

THE AUSTRALIAN CHURCH RECORD

THE NATIONAL CHURCH OF ENGLAND NEWSPAPER — NINETY-FIRST YEAR OF PUBLICATION

No. 1494—August 12, 1971

Registered for posting as a newspaper — Category A.

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

Price 15 cents

CHURCH REFUGE FOR EARTHQUAKE VICTIMS

The minister in charge of St. Paul's, an Australian S.A.M.S. missionary, Rev Greg Blaxland, opened the church a little after midnight and invited the homeless in the street to take refuge within. This invitation was gladly accepted by some 50 adults and children who remained there the rest of the night. This was also done on the following nights for a reduced number of people, while accommodation of a more complete and permanent nature has been made available in the church hall for three families.

As all water supply to the city was cut, the fact that a small reserve water supply in tanks is maintained on the church premises also served to temporarily alleviate the crisis for some 40 families round about, more than a "cup" of cold water being given in the name of Christ.

Many of these people were in a nervous state and opportunity was taken to point out that such occurrences serve to remind us that true peace of mind at all times is only found in those whose faith is placed in Christ, the Lord of heaven and earth.

St Paul's, which was built in 1858, is the oldest protestant church building in Chile and has now withstood three earthquakes, the two previous being of 1906 and 1965. On each occasion it has only suffered minor damage.

The principal physical reason for damage being of such a limited nature is evidently the fact that the site was specially selected because beneath the

Gregory Blaxland reports from Chile disaster area

For the second time this century, the historic church of St Paul's, Valparaiso, became a refuge for people left homeless by an earthquake.

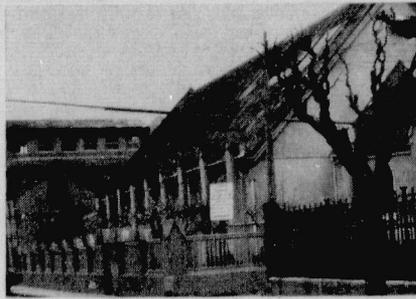
This latest catastrophe, which struck Valparaiso on July 8, has provided Christians in Chile with a very special challenge and opportunity to show Christian love in a practical way.

surface there is an immense rock formation.

One youthful member of the congregation was reading her Bible at the moment the earthquake struck. She later testified that she was filled with a complete peace together with a wonderful sense of the presence and power of God. Thus it was that she went out to people gathered in the street to witness to them of Christ. Hence while the edifice in which the church meets is built upon a rock, the church itself is being built upon the Rock of Ages.

However, not all Anglican buildings fared as well as St Paul's. The Diocesan school at Vina del Mar, six miles from Valparaiso, was severely damaged. All school buildings built prior to the 1965 earthquake have been condemned as unfit for further use and are to be demolished. This represents 70 per cent of all existing buildings and therefore presents an enormous problem in regard to the future running of the school.

Also the rented premises in the city of Quilpue (some six miles inland from Vina del Mar), which serve as chapel and pas-



St Paul's Church, Valparaiso, showing part of church hall in which the Blaxlands have their flat. Mrs Judith Blaxland examines damage to the two-foot thick wall of her bedroom.



tor's residence, have been declared uninhabitable.

Members of the S.A.M.S. missionary team had varied experiences as things around them jumped, shook and broke. One married couple remained calmly in bed with the bedclothes over their heads to stop light plaster from falling on their face.

Another couple jumped out of bed escaping serious injury by seconds as a beam and heavy plaster fell on their pillows.

One young lady missionary walked in bare feet up a stairway covered in broken glass without suffering a single cut. Perhaps the most ill-prepared and embarrassed was a missionary wife caught in the bathroom in her "birthday suit!" Whatever the exact circumstances of each missionary, all witness to being very conscious of the protecting hand of God and together are thankful to Him.

On Sunday, July 11, a service of thanksgiving was held in St Paul's for the fact that there was no loss of life or serious injury among the missionary team, the various congregations or in the immediate neighbourhood, when any local residents attended an Anglican service for the first time. The preacher was the Rt Rev G. E. D. Pytches, Administrator of the Diocese of Chile, Bolivia and Peru.

WCC under fire in UK synod

Sharp criticisms of the World Council of Churches were made during the budget debate in England's General Synod on Thursday, July 15.

Rev. Christopher Wansey (Chelmsford) moved a token reduction of a pound in the proposed Church of England grant of £11,600 to the WCC as a means of getting a debate on this particular issue.

The WCC, he alleged, had gone off the rails completely. It ought to find somebody else to pay its ticket.

The World Council now admitted Unitarians as full members, and this had prevented its British counterpart from making a statement about multi-faith services, which he opposed.

More recently, said Mr Wansey, the WCC had chosen a Buddhist as secretary for Vietnam, Laos and Cambodia. Christian commitment, it seemed, formed no part of its work; and, if it wanted more money, it might usefully ask the Buddhists to supply it.

Turning to the controversial grants made last year to "freedom fighters" in southern Africa, Mr Wansey said he had to admire and respect those who put their lives in jeopardy for what they believed.

"If they die, it may well be that they will be found in the noble army of martyrs. God will accept what they do, but the Church must not endure it because the weapons of our warfare are not carnal. If we use the

Devil's weapons, we cannot do the work of Christ." (From the London "Church Times.")

Green light for UK unity plan

The Church of England General Synod meeting at York on July 14 by a 65 per cent vote agreed to go ahead with plans to proceed towards stage one of the Anglican-Methodist proposed reunion.

The 1968 plan had failed to get the necessary two-thirds majority in the now defunct Church Assembly.

The plan will now have to receive the approval of the Convocations of Canterbury and York before it comes back for final approval to General Synod.

It will then need a two-thirds majority of those present and voting in each of the three houses of the Synod, and an overall majority of at least seventy-five per cent, shall be required on the motion for final approval of the 1968 scheme before proceeding to Stage One.

ALL STATES WELL REPRESENTED AT NEAC

Fully booked out, the National Evangelical Anglican Congress to be held at Monash University, Melbourne, August 23-28, promises to be widely representative.

As we went to press, Rev. George Pearson, Secretary of NEAC, reported the following regional representation:

| STATE | Clergy | Laymen | Women | TOTAL |
|--------------------|--------|--------|-------|-------|
| N.S.W. | 131 | 116 | 62 | 309 |
| VICTORIA | 54 | 55 | 31 | 140 |
| SOUTH AUSTRALIA | 19 | 14 | 14 | 47 |
| WEST AUSTRALIA | 6 | 5 | 3 | 14 |
| TASMANIA | 9 | 3 | 1 | 13 |
| QUEENSLAND | 10 | 3 | 2 | 15 |
| NEW ZEALAND | 1 | 1 | 2 | 4 |
| NORTHERN TERRITORY | 1 | 1 | 1 | 3 |
| OVERSEAS | 3 | | | 3 |
| | 234 | 198 | 116 | 548 |

Newcastle teacher to be new SU secretary for NSW

Mr Norman K. Bennett, B.A., Dip. Ed., a teacher at Maitland Boys' High School, has been appointed N.S.W. General Secretary of the Scripture Union. He begins in January 1972, succeeding Mr David Claydon, who becomes Federal Secretary.

His wife has been Newcastle Regional Adviser for the ISCF and as well as looking after two children, has always shared her

husband's interest in many aspects of SU work.

Mr Bennett served as a student minister for the Presbyterian Church at Stockton and at the same time did his degree at the University of Newcastle. While at Maitland High School over the past three years, he gained his diploma in education with distinction. He is the school's careers adviser and ISCF counsellor.

Mr Bennett has been much involved in youth work as a leader, camp convenor, camp speaker and organiser of district outreach programs among youth. He has also been involved in various aspects of the SU Movement's work and more recently has been chairman of the Scripture Union Regional Committee in Newcastle.



Mr NORMAN BENNETT

ANGLICAN AND UNITED CHURCHES TO WORK TOGETHER IN NORTH WEST

Work of the Protestant churches in the north of Western Australia is to be carried on in close co-operation, following a mid-July meeting in Dampier.

The United Church of North Australia (Methodists, Presbyterians and Congregationalists) have a new positive and practical agreement with the Anglican Church.

The United Church and the Anglican Church would co-operate in the appointment of staff and the provision of facilities.

The co-operating churches would have improved planning.

There would be little overlapping of work and no duplicating of facilities. Resources would be pooled, enabling better use.

Right Rev Fred McKay, Superintendent of the Australian Inland Mission (Presbyterian) told the press that this co-operation had not been possible in the past because Bishop J. Frewer, the predecessor of the Bishop of the North-West, the Right Rev. Howell Witt, would not allow

Anglicans to take Communion in other denominations' services, nor would he allow other Protestants to take Communion in Anglican services.

The denominations will work together on a new project at Karratha. Contracts have been signed worth \$100,000 for the construction of the first phase of a complex serving the religious, medical and educational needs of the community.

The R.I. crisis in state schools

The tremendous expansion of secondary education in Australia over the past decade has required all denominations to make radical adjustments to the whole problem of visiting State schools for weekly religious instruction.

Interdenominational co-operation was first regularised in Victoria before World War II by setting up the Victorian Council for Christian Education in Schools. It is well-organised, soundly financed with considerable State help and now employs nearly 30 full-time chaplains of various denominations.

That the problem is far from solved in Victoria is shown by the fact that the State has 180 secondary schools. However, its C.C.E.S. has had long experience and close relations with the State Department of Education.

The approach to the present urgent problem has been far more tentative in NSW, Queensland, South Australia and Western Australia.

In WA, an experimental plan has been tried for two terms this year, after joint meetings of denominations and the Education Department. Conferences and forums with pupils have been well received in many places but not so the optional courses in religious knowledge. The scheme will need considerable changes.

In South Australia, a crisis was precipitated

by the unilateral withdrawal of the Methodists last year. They have withdrawn this year in Canberra. The SA churches have struggled to maintain denominational instruction but the practical difficulties within the schools are such that a move towards rationalisation is now under way.

In Queensland, a university lecturer in education who is also in orders, devised proposals for joint denominational action recently but lack of consultation on R.I. has meant that all is in the melting pot again. It cannot stay there for long.

