



Rev. Ken Perry
from Vic. CMS to
Vicar of Cranbourne

Rev David A. Brown, vicar of Horne Bay, Kent, since 1967, has been elected Bishop of Guildford. He is 51 and was formerly a CMS missionary in the Sudan.

Rev Arthur Patrick Wade, rector of St Nicholas, Coogee (Sydney) 1936-1967, died on 24 July, aged 79.

Rev Olive N. Steele, rector of St John's, Sutherland (Sydney) since 1959, has been elected a canon of St Michael's Pro-Cathedral, Wollongong.

Rev John Bowen, curate of St Paul's, Manuka (Canb-Goulb) has been appointed rector of Binda from late August.

The Archbishop of Adelaide (Most Rev Dr T. F. Reed) and a former Lord Mayor of Adelaide, Sir James Irwin, have been made honorary fellows of St Mark's University College.

Rev Arthur E. Menkes, curate of Gordonvale (North Q) has been appointed rector of St Paul's, Proserpine, from 9 August.

Rev Lance A. Johnston, a graduate of

Mamasa Christians Bribed

The Church of Toradja Mamasa, Sulawesi, Indonesia, reported recently that Roman Catholic missionaries in its largely Protestant area are offering attractive bribes to Mamasa Christians to become Roman Catholics.

This is reported in the latest Pacific Newsletter of the Reformed Ecumenical Synod. In a longer article giving a history of this indigenous Christian church since its foundation in 1913, it gives details of the remarkable growth of the church in recent years and an account of its current problems.

Among these problems it lists Roman Catholic bribery. Speaking of relations with the Roman Catholic Church, Mozes Lululangi of the Mamasa Church writes:

"This church wants to exercise much influence in the Mamasa area. The Roman Catholic workers like to attract the attention of the Mamasa members. They offer second-hand clothes and agricultural implements. They also try to propose a good salary to several leaders of the congregations if they will leave the Mamasa Church and become members of the Roman Catholic Church. This church has already opened schools in Protestant villages to attract the children of the Mamasa Church."

For the Record

Have you any friends to whom we could send four complimentary issues of the A.C.R. If so, would you list their names and addresses below and mail this coupon, with or without postage, to the Church Record Limited, Room 311, 160 Castlereagh Street, Sydney, NSW 2000.

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New College integrates

New College at the University of New South Wales will integrate next year when up to 35 women students will be admitted.

The College Council has accepted a recommendation from a special committee of students, tutors and members of the Board of Management to take this step with the support of the Master, Rev Dr Stuart Barton Babbage.

In a recent newsletter, Dr Babbage speaks of the great interest he has found in his appointment to the College.

"New College, like the University, represents an astonishing diversity, both religiously and racially. Thus, within the College, we have Buddhists, Muslims, Confucians, Christians, Agnostics and Humanists, living cheek by jowl. Within recent months I have, for example, taken into the College a student from Ghana who has completed five years in Russia on a Soviet scholarship (and who is now doing a gradu-

ate diploma in metallurgy), an Egyptian Coptic Christian, who is doing a graduate diploma in engineering, and a Dutch baron who is doing a graduate course in librarianship. Internationals comprise one-third of the student body. I will not be happy until we have at least one (and preferably several) Aborigines as members of the College community.

"The religious situation within the College is somewhat bewildering. Not only is the situation one of religious pluralism: but some of the Christian groups are intensely separatist. The Navigators constitute a closely knit coterie. The Charismatics (reinforced by a contingent from the University) meet for their own service of prayer and praise. In addition there are members of the Evangelical Union as well as

other Churchmen. I conduct a weekly Communion Service, using a modern liturgy; I also lead a Bible Study and a Discussion Group. At the request of some of the students I have given a series of talks on 'Christianity and Existentialism.' It proved to be an effective means for reaching some of the more inquiring students.

