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Former Ridley Vice-Principal to head St John's Theol. Coll., Auckland

Rev Dr Francis I. Andersen, Vice-Principal of Ridley College, Melbourne 1960-62 and a very distinguished Old Testament scholar, has been appointed Warden of St John's Theological College, Auckland, N.Z. He has for some years been Professor of Old Testament Literature, Church Divinity School of the Pacific, Berkeley, California. He is 46.

Dr Andersen is married with five children and his wife Lois, is a medical practitioner. He was born in Warwick, Q., and graduated in science from Queensland University in 1947.

He then went to Melbourne University where he graduated M.Sc. and completed a B.A. in Russian literature. In 1956 he topped Australia in Th.L., winning the Hey Sharp Prize. He completed the London B.D. with honours in 1957.

In 1958 he completed his M.A. at Johns Hopkins University and his Ph.D. there in 1960. He returned to Australia to become vice-principal of Ridley College.

Dr Andersen has specialised in Old Testament languages and while at Berkeley he has been visiting professor of Ugaritic at the University of California. He is a conservative evangelical and was a contributor to the last edition of the IVF New Commentary.

St John's College is a solidly endowed Selwyn foundation and with 40 students, is the largest Anglican theological college in N.Z. If, as expected, the proposed union of five Protestant denominations comes about in the next few years, St John's will be the sole theological college for the United Church in the North Island, with Knox in Dunedin serving the South Island.

P.M. and wife at service



At annual service of "Friends of St. Marks" at Darling Point, N.S.W. Left to right: Rector Rev. James Whild, Mrs. William McMahon, the Archbishop of Sydney, Dr. Loane, Mr. Denis Kirkaldy, catechist, the Right Hon. William McMahon, Prime Minister, and Messrs C. H. Locke and A. Saunders, churchwardens.

Indonesia for WCC Assembly

Indonesia has been chosen as the site for the fifth assembly of the World Council of Churches, to be held in 1975. The decision was taken by the WCC's Executive Committee during its meeting in Sofia, Bulgaria last month.

The committee accepted an invitation from the World Council's fourteen member Churches in Indonesia, some of which are among the fastest-growing Christian churches in the world.

The specific local and dates for the assembly will be fixed at a later date. The size of the assembly will be determined by the 120-member central committee when it holds its next meeting in August, 1972, at Utrecht, Holland.

Previous WCC assemblies, which are now held at seven-year intervals took place at Amsterdam (1948), Evanston (1954), New Delhi (1961) and Uppsala (1968).

John Stott to Singapore

Rev Dr John Stott, rector of All Souls Langham Place, London, will visit Singapore next April to lead a training course in the diocese.

"A day of simple splendour"

So the Norwich "Evening News" of Thursday, 14th October, summed up the installation earlier that day of Right Rev. Maurice A. P. Wood as the 69th Bishop of Norwich and 110th Bishop of East Anglia.

Nearly 3,000 people — clergy and laity from all the parishes in the diocese, along with civic and other dignitaries in the county — were in the Cathedral for the ceremony, which reached its cli-

max with the Gospel of salvation. Bishop Wood declared his intention of setting up a Diocesan Council for Evangelism and his hope of bringing the Gospel to the 14 million people who came to East Anglia, many of them to Norfolk, during the holiday seasons.

In other passages of his sermon the Bishop referred to Bishop J. C. Ryle, of Liverpool, and said that like him he came as an Evangelical and a Protestant, and with the desire to work in fellowship with others.

Among Australians present, at the service were Rev Bryan and Mrs Hall of St Albans Rectory, Highgate Hill, Perth, WA.

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Bishop Wood

max with the enthronement of the Bishop by the Archdeacon of Canterbury, the Ven Michael John Nott.

Also present were bishops, deans and provosts from other dioceses and among the friends of the new Bishop in the congregation were a party from his old theological college, Oak Hill, in North London.

The new Bishop was accompanied by four chaplains, all evangelicals, representing the work with which he has been formerly associated. They were Preb R. P. P. Johnston, vicar of

JAMES PAYNE VISITS POLAND AND ROMANIA

The Commonwealth Secretary of the Bible Society in Australia, Reverend J. R. Payne, returned to Canberra recently from a brief tour of duty overseas. He spent several days on official Bible Society business in Poland and Romania.

This included a visit to the Patriarchate Press in Bucharest where he saw a run of 60,000 New Testaments being printed on special Bible paper supplied by the Bible Society. This printing was a sequel to the 100,000 Bibles printed in 1968 and distributed to members of the Orthodox Church throughout the country.

Mr Payne brought back a personal copy of the Romanian Bible that was presented to him by Bishop Antim of the Ortho-

dox Church in Bucharest. He said that it was gratifying to the Bible Society movement that Scriptures were also to be distributed through the Baptist and Lutheran Churches in Romania.

He said, "It was a great encouragement to see, at the attractive Bible House in Warsaw people openly walking in from the street to buy Bibles, New Testaments or Scripture portions."

He said that an illuminated Sower, symbol of the worldwide

Bible Society movement, is a focal point at night in front of Bible House in Nowy Swiat Street, one of the main thoroughfares in Warsaw.

Mr Payne was present at a mid-week prayer meeting at the Baptist Church in Warsaw. This was attended by more than 50 people, half of whom would be aged between 17 and 25. On another evening the Lutheran Cathedral was crowded for a service.

TRAINING MISSIONARIES TO BE SAINTS

Are missionaries really saints? Ask any of the missionary candidates at St. Andrew's Hall, Melbourne, and you will get a wide variety of answers.

They were given the opportunity to find out on Saturday, October 23 when the Church Missionary Society's Federal Training College held its annual Open Day. Over 200 people made their way through the old Colonial homestead and were able to examine the very fine display erected by the students. Each display represented areas in which the candidates will be working. These included North Australia, Indonesia, West Pakistan, India, Tanzania, Kenya and Japan.

The students come from a very wide variety of places, in Australia and New Zealand, and occupations and their work will be equally as diverse. Many have had a time of Bible training be-

fore entering St. Andrew's, where they then major in direct missionary subjects.

After visitors had inspected the displays, the meeting was opened with prayer by Dr L. L. Morris. The Chairman, Mr A. T. Kerr, welcomed the guests and the Warden, the Rev F. Foulkes, gave a report on the College activities. Bishop A. Stanway delivered a very challenging address on "Training — and the Missionary Task." He spoke of the impossibility and difficulty of the task and listed four essential needs for missionaries.

These were living for Christ; being able to work in a multi-racial team; learning to communicate the gospel and the ability to withstand all sorts of pressures.

No, these students don't claim to be saints. They are just ordinary people but they must be prepared to face the pressures that will certainly be on them in the days ahead.

Bishop Hugh Gough retires

Bishop Hugh R. Gough, rector of Freshford, Bath, since his return to England in 1967, has announced that he will resign the parish in April next.

Dr Gough, a former Bishop of Barking, was Archbishop of Sydney and Primate of Australia from 1959 to 1967.

Church schools and State aid

The National Council of Independent Schools is a recently formed body linking Associations of Independent Schools which exist in each State. It is claimed by the Council that "nearly every non-Government school which is not conducted for private profit is associated" with it.

The NCIS has now issued a **Statement on Policy**, dated September, 1971. After stating certain "premises (to the effect that independent schools are a good thing and should be continued) and certain "objectives" (to the effect that the Government should accept a large share of responsibility to see that independent schools continue and improve), the **Statement** devotes its main part to its "policy," the details of which are entirely concerned with advocating a comprehensive scheme of State aid to private schools, in four categories: per capita grants, capital grants and loans, assistance through taxation policy, and special emergency assistance.