In NSW, its Council for Christian Education in Schools is purely a consultative body. The Church of England has been most successful, particularly in Sydney, in recruiting and training very large numbers of lay people to take classes. Sydney's Board of Education has a special school's section, with its own staff but the task is getting far beyond its resources. In 1970, the CCES put out "Guidelines," a highly significant publication in the field of either denominational or interdenominational handling of current R.I. problems.

In Tasmania, the common endeavours of government, denominations, schools, university, teachers and the community, culminated in the 1968 report, "The School in Society." These joint endeavours have been maintained and only last month, unanimity was reached on an approach to the problem in which the State will

place many of its resources at the disposal of the denominations.

The common factor that emerges in this crisis is that the principle of religious instruction in State schools is not at issue. It is in practice that the ability of the denominations to use the time and to provide teachers with the necessary skills has broken down to varying degrees. States, departments of education, school administrations, teachers are in most instances most helpful in their attitude and willingness to co-operate. But the whole task has become too big for the churches.

This does not mean that denominations should withdraw or cease their present efforts. In fact, they should carefully analyse each situation in any particular area before making changes. In an area, it may be that existing resources could effectively cope with the problem at one school rather than be ineffectively spread over several.

Change is coming and we can either watch it come or help shape the change.

Our attitude to the whole question will largely be decided by the priority we give to R.I. in schools. We have to decide whether it is a high priority or none at all.

Rightly used, R.I. presents us with wonderful opportunities for the gospel and for Christ. We vote for a very high priority in our church's program for religious instruction in State schools.

should be planned for each parish by that parish."

Integral to the plan is the recommendation that such planning to be undertaken by a parish educational committee (or its equivalent) and implemented by a parish teaching team, consisting only of those competent to undertake the particular tasks for which they are responsible. Such a plan envisages the availability of consultation, training and resource materials from the diocese on a regional basis.

To provide an adequate general education in the 21st century will demand of our community in 1972 a major effort of financial self-sacrifice and personal dedication for a task which must be recognised as of highest priority within community values.

Likewise, our ability to provide an adequate Christian education in the 21st century will depend largely on how we face the challenges and solve the problems of Christian education in the 70s.

If Christian education is one of our highest priorities, we need action to prove it, not lip service to a theory so obviously denied in practice. Maturity in the Scriptures and their relevance to daily living and decision-making must play an increasingly significant role in our personal lives, our homes, our parish planning and giving and our diocesan policies.

The R.I. crisis in state schools

The tremendous expansion of secondary education in Australia over the past decade has required all denominations to make radical adjustments to the whole problem of visiting State schools for weekly religious instruction.

Interdenominational co-operation was first regularised in Victoria before World War II by setting up the Victorian Council for Christian Education in Schools. It is well-organised, soundly financed with considerable State help and now employs nearly 30 full-time chaplains of various denominations.

That the problem is far from solved in Victoria is shown by the fact that the State has 180 secondary schools. However, its C.C.E.S. has had long experience and close relations with the State Department of Education.

The approach to the present urgent problem has been far more tentative in NSW, Queensland, South Australia and Western Australia.

In WA, an experimental plan has been tried for two terms this year, after joint meetings of denominations and the Education Department. Conferences and forums with pupils have been well received in many places but not so the optional courses in religious knowledge. The scheme will need considerable changes.

In South Australia, a crisis was precipitated

by the unilateral withdrawal of the Methodists last year. They have withdrawn this year in Canberra. The SA churches have struggled to maintain denominational instruction but the practical difficulties within the schools are such that a move towards rationalisation is now under way.

In Queensland, a university lecturer in education who is also in orders, devised proposals for joint denominational action recently but lack of consultation on R.I. has meant that all is in the melting pot again. It cannot stay there for long.

In NSW, its Council for Christian Education in Schools is purely a consultative body. The Church of England has been most successful, particularly in Sydney, in recruiting and training very large numbers of lay people to take classes. Sydney's Board of Education has a special school's section, with its own staff but the task is getting far beyond its resources. In 1970, the CCES put out "Guidelines," a highly significant publication in the field of either denominational or interdenominational handling of current R.I. problems.

In Tasmania, the common endeavours of government, denominations, schools, university, teachers and the community, culminated in the 1968 report, "The School in Society." These joint endeavours have been maintained and only last month, unanimity was reached on an approach to the problem in which the State will

place many of its resources at the disposal of the denominations.

The common factor that emerges in this crisis is that the principle of religious instruction in State schools is not at issue. It is in practice that the ability of the denominations to use the time and to provide teachers with the necessary skills has broken down to varying degrees. States, departments of education, school administrations, teachers are in most instances most helpful in their attitude and willingness to co-operate. But the whole task has become too big for the churches.

This does not mean that denominations should withdraw or cease their present efforts. In fact, they should carefully analyse each situation in any particular area before making changes. In an area, it may be that existing resources could effectively cope with the problem at one school rather than be ineffectively spread over several.

Change is coming and we can either watch it come or help shape the change.

Our attitude to the whole question will largely be decided by the priority we give to R.I. in schools. We have to decide whether it is a high priority or none at all.

Rightly used, R.I. presents us with wonderful opportunities for the gospel and for Christ. We vote for a very high priority in our church's program for religious instruction in State schools.

should be planned for each parish by that parish."

Integral to the plan is the recommendation that such planning to be undertaken by a parish educational committee (or its equivalent) and implemented by a parish teaching team, consisting only of those competent to undertake the particular tasks for which they are responsible. Such a plan envisages the availability of consultation, training and resource materials from the diocese on a regional basis.

To provide an adequate general education in the 21st century will demand of our community in 1972 a major effort of financial self-sacrifice and personal dedication for a task which must be recognised as of highest priority within community values.

Likewise, our ability to provide an adequate Christian education in the 21st century will depend largely on how we face the challenges and solve the problems of Christian education in the 70s.

If Christian education is one of our highest priorities, we need action to prove it, not lip service to a theory so obviously denied in practice. Maturity in the Scriptures and their relevance to daily living and decision-making must play an increasingly significant role in our personal lives, our homes, our parish planning and giving and our diocesan policies.

ALAN LANGDON ON EDUCATION WEEK

CRISIS IN EDUCATION

Although Education Week takes place this year in a context of unprecedented agitation concerning the immediate problems facing education in 1972, its theme is "Educate for the 21st Century."

shortage, but they are needed in times of crisis if recognised educational goals are ultimately to be achieved.

Christian education shares many of these crisis features. There is a critical shortage of qualified, dedicated and mature teachers to meet the educational needs of children, youth and adults within the parish study program, as well as for religious instruction in schools.

However, in these areas, in contrast to general education, some seem all too ready to propose closure or withdrawal as the solution when difficulties seem insurmountable. Others would

accept as inevitable a further reduction in teacher training and consultation services or the abandonment of attempts to provide teaching and study materials and aids.

Canon Alan A. Langdon has for many years been Sydney Director of the Board of Education. He is a graduate in arts and divinity of Sydney University and has diplomas in education and religious education.

This article was written for Education Sunday which in NSW is on August 15.

The Sydney Diocesan Board of Education, on the other hand, has been actively engaged in moves to apply the "matching principle" to the current crises in Christian education.

For example, the principle of

matching the educational program undertaken by any parish to the available personnel and the prevailing conditions within that parish finds expression in the recently issued Guideline Material for Joint-Denominational Consultation with the school authorities at the local level which has special reference to secondary school religious instruction.

The same principle underlies the Parish Education Plan which the Board of Education was on the point of offering to the diocese in 1971. The loss of specialist staff and the unavailability of additional income made this impossible. The plan now rests with the diocesan authorities as a suggested basis for future strategy.

Basic to this plan is the recognition "that the churches' educational work should be of the highest quality and any educational work not based on this principle should be identified and remedied... and that a total but realistic program of education

On all sides there is recognition of the fact that the provision of adequate education in the 21st century will depend on meeting the present crisis in as satisfactory way as possible. Realism is the keynote. The "matching principle" provides the guideline.

Therefore, suggestions include the reduction of teaching periods to match the qualified staff available and the matching of curriculum electives or timetable alternatives to the actual staff situation in each particular school.

However, as a solution to these seemingly insurmountable problems, no one seriously proposes withdrawal from the responsibility of educating the next generation. Nor do we even consider the abandonment of further attempts to improve teaching conditions, or reduction in the provision of teacher training facilities, consultative support, administrative efficiency, basic equipment or essential teaching and study materials.

Emergency methods do not solve problems such as a teacher



HELP CHURCH ARMY CAPTAIN PREACH GOSPEL AT BOURKE

Captain Arthur Malcolm with his wife Coleen and children Andrew and Ruth are witnessing for Our Lord in Bourke, Brewarrina, Wellmoringle, Goodooga, and Enngonia, with special attention to the needs of the hundreds of aboriginal families in this area of over 50,000 s. miles

THE MISSION NEEDS MONEY FOR:

- A Car
- House Rent
- Gospel Expenses

SHOW YOUR GRATITUDE TO OUR LORD SEND A GIFT TO . . .

Captain Malcolm's Mission
Box 45, P.O. BOURKE, NSW.

I enclose my gift of \$.....

MY Name is.....

My Address is.....



Sir Paul Hasluck

GOV.-GEN. COMMENDS BIBLE SOCIETY

The Governor-General, Sir Paul Hasluck, has commended the activities of the Bible Society in Australia and throughout the world.

In a special press release from Government House, Canberra, Sir Paul said, "The Bible has had a strong and continuing influence on the life of Australia for nearly two centuries.

"People in all walks of life have found both comfort and guidance in its pages. It has been the foundation of religious worship and devotional study.

"The first Australian auxiliary of the British and Foreign Bible

Society was formed in Sydney in 1817 and in the succeeding generations its ministry has steadily grown," he said.

Sir Paul added, "To some readers it brings a new message; to others the reassurance that an old message still has meaning for the present day."

News from the Bible Society shows a 20 per cent increase in world demand for scriptures during the last 12 months. A total of 17 million items of scripture were sold!

In under five years — the Bible Society has sold over 27 million copies of one version alone! It's GOOD NEWS FOR MODERN MAN — Today's English Version of the New Testament.

