning to the north after his present leave in Victoria.

Rev. Ernest Horth, curate of St. Faith's, Narrabeen (Sydney), since 1967, has resigned to take up a chaplaincy with the Australian Regular Army's from mid-July.

Rev. Alfred J. Robjohns has resigned the charge of Edwardstown-Ascot Park (Adelaide) to accept a chaplaincy at the Repatriation Hospital, Daw Park, from September 30.

Mr Bernard Palmer, aged 38, has been appointed editor of the "Church Times," London. Mr Palmer is at present managing director of the company and is a great-grandson of the founder. He succeeds Rev. Roger L. Roberts who resigns as from September 1.

Mr Tony Molyneux has been appointed inner city field worker with the Youth Department of the diocese of Sydney.

Rev. Noel D. Bevan has been appointed vicar of St. George's Windsor (Brisbane).

Rev. S. M. Branssen, rector of Henley Beach (Adelaide), has been appointed rector of Mount Barker.

The Rev. P. E. Dunn, Rector of Korumburra (Gippsland), has been appointed to the staff of the Department of Promotion (Bathurst) as Field Officer for Adult Education.

Rev. M. J. Farnedge has been appointed vicar of St. John's, Frankston (Melbourne), from July 3.

Rev. John A. Friend, chaplain at Rydalmere Hospital (Sydney), has resigned as from September 30.

Rev. Dennis G. W. Crispe, chaplain at Northfield Mission (Adelaide), has accepted the charge of Elliston (Willochra) as from September 14.

Rev. John B. Gilbert, rector of Christ Church, Balaklava (Adelaide), has been appointed incumbent at St. Edward's, Kensington Gardens from early September.

Miss Marion Bennett, formerly for 23 years director of the Family Service Centre of Sydney's Home Mission Society, was awarded the British Empire Medal in the Queen's Birthday Honours List.

Rev. H. D. Scott has been appointed to the charge of Inverleigh (Melbourne).

Rev. George A. Mallins, vicar of Holy Trinity Ringwood East (Melbourne), has gone to Japan for a three months' study tour on Buddhism. He graduated M.A. last year in comparative religions.

Rev. David Harris, regional secretary for the B.F. Bible Society at Leeds, Yorkshire, has been appointed State secretary for the Bible Society in South Australia from October.

Rev. William G. Hasston, curate of St. James', Toowoomba (Brisbane), has been appointed vicar of St. Martin's, Tara.

Rev. Henry J. M. Kerly, formerly of Outlands (Tasmania), has been appointed curate of St. Matthew's, Grovelley (Brisbane).

Rev. John C. C. Thompson, formerly curate of St. Matthew's, Grovelley (Brisbane), has been appointed vicar of Holy Trinity, Taroom.

On June 30, after some weeks of illness, Deaconess Beatrice Weston, of Melbourne diocese, passed away. Miss Weston had served as a deaconess at St. Stephen's, Richmond, prior to proceeding to West Pakistan in 1930 with C.M.S. Miss Weston served on the mission field for 30 years and as principal of Deaconess House, Melbourne, for four years. She also served for a period at St. George's, Bentleigh.

Rev. Reginald S. T. Pettel, rector of Mount Barker (Adelaide), has been appointed rector of Henley Beach from September.

## PASTORAL MEASURE 1968

THE Pastoral Measure, which received the Royal Assent on May 30, is the longest and most complex Measure which the Church Assembly has produced. It replaces a large amount of existing law and provides a comprehensive system of pastoral reorganisation.

Part I sets out the procedure. The initiative is in the hands of the diocesan authorities, but the necessary schemes or orders have to be made by the Church Commissioners. All concerned have an opportunity to make their

views known, and there are ample safeguards.

Part II sets out the purpose of schemes and orders. Parishes, benefices, archdeaconries and rural deaneries may be reorganised and diocesan boundaries altered. Schemes may arrange for the co-operation of clergymen and parishes in team and group ministries — an important new provision.

It is made possible for a clergyman's office to be abolished, but only if he is found other comparable work or is financially compensated. A parish is permitted to exist with a suitable centre of worship, which need not be the traditional consecrated church.

Part III sets out a new system for dealing with churches no longer required for their ordinary purpose. They may be used for other suitable purposes, sacred or secular, sold or demolished and their sites sold, or maintained as historic or architectural monuments by a fund provided from the resources of the Church and the State. A procedure containing many safeguards is laid down to prevent the inappropriate demolition or improper use of a church.

There is literally no spot on the globe today where the gospel of Christ is not heard by way of long-wave or short-wave radio, ranging in power from a few thousand watts to super-powered transmitters of 100,000 watts.

## Hidden church

The existence of at least one million Lutherans living in Siberia was discovered by the Russia Institute of Munich, Germany. According to letters received from Siberia these Lutherans have started to reorganise their church life.

Most of them were deported to Siberia from the Baltic Sea countries of Estonia, Latvia and Lithuania. They lived around the cities of Omsk, Novosibirsk and Alma Ata.

They have no pastors or church buildings. Their total religious life centres around their homes where they hold Bible classes and services. Small groups gather nightly for prayer meetings. On Sunday, groups gather in homes where they read the Bible, pray and sing. Occasionally it is possible to have bigger meetings outside.

## THE AUSTRALIAN CHURCH RECORD

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## An Archbishop Returns

Archbishop R. W. H. Moline, a former Archbishop of Perth, recently returned to Western Australia for the first time since his retirement in 1962. He assisted at the consecration of the Venerable Warwick Shaw Bastian as assistant bishop of Bunbury in St. Boniface's Cathedral, Bunbury. Bishop Bastian will be known as the Bishop of Albany.

Bishop Bastian was a former domestic chaplain to Archbishop Moline. The Archbishop lives in retirement in Brisbane.

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# THE AUSTRALIAN CHURCH RECORD

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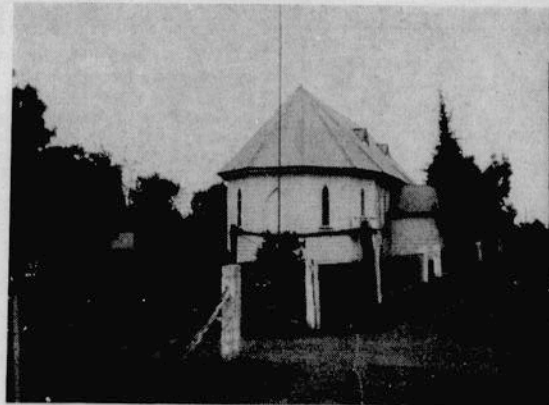
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## OPERATION NORTH WEST

Four parishes in the Armidale diocese — Collarembri, Mungindi, Walgett and Wee Waa—will share in a planned evangelistic outreach which will cover much of the north western corner of N.S.W., beginning Sunday, August 11, and ending August 18.

Parish missions will be led by the four vicars, Rev. Mathew Burrows (Wee Waa), Rev. John Dowe (Walgett), Rev. Peter Swane (Collarembri) and Rev. Len Trump (Mungindi). They will be assisted by 75 students from Moore College and 50 students from Deaconess House, Sydney.