The argument put forward to justify this policy is that "parents are entitled to a large measure of assistance from taxation revenues for the creation and operation of schools so that they may exercise a genuine freedom of choice in the education of their children."

The first question which arises is, what is the status of the NCIS, and of its policy, in regard to the Churches which own and control the schools associated with it?

According to the **Statement on Policy**, the Roman Catholic "educational system" was directly represented in the formation of the council. It is not therefore surprising to find that the policy of NCIS regarding State aid is identical with the policy of the Roman Catholic Church. (It is not surprising to find the **Statement on Policy** reported as front page news in the *Catholic Weekly*.)

From one point of view, this is not unfair. The **Statement** points out that "the independent schools in 1970 educated 22 per cent of the pupil population of Australia." What it omits to say is that about 20 per cent were in Roman Catholic schools, and only the remaining 2 per cent in other private schools.

If, however, the NCIS can be taken as a semi-official voice of Roman Catholic educational policy, the same is not true on the Pro-

testant side. Church of England educational policy is in the hands of diocesan synods, but neither these, nor any diocesan or general educational board of the Church of England in Australia has any voice in NCIS, so far as we know.

It is therefore not surprising to find that the NCIS policy on State aid is a policy which is not endorsed by the Church of England, or by any of the Protestant denominations. It cannot even be said that our individual church schools have had any say in the policy now put out by NCIS.

None of our church school councils would have been aware of this policy until it was published a few weeks ago.

Thus, just as the recent introduction of a certain measure of State aid by our governments has been very largely for the benefit of the Roman Catholic Church, so the more extensive aid advocated by NCIS would be very largely for the benefit of the Roman Catholic Church.

The argument that "parents are entitled to a large measure of assistance from taxation revenues for the creation and operation of schools so that they may exercise a genuine freedom of choice in the education of their children" is, from an Anglican point of view, thoroughly specious.

The Roman Catholic Church is committed to providing an alternative system of education on religious grounds, and the Roman Catholic parent does not have any freedom of choice in where he sends his children; he is bound, under the 1917 code of canon law, to obey the direction of his bishop in the matter.

The Church of England makes no pretence of providing an alternative system of education; its schools have, since 1880, never been anything but schools for those who could afford them — the Church holds no theory of diversity in education.

Government assistance to provide "genuine freedom of choice" for all parents would require enough money to enable the Church of England to re-create a whole new educational system. There is no reason to think the Church would want to do this, or to suppose that the State would subsidise it.

The fact is that about 96 per cent of Anglican parents send their children to State Schools, and this is where the chief responsibility of our Church for improving education lies. The Education Commission of Sydney Diocese reported in 1966 that, in that year, 24.8 pc of all pupils in NSW were in independent schools, but only 1.5 pc were in Anglican schools.

The NCIS **Statement on Policy** is not merely a plea for a support program of State Aid for a few schools which are feeling the pinch, it puts forward a whole new policy of national education. In doing so, it takes advantage of the pressure of Roman Catholic claims on the one hand, and the unprincipled policy of expediency of the various political parties on the other hand.

But the issue of State Aid cannot be left to a body like NCIS, compromised as it is by the high degree of vested interests, especially the Roman Catholic interest, within it. Nor should the issue be decided by default, so far as the Church of England and its responsibilities are concerned. We must repeat that we consider direct State Aid to denominational schools to be against the best interests of education in this country.

We are not opposed to certain forms of aid to parents, especially where this may mean a genuine choice as to where they wish their children educated. But across-the-board grants as advocated by NCIS should be rejected. Schools which must be geared to recurrent Government subsidy can no longer call themselves independent schools.

He came to this world as a man to show us the Father, and to take away sin; and He will return to vindicate His people, to bring them all to glory.

In the period preceding Christ's return, the fierce conflict on earth and great cosmic disturbances will cause many a heart to tremble. But don't you be afraid, Christian. Remember — you are on the side of One who is in control; He is watching over you personally, and He will bring you through. Rejoice, and look up, because your redemption is drawing near.

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Fletcher of Madeley The Saint of Shropshire

"No country or age has ever produced a man of more fervent piety or more perfect charity." So wrote Robert Southey of Jean Guillaume de la Flechere.

John William Fletcher as he was known to Englishmen was born in Switzerland and went to live in England as a private tutor after being educated for the ministry in Geneva (but later revolting at the doctrine of Election as he had been taught it).

On his first visit to London he was introduced to methodism and greatly attracted by spiritual life, the joyous fellowship and the great love that he sensed both for God and man amongst these people. He was soon stirred up once more in the direction of ministering the gospel and he wanted to do so in England.

In due course, and in spite of the difficulties facing a foreigner who had not been to an English university, he was ordained in 1757 and after 3 years Mr Thomas Hill of Tern Hall, Shropshire, obtained for him the parish of Madeley in that same country.

AS PASTOR

There could scarcely be a greater contrast than that between Fletcher and his people. The bulk of his parishioners were coarse and illiterate, given to pleasure and rough ways of life.

Fletcher was a gentleman in every sense, a scholar, and he spoke with a foreign accent. Yet here he stayed for 25 years, humbly seeking out, counselling and personally getting to know all of his 3,000 strong flock.

He once wrote to a friend: "You must not be above being employed in a little way; the great W. Grimshaw was not above walking some miles to preach to seven or eight persons."

He frequently met with opposition and had to contend with malicious slander and gossip. There were various plans and plots to get rid of him but he doggedly pursued his work, never sparing himself in caring for the souls of his people.

ACHIEVEMENTS AS PREACHER

Whilst at first he was discouraged by tiny congregations his reputation grew steadily, and

Rev Geoffrey Hayles is rector of St Mary's Kilmescott, W.A., a member of Perth's Diocesan Council and before ordination was a practising solicitor.



Rev Geoff Hayles

soon people crowded the church and stood outside — many coming from great distances. Fletcher was not a man to be satisfied with a crowded church; he wanted to make all his hearers Christian in fact.

Every night of the week there would be a service or gathering either in church or in the open air or in a cottage, and Fletcher was so apt in his exposition of the word of God that he indeed won many for Christ and His Church. The fact that the great Charles Simeon was compared to the saintly Fletcher is high enough praise of this gifted man.

HIS WITNESS

Balleine tells us that on one occasion King George III asked through the Lord Chancellor what sort of promotion Fletcher would be likely to accept. "Tell His majesty" he replied "that I want nothing but more grace."

Like many of the Evangelicals, Fletcher was tempted to give up a settled pastoral and evangelistic work and to become an itinerant. But though he was well acquainted with such men as Wesley, Berridge, and others and went with friends on short preaching tours he stayed at Madeley quite contented in the work that God had for him there.

Fletcher was a pioneer of the

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Trap for young . . .

If there is one trap I've learned to avoid in my middle-age, it is the one that judges by appearances.

I have had two real-life and exciting experiences in the last few weeks. The telling may help someone who is ploughing along with an assignment which is heavy going.

We will call the first one Bert. If ever there was a problem, it was Bert. To begin with, he was more sinned against than sinning, coming from a broken home, unloved and unwanted, he went from pillar to post with the usual traumatic results.

A devoted Christian couple from another denomination than ours, full of love and wisdom and patience, befriended Bert. Their experiences would fill a book, and some of the reading would be funny and some near-tragic.