In Australia, "Good News For Modern Man" has sold over 300,000 copies. Two months ago "Psalms For Modern Man" arrived. 20,000 copies sold in five days!



CHURCH BELLS

Since the first bells were cast at the Whitechapel Bell Foundry in 1570 a world-wide reputation for craftsmanship has been established. Advice and estimates will be gladly given to those considering the installation or restoration of Church Bells.

WHITECHAPEL BELL FOUNDRY LTD.
32-34 WHITECHAPEL ROAD, LONDON, E.1, ENGLAND.

Erasmus

Evangelical means "of the gospel," and every Christian should be prepared to have his church judged by and renewed by the gospel. The human company of Christ, his body, the church, always needs to have the fresh, lively, sharp wind of the gospel blowing away error, cobwebs, pride and self-esteem. We stand under judgment — even if our judge is also our Saviour: "We believe that thou shalt come to be our judge" and the gospel of Christ is our constant challenge as well as our great joy.

Erasmus was born about 1469 in Rotterdam, grew up in Gouda, went to school in Deventer, became an Augustinian canon and then from 1495 studied in Paris. He had a passion for learning the Latin classics, publishing his first works — a letter, some poems, and a collection of classical proverbs — at this time.

A short visit to England helped Erasmus crystallise his future life's work. He would bring classical learning to serve the Christian faith, explaining and expounding the riches of Christ. He set out to learn Greek and already had in mind his project of a printed Greek text of the New Testament.

Printing was still in its early stages, and Erasmus' edition of a Greek text, with his own fresh Latin translation alongside it, in 1516 opened the door to widespread and deep study. Until this first printed edition study had been dependent on the much less common, more costly and often incorrect hand-written texts.

By now, after a visit to Rome (1509), and some time at Cambridge (1511-1514), Erasmus was in Switzerland, at the free city of Basle. Here he was able to study and to write, and his printer friends Froben and Amerbach produced splendid editions of his work.

Erasmus is important first because of his edition of the Greek text of the New Testament. In the preface he writes of the "philosophy of Christ" "... this philosophy, unlike others, suits itself equally to all; it stoops to the small, tempers itself to their littleness, suckles and carries them, cherishes and sustains them, doing all for us until we grow up in Christ. It is within the reach of the lowest, just as it is the admiration of the greatest; and indeed, the further you progress in knowledge of its treasures, the more you will be moved by the sense of its majesty... It rejects no-one, of any age, sex, means or condition. The sun itself is not as common to all as the teaching of Christ."

And he longs for all to read the Scriptures for themselves. In a famous passage later in the preface Erasmus expresses his passionate feeling on the subject: "I wish that all... might read the gospel and the epistles of Paul. I wish that they might be translated into all tongues of all people, so that not only the Scots and the Irish but also the Turk and the Saracen might read and understand."

Erasmus was sure that Christ is the best of all teachers. The first thing therefore is to find out what he taught, the next is to act on it. And Erasmus insisted this was not just a matter of bare reason (he was always very critical of those who disputed about the little details, about the narrow meaning of this or that word) but the gospel must be read with prayer, and with the desire for our life to be transformed by it.

Erasmus is important secondly because he was prepared to be critical of every section of the society of his day — kings, pope and bishops, laymen and clergy — by the standard of Christ. For his friend Thomas More he wrote "The Praise of Folly" (with a pun on the Latin for folly — moria).

In this delightful book Erasmus uses a gentle irony to criticise a list of fools whose unlikeliness to their Christian profession makes even Folly drop her bantering tone, to turn with fury on such who deny their Christ. And there is a wistful conclusion in which Folly speaks of the preference shown by Jesus for simple people, children, women and fishermen, and of the joy of the humble service of Christ. This little book echoed through Europe, and its effect was only limited by being in Latin.

All educated people read it, chuckled, and faced the judgment of the image of Christ in its pages.

A similar effect came from Erasmus' "Colloquies", a series of dialogues enlarged and re-

Right Rev S. Bruce Rosier, M.A., B.Sc., a former Western Australia Rhodes Scholar, is Bishop of Willochra, S.A.

printed over nearly 40 years. Erasmus begins as a corrector of grammar, but goes on as a corrector of morals.

He is a fascinatingly human writer, with a delight in the ridiculous, an acute eye for character and a sympathy for simple ways. The book is at once a vivid picture of his times and a lasting criticism of our human society.

In addition Erasmus wrote a fine book to help people live their everyday lives as



BISHOP BRUCE ROSIER

Christians, "The Handsome Weapon of a Christian Knight" which sees knowledge and prayer as the two weapons of the spirit; and a book for the "Education of a Christian Prince" in which his vision of a good and peaceful ruler is set out.

On my path

There's nothing like a couple of good biographies to give one a good shake-up. I finally got round to buying two which I'd seen advertised. It was a good investment.

Each is the story of an ex-gangster and they make grim but fascinating reading. They are straight from life.

The part which impressed me was the way in which each of the men was converted.

They were sought out, in their ugly and smelly surroundings, by Christians who cared. That was the first step; someone cared enough to go into the dark domain and challenge Satan.

Secondly, and this gave me food for thought, each was converted at a simple, unsophisticated gospel service. The Word of God was preached simply in the power of the Holy Spirit, the invitation to receive Christ was given, with compassion and with authority — and people were converted.

We have had gospel crusades in our country and they have been both commended and criticised; but the fact remains that there were results. What if these crusades had not been held?

Have we been conditioned into an inept politeness by fearing that we may offend people? This is an age of reality and the Christian evangelist should take full advantage of it.

In America they now have the Jesus Revolution: many of the hippies and dropouts are finding him for themselves.

Maybe we are not called to

organise crusades, but let us rededicate ourselves to the task of personal work. The Holy Spirit is always ready to undergird our efforts, with his skill, wisdom and compassion.

I was sitting in on a group the other day and the clergyman present said wistfully, "I have scarcely ever made an appeal at my services throughout the years." Such folk I believe need encouragement, and the support of their committed Christians.

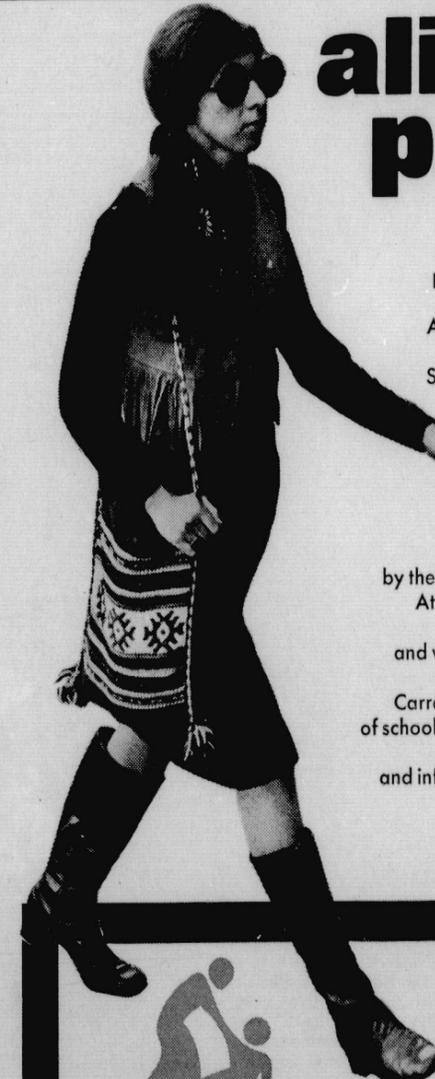
By Margaret

I find it hard to get steamed up about condemning the low moral standards of today; it seems to me to be starting at the wrong end. Let us live Christ, present him, speak of him naturally and unselfconsciously; we never know what hungry, yearning heart we may touch.

There is no need to pressurise: you will get the feel of just where each one is, whether they are ready to receive him, or whether you are just the next link in the chain.

To the winds with our fears! A little holy boldness might be just what most of us need. It certainly rescued a couple of gangsters.

alison is pregnant



This is a hard fact which must penetrate the generation gap.

Her parents will have to know.

Alison will have to face the fact.

Nobody wants to know that Alison is pregnant.

She has been away from home a long while.

Completely independent—that's Alison.

Until now. Now the permissive society is about to let her down.

Fortunately the christian society is still functioning—love and compassion wait for Alison at Carramar,

a maternity home for single girls conducted by the Home Mission Society.

At Carramar Alison can wait in privacy

for the birth of her baby;

and will find help in making her decision about keeping him or having him adopted.

Carramar's constructive approach includes supervision of school work, vocational guidance,

arts and crafts, ante natal instruction,

and information about the christian way of life.

this is practical christianity

The trouble is it costs \$24,000 a year to maintain Carramar. Be a practical christian. Pray and pay.



Help Carramar through the Anglican Home Mission Society, 511 Kent Street, Sydney.

Notes and Comments

Bishop Garnsey & the WCC Buddhist appointment

Bishop Garnsey of Gippsland, as President of the Australian Council of Churches, has written to the registrar of Ballarat diocese following a motion of Ballarat synod expressing concern at the news that the World Council of Churches had appointed a Buddhist as WCC Secretary for Vietnam, Laos and Cambodia.

The Bishop confirms that the WCC made this appointment but justifies it on various grounds.

In his letter, the Bishop says that the report in the Church of England newspaper (London) contained errors of fact. The only error of fact ever pointed out was that Mr Nguyen-Tang Canh was appointed "secretary," not "executive secretary." Mr Houghton's letter in the CEN was otherwise entirely correct and nobody has yet denied it.

The Bishop then says that "an Australian Church paper in which this letter was printed showed considerable bias in its treatment of a letter from our public relations office, when he corrected the errors."

As far as we know, Mr Hinton, public relations officer of the ACC, wrote only to the "Church Record." Not only did we not

show bias in our treatment of this letter, we printed it in full, just as Mr Hinton wrote it.

After this interesting exercise in rationalisation, the Ballarat registrar, according to the report in the "Ballarat Church Chronicle," replied to Bishop Garnsey conceding the wisdom of appointing Mr Canh.

Christians all over Australia have been greatly disturbed by the WCC appointing a Buddhist to any full-time appointment serving a body of Christian churches and the bona fides of the WCC are at stake.

