

## Mainly About People

The Rev. Canon Hamish Jamieson, formerly rector of Darwin (Carpentaria) has taken up an R.A.N. chaplaincy.

The Rev. W. H. Scattergood of Miriam Vale (Rockhampton) has been appointed rector of Balranald (Riverina).

The Rev. R. J. L. Williams, rector of Carey Park (Bunbury) has been appointed rector of Cranbrook.

The Rev. Canon W. K. Deasey, rector of St. Paul's, West Manly (Sydney), has been appointed Director of Chaplains in succession to Rev. Canon R. F. Dillon. He will take up duties at the end of February, 1968.

The Rev. A. F. J. Blain, rector of Dalkeith (Perth) has been appointed rector of Wau (New Guinea).

The Rev. T. R. Fleming, rector of St. Clement's, Enfield (Adelaide), has been appointed rector of St. Barnabas', Croydon. He will be inducted on September 29.

The Ven. A. G. Costelloe, rector of Wynyard (Tasmania) has been appointed rector of Ulverstone.

The Rev. Stephen Wong, assistant chaplain, Missions to Seamen, Melbourne, has resigned as from July 31.

Deaconess Mabel Short has retired from active work after 16 years at St. Stephen's, Lidcombe (Sydney). She was farewelled by the congregation on June 4 last.

Mr Noel Massey, chief clerk in the Adelaide diocesan office, has been appointed assistant secretary to the diocese of Perth.

The Rev. J. C. Hughes of the district of Norton Summit (Adelaide) has accepted the parish of Angaston.

The Rev. John M. Ayling is coming from England to the district of Findon-Seaton Park (Adelaide).

The Rev. Arthur Solomon, rector of Avoca-Fingal (Tasmania) has been granted leave of absence until 1969 to undertake an overseas study tour.

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THE BRITISH AND FOREIGN BIBLE SOCIETY IN AUSTRALIA

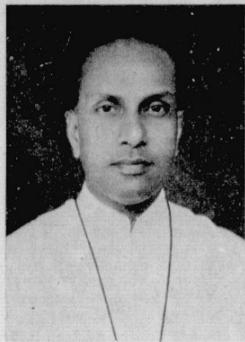


NATIONAL BIBLE SOCIETY WEEK

AUG. 27 - SEPT. 3 1967

## C.S.I. BISHOP IS MOOREHOUSE LECTURER

**B**ISHOP and Mrs Gnana-dason of Kanyakumari, the southernmost diocese of the Church of South India, will visit Melbourne from July 20 to August 4.



He will be delivering the 1967 Moorehouse Lectures at St. Paul's Cathedral and hopes to see something of the Life of the Church in Melbourne.

The main theme of his addresses will be "the Mission and Unity of the Church." His experience as a leader of the Indian Christian community and as a former Congregationalist in a Church created in 1947 from Anglican, Congregational, Methodist and Presbyterian Churches equip him to speak with authority on this subject.

Bishop Gnana-dason comes from a family of ministers, his father and grandfather having served in the same diocese. He himself studied science at Madras and theology at Bangalore. Then after serving as a presbyter for ten years, he proceeded overseas and studied at the Selly Oak Colleges, Birmingham and the University of Chicago.

He was consecrated Bishop in 1959 and has represented his Church at conferences in Canterbury, Thailand—where Church of South India missionaries are at work—and last November at Hong Kong. He is particularly interested in work amongst youth and is Vice-President of the Indian Student Christian Movement.

He will be accompanied by his wife who is a College Lecturer in English Language and Literature. She is President of her local Y.W.C.A. and is closely associated with the Women's Fellowship of the Church of South India.

## THE AUSTRALIAN CHURCH RECORD

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### In modern English

Like St. Mark's church, Marks Gate, Romford, Essex, All Saints, Shooters Hill, Plumstead, has its own form of baptism service in modern English. There is no statement that the child baptised is regenerate.

## Mobs destroy church property in Kashmir

Mob violence and destruction of Church property in Kashmir during the past week was on Wednesday described by a Church Missionary Society spokesman as "a backlash of the war in the Middle East."

According to a dispatch from Kashmir the Arab allegations that Britain and the United States had participated in Israeli attacks on Arab countries were repeated on the local radio. This aroused the anger of local Muslims.

The situation was aggravated when they misheard the announcer referring to attacks by Israeli forces on Aqaba. In the heat of the moment they mistook it for Ka'aba, the central shrine of Islam at Mecca.

### EXTENSIVE DAMAGE

The mobs then attacked Christian churches and institutions, including All Saints' Church and parsonage in Srinagar (both were set on fire), and the famous Tyndale-Biscoe Boys' School in the town. The damage is said to be considerable.

The Bishop of Amritsar (the Right Rev. Kenneth Anand) has been to Srinagar to assess the situation. The State authorities have offered to pay compensation for the damage.

## EVANGELISM AT RIDLEY

The Evangelical Alliance and Ridley College, Melbourne, are jointly sponsoring the Victorian Congress on Evangelism to be held at Ridley, August 29 to September 1.

Mr Dan Piatt of the Graham Crusade team will be among the speakers.

Subjects include "The Nature and Adequacy of the Gospel," "Hindrances to and Urgency of the Gospel," "The Field is the World," and "Evangelism in the Local Church."

The Congress is open to clergy and laity and some residential accommodation is available at the College.

## LAY INSTITUTE OF EVANGELISM

St. Alban's, Lindfield, N.S.W., was the venue for a Lay Institute for Evangelism held from Monday, June 19, to Sunday, June 25.

The Institute was led by the Rev. Geoffrey Fletcher, Diocesan Missioner for the diocese of Sydney.

Each night over 300 people were in attendance in spite of the very bad weather. The nightly program was divided into two parts.

The first sessions consisted of a Bible Study led by the Rev. Geoff Fletcher on the need for Christians to know the fullness of the Holy Spirit in life and in witness. During the second session, those present divided into five groups, each group led by a trained layman, and there was discussion on the method and practice of Christian witness today.

On the final night, almost the entire attendance stood as an indication of their intention to be

Estelle Smith: Humility is strong — not bold; quiet — not speechless; sure — not arrogant.

— "Decision"

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# THE AUSTRALIAN CHURCH RECORD

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## REPORT FROM LONDON

# GRAHAM CRUSADE, CHURCH ASSEMBLY, ORDINATION OF WOMEN

**P**ERSONAL impressions of the Earls' Court meetings of the Graham Crusade and of the debate in the Church Assembly on the question of the ordination of women are among the topics of interest touched on in a recent letter to the Record from Head Deaconess Mary Andrews, principal of Deaconess House, Sydney.

My first Sunday in London—a storm broke which was most unusual for England. Dr Billy Graham said he only thought the U.S. had storms like that! However, by the time people were ready to go to Earls' Court, the weather cleared.

When I got near Earls' Court Road, I saw crowds of people wending their way towards the great Exhibition Building with its huge signs about the Crusade. I was glad I had a ticket. In the midst of such crowds of people, one could understand why there was such a clamour for seats.

I found myself in a place where I had a good view of the large choir and of the people on the platform which was beautifully decorated with ferns and golden chrysanthemums.

On the pale blue curtains behind the platforms was text in large letters: "I am the way, the truth and the life."

I was impressed by the poise and the evident maturity in the Graham Team members whom I had not seen since 1959. The really noticeable difference this time was to see on the platform Mrs Billy Graham and Mrs Myrtle Hall, the beautiful Negro singer who sang each night of the Crusade. They added colour and a feminine touch to the whole scene.

### POISED TEAM

Dr Graham delivered a very suitable and challenging address for an after-church meeting on "Remember Lot's wife."

When the appeal was made there was an immediate response. People came from far and near throughout the great auditorium—streams of people up all the passageway—until the whole area in front of the passageway was filled.

The young lass next to me was under conviction, but felt she could not go forward for fear, I trust her Christian friend has been able to follow on where I had to leave off with her, because the place was empty by that time.

### LEE ABBEY

On my return to the Lee Abbey International Students' Club, I was able to share with a Pakistani girl and some other students, the message of the evening.

The Lee Abbey Club which is run by a community of 70 members, has an atmosphere of Christian love and concern for overseas students. I felt very much at home there. Every day I met students from different parts of the world. How their faces would light up when they learnt I had visited their country or city and in many cases we found we had mutual friends.

A visit to the Overseas Commandment Centre at C.M.S. House the next day and a chat with Colonel Grimshaw, whom I met when he was a C.M.S. missionary in Kenya, made me realise that there is a very real concern here for the welfare of overseas students.

### NEW C.M.S. HOUSE

What a wonderful building the new headquarters of C.M.S. is in Waterloo Road, London. From the roof one can see the dome of St. Paul's, Westminster towers, Earls' Court, the Festival Hall, etc.

What a joy it was to take part in the midday prayers at the lovely chapel, and to hear prayers

being offered for overseas students, the S.A.M.S., the B.C.M.S., as well as C.M.S., and to realise that all these societies are now housed in the same building.

In the evening I went back to Earls' Court. This time I was very high up near television cameras, looking face on at the platform. This meeting was televised in colour to America that night—an amazing piece of organisation costing a million U.S. dollars.

Cliff Barrows conducted the Cardiff Town Hall Choir by means of television, so it sang

one of the verses of a hymn and the leader was able to reply to some of the questions Cliff asked.

It is estimated that about 40-million people would see the program on TV. Dr Graham spoke on The Place of the Home.

In response to the appeal I noticed numbers of young couples going forward and many

Continued Page Seven

## MORE HOMES AT BURNIE



• A new block of flats was dedicated by the Bishop of Tasmania in the parish of St. George's, Burnie, Tasmania, recently. There are now 11 units for aged people at Umina Park, with accommodation for 23 people. This is a Church of England project and the rector and chaplain is the Rev. Keith Kay. Chairman and deputy chairman of the Board of Management are Mr W. J. T. Davis, M.L.C., and Mr L. Costello, M.H.A. Picture shows a section of the crowd that attended the ceremony watching the opening from in front of the units.—"Advocate."

## Lambeth Conference plans

**F**URTHER details of the Lambeth Conference 1968 have now been announced.

Following traditional custom, the Archbishop of Canterbury will preach at the Opening Service in Canterbury Cathedral, on July 25. The preacher at Westminster Abbey on Sunday, July 28, will be the Archbishop of East Africa, and the Metropolitan of India will preach at the service in St. Paul's Cathedral, on Sunday, August 25.

The sub-committees for the section "The Renewal of the Church in Faith" are to be: The Nature of Theological Language; The Debate about God; The Finality of Christ; Dialogue with Other Faiths; The Varieties of Unbelief; Confessing the Faith Today; The Psychology of Faith; Faith

and Society; Spirituality and Faith; Faith and Culture; Christian Appraisal of the Secular Society; International Morality Today; The Technological Society; Urbanisation and the Metropolis.

Those in the Section "The Renewal of the Church in Ministry": Laymen in Mission; Lay-

**THE AUSTRALIAN CHURCH RECORD** apologises to readers and advertisers for production delays brought about by the recent industrial dispute affecting our printers. Owing to these delays it has been necessary to produce one composite issue for August.

men in Society; Laymen in the Church; the Priesthood; Voluntary and Part-Time Ministries; The Diaconate; Women and the Priesthood; The Nature of the Anglican Episcopate; Oversight and Discipline.

Those in the Section "The Renewal of the Church in Unity": Christian Unity and Human Unity; Principles of Union; The Papacy and the Episcopate; Inter-Communion in a Divided Church; Current Schemes; Relations with the Roman Catholic Church; Relations with the Eastern Orthodox Church; The Role of the Anglican Communion in the Families of Christendom; The Positive Idea of a Wider Episcopal Fellowship.

For most of these sub-committees preparatory papers are being written, the writers being

(Continued on Page 4.)

# CITY CHURCH INVOLVES ALL ITS PEOPLE

**H**OLY Trinity, North Terrace, Adelaide, has maintained a strong evangelical witness in South Australia since 1836. Today, the work of Holy Trinity is heard of throughout Australia. Its secret seems to be that you can't be a member of its congregation without getting involved in its program which expects its members to work and to witness.

Miss Helen Caterer, M.B.E., an Adelaide journalist and a parishioner of Holy Trinity has written this survey of what it means to be a member of this congregation.

Last month the Rector of Holy Trinity, Adelaide, the Rev. Lance Shilton, and one of the Church Trustees, Professor Malcolm Jeeves, conducted a University Mission in Tasmania together.

It was part of this vital city church's new emphasis on the part of the laity in evangelism, which was stressed at the recent World Congress on Evangelism in Berlin, where the rector attended as a delegate.

Evangelism in depth is being studied by 50 people doing one of the study courses at five o'clock each Sunday.

