

## SWINEY ARCH RESULT OF PARTNERSHIP PROJECT ESTABLISHED PARISHES HELP NEW HOUSING AREA

When the Right Reverend H. G. S. Begbie, Bishop Coadjutor of the Diocese of Sydney, dedicated an attractive multi-church building, S. James', Whalan, on Sunday afternoon, September 8, it was much more than a parochial occasion.

The completion of the building was a diocesan triumph—for the New Areas Committee and for the Sydney parishes who had joined the partnership project.

In particular it was a triumph for the parishioners of S. James', Turramurra, who gave \$30,000 towards the building fund.

The completion of this project marks the end of the first stage in a partnership project involving a large number of parishes within the Diocese of Sydney.

Under the guidance of the Sydney Church of England New Areas Committee they are working to provide an active ministry in many of the "new" suburbs which are growing up in the Housing Commission areas in various parts of the diocese.

Two years ago, the Mt Druitt Housing Commission Estate, as virtually an area of sparsely populated semi-rural country, but over the past two years, tremendous strides have been taken in the development of eight suburbs which will eventually house more than 7,000 people.

### NEW SUBURBS

The first of these suburbs has been named Whalan; it is building homes here in a rapid pace towards completion.

Grass development is also taking place at Tregar, whilst other suburbs are in the process of being formed and developed. About eighteen months ago, S. James', Turramurra, offered to seek to raise from parishioners the sum of \$30,000 to provide the nucleus of a building fund for a suitable multi-purpose church at Whalan.

A period of intense activity resulted within the parish where, under the leadership of the pastor, the Reverend Owen Dykes, a strong men's sub-committee was formed with Mr J. Palmer and Mr K. Uitz as leaders.

An appeal to the parishioners of S. James' resulted in a firm promise being given to provide \$30,000—\$11,000 of which has already been received.

The balance is being obtained by bank accommodation; the money has been given to the New Areas Committee.

Parishes of S. Philip's, Eastwood, and the guidance of Canon A. H. Funnell, agreed to provide \$50 per month to meet the rental charges of a Housing Commission home to be occupied as a temporary rectory.

### YOUTH GROUPS

Members of other parishes, including St. Stephen's, Wollstonecraft; St. Anne's, Ryde; St. Alban's, Lindfield; St. Luke's, the Terrace; St. Paul's, Carlingford; St. Paul's, Wahroonga; and Holy Trinity, Kingsford, have undertaken to provide various suits at specific intervals with the assistance of the initial stipend for the first Resident Minister was guaranteed.

With this background, the Reverend V. Withnall was instituted as the first Resident Minister at Whalan in November, 1967, the service being conducted in a market erected on the site obtained from the Housing Commission and financed by the New Areas Committee.

Following week, services commenced in his home and sub-

sequently in other homes in the area.

Sunday school for the children of worshippers' parents has gradually grown, being catered for in the marriage, a temporary garage erected on the site and in the open air, whilst a pastoral ministry has been established in a committee being formed, and strong parochial youth groups, as well as groups for men and women formed.

During 1968, Sister Susan Fry and Sister Olive McGuinness were appointed to assist in the pastoral ministry; they spend Wednesdays and Sundays on such duties.

This practical experience is of benefit to them in their training as diocesan ministers and their contribution has enabled many families to be counselled more effectively.

Twelve local residents have now completed an initial training course to enable them to assist with the teaching of Scripture classes in the Primary School.

This school has grown in children population from forty-three in April, 1967 to more than 1,000 at the end of that year, while the public school in the neighbouring suburb of Tregar now has an enrolment of over 500.

### RAPID GROWTH

Such growth indicates the rapidly with which the population is moving into the area.

On September 8 Anglicans throughout the diocese, assembled to share with local people, the dedication and opening of the new church and home.

Bishop Begbie was greeted at the opening by the Rev. M. Minister, the Rural Dean of Prospect, the Reverend P. Watson; the Dean of New Hunting Areas; the Reverend C. H. Sterrick; and the Venerable R. G. Filling-

ham, Archdeacon of Parramatta, together with members of the local committee.

The thanks to the Archbishop to licence the building was read by Mr Alec Carter and handed to the Bishop who indicated the consent of the Archbishop, received the key to the building from the Resident Minister and

(Continued on page 11)

## OFFICIAL DIOCESAN VIEW ON WOMEN IN MINISTRY AND M.U.

FROM A SPECIAL CORRESPONDENT

Melbourne, September 13 — The Diocese of Melbourne has officially stated its views on women in the ministry and on the admission of divorcees to the Mothers' Union.

The Diocese has expressed itself in favour of the admission of divorcees to the Mothers' Union.

It has ridiculed the suggestions of the Archbishop of York (based on the findings of a high-level committee of theologians) about the role of women in the ministry, and has supported the stand of the Archbishop of Sydney.

"These official views of the Diocese have been announced in the September number of the diocesan magazine.

The magazine is published monthly. It carries a note stating that no broomsticks or rolling pins please. If anyone tries a Mrs Fankhauser at some innocent, bemused bishop, who will hope the bishop is wearing spurs, and that some soprano soloists with stiletto heels in the choir procession behind him is as rubbish as we would be."

In another Leading Article, and elsewhere in the magazine, it is stated that official disapproval of the official diocesan view is just as follows:

"Somehow, pretences and wishes to equalise baptisms."

"These proposals will be raised at an Australia-wide meeting in

the first place and, if not accepted by the Diocese, will be implemented by the Diocese of Melbourne unilaterally.

"... we would need good reason — beyond pursuing a vague ideal of female emancipation — to ordain women to the full priesthood."

"NO BROOMSTICKS"

"Come on ladies, try and convince us. But no broomsticks or rolling pins please. If anyone tries a Mrs Fankhauser at some innocent, bemused bishop, who will hope the bishop is wearing spurs, and that some soprano soloists with stiletto heels in the choir procession behind him is as rubbish as we would be."

In another Leading Article, and elsewhere in the magazine, it is made clear that official disapproval of the official diocesan view is just as follows:

"Somehow, pretences and wishes to equalise baptisms."

"These proposals will be raised at an Australia-wide meeting in

the first place and, if not accepted by the Diocese, will be implemented by the Diocese of Melbourne unilaterally.

"... we would need good reason — beyond pursuing a vague ideal of female emancipation — to ordain women to the full priesthood."

"NO BROOMSTICKS"

"Come on ladies, try and convince us. But no broomsticks or rolling pins please. If anyone tries a Mrs Fankhauser at some innocent, bemused bishop, who will hope the bishop is wearing spurs, and that some soprano soloists with stiletto heels in the choir procession behind him is as rubbish as we would be."

In another Leading Article, and elsewhere in the magazine, it is made clear that official disapproval of the official diocesan view is just as follows:

"Somehow, pretences and wishes to equalise baptisms."

"These proposals will be raised at an Australia-wide meeting in

the first place and, if not accepted by the Diocese, will be implemented by the Diocese of Melbourne unilaterally.

"... we would need good reason — beyond pursuing a vague ideal of female emancipation — to ordain women to the full priesthood."

"NO BROOMSTICKS"

"Come on ladies, try and convince us. But no broomsticks or rolling pins please. If anyone tries a Mrs Fankhauser at some innocent, bemused bishop, who will hope the bishop is wearing spurs, and that some soprano soloists with stiletto heels in the choir procession behind him is as rubbish as we would be."

In another Leading Article, and elsewhere in the magazine, it is made clear that official disapproval of the official diocesan view is just as follows:

"Somehow, pretences and wishes to equalise baptisms."

"These proposals will be raised at an Australia-wide meeting in

## N.Z. MOTHERS' UNION REVISION OF RULES

ANGELIAN NEWS SERVICE

Wellington, September 13 — The Dominion Council of the New Zealand Mothers' Union is to meet in Wellington in November to decide what experiments to make in the revision of the rules to admit certain divorced women to membership.

At the World-Wide Conference of the Mothers' Union in London in July, New Zealand and Canada were allowed a three-year period in which to make these experiments.

The leader of the New Zealand delegation, Mrs Thora Holland, wife of the Bishop of Waikato, has welcomed the three-year experimental period.

Two years ago Mrs N. A. Lester, wife of the Archbishop of New Zealand, proposed a resolution approving the eligibility for membership of those who had been involved in divorce proceedings.

The Dominion Council passed this resolution but, at the request of the president, it delayed implementation in order to test the feeling of the World-Wide Conference.

ART SHOW AT FLINDERS

FROM OUR OWN CORRESPONDENT

Melbourne, September 13 — An art competition and exhibition sponsored by S. John's Church, Flinders, drew large crowds during the two days for which it was open.

It appeared also to budding artists, for many entries were received on both open and children's sections, covering a wide range in their variety.

The competition was judged by well-known artist Mr Alan McCulloch, who also gave addresses on the reasons behind his verdicts in the various sections.

The competition was judged by well-known artist Mr Alan McCulloch, who also gave addresses on the reasons behind his verdicts in the various sections.

The competition was judged by well-known artist Mr Alan McCulloch, who also gave addresses on the reasons behind his verdicts in the various sections.

The competition was judged by well-known artist Mr Alan McCulloch, who also gave addresses on the reasons behind his verdicts in the various sections.

The competition was judged by well-known artist Mr Alan McCulloch, who also gave addresses on the reasons behind his verdicts in the various sections.

The competition was judged by well-known artist Mr Alan McCulloch, who also gave addresses on the reasons behind his verdicts in the various sections.