Words which make us deaf

We are indebted to Dean Hazelwood, of Perth, who points out in an article in the Perth Sunday Times, that people switch off when certain emotive words come up in conversation when some people are trying to make a point.

He mentions "strike," "black," "Catholic," "scab," "boss," "union" and "apartheid."

We could add "Nazi," "pigs," "freedom," and even "love," "Vietnam" is another. These words are used as bludgeons to silence reason and reflection.

The Dean went on to say that the Lord expected us all to use this wonderful faculty of hearing and temper what we hear with the additional gift of reason and love.

BUDDHIST AGAIN—1662 THEOLOGY—TV CLERICS

Theology of 1662 suffers from grievous imbalance

"The theology of the present authorised liturgy of 1662 (our Book of Common Prayer) suffers from a grievous imbalance." So says Canon Ivor Church, principal of St Francis' College, Brisbane, writing as guest editor in "Church Scene" (8 July).

From the general tone of his editorial, in which he castigates some Australian dioceses as "dead seas," hermetically sealed against the faintest breath of "liturgical reform," Canon Church is obviously trailing his coat.

He has done us all a favour in making explicit hitherto unexpressed feelings that the Book of Common Prayer needs revision, not because it inadequately expresses the worship needs of modern man, but because it is theologically unbalanced. The attempts to insert prayers for the dead in the Communion service crystallises this type of thinking.

Further on, Canon Church says: "Theologically, the 1662 liturgy with its medieval pre-suppositions is obsessed with man's sinful situation and emphasises one aspect of our Lord's redeeming work, viz., the atonement."

So here we have the real feelings of Anglo-Catholics about our Prayer Book, its theology, the doctrines of sin and the atonement. Canon Church has expressed it both strongly and clearly.

Our understanding of our present liturgy differs completely from Canon Church's. We hold the reformers to have deliberately broken from "medieval pre-suppositions" and in his preface, Cranmer plainly tells us so.

We hold the universal situation of man has been that he was a sinner, a stark, nasty but inescapable fact. Any man who called himself Christian in medieval times or who does so today, must first of all face the nature of his primary dilemma, sin. And in apostolic, medieval or modern times, any man who will deal with the sin question must contemplate the atonement of Christ on the cross. The Lord Jesus came into the world to die. Calvary was always before him.

If we remove the emphasis upon sin and the atonement, we are back to medieval reliance on the offering of the victim in the Mass. Our Articles tell us plainly this is "a dangerous deceit."

The reformers who devised our present liturgy loved the Word of God and our Prayer Book is entirely biblical in its emphasis because they deliberately made it so. Without knowing it, Canon Church has told us that his main criticism of our Prayer Book theology is that it is too scriptural.

The fault with almost all modern Prayer Book revisions, particularly of the Communion service, is that they give a greater emphasis to thanksgiving than they do to Christ's atonement for us.

Our present prayer of consecration opens with references to Christ's death on the cross for our redemption, his one oblation of himself once offered and his full, perfect and sufficient sacrifice . . . for the sins of the

whole world. This was included in the English Series I. It was dropped from Series II, from the Liturgy of Africa, from the New Zealand Liturgy and from Australia '69.

Those who wish to see a true, biblical theology as the guideline for all liturgical revision, will be

Separation of Church and Prate on TV commercials

A columnist in the Melbourne Age reports that "an electrical retail firm has hired a vicar to tout its integrity on the telly." Spare us sermons by cathode tube clerics, he adds.

The Melbourne vicar is named but his name does not appear either in the Melbourne year book or Crookford.

The trend probably begun in Sydney with the appearance of a former Methodist minister on discount store commercials. He was followed by an ex-church school headmistress and a recently resigned curate in charge, both of whom did commercials for the same store.

Both in Melbourne and Sydney, these people take pains to explain their motives, explanations which serve to sell the integrity of the store.

As "The Age" points out, this

indebted to Canon Church for such a strong statement of quite another viewpoint. At least, from now on, nobody will be able to deny that there is a school of thought in Australia which wants theological changes of the utmost significance in Anglican worship.

could start a clerical chain reaction and a canon might appear to return the fire of the vicar. The really astute advertising agency might well lure a dean or an archdeacon. There's no saying how far this could go.

Some professions forbid such practices by their own agreed codes of professional conduct. Former ministers are neither bound by any code nor are they subject to any church authority. The honorific, "Reverend," may be assumed by anyone. Buddhists use it. But when it is assumed for TV commercials, it is all rather sad and sordid.

JEWELLER NOW EXTENDS HIS EXCLUSIVE SERVICES TO OUR READERS
MADE TO ORDER JEWELLERY
YOUR DESIGN OR OURS
ASK TO SEE THE RANGE OF ENGAGEMENT RINGS
20 per cent Below Retail.
FRANK AKEHURST "PARK HOUSE"
4th Floor, 15 Park Street, Sydney, 2000. Phone 26 6368.

RIGHT IN THE HEART OF THINGS . . .

IN SYDNEY

Right at the Cross—but, inside, quiet luxury at tariffs that please. Room and breakfast from \$4.50 up to wonderful new wing suites from \$10.00. All facilities on premises. Harbour views. CONCESSION RATES FOR GROUPS.

Canberra Oriental HOTEL & MOTEL GROUP
VICTORIA STREET, KINGS CROSS, SYDNEY 2011. 35 3155. Telex AA21410 CC-8

THE KING'S SCHOOL, PARRAMATTA SCHOLARSHIPS 1972

An examination for the award of entrance scholarships will be held on 24th and 25th September, 1971. All candidates must be under 14 years of age on 1st February, 1972. Papers will be set suitable for boys at Sixth Grade Primary and First Year Secondary standards.

Violet Macansh Scholarship—for boarders or day boys. Covering free tuition, a grant of \$60 on entrance towards the cost of uniform and incidental expenses, and an allowance after the first term at the rate of \$60 per annum. In the case of boarders, a reduction is also made in boarding fees.

Crace—Champion Scholarship—for boarders. Valued at \$600 per annum.

Burton B Scholarship—for boarders. Valued at \$200 per annum. Applications for the scholarships must be accompanied by an entrance fee of \$2.

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

Entries close 3rd September, 1971

LETTERS

Million-dollar appeal for diocese of New Guinea defended

I believe that the launching of a massive appeal by the diocese of New Guinea will be greeted "with dismay" only by armchair critics in the affluent countries.

My comments on the Australian Board of Missions' reactions to the massive appeal contradicts the story printed on your page 1. Page 1 says that the A.B.M. "did not want the idea to be dropped"; your Leader says that A.B.M. "wisely rejected it". It is noticeable that the Leader makes no reference to the important section of my statement on your page 1, where I refer to the New Guinea diocesan stewardship program. There I recognised the danger of spiritual slackness coming from over-dependence.

MERIDEN CHURCH OF ENGLAND SCHOOL FOR GIRLS
12 Redmyre Road, Strathfield
BOARDING & DAY SCHOOL
Kindergarten to Higher School Certificate and Matriculation.
For further information, apply to the Headmistress,
Miss Sheila M. Morton, B.Sc.

FIRE . . . ACCIDENT MARINE



New South Wales Branch:
16 Spring St., Sydney.
Sydney Manager, M. A. Kille
Tel. No. 20574.

WORLD FAMOUS "CERTINA" WATCHES
WATCH REPAIRS, OPAL AND PEARL JEWELLERY
20% Discount on our new
Exclusive range of diamond rings by
FRANK AKEHURST See Advertisement, Page 4

ST. LUKE'S HOSPITAL

18 ROSLYN STREET, POTTS POINT, SYDNEY
TELEPHONE 35 3355

St. Luke's Hospital has been established over 50 years. Medical practice and patient care have taken immense strides in this period and St. Luke's is proud of the high reputation it has achieved. Now funds are needed to develop a modern theatre complex, intensive care unit and to increase patient accommodation.

St. Luke's is a Church of England general hospital open to all creeds. As it is a non-profit organisation, the Board appeals for your help to raise \$500,000 for this work.

Donations of \$2.00 or more are tax deductible, exempt from gift duty and are acknowledged by official receipt. Please make your donations payable to "St. Luke's Development Fund."

C. R. JAMES,
Chief Executive Officer.

TAPE AND CASSETTE BIBLE STUDIES IN SERIES by ARTHUR DEANE

Principal:
Sydney Missionary & Bible College



ALL YOU NEED TO CONDUCT GROUP BIBLE STUDY ANYWHERE

- Tape or Cassette with four studies
- Study Outlines for each group member
- Questions for Discussion
- Directions for group study

TOTAL COST \$4.00

(10 cents per study per head, for a group of 10) plus postage

ORDER DIRECT FROM GOSPEL EXTENSION MINISTRY

144 ALBANY ROAD, PETERSHAM, N.S.W. 2049, AUSTRALIA.
G.E.M. will re-record their original tapes or cassettes (not others) with new studies, and provide the necessary study outlines, for a total cost of \$2.00 per tape (i.e. four studies) plus postage.

NOW AVAILABLE—
"SILENCE IN THE COURT" (Romans 1-8) — 8 studies.
"LIFE IN A NEW DIMENSION" (Romans 9-16) — 8 studies.

IN PREPARATION—
"THROUGH FAITH ALONE" (Galatians) — 8 studies.
"JOURNEY TO JORDAN" (Life of Moses) — 8 studies.
And others.

However, I pointed out that the diocese of New Guinea is already vigorously promoting a diocesan wide stewardship program. "By this means our people are learning that it is they themselves who must be responsible for supporting the basic ongoing work of the church, its evangelistic outreach and the pastoral care of its members."

The financial viability of the church has very much to do with national independence. The same issue of A.C.R. reports that the Sydney diocese spends \$3m. a year on bearing its witness to our Lord's compassion by service to the community. I do not believe that all of that \$3m. a year comes from ordinary Christians' day to day giving.

There are already, and are going even more to be, areas of national life and need in New Guinea in which the Church's witness ought to be made. For this, money will be needed far beyond the resources of Papan pockets for many years to come.

How much, anyway, does \$1m., safely invested, produce really? Not very much, but enough to be a little bit of help.