"I am eager that we should exercise a ministry in relation to the wider life of the University, and I am therefore inaugurating a series of monthly luncheons for Christian faculty and staff within the University. Dr Spencer Collier of the Department of Social Work will speak at the July luncheon on 'The Nimbun Festival: A Christian Critique of the Counter-Culture.' About forty persons have indicated their desire to attend these luncheons.

ACC AID FOR INDO-CHINA

August 19 has been declared 'Australian Churches' Day for Vietnam, Laos and Cambodia.

"The reconciliation of people is a prime need in the Indo-China region," Bishop David Garnsey, President of the Australian Council of Churches, said today.

"The churches have a special role in reconciliation."

With Archbishop James Gleeson on behalf of Australian Catholic Relief, the Reverend Thomas Cardwell (Baptist) and the Reverend Robert Paech (Lutheran World Relief), Bishop Garnsey took part in a national launching in Sydney recently of a combined appeal to the 11-member denominations of the Australian Council of Churches, the Catholic Church and the Baptist and Lutheran Churches.

The appeal is being mounted through the churches.

Bishop Garnsey quoted Dr Bui Duy Tam, Dean of Medicine at a Saigon University and a mem-

ber of the board administering the World Council of Churches Fund for Reconstruction and Reconciliation in Indo-China. "Reconstruction without reconciliation is meaningless," Dr Tam said.

Six win \$1000 scholarships

Six Marcia Abel Entrance Scholarships to Moore College have been awarded to:

Hugh Begbie, Kenneth Bernoth, Graham Cole, Robert Forsyth, Stephen Hinks, Paul Weaver.

Each scholarship is worth \$1,000 and is awarded as a result of examination in Bible Knowledge and Elementary Christian Doctrine. All students entering the college each year are eligible for the award.

Chair of religion for Flinders Uni.

It is expected that the proposed chair of religious studies at Flinders University, S.A., will cover all religions.

It is also expected the course will not confine itself to theological studies.

It is understood churches originally put the proposal to Adelaide and Flinders Universities but Flinders was later decided upon as ideally suited.

Many people close to the scheme believe the course will be very popular, particularly as there is a great renewal of interest in religions at the moment.

Church leaders hope the

course will begin in 1979 or 1980.

This will give them about two years to organise finance and draw up the final proposal for the course.

If the scheme is successful it

will be open to all arts students.

They will either be able to major in religious studies or incorporate it in their degree.

Bible studies, theology and philosophy of religions are some suggestions for the course.

PERTH CHURCH UNWANTED

Neither the church, the State nor the City Council want an old Perth church building which the National Trust has given an "A" classification—of historical importance.

St Bartholomew's Church in East Perth Cemetery was consecrated in February, 1871, by Bishop Hale and was even used as a parish church until 1929.

It has been neglected and unwanted for years and the diocese of Perth has told the Lands Department that it doesn't want it and hasn't the funds to maintain it.

The Lands Department has now approached the City Council to see if it will make funds available to restore and maintain it.

Meanwhile, the diocese is seeking release from its lease of the land on which old St Bart's stands.

Former ministers return

The first minister and five of his successors returned to St Mark's, Revesby, NSW, for special 22nd anniversary celebrations on July 29.

Rev Denis Johnson, rector of St Aidan's, Longueville, was the first and his successors who were present were Revs Geoffrey Simmons, Barry Marsh, James Hansen, Neil Macintosh and the present minister, Rev Denis Callow.

Many past and present parishioners gathered for the buffet tea, a praise service and Evening Prayer which was the focal point of the anniversary.

Visit of vicar of Islington

Prebendary R. Peter Johnston, Vicar of Islington, paid a brief private visit to Sydney and Melbourne in July.

He is a leading evangelical churchman in England and is chairman of the famous Islington Clerical Conference.

He preached in a number of Sydney and Melbourne churches and spoke to gatherings of evangelicals in both dioceses.