The competition was judged by well-known artist Mr Alan McCulloch, who also gave addresses on the reasons behind his verdicts in the various sections.

The competition was judged by well-known artist Mr Alan McCulloch, who also gave addresses on the reasons behind his verdicts in the various sections.

The competition was judged by well-known artist Mr Alan McCulloch, who also gave addresses on the reasons behind his verdicts in the various sections.

The competition was judged by well-known artist Mr Alan McCulloch, who also gave addresses on the reasons behind his verdicts in the various sections.

## NEW GUINEA CHURCH SCHOOL FEES FALLS SHORT OF TARGET FIGURE

FROM SUSAN YOUNG

The Church in Papua-New Guinea has this term had to start turning away from its schools those children whose parents have not paid the necessary fees, or who have not been officially exempted from doing so.

Education fees were introduced for the first time by the Anglican Church in the Territory at the beginning of this year.

Although there has been "concern" because some parents have not paid the necessary fees, it is estimated that this year the Church will fall short of the target figure by as much as \$8,000.

The fees are \$6 a year for each family with children at secondary schools and \$3 a year for each family with children in primary schools.

### NEW APPROACH

The charges were introduced to help meet the cost of a pay rate for native Church staff and because native churchmen felt

the era of "something for nothing" should come to an end.

But provision was made for exemption from payment of any family which could not afford the fee.

The Standing Committee of the Anglican Conference used various ways of increasing income from school fees during their next meeting at Lae in November.

The Standing Committee of the Anglican Conference used various ways of increasing income from school fees during their next meeting at Lae in November.

The Standing Committee of the Anglican Conference used various ways of increasing income from school fees during their next meeting at Lae in November.

The Standing Committee of the Anglican Conference used various ways of increasing income from school fees during their next meeting at Lae in November.

The Standing Committee of the Anglican Conference used various ways of increasing income from school fees during their next meeting at Lae in November.

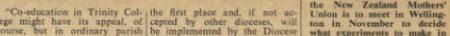
The Standing Committee of the Anglican Conference used various ways of increasing income from school fees during their next meeting at Lae in November.



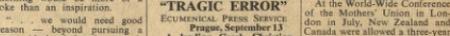
An interior view of S. James' Church, Whalan, in the new housing area of Mt Druitt, Sydney, which was dedicated on September 8.



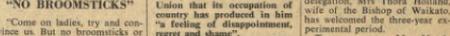
A photograph showing a group of people, likely members of the Mothers' Union, gathered around a table, possibly during a meeting or discussion.



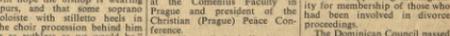
A photograph showing a group of people, likely members of the Mothers' Union, gathered around a table, possibly during a meeting or discussion.



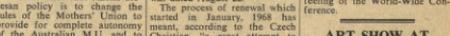
A photograph showing a group of people, likely members of the Mothers' Union, gathered around a table, possibly during a meeting or discussion.



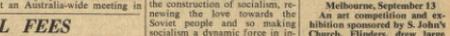
A photograph showing a group of people, likely members of the Mothers' Union, gathered around a table, possibly during a meeting or discussion.



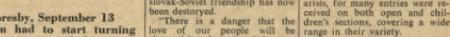
A photograph showing a group of people, likely members of the Mothers' Union, gathered around a table, possibly during a meeting or discussion.



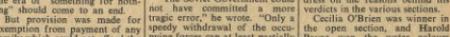
A photograph showing a group of people, likely members of the Mothers' Union, gathered around a table, possibly during a meeting or discussion.



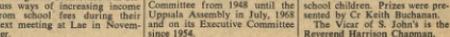
A photograph showing a group of people, likely members of the Mothers' Union, gathered around a table, possibly during a meeting or discussion.



A photograph showing a group of people, likely members of the Mothers' Union, gathered around a table, possibly during a meeting or discussion.



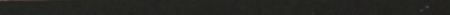
A photograph showing a group of people, likely members of the Mothers' Union, gathered around a table, possibly during a meeting or discussion.



A photograph showing a group of people, likely members of the Mothers' Union, gathered around a table, possibly during a meeting or discussion.



A photograph showing a group of people, likely members of the Mothers' Union, gathered around a table, possibly during a meeting or discussion.



A photograph showing a group of people, likely members of the Mothers' Union, gathered around a table, possibly during a meeting or discussion.









## BOOK REVIEW

## A PRESENT FOR THE VICAR

MELBOURNE STUDIES IN EDUCATION, Edited by R. J. W. Gillett, Melbourne University Press, Pp. ix + 251, \$6.75.

This review has preceded, in season and in the distress of his few friends) out of the Church, that Anglicans are ignorant. And by Anglicans he means, first of all, clergyman. The Church wants to be faithful to God in this age, it has better begin to study the age, and that theologically and at depth.

He finds himself saying, again and again, that there are three professions which the Christian must not allow to become autonomous. Medicine, law, and education. All make serious assumptions about the nature and destiny of man, none of which should be left without question. In the area of education, particularly, we are all as naive as my school. We have inherited good schools, which are increasingly divorced from parishes and priests, and know episcopal authority only by its capricious interference.

We think that a cleric's job is to educate the laity, but seemingly we ask neither why nor how.

We accept, or disregard, the State educational system without ever enquiring whether a morally agnostic education is even possible.

And in the meantime, the "experts" become increasingly sophisticated.

This volume, the tenth in its excellent series, would be a suitable point at which to begin to catch up. Like its predecessors it is scholarly but brightly printed but not polemical and varied without loss of depth.

The opening paper, "The Liberal State and the Control of Education," by a professional philosopher, M. J. Charlesworth, asks whether a "liberal" state should have government schools at all.

THE argument, starting from the pervasive ideas of John Rawls is rigorous and conclusive. If a State is honestly concerned about the extent of "liberalism," then it ought to withdraw from the field of education.

Charlesworth does not seem the difficulties of developing existing State schools on to non-government agencies, but he suggests that where principles of good practice exist.

In a non-instrumental paper, Mr. B. Beant traces the history of the Victorian Teachers' Tribunal, which stands for the separation of the teaching service from the public service.

The reader who has followed Dr. Charlesworth will want to ask himself whether he would rather have his children educated by public servants or by an independent body of teachers.

New Guinea concerns us, both as a territory in which our contributions have supported missions, and also as a country for whom immediate past and immediate future we Australians have a special responsibility.

In a long and thorough paper, Mr. H. K. Colbatch, a tutor in public, discusses the relationship between the educational policies which have been pursued

in our name in New Guinea and inspired them. His conclusion is that we have not understood.

Oliver Wykes has contributed in previous volumes in this series, to this as a background of the educational practices of the Church.

Her paper on the teaching profession, its training and direction, should be of interest, both as a source of comparison with our own, and also as a background to the reforms which present troubles have forced on the French system.

We Anglicans rarely remember how deeply our pioneering bishops were immersed in the political life of their times. A reminder is to be found in Mr. P. A. Howell's account and the growth of schooling in young Tarama and Bishop Nixon's part in it.

Vicars who know their history will see, no doubt, that Nixon's background was not simply

his own battles (as Mr Howell claims) to appear, but rather local outbreaks in a global arena of nineteenth century Christianity and nineteenth century secularism.

But the reader will be interested to see how involved Nixon was, and how he was involved in the "topic".

The last paper in the volume is an annotated bibliography on the history of technical education in Australia. It is the by-product of Mr. S. Murray-Smith's work for a Ph.D.

It ought to be dry, but its author has a lively mind and makes out of a mere list of books and some notes an interesting sketch history of the topic.

There are six papers in this book, and not one of them is poor or irrelevant to our cause.

An indispensable present for the vicar, especially if he can be motivated to read it.

E.C.

## MAKING THE CHURCH RELEVANT

GOD IS NO MORE. Weaver and Latta Pitt, Penzance, Pp. 178, 7s. each.

READING this book brings to mind St. Paul's words to the Philippians 2: 3-5: "Let this mind be in you which was also in Christ Jesus, who being in the form of God, did not think it to be equal with God, but emptied himself, and took the form of a servant, and was obedient unto death, even unto the death of a cross."

The book might best be described as a commentary on the "I am" and "I do" of Jesus in the context of "religious" Christianity thinking. It seeks to show that the life and words of Jesus bid us see, not only God in Jesus, but also the authority of the Spirit he sought to communicate to mankind.

The authors have something to say about the "I am" and "I do" of Jesus in the context of "religious" Christianity thinking. It seeks to show that the life and words of Jesus bid us see, not only God in Jesus, but also the authority of the Spirit he sought to communicate to mankind.

The authors have something to say about the "I am" and "I do" of Jesus in the context of "religious" Christianity thinking. It seeks to show that the life and words of Jesus bid us see, not only God in Jesus, but also the authority of the Spirit he sought to communicate to mankind.

The authors have something to say about the "I am" and "I do" of Jesus in the context of "religious" Christianity thinking. It seeks to show that the life and words of Jesus bid us see, not only God in Jesus, but also the authority of the Spirit he sought to communicate to mankind.

The authors have something to say about the "I am" and "I do" of Jesus in the context of "religious" Christianity thinking. It seeks to show that the life and words of Jesus bid us see, not only God in Jesus, but also the authority of the Spirit he sought to communicate to mankind.

The authors have something to say about the "I am" and "I do" of Jesus in the context of "religious" Christianity thinking. It seeks to show that the life and words of Jesus bid us see, not only God in Jesus, but also the authority of the Spirit he sought to communicate to mankind.