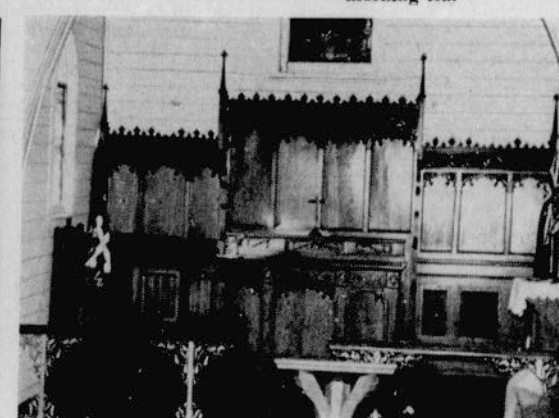
• St. James', Mungindi.



• Revs. Graeme Goldsworthy, Bruce Smith, Dudley Foord and Tony Nichols discuss Operation North West over morning tea.



• Head Deaconess Mary Andrews, one of the planners of Operation North West.



• St. Augustine's, Wee Waa.

The students will be divided into teams led by Head Deaconess Mary Andrews, Rev. Dudley Foord, Rev. Bruce Smith, Rev. Graeme Goldsworthy, Rev. Tony Nichols (Moore College staff) and Rev. Don Howard.

All students are involved in Operation North West for the last week of college term, as part of their practical training.

There will be intensive visitation in each parish, coffee bars at night, cottage meetings and large central meetings. Operation North West will have both a teaching and an evangelistic purpose.

• More photos on Page 3.

## INFALLIBILITY RE-AFFIRMED

WHILE celebrating Mass in St. Peter's Square in Rome on Sunday, June 30 last, Pope Paul strongly defended the doctrine of papal infallibility, the Immaculate Conception and ever-virginity of the Virgin Mary and the transubstantiation of the bread and wine in the Communion — this last in its most literal form. The Pope announced to 50,000 worshippers a "Credo of the People of God."

The Mass marked the beginning of Paul's sixth year as Pope and the end of "the year of faith" which he had proclaimed. He also gave a special message to the clergy of the Roman Church throughout the world, re-affirming the principle of clerical celibacy.

The world Press has found added significance in Paul's pronouncements, coming as they did on the eve of the World Council of Churches Assembly at Uppsala, Sweden.

The doctrine of personal papal infallibility has long been the primary obstacle to many churches considering reunion with Rome. Its re-assertion at this juncture was calculated to cool many enthusiasms in the ecumenical movement and also within the Roman Church. It has been interpreted as rebuking extreme liberal elements, particularly in Holland.

### RAMSEY CRITICAL

Strong regrets over the Pope's statements were expressed by the Archbishop of Canterbury at a Press conference at Uppsala. He said:

"After all the emphasis by the Vatican Council on collegiality, I regretted that there was no reference to collegiality in the reference to infallibility.

"Also, since the Vatican Council began to distinguish between the more fundamental dogmas and the less fundamental ones, I was surprised that particular Roman Catholic dogmas, like the Immaculate Conception and papal infallibility, were inserted along with the tenets of the Nicene Creed."

### BLAKE'S REACTION

Asked to comment on the Pope's statement, Dr Eugene Carson Blake, general secretary of the World Council of Churches, said that the statement "was not so much directed at ecumenism but to those progressives in the Roman Catholic Church who would go further than was intended by the Vatican Constitution on the Church and the World."

They were the ones who, in the Pope's opinion, he said, "have accepted modern secular assumptions and therefore too radically modify the traditional teaching of the Church."

A second possible reason for

the statement he said, was that the Pope "might have wished to discourage romantic ecumenism, which supposes that all that is required for the unity of the Church is to be more friendly and tolerant than we have been in the past."

### A RE-STATEMENT

Asked whether he interpreted the Pope's remark about one flock and one shepherd as a bid for all Christians to return to the Roman Catholic Church, Dr Blake said: "It does not say this specifically, but it is implied in the normal Roman Catholic ecclesiology, which has never given up the position that it is the Church of Jesus Christ."

Commenting on the Pope's re-affirmation of these doctrines and its effect on Church unity, Canon D. W. B. Robinson, Acting-Principal of Moore College, said: "I think it may still prove true, knowing the subtlety of their theologians, that they can make it appear that they have removed some at least of the sharp edges from these doctrines. While they remain in any form at all, they make anything but a peripheral fellowship with Roman Catholics out of the question."

In an interview with the Record she said that she is to work at an amputees' centre in Saigon. Refugees come to it from

## BACK TO VIETNAM



Miss Barbara Ferguson while on leave.

Deaconess Barbara Ferguson flew back to Vietnam on Tuesday, July 23, after a week's leave in Sydney. She graduated Th.L. from Deaconess House, Sydney. She is a trained teacher and has also done some training as an occupational therapist.

She went to Vietnam in 1967 for Asian Christian Service but is now working for the Vietnamese Red Cross and is supported by the Australian Council of Churches.

This is the other side of the picture, she said, to their wish that Americans should go home.

the provinces before they are fitted with artificial limbs.

At present the centre consists of a tin shed, without even a fan for cooling. The refugees live there while waiting for the Government to make them a limb. At present there is no trained staff except a male nurse. Barbara's training will help her to keep them occupied and to take their minds off their plight. There are lots of children who have lost one or both parents and one or two legs. She will spend as much time as she can with them.

She admitted that she had been a victim of enemy bombardments of the city many times. When asked how the local people viewed the possibility of American and Australian withdrawal in the next 12 months, she said that most that she knew were so concerned with their own existence that they don't think much about what is going on, except as it affects them directly.

She said that although many longed for peace however it came, some had said to her that if the Communists take over, they will kill themselves and their children too, rather than live under Communism.

This is the other side of the picture, she said, to their wish that Americans should go home.

## GLEBE ADMINISTRATION BOARD Church of England—Diocese of Sydney ASSISTANT SECRETARY

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# ROBOTS OR DECISION MAKERS?

The Second of two Articles about Today's Youth by David Clayton, General Secretary, Scripture Union, C.S.S.M. and I.S.C.F. in N.S.W.

The responsibility to stimulate and to guide a young person so that he leads a full, worthwhile and satisfying life is a responsibility that impinges on us all at some time either in our homes or through our work.

This responsibility is also a significant part of the whole responsibility of proclaiming the Gospel. Repentance and faith involve the whole person and therefore the Gospel must be presented in such a way that it is relevant to all aspects of life — home, leisure, vocation, study, relationships and culture.

Being a new creature in Jesus Christ will not appear to be satisfying if the Gospel proclaimed does not take cognisance of the whole of life.

In the continuing relationship between an adult and a teenager, there is ample opportunity to argue, persuade, preach, testify and teach the Gospel (see Acts 18: 1-11). We will want to do this if we see the adolescent not as a computerised robot with a few circuits that occasionally go crazy but as a psyche, a living soul, able to interpret, adapt and refute the buffeting forces around him, storing every single experience not necessarily like a pack of I.B.M. cards but more often in the form of scars or blossoming features in his being.

The adolescent is both complex and unique. The adult who is in some way impinging on the life of the adolescent must see this whole person before him. He must strive to help him or her to put into words the ill-formulated problems he/she may have. The adult must help the adolescent to develop adequate measuring rods for future value judgments and he must stimulate the adolescent to enjoy the process of reflecting upon himself, his judgments and consequent actions.

What the adult needs to be concerned about is not that every decision and every act

should comply with that set of values which he himself holds. His concern ought rather be to see the proper development of the personhood of this young person. The ability of this person to reflect on the pressures surrounding him, to interpret these forces, to examine his parent's/counsellors' attitudes and so finally to arrive at his own decision. The process of decision making is as important as the decision itself in the life of a young person growing up. There are few decisions made by an adolescent which will in some way mar the whole of his life. Yet if he fails to accomplish the satisfying process of decision making during his adolescent years, he may well be prey to the buffeting forces that surround him throughout adulthood.