They refused to give up. They would get Bert a job; but after a while something offended him and he walked out. We joined in with the praying team; we saw Bert now and then and our hearts were glad and sad in turn.

Then one Sunday morning Bert fronted up at our church. One look at his face was enough; he was clean, well-dressed, alert, cheerful and at peace. He waited around until we had chatted with our parishioners.

"Thanks for your prayers," he said. "I'm all right now and I do thank God." He mentioned the couple who had been so splendid through it all. "They hung on to me," he said, with a kind of radiant gratitude shining in his eyes. "I can never thank them enough."

The second cause of rejoicing we will call Jenny. Again there were difficulties in the background, though of a different kind.

You had to be very careful that you didn't unwittingly offend Jenny. I found this difficult until I realised that her unhappy past had made Jenny super-sensitive.

We went along with her, but no real breakthrough seemed to come; she was prayed for, along with a number of others, but there was no special effort.

The friendship of a Christian neighbour first thawed the ice around her heart, and prepared the way. And then one day it

By Margaret

happened — a response to the love of Christ. I tell you, I could hardly believe it at first. There seemed so many others who were nearer the Kingdom than Jenny.

It just goes to show, doesn't it. We frail mortals think we know the whole story by what we see. But God looks upon the heart, he knows exactly what's there.

We need to be more on his wavelength — and never give up hope.

MACKAY HOLIDAY CENTRE

The parish of Holy Trinity, Mackay, in North Queensland, is to set up the diocese's first holiday and retreat centre.

Stating this, the rector of Holy Trinity (Rev Canon G. P. Guy) said the block on Shoal Point Road was only 400 yards from Buccasia Beach, and was in an ideal position for such a centre.

It was planned that the centre would be ready for its first occupation in late November or early December.

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DECEMBER 26 — JANUARY 3

KATOOMBA CHRISTMAS CONVENTION

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Speakers:

- * The Most Reverend M. L. Loane, MA, DD, Archbishop of Sydney.
- * Rev. J. R. Renshaw, MA, BD, ThD, DipRE, Principal, King's College Theological Hall, Brisbane.
- * Rev P. W. Barnett, ThL, BD, ThSchol, Rector, St Barnabas' Church of England, Broadway, Sydney.
- * Rev R. E. Bottomley, LTh, Pastor, Stanmore Baptist Church, Sydney.
- * Rev R. T. Henry, BSc, Director, The Christian and Missionary Alliance, Australasia.

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Plan Now for Christmas at Katoomba

Whether he succumbs to H-bombs or trifles, invasion from outer space or the earth's disruption from its orbit, the history of man on this planet seems quite capable of having a conclusion.

The Bible supports this idea. History, it says, is moving to a climax. And that climax will be the Second Coming of Jesus Christ.

The Promise of His Coming
Jesus said, "I will come again

Our Lord's Second Coming

Science fiction is fascinating. In various vivid accounts we are told that mankind's perpetual possession of this earth is by no means a foregone conclusion.

and will take you to myself, so that where I am you may be also." (Jn.14.3) The certainty of His return rests on the faithfulness of the Lord who promised it.

The fact that He has now left some 1,940 years pass without it.

The author of this Advent article is Rev Hugh K. Prentice, B.A., B.D., ThSchol., a member of the staff of Holy Trinity, Adelaide.

returning does not reflect at all on the validity of the promise. After all, even 100,000 years is short compared with God's geological time scales. It could be that far off, and it could be tonight. Our orders are to keep awake, not speculate.

Hasn't Jesus Come Already?

Jesus said "If a man loves me, he will keep my word, and my Father will love him, and we will come to him and make our home with him" (Jn. 14.23)

Some Christians believe that when a person receives Christ as Lord, and Christ comes into his heart and life, this is the fulfilment of all the promises about His Second Coming.

But there is a world of difference between the coming of Jesus to the hearts of His chosen people to live in them by His Spirit, and on the other hand the triumphal return of Jesus to conclude history and cause the whole creation to acknowledge Him as the true Lord.

Prophecies and Programs
It will be a magnificent advent. Jesus will return to this earth, not as a humble child, but as a conquering king. Are we to have any forewarning at all of His arrival? Jesus warned us that it is not for us to know the times or seasons which the Father has fixed by His own authority.

But Jesus did tell us quite a lot about signs that would precede His advent, and He said (in Luke 21.31) that when they take place, we will know that the Kingdom of God is near.

Is it not therefore our duty to study the Bible carefully with a view to discovering the events that will surround Jesus' return, so that we will be the more

ready to welcome Him when He comes?

Yes, certainly. Yet the sifting and interpretation of the evidence has produced very divergent opinions. Can we ever know, this side of heaven, the relationship between literal predictions and symbols, and between (say) Jesus' statements, the Revelation to John, and the apocalyptic messages in the Old Testament prophets?

I think there is room for a good deal of humble reserve.

For example, in Luke 17.23, Jesus implies that everyone will be aware of His coming simultaneously, as people over a wide area can be aware simultaneously, of a single lightning flash.

He tells us plainly that if we hear a report that he has arrived, (including a radio report) we must not believe it. His coming will not take long enough for one person to tell another. All will know together.

So we must not think of His arrival as the Ascension in reverse. It will be on an altogether grander scale — universal, in fact. If you are in a spaceship near Mars on the Day of the Lord, you will be just as involved in the Parousia as everyone back here.

For the Bible tells us that Jesus' Second Coming will transform not only us Christians, nor merely mankind, nor this earth alone, but heaven and earth and all creation. The whole universe will be re-created at the Lord's arrival; it will be set free from its bondage to decay, and will obtain the glorious liberty of the children of God. (Romans 8.21)

Look Up
Jesus Christ is the Alpha and the Omega, the beginning and the end. All things were made through Him and for Him, and God's plan for the fulness of time is to gather up everything to unity in Him who is the Head of all. (Eph.1.10)

Jesus Christ is the author and perfecter of each one of His people. God chose us in Him before the foundation of the world.

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Notes and Comments

Bishop's role

Since we in Australia have not been engaged in union negotiations with non-episcopal denominations, we have not yet been obliged to look hard at the role of the modern diocesan bishop or his assistants. Not so in the U.K.

The re-casting of the whole practice of episcopacy is recommended in a report just out from Westminster, "Bishops and Dioceses."

It favours the abolition (in most cases) of the present monarchical exercise of office by a single diocesan bishop and comes down heavily in favour of a small "college of bishops" in each diocese.

Not all its recommendations are relevant to Australia but many are and the present practice of episcopacy is ripe for overhaul.

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LOOKING AT BISHOP'S JOB — CHRISTIAN JOY — THE ADVENT MESSAGE

The Advent trumpet blast

The Collect of the First Sunday in Advent (28 November) announces with special clarity in its central petition, the coming again of the Lord Jesus Christ in his glorious majesty, to judge both the living and the dead. To reinforce this sublime message, the rubric below it declares that this Collect is to be used on all succeeding days until Christmas Eve.

The glorious gospel of Christ comes into the believer's full view only when Christian preaching gives due weight to the vital doctrine of our Lord's personal return to judge the living and the dead.

Let us confuse the two comings of Christ, the same strong Collect refers to his first coming when he was born at Bethlehem as visiting us "in great humility." The second coming, which is yet to be, is referred to as "when he shall come again in his glorious majesty." Both phrases can be matched by countless Bible references.

The Bible has much, much more to say about his second coming than about his first coming. So that we have no grounds to excuse a lack of emphasis on the Advent doctrines.