The authors have something to say about the "I am" and "I do" of Jesus in the context of "religious" Christianity thinking. It seeks to show that the life and words of Jesus bid us see, not only God in Jesus, but also the authority of the Spirit he sought to communicate to mankind.

The authors have something to say about the "I am" and "I do" of Jesus in the context of "religious" Christianity thinking. It seeks to show that the life and words of Jesus bid us see, not only God in Jesus, but also the authority of the Spirit he sought to communicate to mankind.

The authors have something to say about the "I am" and "I do" of Jesus in the context of "religious" Christianity thinking. It seeks to show that the life and words of Jesus bid us see, not only God in Jesus, but also the authority of the Spirit he sought to communicate to mankind.

The authors have something to say about the "I am" and "I do" of Jesus in the context of "religious" Christianity thinking. It seeks to show that the life and words of Jesus bid us see, not only God in Jesus, but also the authority of the Spirit he sought to communicate to mankind.

The authors have something to say about the "I am" and "I do" of Jesus in the context of "religious" Christianity thinking. It seeks to show that the life and words of Jesus bid us see, not only God in Jesus, but also the authority of the Spirit he sought to communicate to mankind.

The authors have something to say about the "I am" and "I do" of Jesus in the context of "religious" Christianity thinking. It seeks to show that the life and words of Jesus bid us see, not only God in Jesus, but also the authority of the Spirit he sought to communicate to mankind.

The authors have something to say about the "I am" and "I do" of Jesus in the context of "religious" Christianity thinking. It seeks to show that the life and words of Jesus bid us see, not only God in Jesus, but also the authority of the Spirit he sought to communicate to mankind.

The authors have something to say about the "I am" and "I do" of Jesus in the context of "religious" Christianity thinking. It seeks to show that the life and words of Jesus bid us see, not only God in Jesus, but also the authority of the Spirit he sought to communicate to mankind.

The authors have something to say about the "I am" and "I do" of Jesus in the context of "religious" Christianity thinking. It seeks to show that the life and words of Jesus bid us see, not only God in Jesus, but also the authority of the Spirit he sought to communicate to mankind.

The authors have something to say about the "I am" and "I do" of Jesus in the context of "religious" Christianity thinking. It seeks to show that the life and words of Jesus bid us see, not only God in Jesus, but also the authority of the Spirit he sought to communicate to mankind.

The authors have something to say about the "I am" and "I do" of Jesus in the context of "religious" Christianity thinking. It seeks to show that the life and words of Jesus bid us see, not only God in Jesus, but also the authority of the Spirit he sought to communicate to mankind.

The authors have something to say about the "I am" and "I do" of Jesus in the context of "religious" Christianity thinking. It seeks to show that the life and words of Jesus bid us see, not only God in Jesus, but also the authority of the Spirit he sought to communicate to mankind.

The authors have something to say about the "I am" and "I do" of Jesus in the context of "religious" Christianity thinking. It seeks to show that the life and words of Jesus bid us see, not only God in Jesus, but also the authority of the Spirit he sought to communicate to mankind.

The authors have something to say about the "I am" and "I do" of Jesus in the context of "religious" Christianity thinking. It seeks to show that the life and words of Jesus bid us see, not only God in Jesus, but also the authority of the Spirit he sought to communicate to mankind.

The authors have something to say about the "I am" and "I do" of Jesus in the context of "religious" Christianity thinking. It seeks to show that the life and words of Jesus bid us see, not only God in Jesus, but also the authority of the Spirit he sought to communicate to mankind.

The authors have something to say about the "I am" and "I do" of Jesus in the context of "religious" Christianity thinking. It seeks to show that the life and words of Jesus bid us see, not only God in Jesus, but also the authority of the Spirit he sought to communicate to mankind.

The authors have something to say about the "I am" and "I do" of Jesus in the context of "religious" Christianity thinking. It seeks to show that the life and words of Jesus bid us see, not only God in Jesus, but also the authority of the Spirit he sought to communicate to mankind.

The authors have something to say about the "I am" and "I do" of Jesus in the context of "religious" Christianity thinking. It seeks to show that the life and words of Jesus bid us see, not only God in Jesus, but also the authority of the Spirit he sought to communicate to mankind.

The authors have something to say about the "I am" and "I do" of Jesus in the context of "religious" Christianity thinking. It seeks to show that the life and words of Jesus bid us see, not only God in Jesus, but also the authority of the Spirit he sought to communicate to mankind.

The authors have something to say about the "I am" and "I do" of Jesus in the context of "religious" Christianity thinking. It seeks to show that the life and words of Jesus bid us see, not only God in Jesus, but also the authority of the Spirit he sought to communicate to mankind.

The authors have something to say about the "I am" and "I do" of Jesus in the context of "religious" Christianity thinking. It seeks to show that the life and words of Jesus bid us see, not only God in Jesus, but also the authority of the Spirit he sought to communicate to mankind.

The authors have something to say about the "I am" and "I do" of Jesus in the context of "religious" Christianity thinking. It seeks to show that the life and words of Jesus bid us see, not only God in Jesus, but also the authority of the Spirit he sought to communicate to mankind.

The authors have something to say about the "I am" and "I do" of Jesus in the context of "religious" Christianity thinking. It seeks to show that the life and words of Jesus bid us see, not only God in Jesus, but also the authority of the Spirit he sought to communicate to mankind.

The authors have something to say about the "I am" and "I do" of Jesus in the context of "religious" Christianity thinking. It seeks to show that the life and words of Jesus bid us see, not only God in Jesus, but also the authority of the Spirit he sought to communicate to mankind.

The authors have something to say about the "I am" and "I do" of Jesus in the context of "religious" Christianity thinking. It seeks to show that the life and words of Jesus bid us see, not only God in Jesus, but also the authority of the Spirit he sought to communicate to mankind.

## PRAYERS SHOW CONFUSSION

PRAYERS FOR PAGANS. Rev. Hugh B. Swainson, Pp. 10, 2s.

THE author describes prayer as "the every day reality of conversation between man and God." If we accept his definition, we then have some animated prayers about a series of realistic situations: poker machines, sport, money, illness.

Certainly we feel the writer is concerned in holding up many areas of human experience before the Throne of Grace. They have a lucidness which we do not remotely see in the vague pompous "sermons" which often pass for Christian prayer.

But not everyone will feel that these descriptive pieces, which by their occasional references to the Gospels come up to the New Testament idea of prayer. We look in vain for the Prayer of Faith.

It might not be too much to say that the book is a lament on society. It reflects the confusion of our age, the impotence in dealing with it.

It is similar to Malcolm Boyer's "Are you wanting with Jesus?"

—A.J.G.

## S. T. NOAD &amp; SON

ORGAN BUILDERS

Tuners and Repairers, Sydney Town Hall Organ (50 Tons) etc.

- Organs with Distinction, with Fine Tone and Superb Craftsmanship.
- Straight or Extension to any specification.
- Reconstructions.
- Repairs or Alterations, to name 4 or 5.
- Maintenance.
- Any Class Organ.

Phones: PRIVATE, 74 6557; WORKS, 648 2284  
17 GREENWOOD STREET, CONCORD

INSURE WITH

## THE SOUTH BRITISH

INSURANCE CO. LTD.

for all Fire, Marine and Accident covers and ensure prompt settlement of your claims.

SYDNEY BRANCH:

CNR. HUNTER AND O'CONNELL STREETS

Represented in Country Centres

and Branches in All States.



# ABBA

the greatest name in  
EDUCATIONAL  
EQUIPMENT

Our extensive range includes:

Number Rods, Attribute Blocks, Number Boards, Abacus Boards, Fraction Kits, Diene's type equipment, which are all applicable to the

## NEW MATHS COURSE.

We sell Pre-School, Primary, Secondary and Tertiary Educational Equipment; also many types Educational Boards, Desks & Chairs.

**TABULA**—the largest supplier of quality equipment. Visit our Showroom or ring our Representative will call.

## UNIQUE HOUSE

126 Bencafield St., Auburn. 648 3444

89 Petrie St., Canberra. 4 5554

139 Rowland Rd., Nth. Melbourne. 30 1381

SHOWROOMS IN ALL STATES.

## STIMULATING REVIEW

S. MARK'S REVIEW, August, 1968.

The current issue of S. Mark's Review is certainly stimulating.

The Editorial sets the tone, and we are invited to consider, on the one hand, the significance of "student power" as exemplified in recent revolts, and on the other, the kind of training we ought to provide for theological students.

The Editor does not suggest that there should be a revolt against the latter group, but he thinks we need a clarification in our approach to the subject.

Mr. Thomas, Chaplain, Melbourne University, calls for a more serious approach to our Sunday schools.

He does not write S.S. as "a fashion in some quarters to-day, but regards them as, in

microcosm of the life of the Church.

The close connection between religion and the arts is discussed by the Rev. John A. Senior, Anglican lecturer at the A.N.U.

She has been greatly impressed by what she saw at Chester while on a visit last year.

Our Lord came to deliver men from all forms of bondage and to set them free.

The latest homage, he continues, was made at Chester while on a visit last year.

Concise book reviews — we miss the initials A.W.H. this time.

—C.M.G.

## INFANT CRYING TO BE BORN

Clergy and lay—contrasting vestments and skin.

Called to one place that the voice of the Church may be one.

Preserving the cut and the thrust of opinion's sharp dart.