It is the inter-action between adult and child in the process of decision making that will enable the younger to see the vision and faith of the older and to appreciate the reality and satisfaction of that faith.

We know that the right place for this to occur is in the home. We may be concerned about communicating the Gospel to those not brought up in Christian homes. But what about the numerous teenagers brought up in Christian homes who have not accepted the Gospel. Surely we ought to pour more time and effort initially into the Christian home. The parent whether full-time Christian worker or not has his first responsibility to his home and he must therefore be prepared to give the time that such a responsibility demands.

The Family

Moses made it clear to the Israelite nation first that the adults should hold God's law in their hearts and then second that they should teach the law to their children and talk about it when sitting, walking or lying down. (Deut. 6: 6-7). Our responsibility is not just to teach but quite naturally in the routine

of daily life to think about, reflect on, grapple with and apply God's Word to each aspect of our lives. Do we share with our children each concern, each problem in our lives and together as a family look to God for the answer? They need to be in the process of thought that goes on as we go about our way and as we enjoy our family life. If the children face issues with their parents then they can see how mightily the Lord works in our lives. They share with the parents the experiences of a life lived with Jesus Christ and they consequently grasp something of the demands and excitements of such a life.

It is easier and quicker to make statements in autocratic terms. It requires patience and a spirit of humility to stimulate and pursue a discussion with one's child or children in such a way that the adult does not assume more authority.

Children need to be encouraged at an early age to discuss freely with one or both parents the thoughts, the emotions and the experiences they have. The parent should use these opportunities to help the child to reflect; questions are asked to stimulate further thought or to think through to the consequences and implications. Measuring rods are discovered and perhaps mutually moulded and applied. So the parents grow with the child, altering their own behaviour pattern if necessary.

The growing child develops security in the fact that his parents are willing to learn from him, that he can raise any topic or come to any conclusion without drawing hostile reactions. Above all, he has developed the skill of reflecting upon himself. He knows that he can talk with his parents and he knows how to talk with them.

In this pattern of regular and natural family discussion, the parents reveal the depth and relevancy of their own faith and the child can see and feel the satisfaction that such faith has brought.

The way to salvation is well known, the need for it may be accepted but the willingness of a young person to personally respond may often reflect his view

## Bishop's body for transplants

The Bishop of Carlisle, the Right Rev Cyril Bulley, has announced in his current diocesan newsletter, that after his death "my eyes, heart, kidneys and other tissues which could be of service to others" may be used in surgical transplant operations.

"I make but two requests," he adds. "The first is be sure I'm not there! The second is, let what is done be private and anonymous."

Posing the question of whether it is "sacrilegious" to remove an organ from a dead body in order to prolong the life of another human being, the Bishop remarks: "When the soul has left the body at death, surely there can be nothing impious in using parts of it to bring healing and new life to another. The Christian conscience need not, I think be disturbed on that account."

But, he comments: "If transplant surgery is to develop, there must be strict adherence to a certain and secure definition of death, so clear as to admit neither mistakes nor abuse."

of its relevancy as reflected in the life of his parents.

**The Church**  
Not only in the family but also in the life of the local Church, the younger generation should be given some opportunities to share in its problems and travails. If the Fellowship group were to be involved in some of the concerns of the Parish Council, if they were en-

couraged to think and to pray over those concerns with the Rector and Wardens, then they too would have the maturing benefits of decision making and the excitement of seeing God at work.

Do we demand of our children and teenagers that they be religious robots or are we leading them as whole persons into a life of God guided decision making?

## EDITORIAL

### COUNCILS OF THE CHURCH

When the Pope called his church to Vatican II, he called a council which had canonical status and executive power. The length of its deliberations have been criticised as often excessive but that the council achieved results which are now observable in the life of the Roman Church, none deny. While we hold no brief for papal authority and the theological assumptions on which it is based, nor for the rigidity with which papal discipline is imposed, we cannot help admiring their commonsense. Nobody has had the folly to suggest that the World Council of Churches Assembly at Uppsala should have had either canonical or executive power. Nevertheless, it could have had a profound influence on the whole Church if the vast numbers of delegates had had the right priorities. Bernard Pawley reported for the "Church Times":

There can be no doubt that the work of the Assembly is being badly chequered by the manipulations of the Communist countries, and it is particularly sad to see how easily the youth participants are being deceived and used.

A whole evening's speeches would have given to an uninformed outsider the impression that the great enemies of all human basic rights were the U.S.A. and South Africa, in that order, with Greece a very distant third!

Predictably, the Assembly condemned the U.S. bombing in Vietnam while youth delegates condemned the U.S.A., Australia, New Zealand and South Korea for assisting the South Vietnamese. They called for modern substitutes for the sermon, for anti-poverty drives, aid for Biafra and crusades against racialism.

The sad thing about Uppsala was that it suggested to the world at large that the Church's energies must be channelled into activities which the world claims should be the areas of the Church's utmost concern. At best, these social and economic programs are palliatives, and feeble ones at that. But they require so much energy that the W.C.C. has nothing left for God's priorities. We have in mind the two billions of the world's people who have had no real opportunity to accept Christ as Saviour. Is it God's work that we minister to their physical and temporary needs and offer them no eternal remedy?

Although there was talk at Uppsala of the Church's "mission," the W.C.C. does not interpret it to mean the communication of the gospel to unbelievers that they might believe and live. The emphasis is rather on "dialogue."

It took the leader of the Russian Orthodox delegation to point out that genuine ideological dialogue between Christians and Marxists is impossible. Archbishop Nicodim said: "How can there be a dialogue of Christians and Marxists when between them there is an insuperable abyss, and when the basic beliefs of one are denied by the other?"

While the W.C.C. dissipates its energies in dialogue, somebody else will have to do the evangelism.

The Lambeth Conference, like the Uppsala Assembly, meets only for consultation. Some bishops are hoping to give Lambeth the canonical and executive power inherent in the Roman system. It is not very likely that dioceses throughout the world would grant such powers, even if the bishops decide to seek it from them.

Most bishops at Lambeth are probably realistic enough to recognise their conference as having considerable value for their own personal growth and experience as bishops. As Bishop Clements of Canberra-Goulburn referred to it, it is a rigorous period of in-service training. It is quite unrealistic to think of it as speaking for the Anglican Communion or making decisions for it. It was rather naive of the Archbishop of Canterbury to say to the Canterbury Convocation recently: "When I visited the Pope in March 1966, it was emphasised that I did so in the name of the Anglican Communion . . ." The claim to do anything in the name of the "Anglican Communion" is of course, a beautiful fiction.

Christians of maturity will not expect too much from the great councils of the church, important though they may seem at the time. The true work of the Church is done wherever believers pray and work together to uplift our living Lord and to bring men into living contact with Him, their only Saviour. We are called only to be witnesses to Christ. This will we do.

## BUSH INDUCTION

An Induction service is usually a formal occasion, and, of course, it is normally held in a church building. But on Sunday, June 23, when the new Gascoyne-Ashburton Parish was inaugurated in the diocese of North West Australia, there was neither formality nor building.