Your Leader says "New Guinea demands sacrificial support and fellowship from Australian Christians". Of course it does. There is no reason at all

The announcement of the "Massive Special Appeal" for the New Guinea diocese will be greeted with dismay (your editorial 15/7/71) only by those who know little of church affairs in the Territory, and your editorial betrays this lack.

In the first place this is not a "missionary strategy" but of the endowment of a diocese which has been created by

the sacrificial and dedicated "missionary strategy" which "rejected the running of plantations etc." to which you alluded. Indeed the appeal is mounted, I believe, for the same reason as plantations were rejected, viz. lest mission endeavour be diverted to financial consolidation.

Secondly, should you care to urge the mainland dioceses to abandon their endowments it might aid your vision in the case of this "note."

Thirdly, your allusion to the Laodicean church overlooks the fact that it was spurned, not because it was rich but because it was lukewarm, and because "thou sayest, 'I am rich.'" Complacency was the fault, it is improper to infer that money MUST bring complacency.

Fourthly, your reference to C.M.S., sadly is true. It has been excluded; but perhaps, being more distant, the Asian dioceses you mention have not had the same unfortunate experiences that New Guinea has had with evangelical Anglicans. We have many evangelicals from Australia in this country who, instead of throwing their spiritual weight into the Anglican Church where there is an open door, prefer to meet with Baptists or other such groups, and openly criticize their own church.

I cannot condone unscriptural practices in ours or any church, but I marvel at a conscience which can forsake a church doctrinally true to the Word of God and espouse one which holds anabaptist doctrines clearly repugnant to the Scriptures, on the grounds that unscriptural practices have crept into the former. Surely this is doctrinal madness!

I should be delighted to see C.M.S. invited to P.N.G. but I can understand diocesan reluctance in the light of such disloyalty to the Scriptures and the church.

Finally you are right about possible unity and amalgamation, but if the distinctive contribution of the Anglican Church of a biblical sacramental theology is to be of value in such unity, this diocese will need to be consolidated to a financial entity and hence the "massive appeal".

(Rev) D. McCraw,
Wewak, T.P.N.G.

unchristian is to insist that you will not give to the work of any diocese unless you can dictate terms to that diocese.

However, to drag in the C.M.S. question is a red herring, irrelevant to the present argument. The argument is concerned with whether it is right or wrong to have the appeal at all.

Your Leader argues that, at some time in the future there "may not be an Anglican Church" in New Guinea. We cannot prophesy about this. However it is scarcely a reason for not wanting the future church (Anglican or amalgamated) to have the wherewithal to do what God wants it to do.

The particular representative of the advertising firm charged with the mounting of the appeal read the A.C.R. comment that "any appeal for \$1m. will cost well over \$100,000 to mount and carry through." He wrote in the margin of the newspaper in capital letters:

Pressing on with R.I.

Miss Whittaker (15/7/71) is indeed fortunate in the confidence and blessing she has with her Scripture teaching.

At first I thought surely she must be joking. Then I thought I should promptly withdraw my services from the Great King as my prayer and preparation must be hopelessly inadequate, with no obvious power and presence of the Holy Spirit, or ability to lead a single soul to God—certainly no rewards unless it be unseen treasure in heaven.

However, there is a certain balm in being a fool for Christ's sake, and meat in doing my Father's will, so I have not yet been able to wriggle off the hook.

Miss Whittaker does not comprehend the blood, sweat and tears some teachers have put into their teaching.

It would seem that rewarding experiences of Scripture teaching such as Miss Whittaker teaches are rare; even secular teachers do not find it easy without having the particular problems we face of once a week contact, non-examinable subject, and in some cases enormous classes.

But believing that God has called us to this task, we press on with adequate prayer and preparation until such time as the door is closed to us.

(Mrs) D. Carmichael,
Cheltenham, NSW.

The Organ in your Church . . .

. . . can be improved by craftsmen at an economical cost. Complete pipe and reed organ service. New pipe organs.
ANTHONY WELBY Phone: 918 7107
(And After Hours)
ORGAN BUILDER, 41 William St., Avalon Beach, 2107

IMPORTANT

IS GOD CALLING YOU?

TWO YEAR BIBLE CENTRED COURSE PRACTICAL MISSIONARY TRAINING. FAMILIES WELCOME.

Enquiries:

Tahlee Bible College
KARUAH, NSW 2324

tal letters "Not true!" In fact, the Company have quoted a figure a very great deal less than \$100,000.

The Leader's last paragraph says, "A massive call to share in Christ's great commission" (in New Guinea) "must be put squarely to all Anglicans in Australia". Exactly. And why shouldn't "all Anglicans in Australia" respond — without strings attached? This is exactly what the appeal is!

David New Guinea,
Bishop's House,
Port Moresby, T.P.N.G.

Society for IRISH CHURCH MISSIONS

11 Buckingham Street,
Strand, LONDON
WC2N 6DF

SPECIAL NOTICE

The Committee of this Society is faced with the responsibility of appointing a clergyman for the important work of Superintendent of the Mission in Dublin. Friends of the Society are asked to pray over this matter and to submit any names of suitable men to the Secretary of the Committee at the above address. Clergymen who might themselves be interested to consider the appointment are asked to write for further information.

Note to Groups:

PALAIS ROYALE KATOOMBA

Leading
Holiday Lodge

The most famous holiday lodge in the Blue Mountains. If you are planning a holiday, study break, seminar, etc., write for full details of our newly introduced

GROUP BUDGET PLAN

You will be amazed at the savings. First-class accommodation and amenities, plus superb food. Our establishment has been completely redesigned to specialise in Group activities. Get up a party now — you'll really enjoy yourselves — and be able to afford it!

PALAIS ROYALE

Katoomba St, Katoomba
2780. Phone Kat. 146

MOVING MADE EASY

with

DAVIS Van Lines
Pty. Ltd.
Australia-wide door-to-door service

630 6222

157 BRIENS ROAD,
NORTHMEAD
(Box 410 Paramatta)



1971 COLOR FILM FESTIVAL

Aug.13-Sep.18
The Gospel Film Ministry Ltd. presents 5 nights each in Sydney, Brisbane, Melbourne, Adelaide, & Perth, featuring 18 outstanding Religious Motion Films.

11 EXCITING NEW RELEASES plus POPULAR FEATURE PRODUCTIONS entitled "THREE" and "RIDING THE PULPIT" plus "TROUBLED WATERS" A NEW DRAMATIC YOUTH FILM

PHONE OR WRITE THE GFM OFFICE IN YOUR STATE FOR FURTHER DETAILS & ILLUSTRATED POSTER ADMISSION FREE • GROUP RESERVATIONS INVITED.

THE GOSPEL FILM MINISTRY LTD.

MELBOURNE • 211 Latrobe Street, Melbourne 3000 Phone 663 1232
SYDNEY • 181 Clarence Street, Sydney 2000 Phone 29 4005
BRISBANE • 337 Queen Street, Brisbane 4000 Phone 21 7553
ADELAIDE • 230 Rundle Street, Adelaide 5000 Phone 23 4412
PERTH • 10 William Street, Perth 6000 Phone 21 7081

MOTOR FUNERALS LIMITED

30 CITY ROAD, SYDNEY—Tel.: 211 4277 (4 lines)

Branches:
CARINGBAH—Kingsway, Willarong Road 524-7328
EASTWOOD—8 East Parade 85-1955
ROZELLE—93 Victoria Road 82-1141

CLASSIFIED ADVERTISEMENTS

Positions Vacant

ARE YOU the person God is calling to help our vital work among children and adults?

If you are a junior or senior stenographer, ring 26 6428, and arrange to have a chat with us about the possibility of filling an important position on the Board's Staff.

Above Award Wages. Good fellowship, rewarding Christian work.

DIOCESAN BOARD OF EDUCATION, 511 Kent Street, SYDNEY.

STENOGRAPHER:

THE CHURCH OF ENGLAND HEAD-QUARTERS

has a vacancy in their Accounts Department for a STENOGRAPHER.

This is an interesting position with lots of variety.

For further particulars please phone Miss Newth at 26 2371 for appointment.

DEAF CHILDREN NEED A MATRON NOW!

A qualified General or Pediatric Trained Nurse currently registered is required. This is a live-in position with attractive single self-contained accommodation and conditions. This is a position of trust and references are essential.

Apply DEAF AND BLIND CHILDREN'S CENTRE, 361-365 North Rocks Road, North Rocks (near Parramatta), Phone 871 1234.

WATCHMAKER for southern Sydney Quarters. Opportunities for Christian Tradesman to earn good money. Phone 523 3445 evenings.

THE IVF is looking for two people: a typist and a records clerk (banking and other records). Comprising 70 student affiliates and 20 graduate branches, the work of IVF is interesting and important.

Full-time Seniors preferred. Part-time or part-week employment considered. Phone General Secretary 61 3875.

Furniture Removals

MOVING? FURNITURE REMOVALS, STORAGE.

For reliability and careful handling. Est. 34 years. Contact

A. R. C. THOMAS, 5 Bourke St., NTH. PARRAMATTA, 630 1241, 635 6688 (all hours).

HOLIDAY HOUSE TO LET

BEAUTIFUL LAKE CATHIE

Near Port Macquarie, NSW. Accommodate 8. Elec. stove, refrig., septic. Surf and lake swimming and fishing.

Contact MRS P. MCARTHUR, 45 Menzies Road, MARSFIELD 2122. Phone 869 1624.

THE WINDMILL

Offers specialised offset printing and stencil duplicating services to Evangelical Churches and groups.

Reasonable cost. Write for details and price list

Box 406 Bankstown, 2200

BOOKKEEPER (MALE OR FEMALE)

Part-time — 2/3 days a week.

Ability to keep full set of Books. Congenial conditions. Apply with references by letter endorsed "Confidential" to

State Secretary.

BRITISH & FOREIGN BIBLE SOCIETY

93 BATHURST STREET, SYDNEY.

ANNOUNCING the release of

HOKUSHIN

MOVIE PROJECTOR

\$525 tax exempt

- Long lasting Q.I. lamp
- Simple manual threading
- F1.4 Canon lens
- 18w transistorised amp.