Superheating the Spirit's great furnace with volatile fuel.

With youth's demonstration marching redress of all wrong.

In love and sincerity binding the wounds of the throng.

Through worship and sacrifice, moulding the feet of the spent.

And deepening fellowship heavenward-bent.

Not so fast!

Step aside — drop the eyes!

There is more to be done.

In this aching and inner starvation, our work is begun.

Christianity calls for the lifelong impact of love,

For the sake of the child, the weak, the blind and the dumb.

To one end.

That a hand may be held, and a hope may be kindled again.

And a vibrant faith planted to keep that hope vivid in men.

What if voices demur?

What if croak and cathedral, crypt, chapel and crucifix clash?

There is One who is urgent in seeking to summon us all.

That, shoulder to shoulder, His broader horizons to gain.

From pulpit and platform and lectern we war against pain.

With prayer book and bible, his tradition and spirit, we strive.

We grid on our power, we fight.

Proclaim we are ONE, for He has been ONE all the way.

And accords us our part in His symphony of the new day.

But we're black — or we're white . . . or we segregate, or we are ONE.

And we're Protestant, Anglican, Catholic or Orthodox, Lord,

Family gone by the board!

But we're ONE, for He has been ONE all the way.

Who will not follow the Son?

Who said, "I and the Father are ONE?"

We've been baptized in water, but the name of new birth have begun.

Most the Father parade in the corridor, knuckles all white.

Through interminable night, we need the One who is ONE.

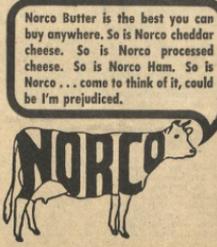
Are we ORDINARY? Born of Him?

Share our pain? Hear us, LORD! Still our pang! Are we BORN?

Do we breathe?

Can we ever be . . . ever be ONE?

—MERRICK WEBB.



What if you wonder  
Norco Butter is the best you can buy anywhere. So is Norco cheddar cheese. So is Norco pressed cheese. So is Norco Ham. So is Norco . . . come to think of it, could be I'm prejudiced.

# THE MISSION OF WORKER-PRIESTS

By THE REVEREND DONALD EDGAR

WHAT is disturbing about most missionary ventures of the Church on the "home front" is their lack of power to evangelize.

When calling on men to repent and believe as is effectively done by the Salvation Army and by a street corner, as it is from the security of the pulpit, the man who no longer needs the Church, the man who is lost contact with life of grace, any activity of the Church in the organization of Church's extending her organization.

So much for the "co-operative" ventures into new housing areas, and the white-collar Industrial Chaplains.

Take this last example. You can say he is not a member of the staff.

That he spends more time with the men in overall than he does with the office staff.

## SALVATION

But you do not change the attitude of the worker with such righteous argument.

The task of evangelism may be to change the attitude of men to the Church.

For salvation consists of "repenting, believing on the name of Jesus Christ, and being baptized".

And if there is a "bisc" that prevents men from accepting the gospel of Jesus, then the Church had better see that the "bisc" is removed into a real confrontation of sin and death with grace.

The Church must then present men with the life Jesus really present among them.

It is enough to say that the Church is the real presence of Christ on earth?

For the men of a particular society are not challenged by this presence, is it the real presence of Christ?

Perhaps we have not contemplated seriously the person of Jesus The Gospels indicate the man who was known and accepted to every man — and those who rejected him and those who rejected.

This is the achievement of man's love for his men and in this love we say, bless the Church with the life of his crucified and risen body.

Obviously then it is the mission of the Church to sympathize with, to know, the men of every nation and class.

There are good reasons for saying that only the "worker-priest" can have knowledge of, and love for, the men and women who share his conditions.

Yes, a Christian layman can have the same knowledge, the same love, but he is not the Church by himself, and we are considering the mission of the Church.

So a case can be made out for "worker-bishops" like S. Paul. This Apostle certainly worked with his hands to establish the Church in a missionary area.

It is not the industrial society, and particularly the employed staff, that is the missionary territory.

## SOCIAL ROLE

Has this society ever accepted the established Church? Has the Church yet accepted this society?

It is a matter, how or where he lives, a priest is automatically cast into a particular social role.

Should he live in a tent it would minister to the general idea of the ordained ministry. The role in society attributed to the priestly ministry affects the understanding of the most faithful of laymen.

And because the priestly mission of the Church is that of priest, and holy together, his mission is hindered by a hazy idea of the role of the priest and consequently that of the layman also.

Each Church is required to offer "spiritual sacrifices" — but just in her worship but in the totality of the lives of all members.

The Church is a society. Within it people are defined to specific functions.

These functions are defined

within the cult of a particular. This has ever been so.

But the role of the Church, which has never been defined, and can never be unless we believe that such a society is that kingdom of God.

The society of the Church is a family. The family of one Father. The family becomes an organization when it is organized.

Two of its Churches receive a limited number of principles. The first is that it agrees to the Creed as charters of their organization.

"We believe" represents what we accept as a tried statement of fact, rather than a common belief arising from a common life which God reveals himself as "our Father".

The possibility of this common life taking root and flowering in a working-class environment, when priest, layman share the same conditions, it too should pass over.

If the priest as a worker he can have the same mind as the other members of the community.

And so the possibility of achieving "one mind in Christ" is increased in this instance.

And so the possibility of achieving "one mind in Christ" is increased in this instance.

And so the possibility of achieving "one mind in Christ" is increased in this instance.

And so the possibility of achieving "one mind in Christ" is increased in this instance.

And so the possibility of achieving "one mind in Christ" is increased in this instance.

And so the possibility of achieving "one mind in Christ" is increased in this instance.

And so the possibility of achieving "one mind in Christ" is increased in this instance.

And so the possibility of achieving "one mind in Christ" is increased in this instance.

And so the possibility of achieving "one mind in Christ" is increased in this instance.

And so the possibility of achieving "one mind in Christ" is increased in this instance.

And so the possibility of achieving "one mind in Christ" is increased in this instance.

And so the possibility of achieving "one mind in Christ" is increased in this instance.

And so the possibility of achieving "one mind in Christ" is increased in this instance.

And so the possibility of achieving "one mind in Christ" is increased in this instance.

And so the possibility of achieving "one mind in Christ" is increased in this instance.

And so the possibility of achieving "one mind in Christ" is increased in this instance.

And so the possibility of achieving "one mind in Christ" is increased in this instance.

And so the possibility of achieving "one mind in Christ" is increased in this instance.

And so the possibility of achieving "one mind in Christ" is increased in this instance.

And so the possibility of achieving "one mind in Christ" is increased in this instance.

And so the possibility of achieving "one mind in Christ" is increased in this instance.

And so the possibility of achieving "one mind in Christ" is increased in this instance.

And so the possibility of achieving "one mind in Christ" is increased in this instance.

And so the possibility of achieving "one mind in Christ" is increased in this instance.

the worship of God to see Jesus present among them.

They had done so to preserve the high ideals of the ordained ministry, and to show forth the high ideals of their lives as the servant of mankind.

But the life of Jesus among men cannot be preserved where it has not been established; where men do not together "believe in God the Father Almighty," but together they say other things.

IN FACTORIES

Such is the state of the lives of men who work in our factories. Generally speaking, they have never been capable of sympathizing with the established Church.

And the Church has not yet been capable of sympathizing with them.

A few priests have, and a few chosen laymen.

But the layman's faith was that of the individual. He was "odd" "churchy".

And the priest was an individual, without distinction of the Church's hierarchy. So registered the eyes of the beholders.

But the layman's faith was that of the individual. He was "odd" "churchy".

And the priest was an individual, without distinction of the Church's hierarchy. So registered the eyes of the beholders.

But the layman's faith was that of the individual. He was "odd" "churchy".

And the priest was an individual, without distinction of the Church's hierarchy. So registered the eyes of the beholders.

But the layman's faith was that of the individual. He was "odd" "churchy".

And the priest was an individual, without distinction of the Church's hierarchy. So registered the eyes of the beholders.

But the layman's faith was that of the individual. He was "odd" "churchy".

And the priest was an individual, without distinction of the Church's hierarchy. So registered the eyes of the beholders.

But the layman's faith was that of the individual. He was "odd" "churchy".

And the priest was an individual, without distinction of the Church's hierarchy. So registered the eyes of the beholders.

But the layman's faith was that of the individual. He was "odd" "churchy".

And the priest was an individual, without distinction of the Church's hierarchy. So registered the eyes of the beholders.

But the layman's faith was that of the individual. He was "odd" "churchy".

And the priest was an individual, without distinction of the Church's hierarchy. So registered the eyes of the beholders.

But the layman's faith was that of the individual. He was "odd" "churchy".

And the priest was an individual, without distinction of the Church's hierarchy. So registered the eyes of the beholders.

But the layman's faith was that of the individual. He was "odd" "churchy".

And the priest was an individual, without distinction of the Church's hierarchy. So registered the eyes of the beholders.

But the layman's faith was that of the individual. He was "odd" "churchy".

And the priest was an individual, without distinction of the Church's hierarchy. So registered the eyes of the beholders.

But the layman's faith was that of the individual. He was "odd" "churchy".

And the priest was an individual, without distinction of the Church's hierarchy. So registered the eyes of the beholders.

environment than the parish priest, yet his authority to forgive or retain their sins is not his alone but that of the whole apostolic Church.

The ministry of the worker-priest is the ministry of the whole of the Church: assistance, support and encouragement.