They meet for an hour each week to study some of the main papers presented at the Congress, interpreted by a number of speakers. These included the Rev. Peter Newall, rector of St. Stephen's Church, Glenunga; the Rev. Geoffrey Bingham, principal, Adelaide Bible Institute, Victor Harbour (a delegate at Berlin); and Mr John Court, a clinical psychologist, who spoke on counselling and visiting.

## ATTENDANCE

Over 200 people are taking part in the study courses, which offer such widely varying studies as Confirmation, Learning to Teach, basic Bible Studies, and the Theological Certificate Course from Moore College, Sydney, and Th.L.

In this way, the church, which has an average attendance of over 1,000 on Sunday, is fitting

its members for the task of evangelism which they regard as a primary part of their joint ministry with the clergy.

Holy Trinity Church was one of the first in Australia to introduce Guest Services ten years ago at which the Gospel was presented simply and clearly, and an opportunity given to people to respond and invite Christ into their hearts. In that period 600 people have remained after the services as enquirers. Many of them have become active Christians. Several are training for the ministry, some have gone to the mission field. Others are leaders in their own parish churches as well as those who have come into full participation in the life of Trinity.

In the past 10 years since the present rector came to Trinity there have been a number of extensions made in the church, and galleries added for extra seating.

New Gallery extensions are in hand at present, including pews and kneelers. This will accommodate the constantly growing congregation. It will also make provision for new people who are expected as a result of the Leighton Ford Crusade next year.

The clergy staff at present consists of the Rector, the Rev. William Graham and the Rev. Charles Barton. A fourth clergy staff member will take on the responsibility of youth work soon.

Holy Trinity Church has always been a stronghold of evangelical faith since it was founded

as the Pioneer Church of the State in 1836.

Its ministers have always presented a clear Gospel message. With Bible studies and other courses its members are helped to grow strong in the Christian faith.

Dozens of young men and women have gone from Holy Trinity into the ministry and the mission field. \$12,000 was given to missions last year.

Since the incorporation of the Committee System a few years ago, the scope of the Church program has been widened and shared.

## MINISTRY

Representatives from the clergy, wardens, and Parish Council, as well as others who are specialists in various fields are represented on these Committees, which are as follows: Church Services, Building, Education, Prayer, Outreach, Finance and Administration, Catering, Library and Bookstall, Pastoral and Youth.

The Rector and members of the church have had numerous opportunities, especially since the World Congress, to speak on radio and television and to give a Christian witness in this way.

A unique service is provided in the Overseas Bible Study Fellowship. Members of the congregation pay for copies of weekly Bible Studies to be sent to African and Asian English-speaking clergy and theological students.

Trinity Times, a bi-monthly publication, has a circulation of 1,400, and is sent all over the world to people who have some connection with Trinity.

"Trinity News" is a fortnightly publication which keeps the large congregation in close touch with events.

Fellowships and Services during the week provide interest for groups from childhood to old age, ranging from the four fellowships for children and young people, to monthly services for sick and aged people.

Great emphasis is placed upon voluntary help, which includes a roster for sidesmen, drivers who pick up aged and infirm, and a creche roster to look after 70 children in the new well-equipped building erected recently for this purpose.

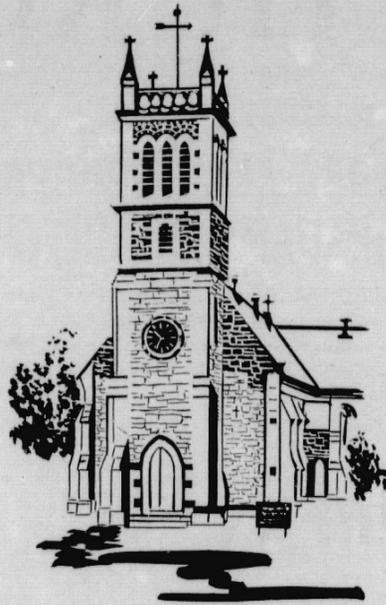
The clergy, assisted by 8 lay people, take a total of 32 classes for religious instruction in the schools each week.

Special emphasis is placed upon Wednesday night Bible studies.

The education committee of the Church has arranged a comprehensive program of training and has now published, with the Trinity Publishing Society, 58 separate publications including Study Books, teacher training, and studies on aspects of evangelism, and sermons.

A number of parishioners are meeting in each other's homes for prayer and home Bible study groups to prepare for the work of counselling for Trinity guest services and the Leighton Ford crusade, which will take place next year.

A city church must always be aware of the needs of the



community. Visits to boys' and girls' reform schools are a regular part of the youth fellowship program.

Marriage counselling courses are provided three times per year.

On guest service nights a team of "street searchers" go out to invite lonely people they find in the streets.

Tea and coffee are served after the morning and evening services, and give an opportunity for new people to make friends.

Although much is being done, both the clergy and the lay people are aware that there are many expanding opportunities to reach those outside the Church of Christ.

## EDITORIAL

### EMPHASIS IN PREACHING

It was the German theologian Dietrich Bonhoeffer who said that God pronounces us guilty when we feel innocent and pronounces us innocent when we feel guilty. The point that Bonhoeffer makes is that ultimately how we stand in the sight of God is not to be determined by the state of our feelings.

**God's word of judgment and His word of forgiveness hang over the human race irrespective of our emotions.**

The feeling of guiltiness before God is not one of the characteristics of our age. But being guilty is. The large mass of mankind live their lives without reference to God and behave as though the life and death of Christ were no more significant for them than the life and death of any man.

This failure to give God thanks for the mercies of His creation and to receive with gratitude the benefits of His salvation involves mankind in the deepest and most perilous GUILT before Almighty God. That this guilt is not felt is not surprising for it is precisely this God-man relationship which is being ignored.

Guilt in God's sight is no light matter. It places us beyond all possibility of hope and recovery. It is the verdict under which we can only perish. But praise God for a 'Gospel'! Praise God for the good news of a reconciliation for all men through Jesus Christ! But this is only GOOD news because it is a message of forgiveness. It is a message of unmerited mercy to an otherwise doomed race.

Contemporary preaching of the Gospel, like the preaching of the first century church (Acts 17:30), can only overlook these great issues of Guilt and Forgiveness, Repentance and Mercy, at the cost of the very message itself.

## ARCHBISHOP ON UNITY

"Christ and His Church" is the title of a 22-page essay by the Most Rev. Marcus L. Loane, Archbishop of Sydney, published by "Christianity Today" on June 23 last.

The Archbishop in the latter part of his essay makes crystal clear what our Lord meant when He spoke of the unity of Christians.

Referring to the advocates of organisational unity, Dr Loane writes:—

"Those who adhere to this concept of unity believe that Christendom has been seriously weakened by the denominational

system. The fact that denominational churches exist is to them a sin that ought to drive men to their knees with honest regret. They think each should go into his own corner and there repent for his own denomination's share in the present system. Then all ought to work for the time when there will be one flock with one shepherd; and that, to them, means one world church.

"Those who hold this view often quote the Lord's words of prayer: 'That they may be one' (John 17:21). These great words are loosely used to support popular theories of church reunion or ecumenical action on the ground that they are opposed to all that is schismatic or divisive in the visible and corporate body of all faithful people. But it is to lift them right out of their context and to ignore the most elementary rules of exegesis. There has never been a time when that true, inner, essential unity did not exist; invisible, mysterious, it is yet both fundamental and real for all who have themselves been brought into union with Christ. We cannot organise that unity by human methods; it is the creation of divine goodness. All who believe on His name shall 'be made perfect in one' (17:23); but this oneness can be achieved only on the level of true personal commitment by faith to Christ. Apart from such a faith, oneness in Christ is impossible and unity is a fiction.

## STOP PRESS

Melbourne "Herald"  
Aug. 9, 1967

### Famine hits Indian state

"Bhopal, India, Tues.,

"The new non-Congress Government of the central Indian State of Madhya Pradesh today declared 18 of its 43 districts as famine areas.

"An official spokesman said the areas, most of which had fought a severe drought for two years, were facing an alarming food situation."

### THIS IS YOUR OPPORTUNITY TO HELP!

Christian workers in this area need help. While visiting the area, retired Indian Pastor Khanna appealed to the writer saying, "Do you think that the Christians and Christian Churches in Australia will help to support the poor Christian Churches in India?"

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### Communion canon now inoperative

The communion canon defining when non-Anglicans may be permitted to partake of Holy Communion in Anglican Churches in New Zealand is now inoperative, and the appeal against it, though not withdrawn, will not continue. The inter-communion issue will be further considered by next year's General Synod. This information is given in a statement issued by the Archbishop of New Zealand, the Most Rev. N. A. Lesser.

The Archbishop's statement says:

"I have communicated with the appellants regarding an appeal against the Statute No. 279 as passed by General Synod on April 22, 1966 . . . resulting from consultation the position is that for procedural reasons the statute is inoperative, the appeal though not withdrawn will not continue, and the questions raised will be the subject of discussion in connection with the report from the Commission on Intercommunion at the next ensuing session of General Synod to take place in Wellington in April, 1968. The appellants are welcome to present evidence to this commission. This means that the status quo ante is resumed."

— "Church and People."

### R.C. DEACONS TO MARRY

Under new regulations recently promulgated by the Pope, married men over 35 may in future be admitted to deacon's orders in the Roman Catholic Church. Deacons who are single are still not permitted to marry.

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## BIBLICAL ARCHAEOLOGY

The inaugural meeting of the Society for Biblical Archaeology was held at the University of Sydney last month and it is to meet monthly.

Mr E. C. B. MacLaurin was elected chairman. He announced that the Chancellor, Sir Charles McDonald, had consented to become the society's patron.

The inaugural meeting resolved to ask the Archbishop of Sydney, Cardinal Gilroy, the Rabbi of the Great Synagogue and the heads of the other large Churches, to become Official Visitors to the society.

It was decided that no restrictions would be imposed on membership of the society and that lectures would be open to the public.

Activities will include the founding of a journal, "The Australian Journal of Biblical Archaeology," to appear at least once a year.

The first issue will consist of articles by Professor Mauchline (Glasgow), Professor Korostovchev (Moscow), Dr Kerstin (Leeds), Dr Hennessy (Jerusalem). Mr E. C. B. MacLaurin (Sydney) and translations (synopses) of German articles made by Mrs B. B. Thiering (Sydney).

The Rev. Bernard G. Judd, who has recently returned from the Middle East, showed a film on archaeological sites in Palestine at the August meeting.



Some of the 300 who gathered each night from June 19 to 25 at St. Alban's, Lindfield, for the Lay Institute of Evangelism.

## BACK TO SUNDAY SCHOOL

The congregation of St. Clement's Church, Mosman, N.S.W. plan to go back to their parish Sunday school at 9.30 a.m. on Sunday, August 20. They will proceed to the Parish Hall to join in the Sunday school's act of worship and to be reminded

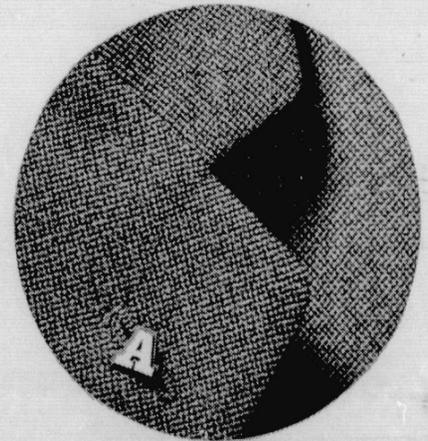
of God's goodness to the Sunday school during the past 80 years.

This is part of the plans for St. Clement's 80th Anniversary celebrations. The foundation stone of the original church was laid on August 27, 1887 by the Bishop of Sydney and this stone is now set in the wall of the Parish Hall where the Sunday school meets. So often a parish Sunday school goes to church; but rarely does the church go to Sunday school. On this occasion it will!

Militant Hindus are urging India to make conversion of Hindus to other faiths a criminal offence, as it is in neighbouring Nepal.

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The interior of Holy Trinity, North Terrace, Adelaide, showing one of the well-attended services taking place.

# Notes and Comments

## "NEW LOOK" FOR CANONS

The Bishop of North Queensland, the Right Rev. Ian Shevill, is reported to have circularised the canons of his cathedral, advising them that it is permissible to wear a purple cincture with their cassock and that if worn, their biretta may have a purple tassel.

Cincture is another name for a cloth or cord waistband and a biretta used to be a piece of distinctive headgear for Roman clergy. Neither rate a mention in the canons of the Church of England governing clerical attire.

## Lambeth Conference

(Continued from Page 1.)

as follows: The Archbishop of Canterbury; Canon David Jenkins; Professor Henry Chadwick; Canon Kenneth Cragg; The Rev. Charles C. West; The Rev. David Edwards; The Rev. Owen Brandon; The Rev. Daifuka Kitagawa; The Rev. Donald Allchin; The Rev. F. W. Dillstone; D. L. Munby, Esq.; Sir Kenneth Grubb; Canon R. S. O. Stevens; The Rev. Gibson Winter; Canon Douglas Webster; Dr. Molly Batten; James Mark, Esq.; The Rev. Leslie Houlden; The Rev. Eric James; The Bishop of St. Andrews; The Very Rev. Alan Richardson; Canon Richard Hanson; Canon Bernard Pawley; Canon C. F. D. Moulle; The Rev. John Macquarrie; The Rev. Gregory Baum; Professor Nisiotis; Dr. D. T. Niles; Canon David Paton.