The service was held on the homestead lawn of Callagiddy sheep station some 30 miles out from Carnarvon, and was conducted by the Dean of Geraldton, the Very Revd. Gerard Dickinson, who is Administrator of the Diocese during the Bishop's absence at the Lambeth Conference.

Also present were the Revd. Bernard Buckland, Rector of the Murchison, the Revd. John Redway and the Revd. Bill Hoare, both supplementary ministers in Carnarvon, together with the Revd. Glen Noble of the Australian Inland Mission, Mr Lance Fisher of the Churches of Christ and Mr Trevor Booth the aerial colporteur of the British and Foreign Bible Society.

The form of service was specially drawn up for the occasion, and was heartily entered into by all present as it was framed in the language of today.

Instead of the traditional procession to the font, lectern,

prayer desk, etc., the Dean led the Revd. Ted Doncaster with his people to the open gate of the homestead, where he said: "Let this gate be a symbol of your ministry in this parish. May the hearts of many be opened to receive the Lord of Life and His good news, and may the Lord preserve your going out and your coming in, this day and forever." Placing his hand upon the gate, the Dean then instituted the priest-in-charge and presented him with his Licence.

The Bush Church Aid Society has played a prominent part in the establishment of this new ministry, which otherwise could not have been extended, and the prayers of the people were offered in thanksgiving for the Society's work. The offertory was given to the Society as a tangible expression of gratitude.

B.C.A. is providing the stipend, the car, the house rental and in addition has made a substantial grant to help establish the new parish. The Gascoyne-Ashburton is the seventh parish established by The Bush Church Aid Society in the rapidly developing Diocese of North West Australia.

PHOTO: Revd. Ted and Mrs Doncaster.



## Road safety a moral issue

Evangelist Billy Graham urged North Carolina Christians to see highway safety as a "burning moral issue."

"Because more of our people are killed and wounded on North Carolina highways each week than in the Vietnam war or by gunfire," the evangelist explained, "I believe the social problem of highway safety should be of the utmost concern to every church in this state."

Dr Graham was recently named head of Governor Dan K. Moore's Commission of Religious Concern for Traffic Safety, an interreligious, interracial group of clergymen.

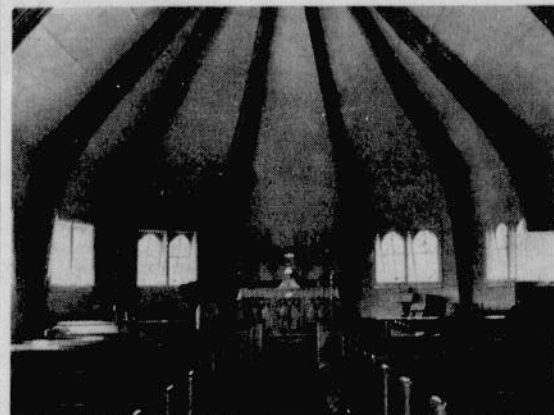
"Because the July 4 weekend is usually one of the bloodiest weekends of the year, as chairman of the Governor's Commission . . . I am asking all pastors in the State to touch on the spiritual and moral aspects of this problem in their next Sunday sermons," he said, in a statement issued from his home in Montreat, N. Carolina.

He also said he was asking all Sunday school teachers to mention it to their classes as a problem of "deep Christian concern and responsibility."

## OPERATION NORTH WEST



St. Peter's, Walgett.



Church of England, Collarenebri.

## BISHOP WITT ROCKED

Bishop Howell Witt of North West Australia commented on the Duke of Edinburgh's Commonwealth Study Conference:

But it was the last question that rocked me. I couldn't see the questioner but from his accent I would judge that he came from India. "Your Royal Highness," he began, "a great deal has been said about Australia. But nothing about moral and spiritual values. Is anything done in this country to promote them?" Then, while two of the speakers were doing their best to cope with the question, they were interrupted and jolted by another questioner who sprang to his feet and asked, "Let me simplify the question — isn't there a church in Australia?"

## DIVERS DISEASES

The old Negro preacher stood up to preach. He read the text: "They brought to Jesus all sick people that were taken with divers diseases."

The preacher said: "Now, doctors can scrutinise you, analyse you, and sometimes cure your ill but when you have divers diseases, then only the Lord can cure you. And brethren, there is a regular epidemic of divers diseases among us."

"Some dive for the door after Sunday school is over. Some dive for the television set during the evening service. Some dive into a book for excuses about work that needs to be done for Jesus. Others dive for a car and take a trip over the weekend, forsaking the assembling and teaching assignments."

"Then a few dive into the flurry of fault-finding every time the church takes on a work program. Yes, brethren, it takes the Lord and love of the church to cure divers diseases. When you have divers diseases, you are in a bad way."

## DOCTORATE FOR MR JUSTICE RICHARDSON

On June 1 last, at the Annual Graduation Ceremony (called "Commencement" in the United States) at Houghton College, New York, Mr Justice Richardson received the degree of Doctor of Laws (LL.D.—Honoris Causa). This honour was in recognition of his Lay Chairmanship of the Diocese of Sydney and of the General Synod of the Church of England in Australia. The Graduation Ceremony

was attended by more than 1,000 people, before whom the Judge delivered an address entitled "The Inheritance and the Future of the Common Law."

Dr Leighton Ford and Dr Billy Graham are both alumni of Houghton College.

The President of the College is Dr Stephen Paine, one of the leading Greek scholars of North America whose works are published by Oxford.

## THE KING'S SCHOOL PARRAMATTA SCHOLARSHIPS 1968

An examination for the award of two "Violet Macanish Scholarships" will be held on 27th and 28th September, 1968. All candidates must be under 14 years of age on 1st February, 1969. Papers will be set suitable for boys at the Sixth Grade Primary and First Year Secondary standards. Each holder of a scholarship is entitled to free tuition, a grant of \$60 on entrance towards the cost of his uniform and incidental expenses, and an allowance after the first term at the rate of \$60 per annum. In the case of boarders, a substantial reduction is also made in Boarding Fees. The full value of a scholarship awarded to a boarder is likely to be from \$800 to \$1,000 per annum according to the circumstances.

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## NO STATE AID

State Aid is blatant political expediency by politicians prepared to sell out the state education system.

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Entries close on 19th August, 1968.

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# Notes and Comments

## ANOTHER TO ROME

The daily press has once again given prominence to an Anglican defection to Rome. Mr Peter John Rushton who resigned his Anglican orders over 10 years ago, and who has a wife and three children, is to be ordained to the Roman Catholic priesthood in Tasmania next year.

The papers did not tell us that he was an accepted candidate for the Presbyterian ministry in N.S.W. and was at St. Andrew's College.

Here he came under the influence of Christ Church St. Laurence, Sydney, and was much enamoured of its ritual and ceremonial. He gave up the idea of the Presbyterian ministry and trained for Anglican orders instead. He trained privately under Canon (now Bishop) Garnsey and was ordained for Canberra-Goulburn.

It is the duty of our theological colleges to give students a thorough grounding in the great doctrines of the Bible so that they finish the course with no uncertainty as to the Protestant and reformed nature of the Church of England. Any man who is ordained lacking a warm attachment to our Protestant heritage is ill-equipped to face

the ministerial stresses which Mr Rushton is said to have admitted he could not face.

## ASSOCIATE RECTORS

In these days when there is so much emphasis on team ministries, Australia has not followed the example of our American and Canadian sister churches in appointing associate rectors.