It is not to be seen to the light of Jesus, then, who betide the Church who allows the traditions of men to refuse such a ministry?

The whole matter must be examined with care. A knowledge of the worker's world" is held by factory chaplains and parish priests of the suburbs where the men of the factories live.

Co-operation will be tremendous benefit.

Acceptance of the worker-priest ministry can help the whole Church towards a renewal of her mission. It is, other, a ministry of society where she is better identified with the hopes, the aspirations, of these other classes.

Perhaps too much so.

IDENTIFICATION

What can only be judged from experience, and probably only those who share the experience, is the "normal" life of the worker-priest.

Unyielding rules of conduct and rigid disciplines through the ability to give himself completely to his mission—that identification with the people of his environment (in everything except the "normal" life of the worker-priest).

And what rules of prayer are there for such men? Are the spiritual directives of the traditional clear guides for men whose senses are agitated by the harsh noise of heavy machinery?

But has the Holy Spirit deserted them? Can it be that this environment must know well that a faithful dispenser of the word of the sacrament activity which in time will bear fruit in the life of the community of fraternal love.

The community which can be the "normal" life of the worker-priest is the community of fraternal love.

"Pray ye therefore the Lord of the harvest that he will send forth labourers into his field."

What can only be judged from experience, and probably only those who share the experience, is the "normal" life of the worker-priest.

Unyielding rules of conduct and rigid disciplines through the ability to give himself completely to his mission—that identification with the people of his environment (in everything except the "normal" life of the worker-priest).

And what rules of prayer are there for such men? Are the spiritual directives of the traditional clear guides for men whose senses are agitated by the harsh noise of heavy machinery?

But has the Holy Spirit deserted them? Can it be that this environment must know well that a faithful dispenser of the word of the sacrament activity which in time will bear fruit in the life of the community of fraternal love.

The community which can be the "normal" life of the worker-priest is the community of fraternal love.

"Pray ye therefore the Lord of the harvest that he will send forth labourers into his field."

What can only be judged from experience, and probably only those who share the experience, is the "normal" life of the worker-priest.

Unyielding rules of conduct and rigid disciplines through the ability to give himself completely to his mission—that identification with the people of his environment (in everything except the "normal" life of the worker-priest).

And what rules of prayer are there for such men? Are the spiritual directives of the traditional clear guides for men whose senses are agitated by the harsh noise of heavy machinery?

But has the Holy Spirit deserted them? Can it be that this environment must know well that a faithful dispenser of the word of the sacrament activity which in time will bear fruit in the life of the community of fraternal love.

The community which can be the "normal" life of the worker-priest is the community of fraternal love.

"Pray ye therefore the Lord of the harvest that he will send forth labourers into his field."

What can only be judged from experience, and probably only those who share the experience, is the "normal" life of the worker-priest.

Unyielding rules of conduct and rigid disciplines through the ability to give himself completely to his mission—that identification with the people of his environment (in everything except the "normal" life of the worker-priest).

And what rules of prayer are there for such men? Are the spiritual directives of the traditional clear guides for men whose senses are agitated by the harsh noise of heavy machinery?

But has the Holy Spirit deserted them? Can it be that this environment must know well that a faithful dispenser of the word of the sacrament activity which in time will bear fruit in the life of the community of fraternal love.

The community which can be the "normal" life of the worker-priest is the community of fraternal love.

# SOME BOOK BARGAINS

The ANGLICAN Book Department offers the following, many of which are not now obtainable in the bookshops.

PAPEBACKS IN PRINT, 1968. 702 pages. This invaluable guide lists every title at present available in paperback form.

Price: £2.60 (plus postage, 25 cents).

PROCEEDINGS OF THE FIRST GENERAL SYNOD, 1962, complete with Reports, Resolutions and CANONS.

Price: £1.50 (postage included).

VOTING IN DEMOCRACIES, by Enid Lakeman and J. D. Lambert. (Slightly shop-soiled dust jackets. Ordinary retail price \$3.90.)

Price: £1.00 (postage included).

NEW TESTAMENT LETTERS, by J. W. C. Wand. (Slightly shop-soiled jackets.) (Ordinary retail price \$2.00.)

Price: £1.00 (postage included).

NEW TECHNIQUES FOR CHURCH FUND RAISING, by O. A. Pendleton. A few copies only of this standard work. (Slightly shop-soiled jackets. Ordinary price \$6.00.)

Price: £3.00 (postage included).

A CENTENARY HISTORY OF MOORE COLLEGE, by Marcus L. Loane.

Price: £1.00 (postage included).

WISDEN'S CRICKETER'S ALMANACK, 1968, 105th Edition. A few copies only.

Price: £3.93 (postage 25c).

OUTLINES FOR YOUNG ANGLICANS, by R. Minton Taylor. Here is an impartial, well-written account of the History of the Church of England, how we got the Book of Common Prayer, and sections on how to pray and the meanings of "Catholic" and "Protestant" in the Anglican tradition. The author has accomplished the extraordinary feat of writing in a way that transcends churchmanship, giving this little work the widest appeal.

Price: £0.35 (postage included). (Less 20p to members of the Church of England Information Trust.)

THE COMMUNIST WAY OF LIFE—AND THE CHRISTIAN'S ANSWER, by John S. Moyes. This is the second edition of the well-known book by Bishop Moyes, first published in 1952. It is regarded as one of the most direct and simple treatments of the subject ever printed.

Price: £0.25 (including postage). (Less 20p to members of the Church of England Information Trust.)

# A TITING FOR AFRICA

STOCKS ALMOST EXHAUSTED

ONLY 30 COPIES LEFT

Price: 16 cents (postage 5 cents)

The Book Department, THE ANGLICAN, G.P.O. Box 7002, Sydney, N.S.W. 2001

# REPORT THE ARTICLES

ANGLICAN NEWS SERVICE

FOR the man in the pew the "39 Articles" contained in the Book of Common Prayer have always provided a ready "escape hatch" on those occasions when the Sunday sermon was boring or over-long. And for many they have been a source of confusion and edification.

But now, over the Articles has come from Bishops of the many of Anglican communion "a subscription" required to "subscribe and assent" to the Articles as a prerequisite for ordination.

This includes the Church of England and does not happen to hold true in the Episcopal Church in the United States, which does not require assent to the Articles.

A first report of the Archbishop of Canterbury's Commission on the Christian Doctrine which deals with the subject of the "39 Articles" in the Church of England was released last month by the Rt. Rev. Basil Ian Ramsey, Bishop of Durham.

CRANNER'S ARTICLES

He has directed a year-long study of the "39 Articles" in the Church of England and a review of the "39 Articles" as they are of the Anglican communion.

The "39 Articles" as they are of the Anglican communion. Churches are a revision of Archbishop Cranmer's Articles (1535) as finally amended in 1571.

The report points out that though the Articles were never intended to be a complete statement of Christian truth, they do have the "limited aim of determining questions—some of them certainly, very important questions—of which disturbed the peace of the Church in the late sixteenth century."

In reporting on the varying attempts to bring the Articles into line with Anglican in England, the report asserts:

"The majority of Anglicans appear unconcerned about the Articles and regard them as a historical document which it is nevertheless possible to discern two diverging tendencies in contemporary Anglican thinking on these subjects.

ALTITUDES

"One tendency is to express growing dissatisfaction and disquiet at the present requirements; the other is to regard the Articles and subscription as part of a general erosion of doctrine within the Church of England which endangers the local standing of certain groups within the Church."

For example, the reports says, some believe that the Articles do not represent the present mind of the Church, whereas others "assume that they truly embody what is central in God's revelation."

The commission considered several questions, one which would have provided a slight revision of the Articles in its language and another

# A TITING FOR AFRICA

STOCKS ALMOST EXHAUSTED

ONLY 30 COPIES LEFT

Price: 16 cents (postage 5 cents)

The Book Department, THE ANGLICAN, G.P.O. Box 7002, Sydney, N.S.W. 2001



# A FOOD EXPLOSION MATCHES THE POPULATION EXPLOSION

THE most terrible famine ever known to man could engulf the world in the next decade if we do not adopt revolutionary new methods, now available, to stop it.

This famine will be caused not by drought, but by exploding populations outstripping food resources.

Scores of thousands die annually as it is, from the results of starvation and famine riots. But when the big famine comes millions are going to perish.

The people who die of starvation and malnutrition to-day, go more or less quietly. But when vast populations are involved it is going to be a different story. Then they die their countries could go down in a violence and social anarchy and where famine rears its head, war is close behind.

Millions of them are being to die—not in a far distant corner, but in lands some seven or eight flying hours from Australia.

The implications for Australia "the you beast" country are grim.

Australia to-day is the new Eldorado. As a people we sit on mountains of ore, oceans of oil, whole provinces of mineral wealth.

In comparison with well off lands our lowest paid workers leads almost a "dole vita" life.

But sitting on our thousand and 100 million people who are already either starving, are hungry or suffering from the multitudes and miseries that go with malnutrition.

What is going to be the outcome when a king-sized famine hits this area?

Yet the terrible tragedy about all this is the fact that thanks to a revolutionary acceptance of modern techniques in agriculture we can now produce enough food for everyone—or at least 100 million—say 20 years more.

Enough for backward people to start bringing their population under control.

**FERTILISERS**

All that is needed is the money to finance the knowledge to provide the fertiliser, plants necessary to bring about the food explosion.

There it is in a nutshell. It can now be a food explosion to match the population explosion.