AUSTRALIAN RELIGIOUS FILM SOCIETY

44 Margaret Street, Sydney. 29 6134

162 Russell Street, Melbourne. 663 2061

Wanted

SECOND-HAND THEOLOGICAL BOOKS bought. Quotes given. C.M.S. Bookshop, 93 Bathurst Street, Sydney.

WANTED 100 more students to enrol in C. of E. Bible College. Full Bible course. Full details from Registrar, P.O. Box 41, Roseville, N.S.W. 2068.

WANTED TO BUY: Book of Common Prayer. Extra large print. Please phone 869 6688, Mr H. Francess.

Holiday Exchange

EXCHANGE HOUSE.

Vestryman with modern 8 rooms (4 bedrooms), luxury brick home.

Overlooks Wattle Park, 7 miles G.P.O. Melbourne.

Requires similar accommodation Sydney, for Xmas fortnight.

Photo and refs. Vickery, 465 Riverside Rd, Surrey Hills, Melbourne.

Accommodation

FULL BOARD in comfortable home for young Christian man, Sutherland area.

Minister's references required. Phone 821 1826.

ACCOMMODATION AVAILABLE: Girls and women only, in Christian Hostel.

for Christmas vacation, December-February.

Enquiries: The Warden, 660 4984 (Sydney), or 29 Arundel Street, Forest Lodge, 2057.

Holiday Accommodation

WERRI BEACH (Gerringsong). Modern flat, all conveniences, accommodates 6.

Write T. Cuthbertson, The Oaks, or phone The Oaks 57 1163.

Interstate Services

COORPAROO. St. Stephen's, Brisbane, Car. Carendish and Chaworth Roads.

Visitors welcome. 7.30 and 9 a.m. Holy Communion. 11 a.m. Morning Prayer (Holy Communion 1st Sunday).

7.30 p.m. Evening Prayer. Rector Rev. J. Greenwood.

PERTH. St. Alban's, 423 Beaufort Street. Service 8 a.m., 10.30 a.m. and 7.30 p.m. Rector Rev. Brian F. Hall.

For Sale

CONCRETE BLOCK MACHINE. Makes blocks, slabs, edgings, screen-blocks, garden stools, etc.

Write 1. Cuthbertson, The Oaks, or phone The Oaks 57 1163.

THIS MONTH'S SPECIAL: (Normal) SPECIAL

100 British Pacific Is. (\$9.00) \$8.00

50 Cook Is. (\$5.00) \$4.50

200 Cook Is. (\$50.00) \$47.50

200 Egypt and U.A.R. (\$3.10) \$2.90

100 Ireland (\$5.50) \$5.00

200 New Zealand (\$5.50) \$5.00

25 Pitcairn Is. (\$3.00) \$2.80

300 U.S.A. Comm. (\$3.00) \$2.75

Postage Extra Please. Please refer our advertisement on page 40.

PHILATELIC INVESTMENT SERVICE, P.O. Box 43, Northland, 3072, VICTORIA, AUSTR.

FOR SALE: CASCOCK AND SURPLICE. 154 400—500. New condition. Write 1474 Allison Road, Cronulla.

Conference on ministry

Anglican leaders study all forms of ministry at Canberra

The Primate, twelve bishops and a widely representative group of men and women met at Burgmann College, Canberra 6-14 August to look at all forms of ministry as they concern the mission of the church.

This is the largest and most representative gathering that the Church of England in Australia has called, apart from General Synod. Called by General Synod, about 75 people will attempt to define the task of the church today and the functions of many forms of ministry within this task.

Organisers of the conference believe that there will be some

advanced conclusions concerning the ministry and particularly regarding clergy training. Many of the principals of men's and women's training institutions are attending.

For detailed consideration of the questions, members have divided into seven groups of nine or ten members, with at least one woman in each group except that dealing with special ministries.

The wide-ranging nature of the discussions is indicated by the topics allocated to each. The group topics and chairmen of each are:

1. The Office and Work of Bishops in this Church (Bishop G. R. Delbridge);
2. Laymen in this Church (Dr C. A. Price);
3. The Parish Minister (Rev Alan

Baxter); 4. Women in Ministry (Rev D. McKee); 5. Deacons in this Church (Rev Dr Max Thomas); 6. Non-stipendiary Ministers in this Church (Ven A. O. Charles); 7. Specialist and other Ministries in this Church (Bishop J. R. Grindrod).

Shirley Harris to Cyprus

Miss Shirley Harris, of Australian CMS, represented Pakistan Youth for Christ at the YFC International Council, which met at Platres, Cyprus, June 21-26.

Youth for Christ directors and leaders from 28 nations met to discuss the expanding YFC ministry to high-school - aged young people.

YFC was founded in 1945 by Dr Torrey Johnson and Dr Billy Graham in the USA but over the past 15 years it has spread to 48 countries, including Australia and New Zealand. The movement is interdenominational.

The first council was held in Port Maria, Jamaica, in 1968 and an international constitution was adopted and officers elected.

OPPOSING VIEWS ON SPRINGBOKS BY ARCHBISHOP AND DEAN

The Archbishop of Brisbane, Dr Felix Arnott, and the Dean of Brisbane, Bishop Cecil Muschamp, have expressed strongly differing views to the press on the tour of the South African Rugby team and the demonstrations against them.

Violent demonstrations against the Springbok tour could be largely the result of church condemnation of the visit, Dr Arnott told the press from Townsville on 11th July.

He told "The Courier-Mail" that he had feared before the tour that demonstrations would be violent.

This was despite church appeals for peaceful opposition to the visit. "Unfortunately, many people have taken the opportunity to go about demonstrating in the wrong way," Archbishop Arnott said.

"And these violent demonstrations seem to me to be a dangerous interference, which could be used to other ends.

"They have attracted a great deal of sympathy to South Africa — sympathy it doesn't deserve. "It is a great pity that this so often happens.

"We take a leaf out of South Africa's own book by allowing such demonstrations.

"I have believed all along that the right thing to do was to cancel the tour and withdraw the invitation," he said.

Bishop Muschamp said in St. John's Cathedral the same day that Australians were not exempt from practising apartheid to some degree.

"I object strongly to such militant expressions of disapproval of the tour as we have seen," Bishop Muschamp said.

"It is certainly quite unfair that a team of young men, who are our invited guests, should be treated to such insults by a small minority of the population." Bishop Muschamp said that to cancel the tour now would be

giving way to the violence by allowing the majority of the population to be intimidated by the protesters.

THE SYDNEY CITY MISSION
NEEDS A YOUNG MAN AND WOMAN EXPERIENCED IN YOUTH LEADERSHIP
Able to accept responsibility, equipped to lead young people in club activities, group discussions, Bible study, etc. Music would be an asset. The people required for this position must have a real desire to share their faith in Jesus Christ by personal evangelism. Accommodation is available.
For further information please contact Mrs Hurcomb, 103 Bathurst Street, Sydney, 61 6136

THE SYDNEY CITY MISSION
Has a position available for a man aged between 40-55 to assist with the work of the Green Valley Community Centre. Hours 6 p.m. to 10.30 p.m. Tuesdays to Sundays. The man required must be a dedicated Christian with a definite Church affiliation and desirous of working with young people as well as older people in a Community Centre atmosphere, and to be involved in personal evangelism. For further information please contact Mrs Hurcomb, 103 Bathurst Street, Sydney, 61 6136.

"SENT . . . IN HIS SENDING"
IS THE THEME OF
STANMORE BAPTIST MISSIONARY CONVENTION
Sat., August 14-Sun., August 22 (Mon. excepted)
Weekdays 7.45 p.m. — Sunday 11 a.m. and 7 p.m.
Speaker: MR PETER DAHLEN (Red Sea Mission Team)
YOU ARE VERY WELCOME

SYDNEY MISSIONARY & BIBLE COLLEGE
LECTURER — CHRISTIAN EDUCATION
Applications are invited for the appointment to the post of full-time lecturer, majoring in Christian Education. The position will also involve some administration, counselling and incidental tuition in Biblical studies. The appointee will be a university graduate, qualified and experienced in teaching at secondary or tertiary level, and preferably with a knowledge of group dynamics. The appointee will be responsible primarily for training teachers for youth and adult religious education.
Commencing date: On or before 2nd February, 1972. Address applications in writing, or enquiries for further details, to The Principal, S.M.B.C., 43 Badminton Rd., Croydton, NSW 2132.
Applications close 20th August, 1971.

Stop Press
A record budget of \$500,000 was accepted by the Federal Council of the Church Missionary Society which ended its meeting at Gibulla on July 29. Costs of supporting a missionary family in Tanzania have risen from \$2,500 in 1966 to \$5,000 in 1971. These and other increasing costs are reflected in the new budget

For free, friendly and courteous advice on travel anywhere, consult
MITCHELL'S INTERNATIONAL TOURS
Accredited agents for all major airlines and shipping companies. General agents for Frames Tours Ltd., of London. At no extra cost, our international experts will promptly and efficiently handle all your travel requirements.
SUITE 316, 3rd FLOOR, WHITEHOUSE ARCADE, 403 GEORGE STREET, SYDNEY, NSW 2000. PHONE: 29-4136. (NEXT TO NOCK AND KIRBY)

Books

ECOLOGY CRISIS

GOD'S CREATION AND MAN'S POLLUTION by John W. Klotz. Concordia, 1971. 176 pages.

Dr Klotz has written a striking book to start ordinary Christians thinking about pollution (it compares well with Hugh Montefiore's "Can Man Survive?").

Clear, concise and well-documented chapters of the present pollution almost everywhere in the world lead to an excellent final chapter "The World God

created was a good world . . . the balance of nature is good . . . man's arrogance inflicts upsets . . . p. 167.

Dr Klotz concludes — We need Christians to work hard to understand our environment, and to respect its balance; and we need Christians to find the biblical guide-lines (in both Old and New Testaments) and to practise them.

WOOD COFFILL FUNERALS
— PHONES —
Metropolitan (All Branches) 80 0396.
Katoomba — Katoomba 41.