The Conference will have the benefit of consultants who will assist the bishops in their deliberations and they include the following: Canon David M. Paton; Canon Douglas Webster; Canon David Jenkins; Professor Henry Chadwick; The Rev. Donald Allchin; The Rev. Martin Jarrett-Kerr; Canon John R. Satterthwaite; Canon John Findlow; Dr. Peter Day; The Rev. John Mbiti; The Rev. Eugene Fairweather; The Rev. Harry Daniel; The Rev. William Fletcher; The Rev. Denis Nineham; The Rev. John Macquarrie; Canon Kenneth Cragg; The Ven. Edward Carpenter; Dr. Paul B. Anderson; The Ven. Cyril Bowles; Dr. Molly Batten; The Rev. Michael Green; Canon John V. Taylor; Canon Basil S. Moss; The Rev. Howard E. Root.

The Episcopal Secretary of the Conference is the Rt. Rev. Ralph S. Dean, Anglican Executive Officer and Bishop of Cariboo. The first meeting of the Conference on Friday, July 26, will take the form of a devotional session conducted by the Archbishop of Canterbury.

## ANGLICANS AT MASS!

The Vatican has issued liberalised rules on sacraments, the first of several rulings on ecumenical matters. Protestant and Orthodox Christians may now partake of the Roman Catholic Communion and other sacraments if they are "in an emergency situation" and if they declare a sacramental belief "in harmony" with that of Catholicism.

This would seem to rule out most Protestants and, as one observer put it, "the most likely to be affected are Anglicans." On the surface the new rulings would seem to give an opening to the Anglo-Catholic to receive the mass under some circumstances.

This may be received in some circles with joy but the evangelical is unlikely to be moved by it. Since we believe the mass is unscriptural in doctrine and practice there seems little point in welcoming the change which is geared more to winning the Protestant with honey rather than any basic change in doctrine. Let us hold out the hand of fellowship to all believers at the Lord's Supper whether they be Roman Catholic, Brethren or Baptist. This is the New Testament approach.

## TAKE-OVER BID

Archbishop Lord Fisher has put his foot in it. He has castigated the Anglican - Methodist Unity Commission for the pious subterfuge of looking the other way when somebody asks whether the Service of Reconciliation is in fact an episcopal ordination. One legal opinion says it is. He has gone further and said that the proposals look like an episcopal "take-over bid" and that an attempt is being made to bulldoze the scheme through any opposition.

We admire him for his frank speaking. It will not be long before Protestant denominations in Australia will be placed in a similar position if they are not careful. The vital issue will always be what constitutes a valid ministry. As long as we insist on ordination by the historic episcopate, reunion will be an Anglican take-over, thinly disguised.

In the New Testament, the Spirit called a man and the Church sent him out to minister. When we require more, we exceed our authority.

## LIBERALS BOW OUT

After a life of 61 years, the Anglican Evangelical Group Movement has officially closed down. Its high point was in the thirties when it gained control of colleges such as Ridley Hall and Durham and of C.M.S. after the formation of B.C.M.S. It founded the Bible Reading Fellowship. Outstanding men like Vernon Storr, Bryan Green, Guy Rogers and Bishop Ronald Williams of Leicester have been among its stalwarts.

A revival of English evangelicalism, strongly Calvinist in

theology and with many scholars and writers among its number, has probably assisted in its demise.

Liberal Evangelicals were kindly but firmly excluded from the Keele National Congress earlier this year which gave a rallying point to evangelicals which augers well for the future influence of evangelicals on English church life.

## WORK DONE

There was general agreement at the A.E.G.M. final annual meeting that it had done its work. Quite early, divisions developed within the Movement because of widely varying emphases and aims. To be quite candid, it seems to us that it never saw clearly what its work was. Its members either did not like the firm Biblical and theological basis of evangelicalism or the extremes of Anglo-Catholicism and these opinions did not provide solid ground for a continuing work.

## DRINKING PEDESTRIANS

We hear a lot about road fatalities and drinking drivers. In recent publication, the Australian Road Safety Council gives rather alarming statistics about fatalities and injuries to drinking pedestrians.

In Victoria, 30 per cent of pedestrians involved in fatal accidents had been drinking. Eleven per cent of those injured had been drinking. We have the slogan "If you drink — don't drive." Who'll come up with a slogan for drinking pedestrians?

## MORE PAPER TROUBLE

From time to time we comment on church journalism. "Church and People" is New Zealand's official publication and in our view, a very good one. Formerly a monthly, it is now a fortnightly but is in deep water with a serious decline in circulation. Someone in the recent Waikato synod tried in vain to censure the paper for its sensationalist and controversial policy. In the Wellington synod it was commended as an excellent piece of journalism.

Which shows that you can't possibly please everyone.

In Sydney, the long-delayed ecumenical monthly "Together" was launched in July. It was to come out last year as soon as it had 4,000 paid subscribers. It got started in July with 1,800. The old "Church Standard" had just that number when it had to close down in the 50s.

No Church newspaper can hope to survive with that kind of circulation unless it is subsidised or has other sources of income. "Together" is attractively produced, copiously illustrated, has 24 pages on good paper, has very little advertising, and costs 35 cents.

We would like to think that a paper with such obviously good intentions would survive. The hard facts of publishing church newspapers in Australia suggest otherwise.

# THEY SAY

A third evidence of the devil's attack may be indicated by our lack of a sense of values. £1,417,000,000 spent upon alcohol, £1,428,000,000 spent upon tobacco, £355,000,000 on entertainments, all in a single year in Britain—and some think it a work of merit to organise a Sunday "charity" football match or concert to raise a paltry sum to help underfed children or assist diseased or deformed human sufferers—and a wicked thing if objections are raised to such events on the Lord's Day! Most of the charities would be amply provided for if one-tenth of the money squandered in the above-mentioned manner—not to speak of the £1,000,000,000 misused in betting and gambling—were given to them.

—Harold Legerton, L.D.O.S., London.

Conversion is, of course, absolutely fundamental, but then converted people need to understand the implications of their conversion. One important way of doing this is through modern Group Bible Study which has become a feature of so much Church life in other countries and is developing here in a large number of Churches of all denominations.

—Rev. David Livingstone, Ryde, N.S.W.

We now have in this diocese five African clergy and Church Army captains who have left their 'homeland' in response to the call of God and have gone as missionaries to the nomadic peoples in the great deserts of northern Kenya. We need more; we must train them; and we must learn to support them, though for a time we shall need help from the Church overseas in this. And we must also send missionaries beyond East Africa — perhaps first of all to North Australia.

—Bishop Neville Langford-Smith, of Nakuru, Kenya.

In all this, I am sure that you have found, as I have, how hard it is to know what one should pray for, and how, too, to believe that one's prayers do any good.

I have been reading the last few days C. S. Lewis' little book called "Letters to Malcolm." I commend it to you. He tackles this problem and without pretending to give any complete answer, but at least faces the issue fair and square.

—Archbishop Woods, of Melbourne, Vic.

In evaluating any religion, whether it is attractive or not, you should, as Anglicans, ask the following questions:

1. Does it accept the Holy Bible, without additional "scriptures"? 2. Does it give to Jesus Christ, freely and unreservedly, His true place as the Eternal Son of God within the Trinity of God as Father, Son as Redeemer, and Holy Spirit as Sanctifier? 3. Does it acknowledge man as a sinner, totally incompetent to save himself by his own efforts? 4. Does it acknowledge Jesus Christ as the only means whereby men may be saved? 5. Does it offer free salvation to anyone who comes to God in repentance and faith? 6. Is it the sort of faith that represents God reaching down in love to save man instead of showing man climbing up towards God on ladders which man has erected?

If it does not, it is not Christian. From such turn away.

—Rev. Noel Rook, Epping, N.S.W.

It is good that the Cathedral raises more money for the world mission of the church than any other church in the diocese. It is right that you should do so.

Here, then, in our Cathedral, there can be a heart for the nation and the city, for the Church and the world, beating with love and compassion for people.

—Dean Jim Payne, of Perth, W.A.

An aspect of the Cross which has been neglected is its sheer ugliness. Christian devotion has romanticised it, preferring the euphonious "Calvary" to the harsh gutturals of the more Biblical "Golgotha," and transforming "the place of a skull" into the "green hill far away."

—Rev. Donald Macleod, Scotland.

In a letter headed "No More Churches" the Carmelite Father J. Nijenhuis challenges many of the conventional ideas today of the parish building set-up. He seriously questions whether we should be erecting so many buildings "of a specific architectural design that can be used for religious services and purposes only . . . and used for about one day a week." He argues quite cogently that in many smaller parishes this is a wasteful procedure.

—Bishop A. E. Winter of St. Arnaud, Vic.

The Ecumenical movement has become the most important issue in the Christian arena in the twentieth century. Groups alien to the evangelical faith are finding their union in the World Council of Churches or in what we have come to call the Ecumenical movement.

As the nature of this movement becomes clear, the threat that it constitutes to the true faith is being realised and it is seen that two irreconcilable forces are in conflict. On the one hand there is evangelical Christianity which appeals to Scripture alone (sola scriptura) for authority. On the other hand there are Roman Catholics who add to Scripture, and Modernists and Liberals, who subject scripture to the autonomy of human reason.

—Errol Hulse, England.

It is a fact that for the first time in twenty years any Christian, any Moslem or any Jew in any country of the world can have access to the holy places of his faith. This was not the situation in the past twenty years.

—Mr Abba Eban, Israeli Foreign Minister, speaking to the U.N.

# Letters to the Editor

## Vietnam—unholy confusion

I was appalled and repelled by the "irony of confusion" set forth in your front-page article entitled: "Vietnam—An Eye-Witness View" (29/6/67) — part of an article by Bishop R. S. Dean, Executive Officer of the Anglican Communion.

The Bishop speaks at length of the confusion in South Vietnam (and elsewhere) as to the rights and wrongs of the situation there but says there is common agreement that the "tragic and bloody thing ought to be stopped" — and then positively concludes: "There is a battle for the hearts and minds of men and it is slowly and steadily being won!"

Does the Bishop involve himself in this matter as a disciple of Christ and yet imply, by his use of the present tense continuous: "slowly and steadily being" that the battle for "the hearts and minds of men" may be won by tragic and bloody means?

There is no other construction than this that I may reasonably make and this distresses me almost beyond words.

As I read more of those who add to the confusion—whether we should be in the war or not in it—a confusion of great gain to Satanic interests, I understand better the nature of the "thorn in the flesh" that Paul was exposed to in his continual conflicts with the Judaizers of his day.

Rather, where is there any confusion in the issue of war, "tragic and bloody" or no war in Vietnam (and elsewhere) for those who do know the mind of Christ which is of course, "Put up thy sword." Does not Paul affirm this in his second letter to those in Corinth: "The truth is that, although of course we lead normal human lives the battle we are fighting is on the spiritual level. The very weapons we use are not those of human warfare but powerful in God's warfare for the destruction of the enemy's strongholds. Our battle is to bring down every deceptive phantasy and every imposing defence that men erect against the true knowledge of God." (I. B. Phillips.)

How much longer then are we, ourselves, going to be caught up in "deceptive phantasies"—or, even trying to inherit the "best of two worlds"?

As the saintly Raymond Lull said at the time of the (unfortunate) Crusades: "to repossess the Holy Land we should use only the methods that Jesus and His disciples used"—to rightly win the hearts and minds of men.

Yours sincerely,  
—Reg. Retallick, Glenunga, S.A.

## Vietnam doubt?

With due respect to Mr Edward St. John, his excellent article in the current issue of the Record would hardly allay the doubts of thinking men. Since 1917 the Communist regime has brought more progress to Russia in half a century, than all the "Christian" leaders since Vladimir I, in the year A.D. 989. Surely we should look beyond the revolution to the cause. "Revolutionary conditions bring revolutions." This happened in Russia, as indeed is taking place in the United States now. If our war in Vietnam is to stay the progress of Communism, then the means are very dubious. China is our best customer for wheat. Is it not shameful, that the Vietnamese,

who were in no position to attack us, have been the victims of such devastation? Had Ho Chi Minh, who alone could have united the whole of Vietnam, been given a free hand, there is no evidence that Communism would have invaded Australia. More likely we should have had Asia on our side, instead of the present pitiful plight.

—(Rev.) Stanley Gaden, Maclean, N.S.W.

## Disappointed

Encouraged by your introduction I read the article on Vietnam by E. St. John, Q.C., M.P., with great anticipation.