How can this be achieved? Through the increased use of fertilisers, magical new seeds, fungicides and pesticides.

Versatile new rice and wheat seeds can under the right conditions double, treble and quadruple usual yields.

**CZECH REFUGEES HELPED**

Australian Inter-Church Aid has announced a grant of \$2,000 for assistance to refugees from Czechoslovakia in Europe.

The Director of Inter-Church Aid, Reverend A. Z. Ablester, said in Sydney that the Executive Council of Churches in Geneva was seeking \$20,000 for the rehabilitation of Czech refugees.

The Executive Committee of the Australian Council of Churches in its first month sent telegrams to Australian embassies of Warsaw in which countries displaced the invasion of Czechoslovakia.

The telegram read: "A.C.C. Executive deplores the invasion of Czechoslovakia and blatant disregard of the principles of self-determination."

"Continuing Russian, Polish and other Warsaw Pact nations intervention in the affairs of the Czech people is a denial of basic human rights and an affront to all concerned for peace."

## FORGOTTEN MOUTHS

Join pounds in my blood for 1 people a land of delight,  
 'Tis my task God to show me the skeletons waiting for death,  
 The fine of complicity, fine of complicity,  
 Bringing bread to the hungry, and hope and revival and health.

—MERRICK WEBB.

The National President of the Australian Freedom from Hunger Campaign, Professor John McMillan, gave this address to launch this year's campaign in New South Wales, the Australian Capital Territory and Tasmania.

Right now they are getting long crop in Pakistan, Persia, the Philippines, and Turkey.

Much of this success was hidden by recent droughts, particularly in India, but that country will soon be self-sufficient in food grain.

The most exciting story of the lot has happened in Ceylon and mainly due to Australian money donated through the Freedom from Hunger Campaign.

Thanks to our \$250,000 crash fertiliser, education programme, Ceylon, a country of eleven million people, will soon be self-sufficient in rice for the first time in more than a century.

This is going to save Ceylon \$70 million a year for purchasing back into the country's economy.

That's just a beginning! Ceylon is the pilot plant for the firm.

Combine these things with irrigation, improved storage methods, pest control and crash programmes for training of experts and you start getting something like a design for a new way of life for our nations.

Again, all that we need to do is the money to finance the knowledge to provide the fertiliser, plants necessary to bring about the food explosion.

**MONEY NEEDED**

But if it is not forthcoming from Governments and peoples then what is going to happen can and will be a disaster for us too. It is simple as that, all the well-to-do are not doing it.

Money is needed. We are not poor. The high average of our Savings Bank deposits prove this.

The United Nations considered this problem and in 1965 passed unanimously a resolution calling on developed countries to set aside 1 per cent of the gross national product to help increase food production.

But time is running out. The United Nations Food and Agriculture Organisation has urged that the United Nations Food and Agriculture Organisation should be set up.

The most successful way to raise more money is by the door-knock which saves the inconvenience of sending in contributions.

During the last five years the Australian Freedom from Hunger Campaign has raised \$55 million to help the hungry get on their feet.

We are immensely proud of having raised this sum, though it is only a start.

**CHOIR-TRAINING COURSES IN SYDNEY**

FROM A CORRESPONDENT

The Sydney Sub-Committee of the Royal School of Church Music will hold five week courses for ten choirs at Trinity Grammar School, Summer Hill, on Saturdays, September 21.

The music will be under the direction of Mr Donald Holder. The courses will commence in Evening, at which the preacher will be the Reverend L. F. Beattie.

Courses such as this afford an opportunity to work with members of other choirs and to learn together on the experience and skill of the course director.

The F.S.C.M. Sydney Diocesan Festival was held in St Andrew's Cathedral, Sydney, on Saturday, August 17.

Members of the one-hundred voice choir, had prepared carefully for the festival and this was reflected in the completely sung Evensong.

is only a drop in the bucket along side the real need. Let us not forget that \$51 million will buy half the cost of an F-111.

Our funds are very carefully audited.

Our Treasurer, Mr Peter Huxley, just happens to be the Secretary of the Rural Bank. He is a very exciting administrator and looks at everything with a cold eye.

In the less developed countries where we work we get \$100 worth for every \$1 we spend.

If it were not an accident that we are able to support 66 self-help projects in 27 countries.

Freedom from Hunger is not one kind of travelling soup kitchen.

Contrary to the opinion of many we do not give away food or provide cash to buy food.

What we do is show people how to produce the food they need.

This involves showing them how to increase crop yields, how to store crops, and produce to export.

**"KING OF THE PIED PIPERS" HERE FOR A FORTNIGHT**

FROM A CORRESPONDENT

A man known as the "King of the Pied Pipers" is visiting this country on a fortnight's whirlwind tour to lecture on behalf of the Australian Freedom from Hunger Campaign in 1968.

He is lanky Norwegian, Martin Sandberg, 42, a former electronics engineer who is now the parent of the United Nations Children's Fund (UNICEF) in Norway.

Martin Sandberg earned his "Pied Piper" title over the last 10 years from UNICEF. His Field Officer he led thousands of the world's starving children to see the mass starvation in three square meals a day and the prospect of a better life.

Sandberg, who speaks five languages and looks like William Tell, has a noble dedication and not a man to wear his heart on his sleeve. He has been called by his "kids" "any surviving adults that happen to be around, too."

It is not surprising for a UNICEF Field Officer to have a touch of the Pied Piper in him. There must be a bit of Superman and Batman mixed in too. Sandberg has got these extra qualities.

A veteran tough-shooter, he quit the military and came to Australia.

**CELEBRATIONS IN MALAGASY**

FROM A CORRESPONDENT

The music included the little-known Puccini anthem "God the King of Glory" and two operas from the "Cambridge Hymnal".

The Director of the Festival was the Australian Commonwealth Commissioner in Antananarivo.

More than 10,000 Christians in Antananarivo, Madagascar, celebrated the 150th anniversary of the introduction of the Bible to Madagascar last month.

Charles Westphal, president of the French Protestant Federation, was present at the ceremonies and the Roman Catholic Church in the Malagasy Republic assisted with staff with the celebration.

Since 1818, when two members of the London Missionary Society landed at Tamatave to preach the Gospel, more than 1 million Malagasy citizens have become Christians.

meat, poultry, eggs, dairy products and other products like peas, lentils and soy beans.

As a result we have been doing creative work in helping developing countries to increase their food production, especially in South East Asia.

Each project is undertaken to demonstrate modern scientific techniques to increase agricultural production.

These projects are usually run in co-operation with the Government of the country concerned, which provides from \$1 to \$3 for every dollar put in by us.

The projects are designed to fit with the country's normal plan of development (see our leader).

**SEED BREEDING**

They range from seed breeding in Iraq and poultry rearing in Burma to milk processing in Canada and large scale nutrition education in Indonesia.

The Australian Freedom from Hunger Campaign wants to continue its important programme.

It is conducting the 1968 appeal to enable this work to be done.

The mass media can play its part in the success of this work which is of such vital importance to the people of the world.

**DELTA MINISTRY PROJECT**

FROM A CORRESPONDENT

Central Java and on the islands of Lombok and Bali. "Starvation and malnutrition is very bad in Indonesia now," he said in a recent interview.

"People, particularly young children, are dying here all the time. You have no idea what it is like."

"We are doing what we can with child feeding programmes linked with long-term nutrition education schemes."

"But money is desperately needed to spread the message."

"The Australian Freedom from Hunger Campaign has been extremely generous to us there."

"So I will be only too happy to come down and help with the appeal."

**HONG KONG COUNCIL**

FROM A CORRESPONDENT

Sandberg became a "Pied Piper" by accident.

"I wandered off the path of electronic engineering into the rehabilitation of Norwegian war victims and this led someone to ask me to join UNICEF—what ever that was! Well, I have certainly learned since then," he recalls.

Each of his assignments has corresponded roughly with a stage in UNICEF's development.

He was in Germany during the early post-war emergency aid period, in Iraq when UNICEF was helping to build up its basic health structure with long-range work in health and nutrition, and in Beirut when the agency began to expand its aid to include a child's major needs.

**THE BAPTIST UNION OF NEW SOUTH WALES**

in its Century Year

invites you to

**HEAR DR STEPHEN OLFORD**

Pastor of Calvary Baptist Church, New York, preacher on HCJB Ecuador, ELWA Liberia, TWR Monaco

at

**United Men's Rally**

on

**SUNDAY, SEPTEMBER 23 at 3 p.m.**  
 in the PITT ST. CONGREGATIONAL CHURCH

also

In Scots Church, Margaret Street, Sydney at 7.45 p.m. on October 1, 2, 3.

Mr Martin Sandberg, UNICEF Senior Programme Officer, is a Norwegian by birth and nationality. He spent his schooling in Sweden, his UNICEF service in Norway, Sweden, British Guiana and French.

Already a community centre has been erected and ground has been broken for the first of 50 houses that will make up a village, together with a proposed church, school, Fredomcrafts industry and a shopping centre.

The sum of \$10,320 is urgently needed so that 1,465 linear feet of paving can be laid; otherwise construction of the village will be drastically impeded when heavy rains come this winter.

Delta Ministry is the present title of the W.C.C.

**HONG KONG COUNCIL**

FROM A CORRESPONDENT

Work of the Hong Kong Christian Council has been reorganised under four headings: inter-church relations, education and communication, social service, and specialised ministries.