This Book will Shock You . . . How the World will End.
GUIDE TO SURVIVAL
by Salem Kirban
Only \$1.95

181 Bookellers or in case of difficulty contact P.O. Box 25, Burwood, Victoria, 3125.

CUSTOMS AGENTS
Goods cleared/delivered ex Parcels Post, Aircraft and Ships.
"SERVICE TRANSPORT"
181 Clarence St., Sydney.
Phone 29-5001, 29-3634.

ARE YOU A STAMP COLLECTOR?
Would you like to deal from a Christian Dealer?
"THEN WE CAN HELP YOU."
We are a Christian stamp firm, we have just started early this year. 70% of all profits will be going into Missionary work, mainly in New Guinea.
We have a 9-page price list of one country packets suitable for beginning collectors to medium collectors, yours free for the asking. Also can supply most types of albums, catalogues and accessories at a better price than most dealers.
Approvals of Australia, Australian Territories, New Zealand and U.S.A. sent against your request on 15 days approval. Also stamps suitable for juniors and medium class collectors.
FOR A DEPOSIT OF \$5.00 we can supply new issues and first day covers of Great Britain.
REFER OUR ADVERT IN THE CLASSIFIEDS. LET US HEAR OF YOUR INTERESTS TODAY.
(Please enclose 12c stamp for posting.)
WRITE: PHILATELIC INVESTMENT SERVICE, P.O. Box 43, Northland, 3072, VICTORIA, AUSTR.

CHURCH MISSIONARY SOCIETY
SHOP ASSISTANTS FOR NORTH AUSTRALIA
Applications are invited from Single Men or Women under 30 years to assist in our General Stores on Mission Stations in North Australia. The initial period of service envisaged is one year. Accommodation provided. Fares and Missionary allowances paid. We invite enquiries by Christians involved in their local Church program not necessarily experienced in the retail trade, and who are interested in Christian service and working amongst Aborigines.
Please phone Aborigines Office 61 9487 or write C.M.S. 93 Bathurst St.

from the prize winning butter people . . .
Allowrie BACON
Mild cured lean bacon rashers . . . sealed to keep that fresh bacon flavour.

THE CHURCH ARMY IN AUSTRALIA
Needs men and women communicants of the Church of England in Australia to train as Lay Evangelists.
QUALIFICATIONS: A realization of God's call. Dedication to Jesus Christ as Saviour and Lord. A good basic education. Qualities of leadership.
Two year residential course available to accepted applicants between 19 and 35 years of age. Married men will be considered.
ENQUIRIES: The Candidates' Secretary, P.O. Box 107, French's Forest, NSW 2086.

created was a good world . . . the balance of nature is good . . . man's arrogance inflicts upsets . . . p. 167.

Dr Klotz concludes — We need Christians to work hard to understand our environment, and to respect its balance; and we need Christians to find the biblical guide-lines (in both Old and New Testaments) and to practise them.

MORALS IN A FREE SOCIETY by M. Keeling. S.C.M., 1970. 18/ (UK).

This is a new edition of the work which was first published in 1967. It is larger than the first edition by 15 pages. Michael Keeling covers a number of preliminary theoretical considerations and then turns his attention to an important selection of contemporary moral problems.

This is a very useful volume despite the fact that the author's deficient view (in the reviewer's opinion) of biblical authority does weaken the value of some of the discussions. The fact that the publisher's have seen fit to reissue this book in an up-dated form certainly indicates that its original aim to be relevant to the issues facing modern man is being adhered to.

WHO GETS TIME TO READ THEM?

THE TIME IS NOW. Report of Anglican Consultative Council, Limuru. Pub. S.P.C.K., May, 1971. 70 pages, 45p. (UK).

Reports of consultations are generally pretty dull documents, although in quality of production, design and layout, this is better than most.

The first meeting of the Anglican Consultative Council acted predictably on most issues, ex-

cept perhaps on the ordination of women.

In the field of mission and evangelism, one of the four major concerns of the ACC, while nothing new is said, it is delightful to find that mission is directly related to the work of Christ and the Holy Spirit in the hearts of men and the need to proclaim this saving work. The authors of this part of the document meant business and they were not prepared to tag along with the emasculated meaning which the WCC tries to foist on the denominations. Anglicans at Limuru were prepared to stand up and be counted.

The section on Renewal: Order and Organisation is relatively short but is full of interest. Australian Anglicans should be aware of the ACC budget (pages 54-57). The current budget is £53,419 — over \$100,000. Australia's share of this is about \$7,500. In 1972-73 it goes up to about \$10,000. It will keep going up, assuredly. Do we really need an Anglican Centre in Rome costing (in 1971) \$18,000 and going up to \$23,000 next year. Do we really need to spend \$30-\$40,000 each year to pay for Council or its Standing Committee meetings?

The bishops at Lambeth set up this machinery. Are we really obliged to keep it going and to replenish its hungry mouth in increasing amounts, year after year?

These proceedings should interest those concerned to

Key Books

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:



ATLAS OF MAN AND RELIGION compiled by G. K. Hawes and Stanley Knight. Religious Education Press, 1970. 127 pages. \$4.20. A really exciting work of reference for the thinker, writer, busy man who keeps his sources handy in a few compact volumes. At \$4.20 this is a gem. By text, pictures and excellent colour maps it tells the whole story of man with special emphasis on Christianity and its influence, the U.N. and its agencies, the W.C.C. and its workings. The maps give details of world's languages, religions, education, politics, food supply, health and also fully cover biblical and historical subjects.

WHY I AM STILL A CHRISTIAN ed. E. M. Blaiklock. Zondervan, 1971. 176 pages. \$US1.95. Twelve academics give both a personal and an intellectual apologetic for their faith. They include physicists, a philosopher, a bio-chemist, a historian (Edwin Judge), a philosopher (W. E. Andersen), an anatomist and a musician. Their strongly but simply stated thesis is not that Christianity gives the best understanding of life or he world but that our beliefs are the skeleton which covers the living body of our dynamic relationship with God.

REVIVAL FIRES, By Charles G. Finney, Dimension Books, Bethany Fellowship, 1971. 96 pages. US75c. Revival is the supreme need of our time and this reprint of a great Christian classic is most timely. Finney deals with superficial revivals, unhealthy revival excitement, spurious conversions, errors that hinder revivals and many other vital areas of the whole question. Every Christian should own one great work on

revival and he should have it by his elbow as he prays. You can't do better than Charles Finney.

RECORDINGS

INTRODUCING THE MEMPHIANS. Zondervan recordings. Stereo ZLP-665. Pilgrim, Australia, \$4.95.

There is a rich variety of treatment, time and beat in these 12 gospel songs, four being new arrangements of well-known songs and eight being new. Add to this the undoubted virtuosity of pianist Jack Marshall, an unusually well-blended quartet of voices with a tremendous range and the magnificent bass voice of Chalmers Walker. The record is worth buying just to hear this extraordinary bass. His resonant B-flats in the low scale have to be heard to be believed.

THE BILL GAITHER TRIO SINGS WARM. Heart warming records. Stereo. HWS 3051. Pilgrim, Australia, \$4.95.

Eight of these songs have the gentle rhythm of heart-warming gospel music, three are more vigorous and have an insistent beat and one is a Negro spiritual, "Sit down, servant." There is only just enough variety on both sides to enjoy playing it right through. It would be better used selectively. "A rich man am I" deserves wide popularity as does the voice of Gloria Gaither, the woman in the trio.

Available from stock
C.M.S. CHURCH SUPPLIES
93 Bathurst St., Sydney, N.S.W. 61 6187
Catalogue Available.

Furniture Removals and Storage
G & C DREW Pty Ltd
66 Smith's Avenue, Hurstville
Local, Country and Interstate Removals
Write or phone 50-8366
After hours 53-7377

STAINED GLASS WINDOWS
K. J. LITTLE,
19 Barden St., Arncliffe, 2205
Phone: 59 7348

A concern for youth

communicate with today's youth. The papers in the first two sessions on town planning by Professor Shaw, and three on aspects of adolescent development by Mr Jarvis, Dr Sinclair, and Dr Sutton are of particular value.

The last two sessions on some youth activities, and the role of local government give indications of what is being done and for future action.

These proceedings should interest those concerned to

SHORT NOTICES

BOOKLETS AND TRACTS FROM CLIFFORD PRESS PUBLICATIONS, Melbourne, 1970

TWO MINUTES WITH GOD and **BY RIVERS OF WATERS** Brief daily devotions, 32 pages. 12c. **LIVING UNDER PRESSURE** and **HOW TO CURE SPIRITUAL DEPRESSION** by Gordon Powell, 12 pages each. 5c. **THE PARENTS CHANGING ROLE** by Alex Kenworthy and **PREPARING FOR RETIREMENT** by Grace Magarey, Each 12 pages, 5c.

INSTALLATION SERVICES by Thelma Wilkerson and Joy Crain, Baker, 1970. 128 pages. \$US2.95. Full details for services of installation in women's organisations. **QUICKIE QUIZZES FROM THE BIBLE** by C. V. Meer, Baker, 1970. 44 pages. US79c. Thirty-two new Bible quizzes. **WANDERING WHEELS** by Jack Houston, Baker, 1970. 173 pages. \$US3.95. Witnessing for Christ on bicycle trips. Well illustrated.

HOW TO PREACH TO PEOPLE'S NEEDS by Edgar N. Jackson, Baker, 1970. 191 pages. A classic on the primary needs of people and how to meet these needs in preaching. **AN EXPOSITION OF THE GOSPEL OF MARK** by Herschel H. Hobbs, Baker, 1970. 261 pages. \$US6.95. A rich vein of devotional and explanatory material for the expository preacher.

Published by **CHURCH SOCIETY**,

Mainly About People

Rev Barry W. Green, rector of Gunning (Canberra-Goulburn), has been appointed Victorian Secretary of the Bush Church Aid Society from September.

Rev Charles E. Nagle, in charge of Lake Bathurst (Camb-Goulb.) since 1968, retired on July 11.

Rev John E. Southernden, in charge of Belconnen A. (Camb-Goulb.) since 1968, has been appointed rector of North Albany from mid-August.

Rev David G. Davis, rector of Christ Church St Ives (Sydney) since 1966, has been appointed rural dean of Gordon from August 14.

Rev Kenneth G. Beer has been appointed curate of St Clement's Stafford (Brisbane).