Surely we deserve something better from such an eminent jurist. Evident were all the old appeals to fear and obviously he ignores the dictum, "verify your references."

The writer approves of our intervention in Vietnam on the grounds of political expediency and national security. These may satisfy the politician but do they ultimately satisfy the Christian who has a loyalty higher than either? Should not the Christian by earnest prayer seek to know the mind of Christ and apply it to the problems of his age rather than be an echo of a political system?

When will your paper discuss this tragedy on the basis of Christian morality? When I look elsewhere I find many who do.

—J. S. GOLDNEY, Hawthorn, S.A.

Among them are the Pope, the Archbishop of Canterbury, Canon Taylor of C.M.S. and, of course, U Thant, to mention just a few. None of these hold the fears of Mr St. John.

Even if we do agree with him we must be concerned at the methods being used by our allies unless, of course, we become Jesuitical and argue that the end justifies the means.

—ROY WOTTON, Gordon, N.S.W.

## Ecumenical disinterest

The belief that there is much interest in church unity, not least the South India variety, seemed to take a further battering last month.

Notwithstanding generous publicity given the visiting E. J. Davidson, lecturer, the Sydney audience numbered less than seventy, including one retired bishop and a handful of clergy.

Melbourne's effort a week later by way of the Moorehouse Lectures on unity was even worse, with twenty-seven in attendance on the Wednesday and hardly double that number for the final meeting chaired by the Archbishop. All in all it seems that with ecumenical talk running near saturation point there is still a lot of convincing to be done.

—J. S. GOLDNEY, Hawthorn, S.A.

## Israelei in prophecy

Whilst I agree in general with Graeme Goldworthy's letter about modern Palestine and the fulfilment of Biblical prophecy, I would like to take him up on one aspect of what he says: His apparent denial that Palestine could have any future part to play in the fulfilment of Biblical promises. I agree that in Christ the hope of Israel is already come; I agree, too, that the "Bible and newspaper" people are off the track with their incessant identification of Biblical passages and modern news items; but I do not think we have evidence enough either way to say that something prophetic can or cannot take place in Palestine.

Let me elucidate. Fulfilment of prophecy has obviously occurred at various levels. For example, some Old Testament prophecies were apparently realised within the Old Testament but were couched in such "overflowing" terms as to be more relevant to Jesus Christ than they had ever been to previous events; but both were fulfilled. Similarly, although Christ fulfilled Old Testament promises in a far more profound way than by merely making individual prophecies "come true" he still occasionally found it necessary to fulfil special "Proof texts" (like riding an ass into Jerusalem) presumably to underline and emphasise the significance of his whole work of fulfilment. That is to say he performed a specific action in order to highlight the total significance of his life and

course, reply that I have no proof whatsoever that what I posit could happen. I quite agree; and all that I ask is that the question be left open. I cannot say it will happen, but can he say it will not happen? If he will grant me a "possible," then I will go a further step and suggest it as a "probable."

Surely the remarkable appearance of a modern Israeli State must give us all cause to wonder. It has focused the attention of the whole world on to the miracle of Jewish durability; that which was so improbable has come to pass, and that which was so fragile has been miraculously preserved. Does this bear no relation at all to God's promises? Does it have no future in his purposes? I feel that anyone who gives a categorical "no" to these last two questions

work; he put a spotlight on what he was doing.

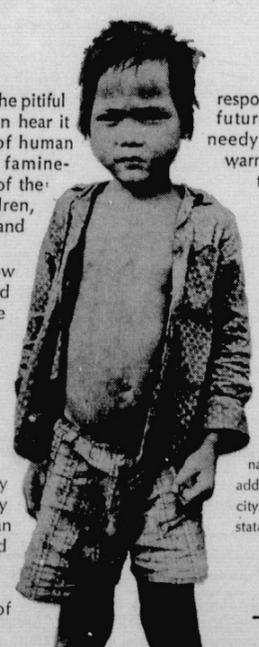
How can we be so sure that God will not use the same principle again i.e. show the world a specific blessing in the Israeli state in order to underscore his international blessing of the nations? If Palestine figured in the "beginning of the end" could it not also figure in the "end of the end" and could not the specific and the general blessing both be different levels of the one fulfilment of promise? As we have seen, one fulfilment does not automatically rule out the possibility of another which is not only related to it, but which acts as a kind of spotlight upon it.

Mr Goldworthy can, of course, reply that I have no proof whatsoever that what I posit could happen. I quite agree; and all that I ask is that the question be left open. I cannot say it will happen, but can he say it will not happen? If he will grant me a "possible," then I will go a further step and suggest it as a "probable."

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(Continued on Page 6)

## the Voice of EMPTINESS



**LISTEN!** The air is filled with the pitiful cry of little children. You can hear it over all the other sounds of human suffering in the war-torn, famine-ridden, struggling countries of the world. Frightened little children, abandoned, hungry, hurting and alone.

Those who survive may grow up bitter, fighting, stealing and murdering . . . unless someone shows them love. You can't tell children about love, even the love of Jesus. You have to show it to them by loving them and surrounding them with loving care.

World Vision, Inc., sponsors more than 21,000 needy children in 19 countries. Today through World Vision, YOU can save a child from suffering and death. You can help train him up to a life of Christian fulfillment, of dedication to Christ, of

responsible participation in his country's future development. Sponsoring a needy child can be one of your most warmly rewarding experiences. Begin today by filling in and mailing the coupon.

I would like to sponsor a child through World Vision at \$10 a month\* for at least one year. Enclosed is \$\_\_\_\_\_ for \_\_\_\_\_ months. I would like a boy \_\_\_\_\_, girl \_\_\_\_\_ (age \_\_\_\_\_). Please send photo and full information. \*In Viet Nam, \$15 a month.

I want to help by contributing to the general child care fund. Enclosed is my gift of \$\_\_\_\_\_.

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## NATIONAL BIBLE SOCIETY WEEK

AUG. 27 - SEPT. 3 1967

is going beyond the evidence which is available to us.

It may be of some comfort to Mr Goldsworthy to know that my most theologically knowledgeable friend regards me now as a dubious kind of "Zionist" and sees my point of view as the single naively in an otherwise rather sceptical disposition. So be it. Life would be stale without some eccentricities.

(Rev.) D. M. HEWETSON, Sydney.

**S.A.M.S. needs**

Dear Sir,—Mr Feldman's letter (27/7/67) is interesting but not new. This point of view has been expressed on a number of previous occasions. In theory the missionary work of the Church would be more efficiently administered if there were only one missionary society and thus only one lot of administrative costs. This has not always proved to be the case and in fact in the U.S.A. where some attempt to achieve this state of affairs has been made, the overhead costs of maintaining a missionary in the field are very much higher than here.

There is much to be said for the small society consisting of enthusiastic and dedicated members who each have a personal interest in the missionaries and the work they are doing.

It is a mistake to assume that there is a definite and strictly limited fund of money available for missionary work and that any new society necessarily raises additional income at the expense of existing societies.

In a country of expanding population such as Australia there is ample room for a number of missionary societies and the South American Missionary Society is confident that the appointment of a paid organising and general secretary will ensure its continued expansion and the maintenance of the amazing fund of goodwill which it has so far engendered.

— A. E. Brennan, Hon. Treasurer.

**Windsor church**

May I point out that the present church of St. Matthew's Windsor will have the sesquicentenary of the laying of its foundation stone next year and not this year!

My Rector, Archdeacon A. E. Warr, was amazed that you should print such material without first checking your facts. Archdeacon Warr, as Rector of St. Thomas, Port Macquarie, is most careful to see that statements about St. Thomas are accurate and was alarmed at the obvious error you have perpetrated.

If you would care to read "Francis Greenway his life and times," by M. H. Ellis (published by Angus and Robertson) from about pages 88 to 94 you would find the following to be the facts concerning St. Matthew's.

6th June, 1817: the contract for a church to be known as St. Matthew's was let to a Mr Kitchen.

29th July, 1817: Governor Macquarie marked out the site.

11th October, 1817: Governor Macquarie placed the foundation stone.

29th July, 1818: a report was presented to the Governor condemning what construction had taken place to that date and recommending that the building be pulled down. This was done even to the removal of the foundation stone!

After this Greenway designed another and larger building, the foundation stone of which was laid some months later in 1818. The new building was not completed until 1820 and not opened for regular worship until 1822.

From this you can see that far from being erected in 1817 (as your caption states) the present church of St. Matthew's was not commenced until 1818 and erected over a period dating from 1818 to 1820.

I hope that you will give the correction of your mistake the same prominent position that the original had and that you will advise the Rev. H. Rawson lest he celebrates a year early.

—W. J. SINCLAIR, Port Macquarie, N.S.W.

**Disagrees with Bishop**

I feel very strongly, that the article by Bishop Dean in the A.C.R. (June 29, 1967) presented little or no good. It was a medley, a confusion of confusions, and ended on a note I must utterly reject. I was profoundly disturbed by it.

— REG RETALLICK, Glenunga, S.A.

**Article attacked**

As an Anglican who does not espouse total abstinence I read the article, 'Drowning our Sorrows' (ACR, 13/7/67) with considerable interest, but remain unconvinced by the intemperate and distorted views it expresses.

It is significant that in the whole article there was only one reference to Scripture, that is, in the statement that alcohol in large or small doses will never dignify the body as the temple of the Holy Spirit. Even after allowing the appropriate margin for rhetoric, that statement must be acknowledged as inconsistent with Biblical teaching and Anglican practice of using wine in the celebration of the Lord's Supper.

The teaching of the Bible, in fact, is that while drunkenness is sinful alcohol, like the other things God has created, is neither good nor bad in itself, but will become good or bad according to how man uses it.

John the Baptist was a total abstainer, the Lord was not. Abstinence is sometimes the right course for Christians, as, for instance, when to partake may cause a weaker brother to stumble, but this cannot be elevated into a general rule for all Christians. Reference to the article, 'Wine and Strong Drink' in the IVF New Bible Dictionary would provide a salutary rebuke to some of the misconceptions being promulgated by the Temperance Alliance.

I suggest that it is hardly open to the Alliance to criticise the use of the word 'reform' in connection with the amendment

of liquor laws when it is guilty itself of abuse of the word 'temperance'. The article published by your paper was also guilty of some instances of misrepresentation by overgeneralisation and clouded the issue by the use of coloured language.

Alcoholism is a serious social problem, with which Christians will doubtless be concerned, but those who accept the authority of the Word of God will propound not the Muslim solution of total abstinence but the preaching of the Gospel of redemption in Jesus Christ.

—Antony Greenwood, Clovelly, N.S.W.

**Rev. J. R. Noble Memorial**

It is proposed that a memorial be erected to the late Rev. J. R. Noble in St. Matthew's Church, Bondi, N.S.W., where he ministered for eight years from 1951-1958.

During his ministry at St. Matthew's Mr Noble was concerned to see that the windows of the church were completed in stained glass. One window alone remains. It seems most fitting, therefore, that the memorial should take the form of a stained glass window.

Mrs Noble has been consulted and is most grateful and very thrilled that such a plan is envisaged.

Mr P. Handel, from the firm of Alfred P. Handel, who designed the other windows of the church which run in sequence, has been called in to draw up a design to submit to Mrs Noble for her consideration and approval.

There are doubtless many friends of Mr Noble who would wish to be involved in providing a permanent token of their appreciation of his friendship and ministry. Those who would like to share in this memorial are asked to send their gifts earmarked "Rev. J. R. Noble Memorial Appeal" to The Treasurer, St. Matthew's Church, 34 Ocean Street, Bondi, 2026.

—(Rev.) R. G. Robinson Bondi, N.S.W.

**Help Vietnam**

The article Vietnam (for those in doubt) July 27, 1967, puts forward the views of most Australians on basic issues. What is lacking is to tell the civilians what they can do to support the third civilian army raised in Australia's short history. What is most at fault is the method of raising that army by a lottery system. It means that only those who have dear ones serving overseas suffer the nervous strain and tension of this war while the rest of Australia's population lives and thinks (mostly) as if there is no war.

It seems to me that very little is being done to support or give heart to those youths called on to make the sacrifices necessary. Just a bit of extra taxation is called for — no rationing this time, no compulsory training, no state of preparedness, no Church of England national emergency — just a waiting time while some of our youths do the necessary fighting and dying outside the wire against Communists and terrorists. How many have sent or contributed to parcels for those sweating it out in the

**A NEW LORD'S PRAYER**

The United Church of Christ in the U.S. has adopted a new version of the Lord's Prayer. The new wording is:—

Our Father in heaven,  
Your name be honoured.  
Your kingdom come  
And your will be done  
On earth as it is in heaven.  
Give us today the food we need;  
And forgive us our sins  
As we forgive those  
who have wronged us.  
Keep us clear of temptation,  
And save us from evil.  
For the kingdom and power  
And the glory are yours forever.  
Amen.