Senior clergy who are vigorous and experienced might well give some years of useful service as associate rectors, a position which they would accept rather than act as curates, with the connotation of inexperience which is usually attached to the modern usage of "curate." Of course, their title would need to be more secure than that of curate. Such security would be easy enough to ensure.

Are our clergy secure enough to appoint and work with associate rectors or vicars? One of

Australia's more active parishes needs to give the lead.

## ORDINATION STANDARDS

Now that the bishops have seen to it that the Australian College of Theology is to provide a less exacting theological course than Th.L., it will not be long before some of them will be accepting the Th.Dip., as the required academic standard for ordination. It is difficult to see otherwise, why this diploma was felt necessary.

So far, no decision has been made as to whether an academic hood will be attached to the diploma, but it seems likely. Not a line has appeared in print either in praise or dispraise of the scheme.

Perhaps we are slow to emerge from the stage of shock? Or is it dumb acceptance of the inevitability of having in the 1970's a less articulate clergy?

## RHODESIAN CHURCH SPLIT

Stormy times have hit the Anglican Church in Rhodesia. As long ago as last November there were reports from Salisbury and Bulawayo of moves to start a "Church of Rhodesia" in a breakaway from the Anglican Church.

Now, a congregation of Anglicans at Fort Victoria has formed itself into a congregation of the Church of England. It has sought and obtained recognition as a church within the

Church of England in South Africa. Mr B. P. Elvy, formerly a churchwarden of the Anglican Church in Fort Victoria, is people's warden and chairman of the council of the new Christ Church, Fort Victoria.

Like the C.E.S.A., in doctrine and practice it adheres to the Book of Common Prayer of 1662 and the Thirty-Nine Articles. Rev. B. H. Wright, rector of Christ Church, Hillbrow, makes monthly visits to Port Victoria.

The congregation of about 20 people meets each Sunday for services in Fort Victoria's Dutch Reformed Church. The people found no spiritual life in the Church of the Province of Central Africa.

Mr Brian Elvy has said that Rhodesian politics had nothing to do with the congregation's decision.

## EARLY BUILDING

According to the Christian tradition, the first church — in the sense of a building intended for worship and fellowship of the Christian congregation — was established in Jerusalem at the time of Jesus' death (Acts 1, 13-15; 2, 46; 12, 12). If we look for documentary and archaeological evidence, however, we have no information about specific church buildings, of the basilica or any other type, before the 3rd century. The earliest known church yet found is that of Dura-Europos on the Euphrates. The building proper was older but the structure of the church and connected halls, rooms and chapel was only established in 232, to be destroyed 33 years afterwards. It had originally been a private home, of which one wing was converted into a chapel and a baptistry; its walls were decorated with religious paintings.

—From Christian News from Israel, May 1968

# THEY SAY

The decision of Synod means, in fact, that Anglicans are free to apply to the Governmental authorities for a licence to enable them to run art unions and any other sort of gambling that comes under the act and is therefore legal, and put the proceeds to the purposes of the Church.

—Dean John Hazelwood, of Rockhampton, Qld.

Apart from the problems I mentioned last year, there is another which has been discussed recently in the church Press, and which has to do with the proliferation of theological colleges in Australia. Colleges with comparatively small numbers of students exist in almost every State and each of them must be a financial burden on the sponsoring dioceses. The top men available for staffing theological colleges are too thinly spread, and some colleges have inadequate library resources.

—Bishop Donald Shearman, of Rockhampton, Qld.

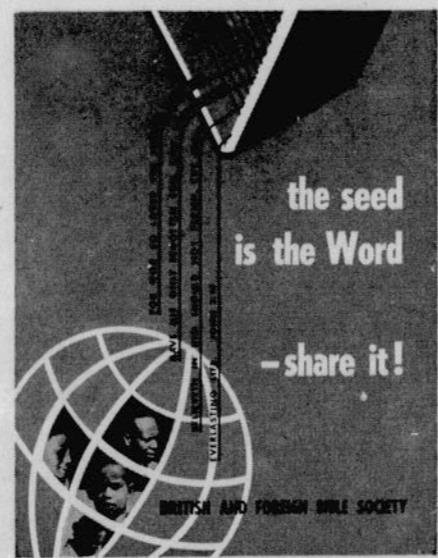
Prayer is simply intelligent, purposeful, devoted contact with God. Where that contact is established and sustained, prayer will work infallibly according to its own inherent laws.

—Bishop Charles H. Brent.

## CONTROVERSIAL?

Dr Sherwood Eliot Wirt, Editor of Decision, experienced minister, scholar and journalist, believes that evangelical Christians have been asleep over vital social issues. In "The Social Conscience of the Evangelical" he challenges them to confront the injustices of our times. His topics include labour relations, peace, birth control and racial issues.

THE SOCIAL CONSCIENCE OF THE EVANGELICAL  
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# Letters to the Editor

## What's a parish for?

The point of Canon S. G. Stewart's letter (A.C.R., July 11) seems to have escaped me. He talks about "gross mistakes" and says that Pat. should be in inverted commas because it is not the correct name of Rev. Edward Walker. I knew him for years when he was at Wollongong and knew him only as Pat. I also knew the Rev. Rex Long and can assure Canon Stewart that his friends and his family knew him by no other name. Some of them are living in Sydney still and should be able to reassure the Canon.

Letters may be addressed to me at Box 220, G.P.O., Sydney, 2001, or the office phone is 419-2487.

(Mrs) R. Simpson, Hon. Sec.

## A cross to bear

What is happening to confirmation instruction? A niece of mine is soon to be presented for confirmation in a Sydney parish. Her grandmother (my mother) wishing to mark the occasion, offered to give her a necklet cross.

The catechist, who has been giving instruction to the candidates, had other ideas, however. "What do you want to wear a cross round your neck for? You would not wear a guillotine, would you?"

Whereupon my niece, discussing the matter with her mother, suggested: "As Gran will not be able to give me a necklet cross, do you think she would come at some false eye-lashes?"

Over to the catechist.

(Canon) Eric Barker, Bathurst, N.S.W.

## Government's lost integrity

Last March in the journal of the registered clubs, their president, Mr W. Buckley, hailed the return of the Askin Government, and acclaimed the post-election announcement of the Premier to allow 18-year-olds into membership of licensed clubs.

"No longer will the State be administered by a virgin Cabinet but by men who have cut their ministerial teeth during the last three years," declared Mr Buckley.

Now that this condition of political integrity has ended, according to Mr Buckley, it is interesting to note the recent concern of the Minister of Justice, Mr Maddison, for the state of mind of the powerful lobby of registered clubs. For when Mr Buckley withdrew from a secret committee of club and hotel interests, instituted by Mr Maddison to advise on so-called liquor reforms, the Minister of Justice expressed considerable concern.

What is all this genuflecting and confessions of a contrite and a humble heart so evident in political quarters when the registered clubs are mentioned? The withdrawal of their president from the Maddison liquor committee seems to be a disastrous as near disastrous as world opinion would regard the

North Vietnamese or United States delegates walking out of the Paris peace talks.

How sickening it is, with all the major problems of transport, education, housing, hospitals, breathalyser tests, and the general moral malaise that affects the community, to witness the N.S.W. Government, five months after the election, treating the liquor question as one of the major items of community priority. On the one side are the pubs, on the other the clubs, with the Government acting as referee to adjudicate in their profit-making squabbles.