At a recent meeting of the Executive Committee, Mr Calvin Ngai was appointed acting general secretary. He has been the council's executive secretary since 1960.

Executives of the divisions are as follows: the Reverend Lonnie Turnipseed, inter-church relations; the Reverend Paul R. Webb, social service; the Reverend Tom W. Lung, education and communication. For the present, Mr Ngai will be responsible for specialised ministries.

**HEAR DR STEPHEN OLFORD**

Pastor of Calvary Baptist Church, New York, preacher on HCJB Ecuador, ELWA Liberia, TWR Monaco

at

**United Men's Rally**

on

**SUNDAY, SEPTEMBER 23 at 3 p.m.**  
 in the PITT ST. CONGREGATIONAL CHURCH

also

In Scots Church, Margaret Street, Sydney at 7.45 p.m. on October 1, 2, 3.



## CHURCH AT WELLAN

(Continued from page 1)  
dedicated the same opened for Divine Service.

The singing of the hymn "The Church's One Foundation" and the procession into the church, where the opening prayers were conducted by Archdeacon Fillingham.

The lesson from Hebrews 10 was read by Mr R. J. Allan, a foundation member of the local committee, whilst the Arch-bishop's licence and the Book of Common Prayer was read by Archdeacon Fillingham.

Following the Bishop's address, the local committee and visiting clergy members moved from the church to the hall during the singing of the hymn "We Love the Bishop O God", and this building was then dedicated by the Bishop.

The collection amounted to about \$600 towards meeting costs incurred in the building, over and above the \$30,000 specifically provided by Turramurra parish.

Following the Blessing, greetings were brought by members of other denominations and an opportunity taken to thank the architect, Mr R. Jack of Allan, Jack and Cotter, and the builder, Max Cooper and Son Pty Ltd.

## RENEWAL EFFORTS ENCOURAGED

ECUMENICAL PRASS SERVICE

**Bogota, September 5**  
Pope Paul VI concluded his first visit to Latin America with an address to the Second Synod of Bishops of Latin America, in which he set forth a broad field direction for their activity.

The first direction, he said, was the spiritual one. "The world wishes us to-day in a particular way with regard to poverty, to simplicity of life, to the degree of fidelity we practice in our use of temporal goods," he said.

Secondly, he called for application of liturgical reform, particularly hymn-singing and "popular" cultural, organic and continuing religious instruction. The third direction was social. "We are technicians, but we are shepherds who must foster the growth of their faithful and encourage the efforts for their real taking place."

His address in Bogota Cathedral, the Pope said that the Church must be "linked with systems and structures which cover up and favour grave and oppressive inequalities, among the classes and citizens of one and the same country".

"At the same time he warned, "let us distinguish our responsibility from that of one who instead makes violence a noble ideal."

## ROMANIA JOINS IN PROTEST

ECUMENICAL PRESS SERVICE

**Geneva, September 9**  
The military intervention of the Soviet Union and its allies in Czechoslovakia has evoked energetic protest from the churches in Romania.

The Roman Catholic newspaper Kipa reports that Patriarch Justinian of the Orthodox Church, Bishop Aaron Marton (Alba Iulia Roman Catholic) and leaders of the other Romanian churches have made a joint statement, strongly condemning this infringement of the sovereignty of Czechoslovakia. The statement reads:

"During the last few days events have occurred in Czechoslovakia which fill every upright person with anxiety. The armies of five Socialist countries invaded Czech territory, thus preventing the development of the life of the Czech people, which does not endanger the existence of any other state."

"Realising our full responsibility, we associate ourselves with our nation in insisting on the restoration of the sacred rights of the Czech people to free development and independence."

A message from Archbishop Ruben Jonsson was read aloud on August 25 from the pulpits of Sweden's Lutheran churches, stressing the churches' responsibility for the world.

## DIOCESAN NEWS

### ADELAIDE

PRIEST FOR EDWARDSTOWN

Mr R. Williams, who has been Rector of Willunga since 1965, will be appointed priest-in-charge of Edwardstown, which will be succeeded by the Reverend A. J. Fillingham, who will be a full time Chaplain at the Rectory, Park Road, Oatley Park.

The installation of Mr Williams will take place in the Church of the Holy Trinity Society in Adelaide, on Friday, December 13, at 8 p.m. R.A.A.F. ANNUAL SERVICE

The annual service for members of the Girls' Friendly Society in the Diocese of Adelaide will be held in St. Peter's Cathedral on Sunday, September 29, at 2.30 p.m.

Mr. Francis-Charge of St. Oswald's, Parkside.

THE LIEUTENANT GOVERNOR, Sir Melville Napier, attended the service. The preacher was the Reverend J. R. Meyer, Priest-in-Charge of St. Oswald's, Parkside.

G.A.F.S. SERVICE

The annual service for members of the Girls' Friendly Society in the Diocese of Adelaide will be held in St. Peter's Cathedral on Sunday, September 29, at 2.30 p.m.

Mr. Francis-Charge of St. Oswald's, Parkside.

J. R. Meyer, Priest-in-Charge of St. Oswald's, Parkside.

THE LIEUTENANT GOVERNOR, Sir Melville Napier, attended the service. The preacher was the Reverend J. R. Meyer, Priest-in-Charge of St. Oswald's, Parkside.

G.A.F.S. SERVICE

The annual service for members of the Girls' Friendly Society in the Diocese of Adelaide will be held in St. Peter's Cathedral on Sunday, September 29, at 2.30 p.m.

Mr. Francis-Charge of St. Oswald's, Parkside.

J. R. Meyer, Priest-in-Charge of St. Oswald's, Parkside.

THE LIEUTENANT GOVERNOR, Sir Melville Napier, attended the service. The preacher was the Reverend J. R. Meyer, Priest-in-Charge of St. Oswald's, Parkside.

G.A.F.S. SERVICE

The annual service for members of the Girls' Friendly Society in the Diocese of Adelaide will be held in St. Peter's Cathedral on Sunday, September 29, at 2.30 p.m.

Mr. Francis-Charge of St. Oswald's, Parkside.

J. R. Meyer, Priest-in-Charge of St. Oswald's, Parkside.

THE LIEUTENANT GOVERNOR, Sir Melville Napier, attended the service. The preacher was the Reverend J. R. Meyer, Priest-in-Charge of St. Oswald's, Parkside.

G.A.F.S. SERVICE

The annual service for members of the Girls' Friendly Society in the Diocese of Adelaide will be held in St. Peter's Cathedral on Sunday, September 29, at 2.30 p.m.

Mr. Francis-Charge of St. Oswald's, Parkside.

J. R. Meyer, Priest-in-Charge of St. Oswald's, Parkside.

THE LIEUTENANT GOVERNOR, Sir Melville Napier, attended the service. The preacher was the Reverend J. R. Meyer, Priest-in-Charge of St. Oswald's, Parkside.

G.A.F.S. SERVICE

The annual service for members of the Girls' Friendly Society in the Diocese of Adelaide will be held in St. Peter's Cathedral on Sunday, September 29, at 2.30 p.m.

Mr. Francis-Charge of St. Oswald's, Parkside.

J. R. Meyer, Priest-in-Charge of St. Oswald's, Parkside.

THE LIEUTENANT GOVERNOR, Sir Melville Napier, attended the service. The preacher was the Reverend J. R. Meyer, Priest-in-Charge of St. Oswald's, Parkside.

G.A.F.S. SERVICE

The annual service for members of the Girls' Friendly Society in the Diocese of Adelaide will be held in St. Peter's Cathedral on Sunday, September 29, at 2.30 p.m.

Mr. Francis-Charge of St. Oswald's, Parkside.

J. R. Meyer, Priest-in-Charge of St. Oswald's, Parkside.

THE LIEUTENANT GOVERNOR, Sir Melville Napier, attended the service. The preacher was the Reverend J. R. Meyer, Priest-in-Charge of St. Oswald's, Parkside.

G.A.F.S. SERVICE

The annual service for members of the Girls' Friendly Society in the Diocese of Adelaide will be held in St. Peter's Cathedral on Sunday, September 29, at 2.30 p.m.

Mr. Francis-Charge of St. Oswald's, Parkside.

J. R. Meyer, Priest-in-Charge of St. Oswald's, Parkside.

THE LIEUTENANT GOVERNOR, Sir Melville Napier, attended the service. The preacher was the Reverend J. R. Meyer, Priest-in-Charge of St. Oswald's, Parkside.

G.A.F.S. SERVICE

The annual service for members of the Girls' Friendly Society in the Diocese of Adelaide will be held in St. Peter's Cathedral on Sunday, September 29, at 2.30 p.m.

Mr. Francis-Charge of St. Oswald's, Parkside.

J. R. Meyer, Priest-in-Charge of St. Oswald's, Parkside.

THE LIEUTENANT GOVERNOR, Sir Melville Napier, attended the service. The preacher was the Reverend J. R. Meyer, Priest-in-Charge of St. Oswald's, Parkside.

G.A.F.S. SERVICE

The annual service for members of the Girls' Friendly Society in the Diocese of Adelaide will be held in St. Peter's Cathedral on Sunday, September 29, at 2.30 p.m.

Mr. Francis-Charge of St. Oswald's, Parkside.

J. R. Meyer, Priest-in-Charge of St. Oswald's, Parkside.

THE LIEUTENANT GOVERNOR, Sir Melville Napier, attended the service. The preacher was the Reverend J. R. Meyer, Priest-in-Charge of St. Oswald's, Parkside.