The version has an overall pleasing effect since some of the difficult archaism has gone but the dignity remains, even though the probable meaning of Jesus' words has been lost in the paraphrase "the food we need," which has no resemblance to the underlying Greek of the original prayer.

C. CLARK, 25 Maple Avenue, Pennant Hills.

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**CANADA'S PRIMATE TO TORONTO**

The synod of Rupert's Land diocese in a special one-day session recently approved the move of the Primate to Toronto for an experimental two-year period.

An amendment which would have requested Most Rev. Howard Clark to resign his primacy or his bishopric was defeated.

A second related motion requests the provincial synod of Rupert's Land to allow the diocese to elect a coadjutor thus ending the suffragan status of the second bishop. The motion was passed with a large majority.

Canadian Churchman.

**ACTION AGAINST C.E.S.A. FAILS**

The Church of the Province of South Africa recently attempted to invoke the terms of the 1909 Church Properties Act, under which a number of churches and properties of the Church of England in Natal were passed to the Church of the Province. The action aimed to gain possession of St. Mary's Church, Pietermaritzburg, which has always been in the control of the Church of England in South Africa.

The attempt was unsuccessful and the action against the C.E.S.A. was eventually withdrawn.

**First organised Bible society**

Probably the earliest association of any size or permanence organised to distribute Bibles was the Canstein Bible Institute formed in Germany about 1710. The Institute printed Luther's Bible and by 1722 also issued scriptures in Bohemian and Polish.

**REPORT FROM LONDON**

From Page One

young people—well over 2,000 decisions were made that night.

Tuesday was young people's night. Cliff Richard gave his testimony and sang. Dr Graham said previously that if he could not draw young people to Earls Court, Cliff Richard could—and apparently he did for thousands were turned away!

**CLIFF RICHARD**

On the Friday night Dr Graham spoke on "What shall it profit a man if he gain the whole world?" Once more there was a great response to the appeal—not all who responded could get around the platform.

Once again the young people predominated. Beatniks, mods, hippies or whatever is the latest name for them—seemed to be there in large numbers. Some were in bearskins—the latest garb. All listened quietly. Only one night was there any disturbance and that was when an anti-Vietnam war lad started screaming out during the appeal and was removed by five able stewards.

At the beginning of the week there were plenty of demonstrators outside Earls Court but by the end of the week they had disappeared.

The final night I was taken by the Principal of Redcliffe Missionary Training College and had a seat very near the platform.

This time it was good to hear Myrtle Hall give a word of testimony, as did Mrs Bill Brown, the former British actress who came to Christ at Harringay eight years ago, just after she had reached the point of wanting to commit suicide.

What a response there was to the appeal again on Saturday night, especially from young

people. It was thrilling—especially too to see so many people from overseas among them, especially Africans.

There was a lovely African mother with a beautiful baby girl in her arms. I almost felt like asking to nurse the baby.

**BISHOP GOODWIN HUDSON**

At that closing meeting Dr Graham spoke very warmly of the work of Bishop Goodwin Hudson. He said he was formerly a bishop in Australia. The bishop is going to continue broadcasts, etc., following the crusade. I visited Bishop and Mrs Goodwin Hudson on Wednesday.

On Sunday morning I went to West Ealing Parish Church where I was warmly welcomed by the vicar, who also extended a very sincere welcome to those who had come to Christ during the Crusade and he invited them to special Bible classes held in the Church lounge room each Wednesday evening. What a warmth of Christian fellowship one felt in this Church.

**CHURCH ASSEMBLY**

On Monday I went to the church assembly and sat for five hours listening to the debate on women and orders!

Professors Lampe and Nineham who brought forward a motion stating that there was no theological reason why women should not be admitted to holy orders, had the motion accepted by a large majority in the house of bishops and laity, but because the house of clergy rejected it, it was lost, even though the total votes were in favour — 26 clergy barred the way!

After that, a Miss Valerie Pitt, a very forceful speaker, moved a motion about women who feel called to exercise the "office and work of a priest in the Church" should now be considered on the same basis as men, as candidates for holy orders (which would include episcopate also). This motion was rejected after some fiery debate.

The Archbishop of Canterbury was quoted as saying he hoped "the ordination of women would not take place for millions and millions, and millions of years."

The Archbishop of York feels differently about it. The Bishop of Bristol made a very good speech and the renowned Bishop of Woolwich appeared to champion the cause of women in no uncertain terms.

I was impressed by some of the women speakers who were far more logical and far less emotional than some of the men, especially the clergy, who said some strange things, such as a woman could no more become a priest than a man a mother!

**CRUSADE IMPACT**

Just to get back to the Crusade. Billy Graham said that there were more decisions made at the eight-day Crusade at Earls Court than the whole three months of Harringay. He felt that there was a great seeking after God among the young people of Britain.

It has been good to be here at such a time as this. However, on the training college side of things, the picture is far from rosy.

The report says that only 38 candidates came to selection centres during the year, 27 of whom were recommended. All training houses will be severely hit this autumn by the fall in the number of candidates but Gilmore House, the only deaconess training house, as such, is likely to suffer most.

**AWAY WITH THE CHURCH YEAR**

**THE Rev. Alan Nichols of Greenacre, N.S.W., works in a large new housing area where he is concerned about the relevance of the Church's work and witness to the ordinary Australian. There will be disagreement with some of the things he says but all will share his concern.**

The Church Calendar, with its Feast-Days and Holy Days, has been a feature of church life throughout history, but it has now become a relevant question to ask — can the Church Year play any useful part any longer?

One reason for the introduction of the Church Year was that there was no other system of holidays in the community. Since religious concepts dominated life as a whole, the Church's feast-days were also the community's holidays. This is no longer the case.

A second reason for the Church Year was that it gave to the Church a set of Bible readings for its services that were drawn from every part of Scripture.

Thus, if a minister were to preach on the set lessons from the lectionary each Sunday, he would cover a great range of Christian doctrine and practice. It helped him to "preach the whole counsel of God."

In modern times, however, the fragmentation of congregations that we are familiar with in many parish churches means that many regular parishioners attend only services of Holy Communion, and thus never hear the Old Testament read.

**LIMIT**

As a consequence many preachers limit themselves to preaching only on the New Testament. Secondly, the Prayer Book lectionary is based on daily readings for daily services, and even where the set services are said every day, very few of the regular congregation ever attend. Hence most hear only every seventh reading. Thirdly, clergy are no longer illiterate, and are surely able to form a preaching schedule for themselves.

So it would seem that the reasons which gave rise to the Church Year no longer apply. But the whole question is much more serious.

The Church Year is ludicrous as a preaching system in fact: do we remember the Resurrection of Christ only once a year, on Easter Day? Do we remind ourselves of the power available through the Holy Spirit only on Pentecost Sunday? Why should we preach on the subject of the Trinity just because a particular day happens to be Trinity Sunday?

**NOMINAL**

What is more, the nominal following of the Church of England who flock to church services at Christmas and Easter are inevitably treated to the same discourse on the same subject as the same occasion the year before.

It leads to an entirely unbalanced view of the Christian

faith to hear the same topics trotted out, Sunday by Sunday, year by year. It brings a sameness and a boredom in the hearer that is quite alien to the spirit of the Gospel.

**PAGAN FESTIVAL**

It may be far better for both preachers and churches to regard Christmas and Easter as purely pagan festivals; and, as a consequence, to decide not to advertise service times and certainly not to encourage a vast body of unbelievers to attend the Lord's Table.

If we decided that the Church Year was no longer a useful tool either for evangelism or for edification of the Christians, what action would follow?

First, we would abolish the three-times-a-year-makes-you-an-Anglican myth; it has only led to confusion, error and false confidence. Second, we would encourage the clergy to preach their way systematically through the Bible; congregations could help by bringing their own Bibles and following the exposition. Third, we would, if it was decided that a lectionary would be useful, number the Sundays of the year 1 to 52 and celebrate no feast-days at all; thus the lectionary would become simply an aid to systematic preaching.

Is the Church Year, then, one of those Anglican props that we are beginning to be a little embarrassed about?

Are we discovering that it is now a hindrance to evangelism and that reference to "The Twentieth Sunday After Trinity" is confirming in the minds of guests at church the suspicion already lodged there that the Church is antiquated, pre-diluvian and a rare and useless antique in a modern world? If so, let's get rid of it.

**TREND SET**

Eleven hundred young people over-crowded the Capitol Theatre in Bankstown on Saturday night, July 1, for the second "Trend Set" youth rally for 1967, organised by the Youth Department of the diocese of Sydney.

The well-known television personality, Mr Clifford Warne, who is Director of the Church of England Television Society, made two contributions to the program, one through his ever-popular glove puppets and also when his reasons for his Christian faith were given in an interview segment.

The speaker for the evening was Captain Rex Harris, Inner City Youth Worker for the diocese who gave a challenging address based on Isaiah 1:18.

The third and fourth youth rallies planned for 1967 will be held in the Science Theatre at the University of New South Wales on September 23.

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# Books

SEARCH FOR IDENTITY, by E. Jabay, Zondervan, U.S.A. 1967. pp. 150 \$3.95 (U.S.)

The author is an American clergyman who has received training in clinical-pastoral counselling and who works as a chaplain in a psychiatric hospital. He here gives a series of articles which he wrote for the paper of the Reformed Church of America and his aim is to help readers to deal with what is the main problem for people in our Western society, namely, the search for the establishment of a clear picture of our own identity.

He sees man as a divinely created human spirit who is intended to commune with God and to "subdue the earth," but who has allowed himself to be subdued by his world and its problems. Having become identified with the world, he has lost his sense of identification with God and his awareness of his basic separation from the world.

He affirms that if a person can go on to understand that each human spirit may make real, valid choices with regard to his world from which he is separated, then he will be helped to live his life to the glory of God. The chief value of the book lies firstly in its brief but psychologically sound analysis of the identity problem and how it affects our lives; and secondly in its very practical and encouraging suggestions to help Christians grow and mature as persons. It can be read with profit by laymen and clergy and the latter will find it quite helpful in their role as counsellors.

—J.F.

FOR ALL THE PEOPLE, — by David Winter, Hodder & Stoughton, pp.94, price 55c.

"A splendid book on a splendid theme." This comment by John Stott, Rector of All Souls, Langham Place, London, sums up this valuable little book very well. David Winter, Editor of Crusade, and Chairman of the Young Churchmen's Fellowship, has, in his simple, clear style written a book which admirably marks the centenary of the Scripture Union.

As the cover suggests, this paperback is a book of stories about people and the Bible today. Two quotations from the Introduction give an accurate description of the book's contents: "Of course, our special theme is the way God has used the Scripture Union, in all its different facets, to bring people and Bible together. But our hope

is that the S.U. will be seen as simply a catalyst: an ingredient whose presence makes action and reaction possible.

"This book is not only about people, but it is very largely by stories, too. The people whose stories it tells are mostly quite ordinary folk, in ordinary situations—seeking God, doubting God, having personal problems and sorrows and trials, needing help and comfort—who have found that through the Bible God has spoken to them."

While the book confines itself entirely to the ministry of S.U. in Britain, all that is said could just as easily be a description of the Australian scene; similar testimonies to those that it records could be multiplied by S.U. and C.S.S.M. workers and supporters throughout Australia.

—W.G.

BUT THAT I CAN'T BELIEVE, by J. A. T. Robinson, Fontana Paperback (Collins), 127pp.

The author of this book is the Bishop of Woolwich who wrote "Honest to God." The 24 chapters of a couple of pages each are mostly articles originally written for newspaper mass-circulation readership, and although "there is no attempt to cover in any co-ordinated way the whole area of Christian belief . . . the themes include most of the cardinal points of incredulity." Consequently there are chapters on The Virgin Birth, Miracles, Good Friday, Resurrection, Second Coming, Hell, The Trinity, Angels and so on.

The Bishop is observing once again that "for most people, if 'God' comes in at all, it is on the edges of their everyday experience . . . in what is most remote from their deepest concerns." He is trying to restate in modern idiom the traditional doctrines, which today "provide the formula ahead of the experience."

"Theology is dismissed because people cannot believe it is a genuine search for the truth. It appears to the outsider like a closed debate of mandarins within the agreed terms of their own system."

The Bishop's suggestion is to start from the "other end", that is, not from the words, the doctrines, the definitions, which seem so distant, but from whatever IS most real for people . . . Men need to be convinced that theology like other sciences is a genuinely open-ended search for the truth, in which the results are not prescribed . . . The way through is FROM experience TO authority, from relationships to revelation, rather than the other way round . . . So if we are hoping to make God real for ourselves or for anyone else, we must start with whatever IS most real for them, with whatever MATTERS MOST."

Hence the reiteration in this book of The New Morality, The

New Theology and the "ground of our Being" concept of God that all caused such controversy in "Honest to God."