Mr Askin and Mr Maddison need reminding that, in a State which is already amply supplied with facilities and outlets for the sale and consumption of alcoholic liquor, there is also a large section of the community equally involved in this complex social and moral issue. Yet they are never invited by Messrs Askin and Maddison to serve on advisory committees created to consider what is euphemistically called liquor reform. These are the many citizens and agencies who have a goodly concern with the broken homes, the crimes, the alcoholism, the road toll, and the other end products of the liquor traffic. Obviously the loss of the State Government's political integrity has meant that it is now wedded to those interests represented by a powerful economic and financial complex, and whose primary concern is greater profits.

According to Commonwealth statistics, in 1966-67 Australia spent \$749 million on retail purchases of beer, wine and spirits. Of this total N.S.W. contributed \$262.2 million, or \$61.4 per head of Mean population. The figures for N.S.W. do not include the value of retail sales of beer, wine and spirits in licensed clubs for 1966-67. This figure is only estimated when periodic censuses are taken of retail establishments, usually every four to six years. The latest figure for licensed clubs in N.S.W. was that of the year 1961-62 which showed that \$43.476 million was spent at this source.

How meagre is our national giving to the starving masses of Asia and Africa compared with this vast expenditure on our liquor bill, to say nothing of the almost incalculable cost of the rising tide of alcoholism, impaired efficiency, crime and broken homes, and the other dire consequences that flow from

the trend of an almost open cheque for the liquor industry.

Mr Maddison in his pathetic concern for the upset feelings of Mr Buckley remarked how valuable the clubs' president would be in considering "all aspects of the Liquor Act." Has Mr Maddison ever shown the same solicitude towards those who are equally concerned with the operation of the Liquor Act from the point of view of human well being?

Premier Askin is now being presented with a petition in which citizens from all parts of the State are going to test the sincerity of his Government in respect to democratic procedures. It asks for the insertion in the Liquor Act of the principle of Local Option as a means of democratic determination. It calls upon the Askin Government, being without electoral mandate, to refrain from legislating for 18 year olds being admitted to the poker machine/liquor clubs and (as the quid pro quo for the hotel interests) not to introduce Sunday hotel trading which in public opinion polls has been opposed by 74 per cent of the people interviewed.

—A. J. Dalziel.

## "Full Time"

Thank you for the review of my book "Full Time," in the Short Notices of your issue of May 30.

If you can see your way to state that the book can be obtained from me at the above address, at \$1.60, plus 13 cents posted, I shall be very much obliged.

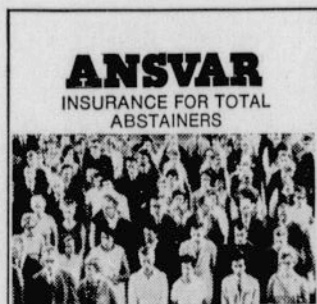
The point is that I undertook the production and distribution myself in order to keep the price at a reasonable figure so that the average person, could obtain it, particularly in this diocese. As very few people would realise this, and as there is no indication of the publisher's name, you will appreciate my reason asking if you could possibly somehow give my address. I shall understand if you cannot do this. Thanking you.

Yours faithfully,  
(Archdeacon) Arthur A. Fellows,  
Rockhampton.

## Book reviews

Congratulations on supplying full names of book reviewers. It certainly makes the reviews more meaningful.

—(Rev.) Brian Telfer, Woolgoolga, N.S.W.



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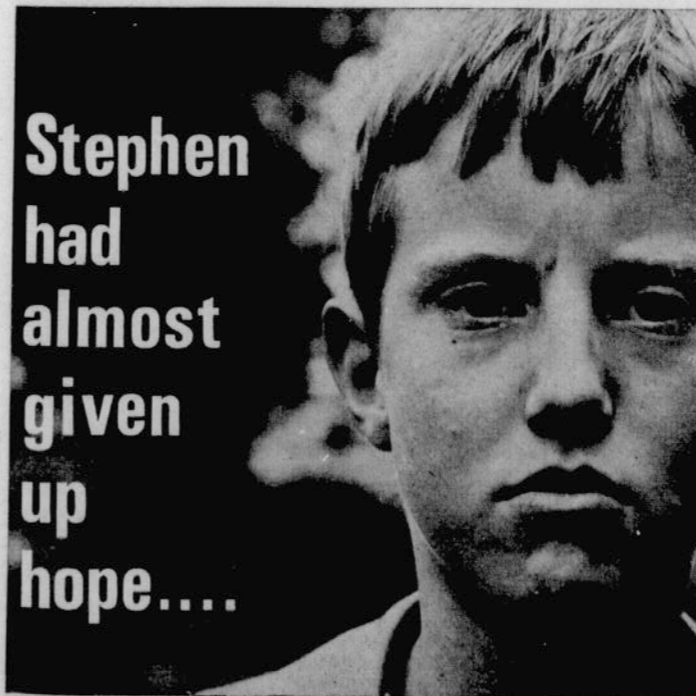
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## BISHOP ESCAPES

Bishop Gilbert Baker of Hong Kong had a narrow escape while on his way to Lambeth. The Pan-American plane in which he was travelling made a bad landing in a heavy storm at Karachi and broke up. The occupants were thrown out and six people were killed. The Bishop was unhurt.

## POSITIONS VACANT

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Following rearrangement of staff roles it is intended to appoint a professional staff with correspondence, general typing and accurate shorthand for a young woman (about 20 years) with sound education, reasonable typing speed and accurate shorthand and a sense of dedication to and interest in not actual participation in the work of Sunday Schools.

For further information and an appointment, please telephone: Mr L. J. MATISON, Business Manager, Board of Education, 511 Kent Street, SYDNEY.

## MEETINGS

**SYDNEY CLERICAL PRAYER UNION** invites all clergy to their gathering on Friday, 16th August, at 11.30 a.m. in St. John's Church, Sutherland. The Rev. A. L. Pullen is expected to address the meeting. Basket lunch. Cups of tea provided by the host. Rector.

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# THE HOLLOW MEN

Houses of straw...

How well do you recall the tale of the three pigs? I can still see their cherubic pigginess on the pages of a childhood book. How cunning was that illustrator!

Thanks to television we can all tell a villain or a fool at a glance but the pig who built his house of straw looked just as pleasant and as intelligent as the others. Yet he lost all his possessions through his foolishness.

Straw houses are no protection against wolves. The New Testament argues that there is only one house of which we can be certain. It is "a house in heaven for us to live in, a home God himself made which will last forever."

The astonishing changes of policy on the part of world leaders in recent weeks show us how frail are the grounds of men's

confidence in other men. Hope and daily trust in the Eternal Creator, the Father of Jesus Christ is the only ultimate hope for us men and for our world. Men of straw...

Do you recall the wonderful film "The Wizard of Oz"? A cowardly lion, a tin man and a straw man, together with a little girl go off to see the Wizard. The great sorrow of the straw man was that being so made he had no brain, could think no thoughts, could impress nobody.

If only the Wizard could give him a brain! The Wizard's skill did not reach such heights, yet he could give him the appearance of being learned. He presented Straw Man with a college diploma!

We enjoy this light-hearted make-believe. Yet the sense we make of fantasy shows that it has its roots in reality. There are ways of understanding the Christian faith in which a self-bestowed diploma for good conduct or good churchmanship, for teaching or talking about God becomes substitute for knowledge of God and heart's obedience to Him.