G.A.F.S. SERVICE

The annual service for members of the Girls' Friendly Society in the Diocese of Adelaide will be held in St. Peter's Cathedral on Sunday, September 29, at 2.30 p.m.

Mr. Francis-Charge of St. Oswald's, Parkside.

J. R. Meyer, Priest-in-Charge of St. Oswald's, Parkside.

the Reverend L. J. Harris, the Reverend E. Trindick and Mrs E. Dakin.

MOORE COLLEGE SUNDAY

The Archbishop has approved of Sunday, September 22, as the Sunday on which all clergy are asked to bring before their congregations those of the Ministry and of Moore College in particular.

BUS TOURS

The Church of England Historical Society and St. Andrew's Cathedral Guild have organised a bus tour to the annual Youth Festival at Rowallan, near Inverclyde, leaving at 8 a.m. and returning 7.30 p.m. On October 1, the bus will travel to the Nuffield Village (see at Castle Hill, near Inverclyde) and return on the 2nd, leaving at 8 a.m. Particulars of these two tours may be obtained from the Dean's secretary at the cathedral.

DIOCESAN PRIZEGIVING

The Chairman of the Board of Education, the Right Reverend G. S. Begbie, will preside and present the prizes at the annual Diocesan School Prizegiving on September 28, 10.15 a.m. in Scots Church, Margaret Street.

## W.C.C. FILMS SHOWN IN EDINBURGH

ECUMENICAL PRESS SERVICE

**Geneva, September 9**  
Two W.C.C. films commissioned for presentation at the Uppala Assembly have been shown at the Edinburgh Film Festival this month.

They are the 16-minute colour film entitled "Home Home!" and a shorter film called "Acceleration", both made by Czechoslovak film-makers.

"Home Home!" was the work of Václav Bedrich, using the studios of the world-famous Yugoslav film-maker, Trnka. "Acceleration" was made by Czechoslovak artist Pavel Prochaska.

They were premiered on the opening night of the Uppala Assembly to set the stage for presentation on the Church in the World.

John Taylor, W.C.C. secretary for film and visual arts in Edinburgh and reports "Home Home!" was well received by professional film-makers.

## CANBERRA & GOULBURN

FARWELL TO RECTOR

A party, sponsored by the Rector of Young, the Reverend Stephen Holmes, Mrs Holmes, has been convened by the churchwardens in the parish hall on Thursday, September 26, at 3 p.m., to bid farewell to the Rector of Young.

The official farewell will be held at 7.30 p.m. on Sunday, September 29, at the parish hall, in the presence of Wagsa Wagsa, the Venerable Bishop of Canberra.

NEWCASTLE

PASTORAL VISIT

Last Sunday the Assistant Bishop, the Right Reverend G. S. Begbie, paid a pastoral visit to the Parish of Christ Church, Newcastle, and met new congregations at 7 a.m. and at 9.30 a.m. in the Community Centre, Newcastle. The Bishop also presided at the 8 a.m. Holy Communion at the parish church.

CHURCH CONFIRMATION

At 5.30 p.m. last Sunday Bishop of Canberra confirmed 12 children in the parish of Goswick, in the presence of the Rev. Canon G. S. Begbie, the Venerable Bishop of Canberra.

At 7.30 p.m. Bishop of Canberra confirmed 12 children in the parish of Goswick, in the presence of the Rev. Canon G. S. Begbie, the Venerable Bishop of Canberra.

CATHEDRAL PARISH

Christ Church Cathedral, Park Road, Newcastle, will be open for the parish from 10 a.m. to 10 p.m. There will be a service on Friday, October 18, from 8.30 p.m. There will be a wide variety of stalls and entertainers after the dinner.

SCHOOL SERVICE

The official jubilee service for the Newcastle Girls' Grammar School will be held on Sunday, September 29, at 2.30 p.m., when the Headmaster of the King's School, the Reverend S. W. Kettle, will preside.

SYDNEY

DIOCESAN SERVICE

The diocesan synod, originally called to meet from October 22 to 25, has been postponed. It will now be held from October 29 to 31. The Rev. E. J. Evanson will be held in St. Andrew's Cathedral, Sydney, on Sunday, September 29, at 8 a.m., followed by the diocesan synod on Monday, September 30, at 8 a.m.

BRISBANE

The Reverend J. D. Haskell will end his ministry at Christ Church Cathedral, Brisbane, on Friday, September 13, and leave for Brisbane, where he is to be succeeded by the Reverend J. D. Haskell, the following day.

SYDNEY

ANGLICAN FETE

Reg. Quilty, 100, Pitt Street, Sydney, will be held on Sunday, September 29, at 7 p.m. The fete will be in the parish hall from 10 a.m. to 10 p.m. There will be a variety of stalls, a cake competition and games.

CHURCH ARMY COLLEGE

The annual service for members of the Church Army College will be held on Sunday, September 29, at 2.30 p.m. in the parish hall, in the presence of the Rev. Canon G. S. Begbie, the Venerable Bishop of Canberra.

WYVINE HEALING CONFERENCE

The Most Venerable Basil Chapter of the Order of St. Luke the Physician will hold a conference on Divine Healing at Mount Victoria, Sydney, on Sunday, September 28, commencing at 10 a.m. The Rev. Canon G. S. Begbie, the Reverend John Robinson, will preside. The speakers will include

## NEW CHAIRMAN FOR THE VELLORE BOARD

FROM A CORRESPONDENT

Dr R. L. Walker has been elected chairman of the Australian Vellore Board to succeed the Reverend B. R. Wyllie who has held the position for the past twelve years.

The Australian Vellore Board is a national body set up to administer and co-ordinate the affairs of "Friends of Vellore" groups in every state of the Commonwealth.

"Vellore" is a Christian Medical College established in Vellore in South India approximately 70 miles north-west of Madras.

Established in 1900 by a young American doctor, Dr Ida S. Scudder, the hospital today is one of the largest teaching hospitals in the world and has nearly 1,000 beds.

The hospital and college has become world famous for its work in many different fields. "Groups of Friends" in many countries help to support the

work of this hospital by contributing funds or maintaining medical men and women.

Australia has been a partner in this way for nearly 25 years and this year will raise nearly \$11,000 for this institution.

Dr R. L. Walker is well known as a leading layman of the Methodist Church who was elected only recently to the Central Executive of the World Council of Churches.

He has been associated with the Sydney Friends of Vellore and a member of the Australia Vellore Board for many years.

He has on several occasions visited Vellore the most recent being early in 1968.

## Chateau Tanunda "Historical Firsts" No. 136 (September 1968)



Trams starting with timber from Bundaler Plantations.

## The First Afforestation Scheme

Forestry organisations believe that the first afforestation project in Australia was established in 1876 at Bundaler, 159 miles north of Adelaide, in the Flinders Ranges, South Australia.

Mr. Krichbaum, M.P., in the South Australian Parliament in 1870 initiated a move which resulted in the Surveyor General, Mr. Goyler, reporting on the proposed location of forest reserves. These were, briefly, at what are now known as Wirrabarra and Bundaler in the North; Bordenstone, Lake Roy, Mount McIntyre, Mount Burr, and Hundred of Young in the South-East; York Peninsula, Port Lincoln, and all travelling stock routes. At the same time the Director of the Adelaide Botanic Gardens (Dr. Schomburgk) reported on tree species which should be planted.

No action was taken on these reports until the passage of an Act in 1871 concerning afforestation. A report to Parliament by the Surveyor-General stated: "It is of opinion that the cultivation of forest trees throughout the entire Province is urgently required as in whatever direction my eye takes me, the rapid decrease in forest trees is brought painfully and prominently before me". The Government was asked to take steps to the Government to proclaim and maintain forest reserves on leased and reserved lands of the Crown. This report was followed by a letter one in November, 1873, in conjunction with a memorandum, Mr. E. Smith, which contained recommendations relating to forest reserves were made to the Commissioner of Crown Lands.

The Government acted on this report and, in November, 1875, the Forest Board was constituted. The original areas placed under the Board's control totalled 195,000 acres. By 1877 the Board had formed nurseries at Bundaler, Wirrabarra, and Mount Gambier, and had also planted 1,000 acres at Bundaler. The species planted in this first plantation, in 1876, were Eucalyptus globulus, Eucalyptus rostrata, spp. camaldulensis, Quercus spp., Fraxinus spp. Ulmus spp., Acer spp. Juglans spp., Populus spp., Salix spp., and Pinus spp.

In New South Wales the destruction taking place in forests at the beginning of this century so alarmed the Government that in 1907 it appointed a Royal Commission on Forestry. Following presentation of the Royal Commission's report, the Government established a Department of Forestry under an Act of 1909.

Destruction continued, however, and it was soon apparent that far wider powers were required to control it. In 1916, the New South Wales Parliament passed the first Forestry Act. The Act provided for a corporate body, the Forestry Commission of New South Wales, to have authority to control and manage State Forests and to control cutting and removal of forest products from other Crown lands. The 1916 Forestry Act also stipulated that there should be not less than five million acres of State Forests dedicated within three years. This was done. In 1968 there are nearly 7 million acres of State Forests in New South Wales.

First in Quality — First in Favour

## THE TANKARD BRAND

The Brandy of Distinction

A Product of the  House of Soppelt

N.S.W. Agents: TUCKER & CO. PTY. LIMITED, 335 Kent St., Sydney

\* Single line reproductions of this advertisement available on application to Tucker & Co. Pty. Ltd.