Bishop Robinson seeks to give theology a new and meaningful religious frame. Not surprisingly, however, the source of the Christian revelation given in the Bible is not taken as Authority, and his own introspection and observations are substituted sources. Consequently supernaturalism is abandoned, and absolutes are not considered as relevant for today's generation. His flexible and convenient teaching accommodates modern non-Christian thinking in its subjecting of Revelation to subjective "reality."

He obscures the Biblical path of repentance and obedience, and cannot offer therefore any God-given assurance to a man searching for peace with his Maker or forgiveness of his sins.

A reader must appreciate however, the sympathy of Bishop Robinson with people grappling with Christianity's relevancy; his criticism of the tedious, over-scrupulous clerical language which never communicates; and his effort to get away from meaningless formalism.

Here is a simplified version of Honest to God; that probably is its only value.

—B.K.

NONE OF THESE DISEASES, by S. I. Mc Millen, M.D., 1963 Oliphants Ltd., pp.147, 95 cents.

A note on the cover of this paperback claims that, "The Bible . . . prevents devastating disease and senseless suffering, explodes the myth of the Kinsey report, erases irreconcilable grief and mind-poisoning guilt."

These are big claims and worth investigating, specially as the author manages quite early to convey a measure of confidence and a rather slick familiarity with both the Bible and these diseases.

However, it soon becomes evident that his use of both Bible and medicine must be suspect. The claim that for any given person, obedience to the commands of scripture will prevent or banish a list of diseases as long as an arm, has a sufficient grain of truth to be beguilingly attractive, specially to sick people. It does not, however, square up with either the truth of the Bible nor the lives of the Saints.

Amid a wealth of homely humour, witticisms and epigrams, we are treated to the author's views of various diseases, what Scripture says about them, and how modern Science goes about it all.

Modern Medicine nearly always seems to foul things up. The Bible or commonsense has the right answer, and the hero in it all is our author. It is just too easy and slick and the reader can be excused if he speculates about the integrity of a doctor who is so ready to write about his patients, most of whom must be still alive — and goodness knows in what kind of health, or ill-health now.

His views on many major medical topics are absolutely impossible, and nothing but mischief can result from his views on Schizophrenia, certain cancers, nervous breakdowns and what-not. Half of these, he says, are due to bad living and low thing — but which half?

—"Christian Doctor."

WILLIAM THRELFALL, by N. Allen Birthwhistle, Oliphants, London, 1966, pp.168, Price 18/6 (U.K.)

William Threlfall was one of Methodism's earliest missionaries to South Africa. Born in 1799, converted through hearing a sermon on the Prodigal Son preach-

ed, it seems, by a Methodist local preacher, he died on the field at 25, stoned by a Bushman as he knelt in prayer.

The author of Threlfall's life is the Secretary for Ministerial Training in the Methodist Church in Britain. He succeeds in reconstructing, within a brief compass, the historical setting for his story, and in so doing spans two worlds—England in the Age of Wesley and South Africa in the Age of the Settlers. The book is valuable as a study in missionary motivation.

The last full-stop in the text on p. 34 should be omitted. On p. 135, line 24, "they," substitute "They."

—A.D.D.

JEHOVAH'S WITNESSES And What They Believe, by Stan Thomas, Zondervan Publishing House, 1967. \$3.95. (U.S.)

It is refreshing to find a book about what is often referred to as a Christian Deviation, written in a spirit of brotherly love and understanding, and relying on patient reasoning rather than cheap sarcasm and intolerant self-satisfaction.

Mr Thomas has been an active member of the Watch Tower movement, and is therefore able to write from first-hand experience of what the Witnesses believe and do.

The relation of their teachings to what most of us would regard as orthodox Biblical doctrine (and may God keep us humble when we use that word!) involves for Mr Thomas a careful statement of what the Bible teaches; and this we may be grateful for, because he has given a fine outline of such themes as the doctrine of God, the Trinity, everlasting life, hell, and the Second Coming of Christ.

Quite apart from the analysis of the Watch Tower Society's version of these themes, the book makes a worthwhile contribution to our understanding of them.

In dealing with the Witnesses, a critical point is their rendering of John 1:1. Perhaps it would have been useful if Mr Thomas had incorporated in his account a straightforward explanation of the principles of Greek syntax involved. Not many of our Christian rank and file know Greek (nor, we may suppose, do many of the rank and file of the Witnesses); it should be made abundantly clear that the A.V. translation "The Word was God" is abundantly justified by the ordinary rules of Greek syntax, and their translation "a god" is just not what the evangelist wrote! But no doubt our approach to the door-knocking Witness must be through friendliness rather than argument. It is possible to win the argument and lose the blessing.

—C.E.W.B.

TWELVE ANGELS FROM HELL, by David Wilkerson, Oliphants, pp. 152 80 cents.

This book reads like a collection of articles from a Sunday newspaper. If you want to know what happens when someone goes "cold turkey," or to learn about the ways of "pushers," or how people get "hooked," this book will interest you.

On the other hand, if you want some serious examination of drug addiction and cure, you will be disappointed. The writer is Director of Teen Challenge in New York, a Christian centre for young people who have "hit the bottom." He is sceptical of psychiatrists and psychologists and depends on the Bible alone. His work must be better than this book.

—K.R. Le H.

JAMES SPEAKS FOR TODAY, by Herbert F. Stevenson, Marshall, Morgan Scott, 1966, pp., 127 Eng. Price 16/.

Although the author first preached the content of the book in his own church, little illustrative material has been included in these twenty expositions on James' Epistle. However, the book is quite readable and the subject matter relevant to today.

Mr Stevenson is evangelical, conservative and generally balanced in approach, but he only uses five pages to reconcile the teachings of Paul and James on Faith and Works. He is wary of faith-healing movements, and in dealing with "the prayer of faith" says "faith is not demanding from God what we want . . . it is response to the revealed will of God."

The book would have been improved had scripture references been added to the otherwise lucid chapter headings.

—J.E.L.

## SHORT NOTICES

ADAM CLARKES COMMENTARY ON THE BIBLE (1 vol. edition) Baker Book House, Grand Rapids, U.S.A., 1967, pp. 1356. Abridged from the original six volumes by Dr Ralph Earle, this classic commentary has been in use by evangelical students of the Bible for over a century. It is marked by both scholarly perception and devotional insight. From the point of view of the busy clergyman and preacher, there is no better commentary in a single volume available today.

DAVID, by John Hercus, I.V.F., London, 1967, pp. 144. 80c. Another highly readable casebook by well-known Sydney ophthalmologist, it tells the story of King David in racy narrative. Dr Hercus has the gift of being able to relate the whole Bible to everyday life. Will make the Bible live to the younger generation. Makes an excellent gift.

THE GREAT WORDS OF THE GOSPEL by Gerald B. Stanton, Oliphants, London, 1966, pp. 95, 70c. A reprint of Dr Stanton's work first published in 1959, together with about 40 pages on "What God is Like." Helpful and sound studies of such themes as regeneration, propitiation, vicarious, imputation, justification, depravity, security, separation.

Would make an excellent study book for more mature groups.

  
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## AUSTRALIA THIRD

FIGURES on the consumption of alcoholic liquors are usually shown as if to indicate the inclination of people for alcohol. This is deliberately misleading as intensive advertising, expansion of outlets and the clever promotion of presumably unavoidable social pressures are all part of planned drives for greater sales with consequent increase in consumption figures.

This is particularly true in Australia, which, though a relatively small nation, rates third in the world's figures for per capita beer consumption. Statistics at the end of last year showed:

1st, West Germany, 26.8 gallons per head per year; 2nd, Belgium, 25.7 gallons per head per year; 3rd, Australia, 24.2 gallons per head per year. New Zealand was fourth, Austria fifth and United Kingdom sixth. The Australian figure is the equivalent of 10 1/2 toz middies per week for every man, woman and child in the country!

Further figures for the Commonwealth Bureau of Statistics, Canberra, show that the sales of beer, wine and spirits in Australia maintain their position as the third item in totals purchased by the public. Over a five-year period the average percentages were:

1. Foods and groceries—average—37.9 per cent.  
2. Clothing and property — average—17.5 per cent.  
3. Beer, wine and spirits — average—10.6 per cent.

Last figures available for wine and spirits consumption show Australians as large consumers of wine in comparison to other English-speaking countries and on a par as regards spirits.

Australia, wine, 1.1 gallons per capita, spirits, 0.3 proof gallons.  
New Zealand, wine, 0.5 gallons per capita, spirits, 0.4 proof gallons.

U.S.A., wine, 0.9 gallons per capita, spirits, 1.2 tax gallons.  
United Kingdom, wine, 0.4 gallons per capita, spirits, 0.3 proof gallons.

While no fully correlated survey has yet been known to be taken, the incidence of increased road injuries and death, crime, immorality and delinquency seems to parallel overall increased per capita consumption of liquor.

Most health and legal authorities agree that the liquor consumption list is one on which Australia would do well to be near the bottom!  
—Temperance Advocate (Qld.).

## FROM THE DIOCESAN SYNODS

THE newspaper and printing strike in Sydney has upset ACR printing schedules and prevents us giving fuller reports but here are items of interest from recent synods:

### BENDIGO

Bishopric Election Board: Canon R. S. Halls, Rev. C. D. Schermack, Rev. A. McKenzie, Rev. A. M. Wright, Rev. R. G. White, Canon R. A. Laitly (supp.).

Congratulations. The Bishop, the Right Rev. Ronald Richards was congratulated on the completion of 10 years in the see.

### CANBERRA-GOULBURN

St. Mark's Library. An ordinance was passed setting up St. Mark's as an Institute of Theology. It will not be a theological college but will be concerned with post-graduate study and research. Its fundamental aim will be to foster free enquiry and the place of theology and religion in the life of the nation. Most of its council will be local but one is to be appointed by the Australian diocesan bishops and it is hoped to appoint up to 30 "associates of the institute from people not resident in the A.C.T."

Boys' Home. An ordinance was passed providing for the possible sale of land at Bungaribim, Tumburumba, where the diocesan boys' home is located.

New Canons. The General Synod canon providing for long service leave for clergy passed by a large majority. The canon

changing the name of the Church of England in Australia to the Anglican Church of Australia was strongly debated and passed with a relatively small majority.

National Service. After some debate synod passed a motion declaring its opposition to special exemption from military service for theological students.

### PERTH

Woman and Chalice: The Archbishop has licensed three deaconesses to administer the chalice at Holy Communion when requested to do so by their rec-

tors. They are: Deaconesses Dorothy Genders, Angela Gayford and Joyce Polson.

Archbishopric Election Committee: Bishop T. B. Macdonald, Dean J. R. Payne, Archdeacons F. W. Guest, J. Paice, R. Thomas, Revs. A. L. Bolt and J. L. Wardman.

Hunger and Poverty The synod unanimously passed a resolution earmarking 1 per cent of the Diocesan Council's income for the coming year for the relief of starvation and poverty in the underdeveloped countries.

## Temperance Sunday

The observance of Temperance Sunday on September 10 will mark the commencement of the N.S.W. Temperance Alliance's twelve months' campaign under the general theme of "Tell Australia!"

A special campaign committee has prepared an 8-page booklet — "Tell Australia — Total Abstinence Is A Positive Way of Life" — which will be mailed to all ministers throughout the State. It will include details of the campaign and features that will mark its conduct.

On Sunday, September 3, the Rev. W. J. Hobbin, O.B.E., chairman of the campaign committee, will be the speaker at the Congress Hall, Salvation Army Headquarters, Sydney, at 3 p.m. The meeting will be broadcast through Station 2CH and Mr Hobbin's subject will be, "Tell Australia!" On Sunday, September 10, Bishop F. O. Hulme-Moir will broadcast a special temperance talk from Station 2CH at 2.30 p.m.

Supplies of the Alliance's new publication will be available to congregations on request.

## A DELIBERATE DREAM

The following article has been condensed from an Australian University publication and describes the experiences of a physicist.

"Four years ago I became a Christian after thirty years of scepticism and agnosticism. I accepted Christ, the God of the Bible, in personal experience. But gradually during the next few months I began foolishly to wonder about other religions and how they fit in with the Bible. I was also intrigued by reports of religious experiences resulting from controversial new drugs such as LSD. I decided to try LSD with an experimental research group of doctors and scientists.

Shortly after taking these drugs I began to experience heightened audio and visual perception. Background music became ecstatically alive, and vivid colours and fantasies in three dimensions filled my mind. I lost awareness of my body, and seemed to be pulled down into the past and myself. Strange emotions and long forgotten dreams bubbled up inside. Time became strangely distorted. For long periods of time I was caught up in temporary insanity and terrible vast worlds of unreality. Strange forces and powers seemed to seethe about me, calling and pulling at my soul. I was aware of the remoteness of God, who seemed far off and inaccessible. It did not occur to me to pray. Instead, I wondered who I was and how I would ever find myself.