Paul the apostle urges everyone to make sure that only in Christ whom God has made the foundation of all His work with men, can anything survive the test of time and coming of that great Day of Christ's appearing.

On that Day straw men, straw houses and straw diplomas will disappear and only what is real with God, built upon Christ will survive. "Surely you know," says Paul, "that you are God's temple and that God's Spirit lives in you!"

—Peter F. Newall

## A.B.C. RADIO AND TV

**RADIO**, Sunday, August 11. "Community Hymn Singing, 1st 3rd networks, C.E.B.S. Choir, Sydney. "In Choirs and Places," 2nd network. Choir of Canterbury Fellowship, Melbourne.

**Monday, August 12:** "Evangelism," 2nd and 3rd networks. St. George's Cathedral, Perth. August 12 to 16: "Pause a Moment." First and 3rd networks. Rev. Arthur Grimshaw of Perth.

**Sunday, August 18:** "With Heart and Voice." 1st and 3rd networks. St. Anne's, Ryde, N.S.W. Divine Service. 2nd and 3rd networks. From St. Andrew's, South Brisbane, Monday, August 19: "Evangelism," 2nd and 3rd networks. From St. Paul's Cathedral, Melbourne, August 19 to 24: "Evening Meditation," 2nd and 3rd networks. Right Rev. Ian Shevill.

## TELEVISION

**Sunday, August 11:** All States except W.A. "In Search of St. Paul."

Queensland: Divine service 11 a.m. from St. John's, Fremantle, W.A.

Western Australia: Divine service 11 a.m. from Holy Trinity Cathedral, Wangaratta, Vic.

Tasmania: Divine service 11 a.m. from St. David's Cathedral, Hobart.

**Sunday, August 18:** All States except Tas., "In Search of St. Paul."

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# Books

**A CHRISTIAN AND HIS MONEY**, by John R. Crawford, Abingdon, U.S., pp.176, \$3.50.

In the words of the author, who is a missionary and Professor of Church History at the Universite Libre du Congo, this is a small, unpretentious study. It may almost be described as elementary and on this account will be useful to new Christians and to newlyweds who are facing financial tensions.

After a brief review of the Scriptural background of his subject, the author investigates such areas of expenditure as Church support, education, insurance, recreation — even the funeral! The book loses something for Australian readers because of its American context, but nevertheless supplies some useful guidelines.

A. D. Deane.

**THE SILENT PARROT**, by Christine Courtney, Pickering and Inglis, 1968, 126 pages, 65 cents.

This is a story for early High school girls. It is set in England, and tells of the adventures of two school friends during their holidays, and of how they put their Christian faith into practice.

Alison K. Dain.

**EUCCHARISTIC SACRIFICE AND THE REFORMATION**, by Francis Clark, S.J. Blackwell, Oxford, 1967, 608 pages, English price 55/-.

A second edition of this extraordinary, important book by the Jesuit Professor of Theology at the Gregorian University at Rome and at Heythrop College in Oxford, is timely.

The text is only slightly amended, but there is a new introduction which discusses reactions to the first edition (1960), including those of Dr Philip Hughes and Dr J. I. Packer, as well as those of (among Anglo-Catholics) Dr T. M. Parker and Dr E. L. Mascall.

There is also a long foreword by Cardinal Heenan which relates the subject of Clark's book to present ecumenical discussions. The Cardinal's words well sum up Clark's thesis:

"He sheds light on the issues which are still an obstacle to unity within Anglicanism as well as between Anglicans and Catholics. The service which he has rendered has been recognised especially by Anglican

Evangelical theologians, who have shown that they are less sanguine than was the 1958 Lambeth Conference about settling our difficulties. Anglo-Catholic hopefulness about the forthcoming formation of a common mind within the Anglican Communion about Eucharistic doctrine rested partly on the thesis that the sixteenth century reformers had been put off the true scent by the faulty teaching of the late mediaeval theological schools. They held, therefore, that one could justifiably set their views aside and start on a different footing. Evangelicals agree with Father Clark in rejecting this analysis of history. The sixteenth century reformers, whom they claim still to follow, did not simply discard a few exaggerations. They set aside the traditionally accepted Catholic doctrine which the Anglo-Catholics have revived in the Church of England."

Former students of the late T. C. Hammond will find this point of view familiar. The distinguished Jesuit fully vindicates the interpretation of "the sacrifices of masses" in Article 31 which Archdeacon Hammond strove long to inculcate.

This is a first-class piece of work, and indispensable for understanding where Rome stands in the doctrine of the Mass, what the English Reformers meant by their protests, and what is involved in modern attempts at liturgical revision.

Since this second edition appeared, the author has left the priesthood of the Roman Church.

D. W. B. Robinson

**LUDWIG WITTGENSTEIN**, by W. D. Hudds; **MARTIN HEIDIGGER**, by John Macquarrie, pp. 74 and pp. 62, Lutterworth Press, each 6/- English.

These two booklets in the series "Makers of Contemporary Theology" (edited by Professor Nineham and the Rev. E. H. Robertson) are brief introductions to two very influential thinkers, neither of them a theologian, yet each of them a former of philosophical thought of a kind which has considerably influenced the work of a number of theologians.

Wittgenstein is associated with what came to be called Logical Positivism (what can or cannot be said meaningfully) and Heidegger is the philosopher of "being and Existence." His thought in broad has been influential among the German theologians of the Bultmann school.

D. W. B. Robinson.

**THE HOPE OF GLORY**, by Marcus L. Loane, Hodder & Stoughton, 160 pages, 25/- English Price.

This is the Archbishop's second book to appear in the last few weeks. It may well stand as the most important that he has written. The book is an exposition of the eighth chapter of the Epistle to the Romans and the twenty-four chapters of the book deal in consecutive fashion with the verses of that chapter. Each chapter is preceded with the text of Scripture in Authorised, Revised and Revised Standard Versions, and the author draws on the works of others, particularly H. C. G. Moule and Sanday and Headlam.

Exposition of Scripture is a fine art. It requires high gifts both of mind and heart. It calls for that precise and particular weighing of words and seeing their relation to each other. It calls for a capacity to see the arguments in the light of the whole purposes of God and then to take that verse and break it like bread for the hungry mind and the seeking soul.

This exposition is precise. It notes the significance of the Greek particle in the opening verse of the eighth chapter. It

discusses the importance of "spirit" with and without the article. In this sense the book is academic. On the other hand, it is not a word study. It gives expression to the great doctrine of grace of God which declares that fallen men are the Sons of the Most High. And these studies have been given to men and women. They are aimed in their illustration and application to deeper faith and renewed wonder.

The book, it may be added, is superbly produced. A fine dust jacket, good hard cover and excellent printing.

**THE PRE-EXISTENCE OF CHRIST IN THE NEW TESTAMENT** by Fred B. Craddock. Abingdon Press, Nashville and New York, 1968. pp. 192, \$4.20.

This is a careful and objective study of what the New Testament has to say about the pre-existence of Christ and of the meaningfulness of this concept as one presents the truth about Christ in our own time. It takes fully into account the whole range of the modern debate about this, without the author ever losing his temper, though plainly he is of a very conservative turn of mind.

Despite the thoroughness of treatment the more technical details of scholar's opinions are dealt with in footnotes, and the main part of the book, though demanding, would be found rewarding by anyone who really sees the implications of the questions raised.

Dr Craddock is a Professor of New Testament and Preaching at the Graduate Seminary at Phillips University in Enid, Oklahoma.