It is all too human to deny responsibility, accountability and the absolute need for judgment. No wonder the disciples asked our Lord so many questions about the second coming. It is

not a doctrine that man likes to ponder. But our Lord gave some of this lengthiest gospel discourses to them on this very question.

There is food in Matthew chapters 24 and 25 for many Advent sermons. If the study of these and related chapters in the other synoptic gospels leads us to begin reading some of the voluminous literature on the question of the second coming, it will do much good.

A most helpful book on the whole subject is W. J. Grier's "The Momentous Event," published by the Banner of Truth Trust for less than \$1. It is subtitled "A discussion of Scripture teaching on the Second Advent."

SPREADING THE JOY OF CHRIST AROUND

"How are you?" a minister asked a young school teacher recently. She had been struggling against a chronic illness for several years, he knew. "I'm as well as the Lord wants me to be and I praise the Lord every day for that," she replied brightly.

The fixed stars in our denominational firmaments seem to have dropped out of sight. Rejoice in the Lord. Evil abounds, riot, terror, destruction, war and pollution flourish, but the Lord is king even if the nations never be so quiet. We his people will rejoice and be glad in it.

Youth finds us disconsolate, illness seems unending, age is taking its grip, but God's people dwell in the very shadow of the Almighty and the everlasting arms are underneath and all around.

We seem so small, lonely, insecure, inadequate. Yet the joy of the Lord is our portion for whom he calls he also enables,

praise his wonderful name.

Christians are never commanded to look upon their world with jaundiced eye. They are commanded again and again to rejoice. When we see dire need, do we meet it joyfully together knowing certainly that our God will supply all our need through Christ? When there is so much to be done, do we roll up our sleeves joyfully? When we suffer anxiety and the fear of failure, do we trust that the forces for us are far greater than those against us?

In our personal witness, do we keep before us heaven's supreme joy over the one sinner who

comes to Christ in repentance? Does the amazing love on Calvary which saved us give us so much joy we simply refuse to keep quiet about it? Is the daily filling by the Holy Spirit so real that our joy at such constant replenishment is obvious to others?

Allowing ourselves to be subject to many other moods and emotions may so dampen the natural Christian joy that you couldn't blame most people for not recognising us as Christians at all.

"This is the day which the Lord has made. I will rejoice and be glad in it."

Come out of your cocoons says Inverell speaker

Christians should come out of their cocoons, Rev. Murray Ramage told the first meeting of the Inverell Christian Convention on Friday, October 9.

In a rousing appeal to a renewal zeal in practising Christianity, Mr Ramage urged his hearers to stop being self-centred and to recapture the spontaneity of living as a Christian.

The theme of the addresses Mr Ramage gave to the convention was "The just shall live by faith." During the weekend he made it clear to his hearers that "faith" meant a personal relationship with Jesus Christ in total commitment at the deepest level of life.

Other speakers at the convention were Mrs E. Plint of Margate in Brisbane, and Mr John Warner, representing the Sudan Interior Mission. Somalia is a land seldom considered by Christians as a mission field. Little heard of, and located on the North-East tip of the African continent, this land of some three million people is militantly Islamic.

Missionary work has only recently begun in this land, which has come under the influence of communist Russians and Chinese.

In this small country, so backward by our standards, John Warner and his wife work for the Sudan Interior Mission. Teaching English and commerce to Somalis who are hungry for education Mr Warner has found himself and his wife welcomed though the Government is officially hostile to Christian missionaries.

Speaking to the people who came to the Inverell Christian Convention on Saturday night, Mr Warner said that the work of the Sudan Interior Mission is hampered, not by opposition from the people and Government but by shortage of manpower. More mission stations could be opened up tomorrow if we had the personnel in the mission to man them. Features of the Inverell Christian Convention were a men's breakfast on Saturday morning and an open forum-type discussion on the Saturday afternoon.

During the forum the attitude to moral laxity in the mass media, especially television was discussed. The view was expressed that management of television stations would be more careful in their choice of programs if they were convinced

that their viewers did not want smut. Mass media, it was said by one speaker, deserved a bit of feedback from Christian consciences, by way of both encouragement and criticism.

Also discussed in the forum was the attitude to engagements and marriage expressed by some Christian groups at the University of New England, in Armidale. Many of the people who expressed their views on the subject could not agree with the university students that a broken engagement necessarily constituted adultery.

Mrs E. J. Plint, one of the convention speakers, expressed the view that an engagement to marry should be seen as a time of preparation rather than as a definite commitment to marriage.

The response to the Inverell Christian Convention was excellent, considering that preparation was not very thorough and publicity was limited to the town of Inverell, the secretary of the Inverell Ministers' Fraternal, the Rev J. Ransom, vicar of Inverell, said. The Ministers' Fraternal organised and conducted the convention.

What amazed me, Mr Ransom said, was the general support from all the churches and the apparent potential of a convention of this type to draw people from as far away as the coast and southern Queensland. The Ministers' Fraternal has learnt quite a bit from this year's convention and it is expected that another convention will be held next year, he said.

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LETTERS

Sensational talk about racism

The ACC Commission on Race Relations has failed to avoid a common area of confusion in its defining of Racism in the statement "A Christian Affirmation on Race."

That is, it is not made clear that in talking of the human equality of all men we must also acknowledge that different peoples may have legitimately different cultural ways.

And so it would seem to me that, in many cases, what some people may see as discrimination or racism is really a judgment based on their ignorance of the different cultural values of another group and so based on the standard of their own culture.

Also many cries against racism are not really against individual's or even Government's attitudes but against our technological individualistic culture which inherently discriminates against tribally based cultures.

No culture is static and facts

of economics and geography make it inevitable that some cultures will conflict and adaptation will take place.

My point is that cultural differences in themselves are not bad and that situations caused by culture conflict should be distinguished from those caused by racism.

So, for example, an Aboriginal who has been brought up in an environment of group thinking and strong family ties can be easily disorientated in our highly individualistic society despite genuine concern from others.

In other words the catch cry of racial oppression may in many instances be really a case of inevitable culture conflict. It is thus necessary to distinguish

between race and racism on the one hand and culture and culture conflict on the other.

From this one can find some justification for Australia's immigration policy — not on racial grounds but on cultural grounds.

So it seems to me that a more positive note would be of value in encouraging understanding and acceptance of cultural differences and by being involved creatively in situations of culture conflict, with less sensational talk about racism.

(Rev) D. A. Thompson,
Lockhart River, Q.

Letters to the editor should not exceed 300 words.

Theological weakness of Evangelism Report

I could scarcely believe my eyes when I read in the Church Record (21/10/71) a review of "MOVE IN FOR ACTION," the report of the Commission on Evangelism of the diocese of Sydney.

The reviewer expressed "disappointment" with the theological section, quoting the following as a summing up of the Commission's findings: "apostolic evangelical preaching." "The death of Jesus is not a part of their primary preaching of the gospel. In fact God's Kingly rule over men's lives is at the core of the message."

Amazed, I staggered out to buy the book in question — to see with my own eyes this Final Apostasy... this Last Stand of evangelicals blatantly undermined! My indignation subsided, however, as I perused the book. Surprised, I found an atmosphere of honest inquiry pervading the whole, combined with a readiness to "reappraise much of our contemporary 'gospel' preaching."

This was news indeed. The

thinness of so much contemporary preaching compared unfavourably with that of even a century ago. But then, of course, before the German critics got to work, Christians actually BELIEVED THAT GOD MEANT WHAT HE SAID FROM Genesis to Revelation which, in today's climate of opinion, is considered rather naive.