Rev Harvey A. J. Dineen, vicar of St John's Inglewood (Brisbane) since 1967, has been appointed rector of St Mary's Kilooy.

Rev William J. M. Warner, chaplain of St John's College, St Lucia (Brisbane), has been appointed rector of Surters' Paradise.

Rev John M. Edwards, in charge of Warradale-Darlington (Adelaide) since 1969, has been appointed rector of Christ Church Kapunda from September 30.

Mr Peter J. Rautamara, deputy director of the Anglican Christian Training Centre at Jagarua (New Guinea), represented New Guinea at the conference of the World Council of Christian Education, Lima, Peru, July 8-21.

Rev Arthur E. Johnson, rector of St Andrew's, Pittsworth (Brisbane), since 1967, has been appointed rector of St Paul's, Stanhope.

Bishop Clements, of Canberra-Goulburn has announced that a Jesuit scholar in Islamic and biblical studies, Rev Dr James Flynn, has been appointed a Fellow of St Mark's Institute, Canberra and he will take up his position early in 1972.

Rev Philip L. Burgess, rector of Wodonga (Wangaratta) since 1969, has also been appointed Archdeacon of Wangaratta from August 1.

Rev Alwyn W. Prescott, rector of St Mark's, Avalon (Sydney) since 1965, has been appointed rector of St John's, Manly Point from October 1.

Rev Wilbur A. Doak, rector of St Mary's, Ballina (Grafton) since 1966, has been appointed rural dean of the Lower Richmond.

Rev Reginald W. Lewis, rector of

Nimbin (Grafton) since 1966, has been appointed rector of Mallanganee.

Rev Cannon William K. Deasey, director of chaplains (Sydney) and also rector of St Michael's, Flinders Street, has resigned from St Michael's from December 31 next. He continues as director.

Bishop of Sabah appointed

After a long delay, involving delicate negotiations with the government, the Ven Heng Sze Chhoa has been appointed Bishop of Sabah, West Malaysia, by the Archbishop of Canterbury.

Ordained in Malaya in 1956, the bishop-designate will be consecrated later this year and installed at Kota Kinabalu in January.

Rest of the news

Wellington (NZ) diocesan synod decided last month that there is no objection in principle to the ordination of women to the priesthood.

The Archbishop of Sydney's Advisory Panel on Liturgy has released a new version of Morning Prayer in modern English. Its exhortation begins: "Dear friends, the scriptures urge us to acknowledge our many sins."

Australian Church Women met in Adelaide on July 21-22 at Mead Hall, Flinders Street, and St Theodore's, Toorak Gardens for their Fellowship Day — a demonstration of inter-denominational unity.

There is confusion in Launceston over the proposal to build a gambling casino similar to that planned for West Point, Hobart. There is strong feeling because Methodists and Baptists and smaller denominations had submitted strong cases against it but Anglicans and Roman Catholics had only had three witnesses at the committee.

The Archbishop of Brisbane on July 11 laid the foundation

stone in Townsville of the Good Shepherd Hospice, a \$480,000 project for the aged and infirm.

Fights outside St George's Cathedral during a rock mass on July 11 will not deter the Dean, he told the press. He led another at Geraldton Cathedral on July 18 when 1,500 packed that Cathedral. The Bishop of Adelaide will preach at a similar event in St Peter's Cathedral on September 12 — a "rock Evensong."

The Minister for the Interior has decided that the ACT ban on poker machines, legal only in N.S.W., will stand.

An industrial awareness seminar for ministers was organised at Creswick, Victoria, July 12-15 by the Inter-Church Trade and Industry Mission. It was the first organised by the Ballarat Committee for ITIM.

After 17 years as Diocesan Secretary of Bunbury, Mr Bob Reid (63) retired on July 2.

THE AUSTRALIAN CHURCH RECORD

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

Subscription \$4 per year, posted. Editorial and Business: 511 Kent Street, Sydney, 2000. Phone: 61 2975. Office hours: 9 a.m. to 5 p.m. Issued fortnightly, on alternate Thursdays.

Bp Grindrod installed at Rockhampton

Bishop John R. Grindrod was installed in St Paul's Cathedral, Rockhampton, on July 16 as eighth Bishop of Rockhampton by Dean John Bayton.



BISHOP GRINDROD

Six addresses of welcome were given by Mr Justice D. M. Campbell for the State, the Mayor, Ald. B. J. Pilbeam for the city, Bishop Rush for the Inter-Church Committee, Dean Bayton, Archdeacon Barry Hunter for the clergy and the registrar, Mr E. H. Montgomery for the people.

At an informal supper, large numbers of people took the opportunity to talk with the new bishop and his family.

SPREADING CENTENARY THANKSGIVING

A Sydney parish plans to express its thanksgiving for its centenary by donating a church building to a needy new housing area.

St Stephen's, Willoughby, NSW, celebrates the centenary of the existing church building this year. It has discovered that there are 550 Anglican churches throughout the world carrying the name of St Stephen.

The parish believes that they

share with them a common love of the Lord Jesus and a call to serve him in a bond of fellowship in the common name.

Church officers have written to all these St Stephen's Churches and have had some interesting replies. One came from St Step-

hen's, Kensington, London, which dates back to 1016, 50 years before the Conquest. Another came from St Stephen's, Fort Yukon, Alaska, within the Arctic Circle. This St Stephen's told them that it was the first Protestant church in Alaska.

All the St Stephen's Churches are being invited to share in Willoughby's centenary year project and a choice of projects at home and on the mission field was offered them. The sister churches have said that they want to help build a new St Stephen's Church in one of the needy new housing areas of Sydney where people haven't the resources to build for themselves.

The people of St Stephen's Willoughby have accepted this challenge.

But the joy of sharing has spread. A St Stephen's in New Zealand has replied saying that their centenary is coming up and that this has given them the idea of spreading their thanksgiving to a needy area in NZ.



St Stephen's Fort Yukon, Alaska, a mission of the Protestant Episcopal Church of the United States.

\$92,500 SENT TO INDIA

The Australian Council of Churches today announced that it had sent an additional \$42,500 to aid relief and rehabilitation of East Pakistan refugees in India. This brings the amount now sent by the A.C.C. to \$92,500.

As a member body of Austcare, the A.C.C. received \$42,500 from Austcare's Special Appeal for East Pakistan Refugees in India.

The money received by the A.C.C. will be used in India by CASA (Christian Agency for Social Action), as part of its \$4,000,000 relief and rehabilitation program.

FILM ON AGED & SICK

The Archbishop of Sydney, The Most Rev M. L. Loane, was host at a special screening of the film "One in Twelve" at St. James Hall, Sydney on Thursday, 22nd July.

The title refers to the proportion of aged people in the community, and the film is a short documentary on the problems of the aged and sick poor in Australia at the present time.

Commissioned by the Home Mission Society, the film was scripted by April Hersey, and produced by Pilgrim Films.

The HMS is deeply involved with the care of those who cannot afford private nursing home fees, accommodating about 500 people each year in the seven Chesalon parish nursing homes. Chesalon nurses also travel some 25,000 miles each year helping those who are ill and in need at home.

However, there is no doubt

that there is a desperate need in the community, and the HMS is only too well aware that many hundreds of people who seek admission each year cannot be helped.

Over the next few years the HMS will build another five nursing homes. The cost will be approximately \$3,000,000.

Grafton's youth venture

DEAN LAUNCHES HOME MEETINGS

The Dean of Grafton, Very Rev Henry St J. Edwards, launched a new approach to youth work in July for the Cathedral parish.

Following the confirmation of 47 young people, small groups have met in five private homes for study and fellowship under the leadership of their hosts and hostesses for the evening.

On 1st August the groups com-

bined for a barbecue, after a 9.30 am morning service at the Cathedral. They came together again for the Cathedral evening service which was held in the Cathedral Hall. Here the feature

was a Bible study on I Corinthians, chapter 12, which all had been given beforehand.

The hall was specially heated and refreshments followed the service.

Students take missions in Sydney and Armidale

For one week in August, students from Moore College and Deaconess House will conduct missions in five Sydney parishes and one in the diocese of Armidale.

The parishes are Asquith, Blaxland, Baulkham Hills, Belmore, Leichhardt and Uralla.

Depending on the local needs, students will be engaged in coffee shop evangelism, children's missions, school classes, general visitation, evangelistic meetings and in dialogue evangelism.

As well as these activities, time will be spent in most missions in training students for dialogue evangelism.

Each mission team will be headed by a Moore College lecturer, who will be the main preacher at special church services on Sundays, Aug. 8 and 15.

BISHOP ROASTS TOWN COUNCIL

Addressing pupils at Geraldton, W.A. High School on Founders' Day, on 18 July, Bishop Howell Witt of North West Australia spoke his mind on local proposals to legalise prostitution.

Touching on the brothel suggestions for Geraldton, Bishop Witt asked: "Will these brothels they are advocating be staffed from the girls of this school? They will have to be girls from some school or other."

He said that the schoolchildren of today were subjected to

pressures far greater than when he was at school.

Local government in his school days had not advocated legalisation of prostitution. But if it had done so, it would have given stronger reasons for taking the step than those put forward by present local government members.

27-ACRE CEBS CAMP OPENED IN PERTH

A 27-acre camp at Stoneville for the Church of England Boys' Society was opened by Archbishop Sambell on July 11.

The camp has been named Yarrowonda, an Aboriginal word which means walk, because a walkathon, held in 1969, raised \$4500 towards the camp's development.

It contains a mess hall, a storeroom and toilet facilities, and was built with a grant from the Youth Council of W.A.

Young people attending the camp will sleep in tents. It will be used by the Church of England Boys' Society and other youth organisations.

Over 2,000 people attended the opening ceremony.

The National Camp for members of the Church of England Boys' Society will be held at Yarrowonda in 1973.

WELCOME TO THE FAMILY

To become a subscriber to the Australian Church Record, just fill in the form below and mail it in with \$4 or simply ask us to charge it.

I enclose \$4 for annual subscription/Please charge it (cross out one)

To The Australian Church Record, 511 Kent Street, Sydney, N.S.W., 2000.

NAME

ADDRESS

POSTCODE