D. W. B. Robinson

**OUR OUTLOOK WITH ROME**, by George B. Caird, Oxford University Press, 1967, 100 pp. \$1.30.

Dr Caird was one of the observers at the Second Vatican Council, representing the Inter-national Congregational Union. In these lectures he gives what must be one of the clearest and best written assessments of the significance of that Council from the point of view of a friendly but critical protestant observer.

He discusses the meaning of the "dialogue" possible at the Second Vatican Council through the action of Pope John (though inconceivable at any time prior to this) and he selects three matters, "The Use of Scripture," "The Nature of Authority" and "The Church's Mission" for detailed discussion.

Without agreeing with all the points made by Dr Caird (he is somewhat naive in his apparent acceptance of tradition as "a revelation from God") the book is to be warmly commended for all who take the present situation seriously.

D. W. B. Robinson

**GIFT AND GRACES** by Arnold Bittlinger—a commentary on 1 Corinthians 12-14 Hodder and Stoughton, 1967—pp. 123, \$2.80.

Bittlinger is a German Lutheran who has been active in the German Inter-School Christian Fellowship in the German I.V.F., and in the German Post-graduate Fellowship of the S.C.M. in an executive capacity. In addition, he has been Director of Evangelism and Stewardship in the United Church of the Palatinate. Perhaps this history is designed to excite the curiosity of a group of readers which otherwise might not study a series of Bible studies given at an ecumenical conference in 1965 near Frankfurt.

In 1962 Bittlinger, while on a visit to the U.S.A., received a thorough impression of the new "charismatic revival," and is now theological adviser of a

"lay movement." The conference was on "Charismatic Church Life" and the Rev. Michael Harper was so enthused at the conference that he was instrumental in securing the publication of this English translation.

One does not have to plough through many pages before it is plain that the term "new charismatic revival" is the latest "in" word for Pentecostalism, using that term in a broad sense. The book gives an appearance of scholarship, but to your reviewer it is of a contrived and unconvincing sort. Final authority is not given to Holy Scripture read with the guidance of the Holy Spirit, but to a "Holy Spirit" which does not repeat Jesus' "exact words" as this "would have been to distort the original message"! We are told that "literalism . . . is, in fact, distorting the biblical message" (p. 32)!

Repeatedly "mind" and "spirit" are set over against each other. Indeed we learn (p. 21) that God is "not uniform." To your reviewer there appears to be a strange kinship between modernism, liberalism, God as the "ground of our being" and this pentecostalism. All cut themselves free from the plain words of scripture. Have we here a new Quaker movement? "Inner light" seems to have a habit of turning out to be: "will o' the wisp"—a most uncertain guide.

Let us tolerate, and nurture lovingly those Christians who have not yet learned to integrate their apprehension of the mind and Spirit of God; let us beware of a proclamation of the word which does not pulsate with the yearning of the Christ who wept at Gethsemane; but let us also call each other on to that maturity which holds to sound words with a fervent spirit.

It is easy to understand why Church Union enthusiasts are tantalised by the growing size of the Pentecostal Churches, but Bittlinger gives too much away to fit them under the umbrella. Some official W.C.C. interest is evident in his book.

The book gives some moving insights; but you have to sift to find them. Even if you don't mind spending \$2.80, this reviewer thinks that you could spend your time more usefully than by reading this book.

L. M. Abbott.

**CHRISTIAN HISTORY AND INTERPRETATION: STUDIES PRESENTED TO JOHN KNOX**, Edited by W. R. Farmer, C. F. D. Moule and R. P. Neuhar. Cambridge University Press 1967. pp. xv plus 428. English price 55/-.

This is a very considerable tribute to one of the most influential New Testament scholars of the present day. (Knox was 23 years at Union Seminary, New York, and is now — at 69 — at the Episcopal Seminary, in Austin, Texas.) In addition to a memoir by John C. Bennett, a *cursum vitae* and a bibliography of Knox's publications, there are 18 essays, all by leading American and English N.T. scholars.

Ten essays are under the general heading "Problems of History and Faith." The authors are Norman Pittenger, D. D. Williams, F. W. Dillstone, A. Durwood Foster Jr., R. R. Niebuhr, W. R. Farmer, W. D. Davies, F. W. Beare, C. H. Dodd, and D. E. Nineham. Many of them discuss Knox's own position, or use it as a point of departure. Some reflect formal-critical assumptions which are due for an overhaul.

One of the most stimulating is Niebuhr's called "Archegos: An Essay on the Relation between the Biblical Jesus Christ and the Present Day Reader." Dodd's essay ("The Portrait of

Jesus in John and in the Synoptics") is a kind of appendix to his larger work, *Historical Tradition in the Fourth Gospel*. He illustrates, with reference to John 5:19-30, how 2 artists working in different artistic idioms, nevertheless present portraits of the same Jesus.

Eight essays are under the heading of "Chapters in Paul's Life and Thought." The contributors are J. C. Hurd Jr., R. W. Funk, J. Louis Martyn, M. Jack Suggs, N. A. Dahl, G. W. H. Lampe, Paul Schubert, and C. F. D. Moule. The essays deal with questions of chronology (to which Knox and his teacher D. W. Riddle have themselves made important contributions), the situation in Corinth, and Paul's ethics.

The whole volume represents a fairly rarefied level of discussion. Knox has not founded a school, but he has earned the deep respect of many. His own tenets do not go unchallenged in this tribute (e.g. Moule's essay on "Obligation in the Ethics of Paul"). It is a handsome volume, and will undoubtedly take its place as a *Festschrift* of unusual importance and merit.

D. W. B. Robinson

## SHORT NOTICES

**JAPAN'S RADIO WAR ON AUSTRALIA 1941-45** by L. D. Meo, Melbourne University Press, 1968, pp. 300, \$6.75. A fascinating study of how divided control in Japan hindered its propaganda effort. Yet it shows that some of the long-term aims of propaganda have since been achieved in its closer relations with Australia. Page 136 incorrectly names Arthur Fadden as Australia's Federal Treasurer in 1943.

**COME, IMMANUEL** ed. by Richard R. Caemmerer, Concordia, U.S.A., pp. 168, \$2.75 (U.S.). A rich lode of expository material for the Sundays of Advent, Christmas and Epiphany. This slim volume will help clergy and lay readers give the answer to those who say they do not hear sermons on the Second Coming and will also give fresh relevance to the Christmas and the Epiphany messages.

**LUTHER AND HIS MESSAGE FOR TODAY** by D. Martyn Lloyd-Jones, Evangelical Press, London, 1968, pp. 30, 2/ (U.K.). An address given to commemorate the 450th anniversary of the Reformation. Good resources here for talks on the Reformation, including significant excerpts from the 95 Theses. But Dr Lloyd-Jones is the modern prophet of separation and he ignores the fact that Luther was excommunicated by Rome and thrown out of the church.

**THE CHALLENGE OF THE REFORMATION FOR TODAY**, Evangelical Press, London, 1968, pp. 54, 2/6 (U.K.). Addresses given at the 1967 Conference of the British Evangelical Council by Paul Cook, W. J. Grier and Hon. Roland Lamb. They are: "The Authority of Justification Scripture," by Faith," and "Revival and Reformation." These great reformed themes should be brought before congregations regularly. Digest them now for Reformation Sunday, 27th October next. Paul Cook strays somewhat from his authority when he talks about separation from existing denominations.

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