One chapter heading, "Putting the Cart before the Horse," draws attention to Jesus' preaching of the Kingdom of God, noting that His death does not feature in this message.

This is undoubtedly true, and as a cart cannot move without the horse, neither can the Kingdom get on its feet without the King. Nevertheless, having discovered, in the twentieth century, this obvious fact, the Commission does not explain what is meant by the Kingdom, and without that understanding, the SIGNIFICANCE OF THE CROSS cannot be fully realised.

Fascinated as I was by their exegesis, it was disappointing to see this key to the kingdom actually in the Commission's hands, and their failure to use it. On the one hand, they deal with practical aspects in the book's first section, and on the other, theologically they float in an ethereal atmosphere, their minds fixed on an abstract Kingdom far off in the heavens, unaware of

earthly manifestations. The two sections, practical and theological, are like east and west, "Never the twain shall meet."

P. Creasey,
Summer Hill, NSW.

Attitude to homosexuality

It is rather surprising to read that the Church of England agrees that homosexual relations between consenting parties should be legalised.

Abnormal sexual intercourse leads to the lowering of social standards, and is revolting to the sane and decent element to hear or see such acts of perversion. Feminine men, and masculine women need medical treatment which can be obtained if so desired. The Church of England attitude to this social problem appears to be one of no interest which is the easy, and unchristian way out.

Leadership to the coming generation should come from the Church in the matter of morals and conduct. With all due respects to the Church of England, may I say I think such statements do untold damage to the image of christianity.

Bernard Walsh,
Redfern, NSW.

German conservatives draw together

West Berlin (EPS) — A continuing controversy between "liberal" and "conservative" theological views in German Protestantism has reached a new point with the establishment of a conference of conservative groups within the Evangelical Church of (West) Germany.

Called the "Conference of the Confessing Movements in Germany," the organisation has as its main objective opposition to the "politicisation" of the Church, and to alleged "falsification of the Gospel" by modern theological and ideological teachings.

Members of the conference include the "No Other Gospel" movement, the "Evangelical Gathering," and several other regional "confessing" groupings of similar viewpoint. The chairman is the Rev Rudolf Baumeister of Espekamp, head of the "No Other Gospel" movement.

POINT OF SATIRE MAY BE MISSED

It appears that the tone of my recent letter concerning Anglicans and interdenominational missions may have given needless offence.

One friend was kind enough to write and tell me so. There may be others. If so, I am sorry and I apologise. My letter was meant as a piece of satire, but I can see that this is open to objection by other sincere brethren.

It was, and remains, a protest against the inference that it is something of a fall from grace for an Anglican to serve in an interdenominational mission, and against the easy assumption that we have the right to go on exporting to other peoples forms and controversies which properly belong to the English church and

its history. I know the work of many interdenominational missions first hand and I thank God for them and for all their potential in the development of churches which are culturally oriented, spontaneous in their worship, and in most cases nearer to the dynamism of the New Testament than anything that I have ever seen.

Our mandate is to make disciples of all nations, not to perpetuate our denominational heritage.

(Rev) A. D. Deane,
Croydon, NSW.

'Rubbish . . . Mr Deane'

Reluctantly I find myself forced into the lists again by the hysterical outburst from my friend Arthur Deane (ACR 21st Oct). He is hopelessly out of date. Few, if any, of the issues he raises are problems in this diocese. And they have no bearing on the question of Anglican support for non-denominational missions.

Christ's command is not only to "preach the Gospel" but to "teach" Bible truth. Most non-church missions in P.N.G. are

Zwinglian in their teaching on the Lord's Supper, and anabaptist in reference to Holy Baptism, to name only two doctrines; and they are establishing indigenous Churches with these unscriptural foundations.

Anglican financial participation in such missions must be weighed against the need for the gospel to be proclaimed in those areas, but it would seem to me difficult for an Anglican conscientiously to serve with such a group without being ignorant or careless of the Bible truths on which our Church stands and for which the Reformers died.

And what is this rubbish about "true to their own culture and rooted in their own soil"? A poor substitute indeed for "true to the Word of God and rooted in the fellowship of Christ's Church"! Please remember their culture is 100 per cent pagan.

(Rev) D. McCraw,
Wewak, TPNG.

• More letters on P. 6.

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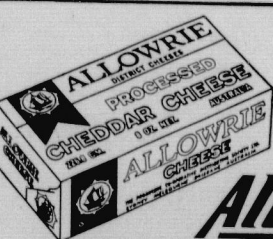
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SECRETARY

There is a vacancy for a Secretary to the Accountant at the Church of England offices situated near Town Hall station.

This is an interesting position with varied duties involving general correspondence and typing of Agendas and Minutes to organisations within the Church. For further particulars please phone Miss Newell at 26 2371, for appointment.

MORE LETTERS

Liturgical reform A layman's plea

I want to express my deep concern at what appears to me to be an ever increasing state of confusion within the Church of England.

There are not many lay people (except the adolescents) who want change, but there is a rising tide of clergy voices calling for revised services. The long established concept of uniformity seems to have gone by the board, and the more extreme claim that existing services are irrelevant, and would like to do away with liturgical forms of worship altogether. We are living in an age in which it has become fashionable to question and knock everything that is old, and the Church herself has become party to this trend.

We are being told that young people are intolerant of Prayer Book services because they not only dislike Psalms and Canticles, but do not understand the service. I find this hard to accept because a great many of these same young people are successfully completing tertiary courses of study in many different fields, which must require a far greater intellectual effort.

The fact is that the Church has completely failed over the last 40 years to make any meaningful effort to teach congregations what the Prayer Book is all about. The average person sitting in the pew has no idea of its historical background, its biblical

origin, and in many cases little idea of its theological significance. The chickens are now coming home to roost. My contention is that Prayer Book services properly conducted can be made to 'live.' Naturally there is a need for updating certain archaisms and for widening the scope of State and occasional prayers. Apart from this the Liturgical Commission of the General Synod would do well to realise that the majority of the over 30's do not want radical change.

I would go further than this, and say that there could well be many who will not accept it. This poses a difficulty because the new Prayer Book that will probably come within the next 5-10 years could well present the problem of a schismatic trend on the part of those who want to retain the 1662 use.

Looking back I wonder whether this was fully appreciated when the Constitution of 1955 was accepted.

It would seem to me that

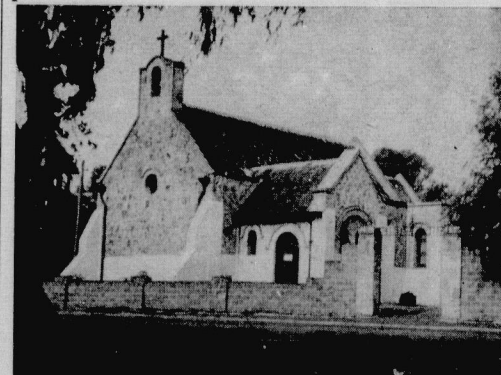
wholesale abolition of the traditions of the past is no justification for abandoning our historic position in the face of dissident voices whose main purpose seems to be placating of teenage intolerance. They may be the church of tomorrow but the church of today has to be considered too.

One other matter that calls for comment is the question of robes. Again they are under attack because of an alleged stumbling block to the teenagers. To me they are a symbol of office, and just as valid as the uniform of the Salvationist or the preaching gown of the free Churchman.