The four weeks following my LSD session were a living hell. I began to slip out of touch with people and lose the desire to communicate with my fellows in the everyday world. I was lost in space, and unable to sleep for nights on end. Gradually, I became aware that something was very wrong and gripped by fear I rang my minister. He came. As God guided him, he showed me that I seemed to be spiritually lost, wandering in a great void between heaven and earth. As we prayed together, I gained an immediate sense of the presence of God, and a restored relationship of love with Jesus Christ. Gradually, stability was restored. Six months elapsed before I was fully myself again. I was so thankful for the steadfast love of God and the miracle of His healing hand.

Conclusions:  
Today, fully recovered from the effects of this fantastic experience with drugs and the spirit world, I have been greatly concerned for the growing numbers who take such drugs. As a Christian who learned a most painful lesson about life, I am glad to report that total commitments to Jesus Christ as Lord and Master has brought me the full deliverance from my past problems which I had been seeking, and rich daily spiritual experiences far surpassing in beauty and reality the counterfeit experience of LSD."

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## The King's School PARRAMATTA

An examination for the award of two "Violet Macansh Scholarships" will be held on 29th and 30th September, 1967. All candidates must be under 14 years of age on 1st February, 1968. 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 his 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.

Entry forms and full particulars can be obtained from the Headmaster.

Entries close on 8th September, 1967.

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**ST. MARY'S, ALICE SPRINGS.** The Church of England's Mission to Partly Aborigines runs a village for fifty school-going children who live in cottage houses, ten to a cottage. We have a VACANCY for a MARRIED COUPLE, he to do vegetable gardening during the day and be housewife evenings and weekends. She to be housemother. Cleaning staff will assist. **VACANCY FOR SINGLE WOMAN** over 30 with some child care and home management experience to be housemother in a cottage where housemother's-aid plus cleaning staff will assist. Cottages are air-conditioned and comfortable. Situated in beautiful country. Interested Anglicans please apply to Chaplain, P.O. Box 78, Alice Springs, N.T.

**APPLICATIONS** are invited by THE AUSTRALIAN COUNCIL OF CHURCHES for the position of SECRETARY, CHURCH-CHURCH AID REFUGEE AND WORLD SERVICE. Responsible for the Inter-Church Aid policy and program and for directing the work of the Resettlement Department. Further particulars may be obtained from the General Secretary, 511 Kent Street, Sydney.

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**TYPIST:** about 18-23 years, for the branch General Office, and to assist Youth and Junior Youth Secretaries, shorthand and purchasing. Some artistic talent in setting out leaflets will be useful. Apply to: General Secretary, 3rd Floor, C.M.S. House, 93 Bathurst Street, Sydney, N.S.W. 2000.

**BRITISH AND FOREIGN BIBLE SOCIETY.** Commonwealth Council (Australia). Applications are invited for the position of Commonwealth Secretary to the Council. Duties: Responsible to the Council for the Administration of its Policy and Bible Society extension work in Australia and Papua-New Guinea. CONDITIONS: Full details of terms and conditions of appointment are available from the Chairman of Council. Mr F. R. Berry, O.B.E., British and Foreign Bible Society, Box 507, C.P.O. 2600, Canberra, A.C.T. With whom applications marked "CONFIDENTIAL" will close on 31st August, 1967.

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**WANTED.** FEDERAL MATCH BOX LABELS. Further particulars R. Lambert, 28 York St., North Essendon, Victoria, 3041.

**TOKYO PROBLEMS**

**A. R. and Mrs Ivan F. Stebbins** are at present surveying the work of the **Oriental Missionary Society in the Far East** and have recently written home, reporting on their impressions of Tokyo and its need for the gospel. They write:

There's been so much to see and do, and, as you know, travelling in Tokyo's traffic isn't a quiet Sunday afternoon's drive. I guess nearly half our time

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**HOLIDAY EXCHANGE WANTED.** Tasmanian family desire exchange of similar homes with Sydney family during two or three weeks January. Three b.r. home, mod. cons. Will take services if Clergy exchange. Write to the Rev. K. C. Nancarrow, St. Aidans Rectory, Launceston, 7250. (General Secretary, C.M.S., Tasmania).

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**CASUALTIES IN ISRAEL**

**ABM has been advised that the situation in Jerusalem is confused. The Archbishop in Jerusalem, the Most Rev. Campbell MacInnes, C.M.G., has said:**

"When war broke out there were 65 people on the Anglican premises in Jerusalem, then in Jordan. Services were held as usual in St. Michael's Chapel each day, and when the electricity failed, Evensong was held in the late afternoon.

"During the bombardment a shell came through the roof of the North Transept, and wedged in the floor amidst the chairs, but did not explode. There were several other direct hits on the

house and cloisters but no one on the premises was injured.

"The final battle moved away to the Kedron and the Mount of Olives where the whole top floor of the Augusta Victoria Hospital was gutted, though none of the two hundred and sixty patients and staff was injured. The Crippled Children's Hospital had one end of the building riddled with bullets but no one was injured.

"In Ramallah the Evangelical Home came in for a heavy bomb bombardment. Two little girls were killed when they ran out into the garden in fear. Their teachers, Miss Grupp and Miss Lief, who ran out to try to save them, were both seriously wounded and have been flown to England.

"Since the fighting ended the Israeli authorities have been most helpful and have done what they could to stop the very considerable looting which has taken place. General Haim Hertzog, son of a former Chief Rabbi in Jerusalem who is the Commander of the West Bank, received all Heads of Churches and assured us of his desire for freedom of worship for all communities and a return to normal conditions as soon as possible.

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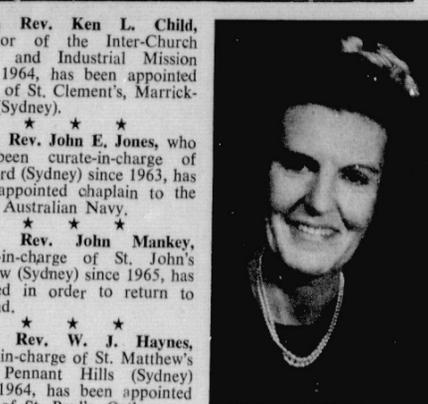
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Applications in writing only with references of previous business and Christian experience. No telephone applications will be considered. Apply to The Sydney City Mission, 103 Bathurst Street, Sydney. Applications close 15th September, 1967."

**Mainly About People**



Miss JUNE HARRISON

The Rev. Ken L. Child, Director of the Inter-Church Trade and Industrial Mission since 1964, has been appointed rector of St. Clement's, Marrickville (Sydney).

The Rev. John E. Jones, who has been curate-in-charge of Harbord (Sydney) since 1963, has been appointed chaplain to the Royal Australian Navy.

The Rev. John Mankey, curate-in-charge of St. John's Padstow (Sydney) since 1965, has resigned in order to return to England.

The Rev. W. J. Haynes, curate-in-charge of St. Matthew's West Pennant Hills (Sydney) since 1964, has been appointed rector of St. Paul's, Oatley.

The Rev. A. R. Patrick has been appointed curate-in-charge of the new provisional district of French's Forest and Belrose (Sydney).

The Rev. George Thomas, curate of St. Luke's, Liverpool (Sydney), has been appointed priest-in-charge of Franklin Harbour (Willochra).

The Rev. S. D. Bartholomew, vicar of Christ Church, Brunswick (Melbourne), has been appointed dean of Ballarat.

The Rev. Bernard Gook, rector of St. Barnabas', Broadway (Sydney), has been appointed rector of St. John's, Darlinghurst.

The Rev. Paul Barnett, lecturer at Moore Theological College (Sydney), has been appointed rector of St. Barnabas', Broadway.

The Rev. John and Mrs Lousada left for service in South-East Asia with C.M.S. on August 18.

Mr J. T. Keavney, Director of Department of Promotion, Diocese of Sydney, has been appointed National Director of the Freedom from Hunger Campaign, from November 17.

Mr M. S. Willis, now living in Melbourne, has resigned his position of Advocate of the diocese of Bendigo.

The Rev. Brian and Mrs Higginbotham and Mr and Mrs J. Sheppard arrived home from Tanzania at the end of July.

The Rev. Robert Philp, of Melbourne Diocesan Centre has been appointed rector of St. Luke's, Wandal (Rockhampton).

The Rev. C. R. Arkell, rector of Mundubbera (Brisbane), has been appointed rector of St. John's, Nambour.

The Right Rev. F. O. Hulme Moir, coadjutor-bishop of Sydney, will take a parish mission at St. James', Lower Hutt, New Zealand, early in September.

The Rev. P. E. D. Gason has been appointed rural dean of Essendon (Melbourne).

The Rev. P. J. Adkiss, vicar of Holy Trinity, Bacchus Marsh (Melbourne), has been appointed vicar of St. Thomas', Essendon.

Sir Stanley Prescott, Vice-Chancellor of the University of Western Australia, and Mr B. C. Williams have been elected canons of St. George's Cathedral, Perth.

The Rev. Bruce Schultz, of Ariah Park (Riverina), has been appointed rector of Deniliquin.

The Rev. Canon C. M. Gilhepy has been appointed rural dean of Marrickville and the Rev. E. G. Mortley has been appointed rural dean of East Sydney (Sydney).

The Rev. A. G. Laing, formerly of the Sudan United Mission, has been appointed rector of St. James', Pitt Town (Sydney).

The Rev. B. F. V. King, curate of St. Matthew's, Manly, has been appointed rector of St. Jude's, Dural (Sydney).

The Rev. Canon H. M. Arrow-smith will retire from the position of general secretary of the British and Foreign Bible Society in Australia early in 1968.

The Rev. J. K. R. Good (Melbourne) has been appointed to the parochial district of Milawa (Wangaratta).

Mr Bill Carter of St. James', Turramurra (Sydney) has been appointed pharmacist for the Bush Church Aid Society at Ceduna, S.A. He commences duty on September 1.

Mr Ray Anderson, organist of St. Paul's, Bendigo, has been elected an honorary member of the Royal School of Church Music for conspicuous service.

The Rev. P. W. Patterson, rector of Gawler (Willochra), has been appointed rector of the Church of the Good Shepherd, Plympton (Adelaide).

The Rev. V. G. Adams, curate of Belmont (Perth) has been appointed vice-warden of Wollaston Theological College, Perth, from October 1.

The Rev. P. W. Patterson, rector of Gawler (Adelaide), has been appointed rector of Plympton.

The Rev. E. J. Waterhouse, of Yorketown (Willochra), has been appointed rector of Gawler.

The Rev. J. T. Given, rector of Mirani (North Q.), has been appointed rector of St. Augustine's, Oakey (Brisbane).

The Rev. Victor Roberts has been appointed general secretary of the South American Missionary Society.

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★ Business Men's Dinner, Thurs., 7th September.  
★ Public Meeting, Ferguson Hall (St. Stephen's), Macquarie St., 8.00 p.m., Friday, 8th Sept.  
★ Forum for Ministers, C.E.N.E.F. Auditorium, Kent and Bathurst Sts., 10.00 a.m., Monday, 11th Sept.

Applications (open also to ladies) to attend the Dinner may be made to the Secretary, F.G.B.M.F.I., Box 1680, G.P.O., Sydney, by 1st Sept. Cost \$3.50 a head. (Sydney Chapter of the Full Gospel Business Men's Fellowship International.)

## Religion in South Africa

The South African Government has recently released a report on the religion of the population of South Africa based on the 1960 census. 43 per cent of the white population belonged to the large Dutch Reformed Church, compared with 42 per cent in 1951. It also has 29.2 per cent of the coloureds (26.4 per cent) and 4.8 per cent of the Bantus (3.5 per cent). White Anglicans are now 12.5 per cent (15.8 per cent), Coloureds 17.3

per cent (20.8 per cent) and Bantus 6.9 per cent (6.8 per cent). The two smaller Reformed Churches show an all-round decline as do the Presbyterians. The Methodists and Roman Catholics show significant gains. 32 per cent of all Bantus belong to no Christian Church. 12.1 per cent of all Bantus are Methodists and next are Anglicans and Roman Catholics with 6.9 per cent each. 5 per cent are Lutheran and next is the Dutch Reformed Church with 4.8 per cent.

## Vote on women clergy

A poll taken to determine rank-and-file reactions to the ordination of women as clergy in the Church of England has found a majority of those responding in favour of such a step.

The magazine "Home Words," syndicated for use in parishes throughout Britain, asked two questions: (a) Should there be women clergy? and (b) Would you object if your next curate or incumbent were a woman?

The voting was as follows: In favour of the ordination of women, 1,152; against, 1,025.

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## THE BRITISH AND FOREIGN BIBLE SOCIETY

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**DUTIES:** Responsible to the Council for the Administration of its Policy and Bible Society extension work in Australia and Papua-New Guinea.