The way forward for the Church of England today is an acknowledgment of the Sovereignty of God, the Supremacy of Holy Scripture and the Saviourhood of Christ in the context of those traditions and principles that have been our heritage since the days of the Reformation.

L. K. Wood, West Pymble, NSW.

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DR BLAKE ON FORCES CHANGING ECUMENICAL MOVEMENT

Geneva (EPS) — Three changes during the last 25 years had an impact on the ecumenical movement and more specifically the World Council of Churches, General Secretary Eugene Carson Blake told students at the 20th session of the Graduate School of Ecumenical Studies at Bossey, near here. Some 40 persons from all parts of the world are enrolled at the school which continues until February 15, 1972.

The first change, according to Dr Blake, was the development of two super-powers after World War II attempting unsuccessfully to be arbiters of the fate of mankind. In this situation ecumenical co-operation became an alternative to mutually destructive ideologies.

The doubling of World Council membership to more than 250

churches all over the world, the majority in Africa and Eastern Europe, considerably changed both the committee membership and the WCC staff, he noted. The third basic force for change Dr Blake listed was "the new ecumenical position of the Roman Catholic Church after Vatican II."

BIBLE CROSSWORD No. 44

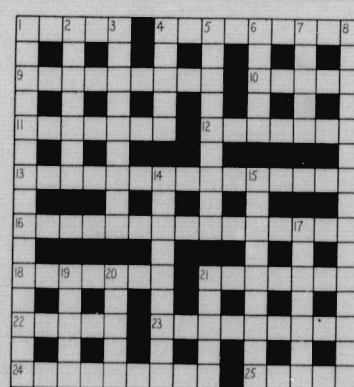
We will give a book for the two nearest entries to Bible Crossword No. 44 which should reach this office no later than November 29. All answers come from the Revised Standard Version of the Bible.

ACROSS

1. And which of you by being anxious can add one — to his span of life? (5) Mt 6:27.
- The Lord said — me and you, and between my descendants and your descendants, for ever (2, 7) 1 Sa 20:42.
9. they could find no ground for complaint or any fault, because he was faithful, and — faults were found in him (2, 5, 2) Dan 6:4.
10. Bless the — my soul; and all that is within me, bless his holy name (4, 1) Ps 103:1.
11. Soul, you have ample goods laid up for many years; take your —, drink, be merry (4, 3) Lk 12:19.
12. Deal with thy servant according to thy steadfast love, and — thy statutes (5, 2) Ps 119:124.
13. Therefore as sin came into the world through one man and death — all men because all men sinned (2, 5, 6, 2) Rom 5:12.
16. He who has the Son has life; he who has not the Son — (2, 3, 3, 4) 1 Jn 5:12.
18. He replied, "Elijah does come, and he is to — all things" (7) Mt 17:11.
21. And Jacob came to his father — Mamre (5, 2) Gen 35:27.
22. He may grant you to be strengthened with might through his Spirit in the — man (5) Eph 3:16.
23. Now faith is the assurance of things hoped for, the conviction of — seen (6, 3) Heb 11:1.
24. Set out the — on the table of pure gold, and care for the golden lampstand (9) 2 Ch 13:11.
25. We must all —, are like water spilt on the ground (3, 2) 2 Sa 14:14.

DOWN

1. — to one another, and pray for one another, that you may be healed (7, 4, 4) Jas 5:16.
2. — are the peace-makers, for they shall be called sons of God (7) Mt 5:9.
3. But he — said to Peter, "Get behind me, Satan!" (6, 3) Mt 16:23.
4. And to love one's neighbour as oneself, is much more than all whole — offerings and sacrifices (5) Mark 12:33.
5. And falling headlong he — in the middle and all his bowels gushed out (5, 4) Ac 3:16.
6. Now he — parable to those who were invited, when he marked how they chose the places of honour (4, 1) Lk 14:7.
7. But that you may know that the Son of man has authority on — to forgive sins (5) Mt 9:6.
8. I am the way, and the



truth, and the life; — Father, but by me (2, 3, 5, 2, 3) Jn 14:6.
- 14. I knew that thou — always, but I have said this on account of the people standing by, that they may believe (7, 2) Jn 11:42.
- 15. And you, who once were — and hostile in mind, doing evil deeds, he has now reconciled (9) Col 1:21.
- 17. And the smoke of the — rose with the prayers of the saints (1, 4) Rom 7:9.
- 19. Come to your right mind, and — more. For some have no knowledge of God (3, 2) 1 Co 15:34.
- 20. You shall not oppress your neighbour — him (2, 3) Lev 19:13.
- 21. I was once alive apart from the law, but when the commandment came, sin revived and — (1, 4) Rom 7:9.

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John S. Moyes

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RICH IN SPIRITUAL WISDOM

THE CITY AND THE SIGN. An Interpretation of the Book of Jonah. By Geoffrey T. Bull, London, Hodder & Stoughton, 1970. 156 pages. \$3.55

While the appeal of this book may not be a popular one, those who take the trouble to read it cannot but be impressed by the relevance of much that the author has to say regarding the mind and the purposes of God in human history.

Not all will find Mr Bull's interpretation of the book acceptable, and some may find his style of writing too discursive.

Despite these matters of individual preference, here is a book rich in spiritual wisdom and contemporary comment. There are times when Mr Bull's prose takes wings in passages of real poetic beauty.

If the graduates in the school of suffering have the right to speak and to be heard, then, here is a work by one who may speak with authority.

H. Scott Simmons.

Pastoring alcoholics

MINISTERING TO ALCOHOLICS by John E. Keller, Augsburg, 1966. 162 pages. US\$2.75.

The author is administrative director and chaplain supervisor at a large Lutheran rehabilitation centre in Illinois and has a remarkable record of study and service with alcoholics.

This has been called the best book ever written about treating the alcoholic as a whole human being. It covers the patient, his minister, his spouse and even education.

Most of it applies to any problem of obsessive sin as it works to the particulars of alcoholism from first principles of universal relevance, first principles both of theology and of psychiatry.

This paperback is a special, a real goldmine.

J. A. Dyer.

STUDENTS EXPERIMENT WITH NEW GOSPEL TECHNIQUES

In several Sydney schools this year, I.S.C.F. students have been actively avoiding the "holy huddle" image. They've done some hard thinking about that part of the motto "... to make Christ known."

At North Sydney Boys' High School each week the ISCF went outdoors on to the lawn where senior students ate lunch. Using a portable mike they introduced the speaker who was given 15 minutes to argue his case — say on "Why I am a Christian" or "If God exists — so what!" The second half was

thrown open to questions, objections, etc from the 200 senior boys standing around. One impact was honest thinking about the gospel by some who'd never thought of all before.

Arguing and discussion continued way past the bell. Who says students won't consider Christ when the opportunity is well presented? The "forums" have caused considerable comment among students and staff.

In the Green Valley area ISCF students instigated a "Coffee Conversation." ISCF Counsellor, Brian Cowling, said, "Each Tuesday after school, students meet in a home or at school for coffee, prayer and then break into two elective groups for discussion — one systematically examining a book of the Bible, the other discussing topics of Christian interest. Material and training are provided."

"Emphasis is on flexibility and informality. We use no gimmicks and make no apology for our content. It costs something for a child to attend (time), so those who come are genuine. It does what RI has failed to do — to teach!"

"Radio ISCF" has been the feature this year at Barrenjoey High School. Coming over loud and clear on the school PA system once every two weeks the voice and music of ISCF could be heard by every pupil in the playground. After only a few broadcasts they were swamped with applications for the coming ISCF houseparty — 85 in all — so students were taking it seriously! Several were converted during the weekend.

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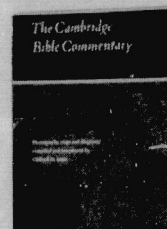
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Key Books

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:



THE CAMBRIDGE BIBLE COMMENTARY ON THE NEW ENGLISH BIBLE. Old Testament Illustrations. Compiled and introduced by Clifford M. Jones. Cambridge 1971. 189 pages. £1.40 (UK). The cover is uniform with the commentaries in this new Cambridge series of paperback but its page size is very much larger, making it an excellent medium for its many photographs, maps and diagrams. This kind of illustrative enterprise has been attempted many times but this one is thorough, up to date, offers lots of new materials and at price within reach of all.

ARGUING WITH GOD by Hugh Sylvester. Inter Varsity Press pocketbook, 1971. 128 pages. 95c. This would make an excellent study book for groups which really grapple with vexing problems. Sylvester, a former missionary in Africa and now a tutor at Oak Hill, sub-titles this book "A Christian examination of the problem of evil." It faces squarely natural disasters, man's suffering and his own inhumanity to man and many more topical facets of a troublesome question. Each chapter has questions for further discussion.

LAURIE, THE HAPPY MAN by David Winter. Hodder and Stoughton, 1971. 94 pages. 90c. If you have never read Brother Lawrence's "The Practice of the Presence of God," published in 1692, then you owe it to yourself to read David Winter's re-interpretation of that great classic in the modern idiom.

Fresh, non-technical approach to N.T. doctrines

"LIVING DOCTRINES OF THE NEW TESTAMENT" by H. D. McDonald, Pickering and Inglis, 1971. 319 pages. \$5.40.

Most books of this kind consider each of the main Christian doctrines in turn, by bringing together what is taught, for example, on the person of Christ, on the Holy Spirit, etc in each part of the New Testament.

The method of this book is to consider each part of the New Testament in turn. It considers first the gospels, and their teaching concerning "God," "Christ," "The Holy Spirit," "Man," "Sin," "Grace," "Salvation," "The Kingdom" and "Final Things." St Paul is treated similarly; then the other books of the New Testament, from the standpoint of the main doctrines that they present.

This book is straightforwardly written, the fruit of careful scholarship, and at the same time not unduly technical. It is a work which any thoughtful Christian could read and use with great profit.

Francis Foulkes.

BARRIERS TO FORGIVENESS

GUILT: WHERE RELIGION AND PSYCHOLOGY MEET by David Belgium. Augsburg, 1969. 149 pages. US\$2.95.

Dr Belgium is professor in the School of Religion and co-ordinator of Clinical Pastoral Education at the University of Iowa and a former lecturer at Lutheran seminaries.

This is a paperback edition of a research thesis pointing out the tremendous practical importance of involving both religion and psychology in the process of forgiveness. He compares penitential methods of several denomina-

tions and analyses the elements which inhibit a sinner's reception of forgiveness. This book can save us all a lot of frustration and perplexity as it shows forgiveness is often rendered ineffective and disheartening by unresolved, hidden motives at the point of reception.

J. A. Dyer.

Principles of pastoral care

NEW DIMENSIONS IN PASTORAL CARE by Wayne E. Oates, Fortress Press, 1970. 86 pages. US\$1.95.

The Professor of Psychology of Religion, Southern Baptist Theological Seminary, Louisville, calls us to up-date our academic education with case studies and to deflate the contemporary devaluing of ministry.

Here are basic principles of care in today's atmosphere of social revolution with the distinction between the professional pastor and the non-professional pastor clearly suggested.

J. A. Dyer.

SHORT NOTICES

100 TOPICS FOR DISCUSSION ed by D. P. Thompson. The Research Unit, Scotland, 1970. 96 pages. UK6s. A handbook for groups, conferences, etc, by a leading Scots evangelist, FOCUS ON FAMILY LIFE by Gladys M. Hunt. Baker, 1970. 79 pages. US\$1.25.

Another in the contemporary discussion series. Useful ideas.

VICTORY THROUGH SURRENDER by E. Stanley Jones. Abingdon, 1971. ed. 128 pages. \$1.20. A book for personal study and meditation, challenging the Christian to look honestly at himself. Stanley Jones at his best.

DESIGN FOR DISCIPLESHIP by J. Dwight Pentecost. Zondervan, 1971. 130 pages. \$US3.95. A thorough development of the biblical doctrine of discipleship. Essential reading for preachers and evangelists.

THE PSALMS FOR MODERN MAN in Today's English Version, American Bible Society, 1970. 213 pages. 25 cents. Modernity combines with strength and beauty to make this a most acceptable paperback which deserves wide use.

BODY AND SOUL by J. L. Walker. Abingdon, 1971. 208 pages. \$5.05.

Subtitled "Gestalt Therapy and Religious Experience," the book outlines the approach to life and religion that regards mind and body as a whole (gestalt) agent. To seek intellectual meaning is seen as an attempt to understand life by studying a dead section of it.

The important activity is to purify body and mind of artificialities and grapple with life, pain and all. As we carry the past in our memories and reactions and future in our hopes and fears, this concentration on the total present brings healing and understanding.

J. A. Dyer.

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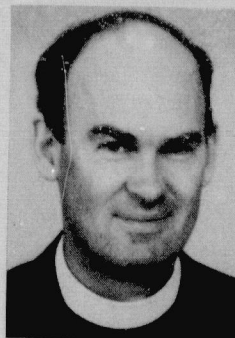
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Mainly About People



Archdeacon Barry Hunter, of Rockhampton, who is bishop-elect of Riverina.

Maxwell Albert Percy Mattingley, headmaster of All Souls School, Charters Towers, Qld, for the past 13 years, died suddenly on October 8, while attending a communion service in the school chapel. He was 58.

Rev Raymond W. Gregory, MA, Dean of Trinity College, Melbourne, has been appointed headmaster of All Souls School, Charters Towers, (Nth Qld), from 1972.

Rev Reginald C. Blumer, rector of St Giles' Greenwich (Sydney) 1940-57, died in Sydney last month. He was an honours graduate in the faculties of both arts and science of Sydney University, and a former tutor at Moore College and master at Trinity Grammar School. From 1921 to 1939 he served on the mission field in Ceylon and Accra, Gold Coast, with CMS.

Rev T. Geoffrey Croft, curate in charge of Holy Trinity Baulkham Hills (Sydney) since 1967, was inducted as rector on November 7.

Rev Bruce R. Molesworth, curate in charge of St Barnabas, Westmead (Sydney) since 1967, will be inducted as rector on November 30.

Rev Alan R. Patrick, curate in charge of St Albans, French's Forest (Sydney), since 1967, was inducted as rector on November 14.

Rev Brian V. Watt, curate in charge of St David, Forestville (Sydney) since 1969, was inducted as rector on November 14.

Rev W. Stanley Skillicorn, curate in charge of St Marks, Yagoona (Sydney)

since 1968, will be inducted as rector on November 21.

Rev G. R. (Dick) Harris, formerly of CMS North Australia, has been appointed an honorary canon of Christ Church Cathedral, Darwin.

Rev Keith A. Brasington, rector of Edenhope (Ballarat) since 1969, has been appointed rector of St Mathews, Wendouree from December.

Rev John A. Lewys Davies, rector of St Augustines, Lismore (Ballarat) since 1964, will retire on November 28.