**CONDITIONS:** Full details of terms and conditions of appointment are available from the Chairman of Council —

Mr F. R. Berry, O.B.E.,  
British and Foreign Bible Society  
P.O. Box 507,  
CANBERRA, A.C.T.

with whom applications marked "Confidential" will close on 31st August, 1967.

## LAYMAN'S LOOK

— at the Graham Crusade 1968

The planned visit to Australia next year of the Billy Graham team has already touched off some interesting reactions. Of special significance have been the intention of the Archbishop of Melbourne to support the Crusade, and the debate, more recently, in the Brisbane Synod on a motion to encourage Brisbane Anglicans to be involved.

Neither diocese expressed wholehearted approval of Billy Graham's methods or message, but there seems to be fairly general recognition now — as there was not ten years ago, that amid all the excitement and mass movement of a jumbo-sized evangelistic meeting, there can be a worthwhile core of solid and lasting conversions, a significant number of which find their way into active church work, both lay and ordained.

In a recent radio interview a well-known clergyman, himself

## Scripture Union news

Extending S.U. Frontiers in Queensland.

The Federal Secretary of Scripture Union, Mr John Robinson, visited Townsville last weekend. He was accompanied by Mr Bob Herbert and Mr Howard Groome (chairman and general secretary of Scripture Union, Queensland). The Scripture Union hopes to appoint a staff-worker to further its ministry in North Queensland.

**First I.S.C.F. Camp — Atherton Tableland.** This week Mr Robinson and Mr Groome are attending the first camp for High School students on the Atherton Tableland and after a brief time in Cairns Mr Robinson will continue his journey to New Guinea.

**New Guinea S.U. Notes in Pidgin English.** The Scripture Union committee in Port Moresby is undertaking a rapidly growing literature program. There is a world-wide demand for S.U. Notes "Light For Today" in controlled English and now comes news that regular Pidgin English notes will be available on January 1 next year.

**S.U. Notes for Aborigines.** The Scripture Union committee in Darwin have prepared introductory Bible Reading Notes in easy English for Aborigines. They have been published by mission publications of Australia and are available either from them or from the Scripture Union, 134 Pandanus Street, Nightcliff, 5792, Darwin, N.T.

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by no means conservative or hum-drum in his own methods, seemed sorely puzzled that there should seem to be any need to import from abroad an evangelist "To do what surely is being done all the time in our own churches."

This and many other questions might well be asked and the answers might not be very convincing. But the fact remains that in every century that I have been able to read about, there have been monuments of the Spirit of God that have defied logical analysis.

**The way the Wind of God blows is beyond both our control and our comprehension. The question is whether we are prepared to hoist our sails to that wind.**

I recently witnessed the spectacle of an elderly gentleman really "blowing his top" about Billy Graham. He had never attended one of his meetings, but "knew all about it," thought "Billy Graham was a menace and should be run out of town on a rail." It seems that as a young man he had attended a meeting of the Chapman Alexander Mission in the Sydney Town Hall. He had "gone there with a couple of his cronies, all half shot, to raise hell and have a good time." The memory of that hilarious night somehow or other was fresh and gay, but now he hated the name of Billy Graham and all that he stood for.

Just how much of the opposition to the Graham Crusade is based on uneasiness at the ghosts that continue to walk we will never know, but we can be thankful that for one reason or another thousands of churches lend their support to another effort to awaken people in this lucky country to their spiritual needs and the claims of God.

## "Breath of fresh air"

"We are already getting applications from students converted through the Graham crusade," says the Rev. Maurice Wood, Principal of Oak Hill College, according to a crusade news release.

"We expect that many of our students will be converts from his crusades during the next ten years. In a day when applications for the ministry are dwindling, these crusades are like a breath of fresh air to our theological colleges."

It may well prove to be the case that the outstanding long-term effect of Billy Graham's crusades in this country will be a massive recruitment to the ministry of the Church of England.

## 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 Thursday preceding date of issue, but earlier receipt preferable.

## Robert E. G. Moon

By the sudden death of Robert E. G. Moon on June 14 last, at his home at Strathfield, N.S.W., Sydney has lost one of its well-known and accomplished organists and choirmasters.

Bob Moon first played for a church service when he was fourteen years of age. The occasion was before the then State Governor — Sir Harry Rawson — at All Saints' Church, Woolahra in 1906. Robert Moon's father (also Robert) was organist and choirmaster at the time and a sudden illness prevented him from playing.

When the Moon family moved from Mosman to Ryde in 1911, young Robert, whilst still in his teens, was soon appointed organist at the historic Saint Anne's, Ryde, by the then rector — the Rev. J. H. Mullens.

Following his marriage in 1918 and the making of his home at Strathfield, he played at the Strathfield-Homebush Congregational Church. Subsequently he served at All Saints', Petersham; St. Stephen's, Willoughby; St. John's, Darlinghurst and finally quite near to his home at St. Thomas', Enfield.

Since his retirement in 1965, he has been a relieving organist in a number of churches and on the Sunday prior to his death was playing at the Double Bay Presbyterian Church.

It surely must be a unique record in Sydney church musical circles, for Robert Moon had played a church organ continuously for 56 years, and his father before him for 44 years, thus making a family record for a total of 100 years.

Much sympathy is expressed to Mrs Moon and family of Strathfield and to his brothers — Trevor and Spencer (both actively associated with Saint Anne's, Ryde) and to his only sister — Mrs Vera Hill, of Gladesville.

**Charles Haddon Spurgeon:** There are some sciences that may be learned by the head, but the science of Christ crucified can only be learned by the heart. — "Decision"

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# THE AUSTRALIAN CHURCH RECORD

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

No. 1396 September 7, 1967

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

Price 10 cents

## IMPRESSIONS FROM THE SKIES

**WRITING from "Somewhere between New York and Bogota, Brazil" aboard a Lufthansa flight early in August, Head Deaconess Mary Andrews, Principal of Deaconess House, Sydney, gives further impressions of her three months' world tour.**

Added to the experience of seeing many parts of England under the most beautiful conditions, was the opportunity to attend a Mothers' Union Speakers' Conference held at St. Hild's College in Durham. (There is no "a" in the name.)

Here I met leaders in Mothers' Union work in the British Isles. By the end of the Conference in which the Bishop of Jarrow, the Bishop of Durham, a leading sociologist, a deaconess who is a youth adviser and others took part, I felt that a basic need was for a few lectures in communications!

However, the Bishop of Durham did keep us enthralled with his description of the plans for Lambeth 1968. He is on the planning committee.

One morning I visited Durham Cathedral and Cranmer House, where last year they started an experiment in training men and women together. According to the two lecturers I spoke to it is working well in spite of several objections among the students. They have a woman on the staff too. It was good to meet there two Moore College men who seem to be enjoying life in Durham.

## ANGLO-SAXON CHURCH

The rector of Chester-le-Street, the Rev. A. Spurr, who was once C.M.S. Mission Secretary in China, took me home for the weekend. It was a joy to worship in a 700 A.D. church which is really alive. Chester-le-Street dates back to 783 A.D. St. Cuthbert's coffin was kept there before being taken to Durham for burial. It is built on a Roman camp.

I met Deaconess Daphne Percy in Newcastle and she took me to her beautiful family home in Leabury, Northumberland. The greatest thrill of all was to visit Lindisfarne, so closely associated with the ministry of St. Aidan and St. Cuthbert.

## KESWICK CONVENTION

The Principal of St. Michael's, Oxford, had a houseparty at the Keswick Convention and I was invited to attend the last couple of days. Here I met Major Batt, chairman of the South American Missionary Society, and also the Pakistani pastor under whom Deaconess Joan Thompson has been working. He introduced me to the Korean worker who has been living with Joan in Hyderabad.

I stayed in a guest house overlooking St. John's Church where Keswick Conventions first began. Canon and Mrs Mohan were staying next door. To see the narrow streets of Keswick thronged with people—many of them carrying Bibles and hymn books was an interesting sight.

The main streets leading to the Convention site had stalls and exhibitions representing many missionary societies and different phases of the church's work. Outside many houses were the banners of the organisations whose members were occupying them.

## LOST ENTHUSIASM

As far as the meetings were concerned I felt that somehow

## DEPUTATION SEMINAR

The Evangelical Missionary Alliance, incorporating the Missionary Fellowship of New South Wales, is sponsoring a Deputation Seminar on Saturday, September 9.

The Seminar will be held at the Baptist Church, Albany Road, Stanmore, and will be conducted in association with the Stanmore Baptist Annual Missionary Convention. Speakers will include Mr Leonard Buck of Melbourne, Rev. Egeron Long and Rev. A. Deane.

Mr Long and Mr Deane will address the Seminar on the subject: "What Church and Missionary College should hear from a Deputationist."

The program includes a Forum

on questions Missionary Societies should be asking themselves. The Seminar will conclude with a demonstrated lecture by Mr Clifford Warne, Director of the Church of England Television Society.

The Seminar will begin at 1.30 p.m. and finish at 6.30 p.m. Church workers interested in the promotion of missionary work are invited to be present. Afternoon Tea will be provided by the ladies of the Stanmore Baptist Church. Those wishing to do so, are invited to stay and attend the Saturday night missionary meeting in the Church.

For further details ring the Evangelical Missionary Alliance office, 61-6546.

## NEW CATHEDRAL AT NELSON



Two views of the new Christ Church Cathedral, Nelson, New Zealand, dedicated in May of this year.

Keswick had lost, to some degree, enthusiasm and zeal that I imagine once characterised it. It seemed to have every sign of English reserve, both in speech and action.

The response at the missionary meeting was small—no wonder training colleges have been closing down and recruitment is a real problem, if so few young people respond to the missionary challenge.

For over an hour before the Holy Communion on the final night of the Convention, people queued in streets leading to the Convention tent. The tent was packed and the service conducted by Canon Cragg was carried out very quietly and reverently and was a real inspiration.

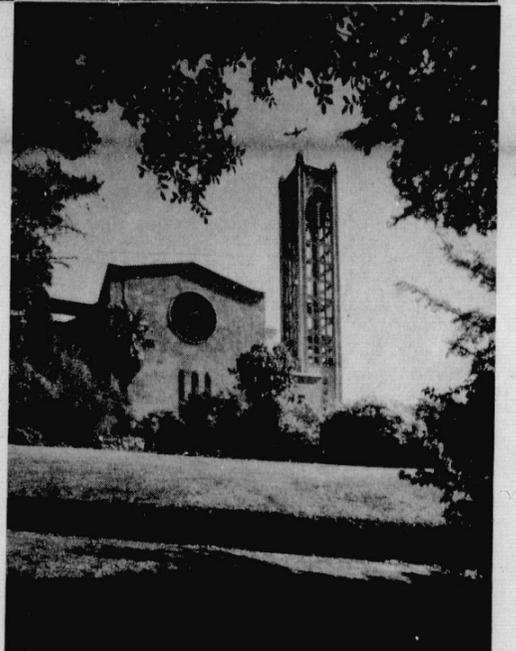
(At this point our plane is flying over Cuba. The plane is not very full so I have three seats to myself and can move about. The service is good except for note-paper.)

From St. Michael's, Oxford, where I spent the weekend and incidentally heard the most challenging sermon of the whole tour, at St. Ebbe's, I was driven by Prebendary Jordan, Principal of the London College of Divinity to St. Peter's Hall where I was billeted for the Consultation on Theological Education.

Prebendary Jordan knew Archdeacon T. C. Hammond well, taught our chaplain, the Rev. Stanley Giltrap, at school, and knew Dr Alan Cole when he was a small boy. At the consultation I found a German professor and I were the only women among 48 men, representing 23 countries and many denominations. It was a very stimulating conference.

## EPISCOPAL CHURCH

In New York I found myself in the luxurious guest apartments of the Presiding Bishop of the Protestant Episcopal Church. I was warmly welcomed and cared for and I was able to



contact the heads of the departments in which I was interested at the Episcopal Centre.

Many changes are taking place in the Episcopal Church scene. The different ones I spoke to about women's work and training seemed very uncertain about the future.

## SOUTH AMERICA

I am now in the Hotel Bolivar. What an unexpected joy it was to find Joan Levett of C.M.S. She had arrived from Trujillo in the afternoon. She and another Presbyterian missionary saw me to my hotel where I spent about five hours in a beautiful suite of rooms which must be used for royalty or presidents. However, I did not have to pay for it!

What excitement there was at Cochabamba when I arrived at

the airport where Sister Annette McCaw of S.A.M.S. and Sister Ann Bishop of C.M.S., both former Deaconess House students, were waiting to greet me.

Yesterday I spent visiting the B.I.M. Mission House, the Language School, the market, the plaza and other parts of the busy, dusty town, where the people on the whole seem very friendly.

Sister McCaw and Sister Bishop are studying at the language school but are making contacts with the people, whom they are growing to like very much.

Yesterday there was a demonstration here against the guerrillas (communists) but business as usual today. "Change and decay in all around I see" — How important it is to bring the message of the One who changes not to these people.