Rev David W. Rien, curate of Temora (Can-Goulb) since 1970, has been appointed in charge of Lake Bathurst.

Rev William E. Wright, in charge of Marulan (Can-Goulb) since 1969, has been appointed rector of Gundagai.

Rev Peter D. Alexander-Smith, formerly superintendent of St Mary's Children's Village, Alice Springs, has been made an honorary canon of Christ Church Cathedral, Darwin.

Rev James Grimmett, rector of St James', Bellview (Tasmania), since 1968, will leave the parish early in December for a course of study and training at the Ecumenical Institute in Sydney and expects to be away for a year.

Rev George A. Fisher, in charge of Birmingham Gardens-Shotland (Newcastle) since 1961, was inducted as rector of Clarencetown early in November.

CORRECTION: The announcement in our last issue that Rev Trevor Cuthbertson had resigned from The Oaks (Sydney) was incorrect.

Rest of the news

Mr Kevin Lyons, Tasmania's Deputy Premier, said in Burnie recently that it was time for church leaders to speak out on matters of morals or public interest.

He said that churches had not shown enough resolution in opposing pornography or commenting on abortion. He added that church leaders were side-stepping their responsibilities in some critical spheres.

a government must be in dialogue with important bodies of public opinion. No opinion was more important than that of church bodies, he added.

A Commonwealth Gazette announces that rectors of St John's Canberra and bishops of Canberra-Goulburn and their wives may now be buried in St John's cemetery which has been closed since 1937. The cemetery is the oldest in Canberra, the first marked grave being dated 1844. In 1961 the Minister for the Interior had to give special permission for Australia's Governor-General, Viscount Dunrossil to be buried there.

Mr Don Dunstan, Premier of South Australia told the Methodist conference on October 31 that

The Golden Jubilee of the Mothers' Union Intercessory Prayer Circle was featured across four columns and with a picture in the Rockhampton "Morning Bulletin" of October 18. The movement was founded to help invalids and "shut-ins" by getting them to pray for God's help for others. There are 65 members in Central Queensland, drawn from a number of denominations.

That old perennial, the hygiene of the common communion cup received attention recently in a Brisbane Sunday paper when an Anglican reader asked: "Couldn't a more hygienic way of Holy Communion be devised?"

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HOBART UN SERVICE

THE official service for the Tasmanian division of the United Nations Association of Australia was held at the Holy Trinity Church, Hobart, on Sunday, 24th October.

The preacher was the Archdeacon of Hobart (the Ven H. A. Jerrim).

The Governor (Sir Eric Bastyan) and Lady Bastyan, the Acting Lord Mayor (Ald Allen) and Mrs Allen, and the president of the Tasmanian division of the United Nations Association (Miss May Backhouse) attended the service.

The four Southern Tasmanian Hammarskjöld scholarship winners took part in the service — Sally Gourlay and Paul Blackaby being flag bearers, and Christine Vickers and Sally McNeill reading two lessons.

SMBC graduation service

Sydney Missionary and Bible College will hold its Graduation service in the Scots Church, Margaret St., Sydney on Friday, 26th November at 7.30 p.m.

The Rev E. C. Long, director of the Aborigines Inland Mission, will address the gathering.

The college is the oldest interdenominational training institution in Australia. Its founder, the Rev C. Benson Barnett, was the second student to enrol in Australia's first missionary training college, which opened in the 1890s at Belair in South Australia, under the prompting of the Rev Harry Guinness (father of the Rev Dr Howard Guinness) and Dr Hudson Taylor. It closed during World War I.

The Sydney college continues to supply Christian workers for the foreign field and home ministry.

Anything can be justified

It is not a case of Soviet Russia or Red China having fallen short of the lofty ideals of gentle Marx. The institution of the classless society has to be preceded by the "dictatorship of the proletariat"; if there be recalcitrant persons, so much the worse for them. With the abolition of God, man has to make up his own values, and in the cause of revolution anything can be justified. (Colin Brown).

BISHOP GARNSEY RESTING

Acting on doctor's orders, Bishop David Garnsey, of Gippsland, is resting from all public engagements for a few weeks.

Right Rev Alfred Stanway, deputy principal of Ridley College, Melbourne, has been taking some of Bishop Garnsey's duties.

He took a confirmation service for St Anne's and the Gippsland Grammar Schools on October 22.

NEW STAFF HOUSES



Work on Moore College's four new staff houses nearing completion before the opening by the State Governor, Sir Roden Cutler, on 30th October.

WOMEN'S CONVENTION AT GRAFTON & WOLLONGONG

Over 1,000 women of all denominations met at Grafton and Wollongong early this month under the auspices of the Australian Christian Women's Convention Movement, which has now spread to all parts of Australia.

The North Coast Area Convention met at Grafton Presbyterian Church from 9.45 am to 3 pm on November 5 and creche facilities were set up for younger women.

Chairman was Mrs Grace Collins, national chairman of the movement. The speaker was Mrs Dorothy Hulme Moir, wife of Bishop Hulme Moir, who also spoke the previous evening at a tea for girls and working wives.

Over 900 women crowded Wollongong Town Hall on November 9, creche facilities having been provided in the Methodist Hall. A strong local committee included Mrs Basil Williams of St Michaels rectory, Mrs D. Gorrell, Mrs Dorothy Dayal and Mrs Helen Lockrey.

The theme of the convention was "Light on Life's Problems" and a panel handled many problems that women put to them.

Speakers were Mrs Jean Campbell of Strathfield and Mrs Mary Fewchuk of Sydney. Mrs Fewchuk speaks six European languages fluently and works particularly among migrant peoples of Slavic origin.

MOTHERS LIBERATED

If the husband co-operates, the truly liberating option for modern mothers lies in a broadened sense of homemaking. It includes first of all her role as parent. Childbearing and child-rearing are among the greatest of human opportunities and responsibilities. From the Christian perspective, bringing up children properly is a challenge worthy of the talents of the most gifted, educated women. (Martha Bouma).

CATHEDRAL CHOIR SCHOOL



St Andrews Cathedral Choir School on the corner of Bathurst and Kent Sts, Sydney, showing the new block opened by the Archbishop of Canterbury in 1963. With the redevelopment of the Cathedral site, the future of the School is in doubt. Behind the School on the lower corner of Bathurst and Kent Sts, is a six-storey building, part of which has been leased by the diocese to house temporarily the church offices during demolition and redevelopment.

\$100,000 LIBRARY AT ST HILDA'S SOUTHPORT

The diocese of Brisbane has entered into a contract with the John Silk Building Group, of Southport, for the erection of a new brick library at St Hilda's School, Southport, at a contract price of \$90,996. Including architects' fees and the cost of furniture, the total cost will be over \$100,000.

Assistance from the Commonwealth Government under the Secondary School Libraries Scheme has been estimated at \$33,800.

Work on the project is to commence immediately, and it is expected that the building will be completed in April, 1972.

Messrs Conrad, Gargett and Partners are the architects for the building.

St Hilda's is an Anglican school for girls, and has a total enrolment of 550 including 260 boarders.

Flying Angel Gen Sec visits WA

Mission stations at Port Hedland, Geraldton, Bunbury, Albany and Fremantle were visited recently by the General Secretary of Missions for Seamen, the Rev. T. B. Kerfoot.

Mr Kerfoot, who is from England, was on the first stage of an Australian tour before attending a national conference on the Church's work among seamen, to be held in Sydney in November.

While at Port Hedland, he discussed plans for a new interdenominational mission station to be built there.

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