IN-SERVICE TRAINING SEMINAR

A further half-day seminar was held at St. Luke's Concord on August 7, organised by Sydney's In-service Training Committee.

The topic of the seminar was "The Place and Use of Christian Literature in the Parish," and will be directed by the Rev Kevin Engle (CMS) and Mr John Robinson (Anzeta Publications).

There was a good attendance of clergy under the chairmanship of Bishop John Reid.

Archbishop of Canterbury intervenes on race grants

Anglican Consultative Council at Dublin calls on World Council of Churches to consult national churches before making grants

The Archbishop of Canterbury, Dr Michael Ramsay, speaking at the Anglican Consultative Council's meeting in Dublin near the end of July moved an amendment to a major resolution which had the effect of calling on the World Council of Churches to consult with national churches before making further race grants.

The Archbishop's intervention came during a long debate on a document replying to a call from the bishops of the Church in South Africa for Anglicans to disassociate themselves from grants to organisations supporting violence.

The Council reaffirmed its decision of two years ago to support in principle the W.C.C. program to combat racism, but made it clear that this was on the understanding that grants should not be used for military purposes.

The resolution went on to urge that the program be further extended to include a concern for poor and powerless groups, including minorities, in parts of the world other than South Africa.

It was further stated that while the initial program was intended to express a primary concern for white racism it should also be remembered that racism includes conflict between black and white,

white and black, brown and yellow, black and black. However, probably the most significant shift in emphasis was the call on the World Council of Churches to consult national churches on race grants, which is something it has not seemed prepared to do in the past.

After a long and emotional debate the Council decided not to express its opinion on the ordination of women.

Instead it referred it back to member churches to supply more information for the 1975 meeting of the Council.

The major part of the resolution passed read: "The Council agrees to recommend once more that where any autonomous province of the Anglican Communion decides to ordain women to the priesthood, this should not cause any break in fellowship in our Anglican family."

"The Council recognises that any firm decision will have important ecumenical repercussions which must be taken into account, but this consideration should not be decisive."

"The Churches of the Anglican Communion must make their own decision."

A theological section of a report on social justice came under fire in the Council. It suggested that reconciliation of conflicting

groups could liberate them to discover their full humanity in Christ.

The Archbishop of Canterbury said of this: "You could still have all these things and still be a thousand miles away from the fullness of Christ."

Speaking about the whole theological section the Archbishop said: "Please let this dubious section on theology be removed."

Archdeacon Donald Cameron of Sydney contended: "If the Scriptures are to be cited for the support of a particular program they must be used honestly."

Archdeacon Cameron went on to support a resolution calling for church institutions and leaders to critically examine their extravagant structures and life style in the light of Jesus' example and to demonstrate their solidarity with their fellows who suffer oppression and poverty.

Archdeacon Cameron said, "It is a searching and painful challenge to the churches in affluent societies because the life style in many of our churches is an embarrassment, but matters of such importance need to be supported by defensible theological methods. The submitted report on social justice tended to present Jesus as a dynamic leader of national liberation — and this was unsupported by the New Testament."

Archdeacon Cameron concluded his remarks by saying: "A recent ecumenical report had been charged with using the Scriptures as a drunken man uses a lamp post — for support and not for illumination. I hope that there will not be any reports emanating from Dublin that would be liable to the same criticism."

ENGLISH CMS PRESIDENT VISITS AUST.

Dame Diana Reader Harris, President of the Church Missionary Society U.K. and principal of Sherbourne Girls' School was the special guest at this year's Federal Council of CMS Australia.

Dame Diana is visiting Australia for a Headmistresses Conference to be held in Melbourne towards the end of August.

She will be speaking at a number of CMS meetings in Australia and New Zealand including the Annual General meetings of the New South Wales Branch on August 21, and the Victorian Branch on August 30.

Rev Maurice Betteridge, CMS Federal Secretary, has announced that the Federal Council of CMS had accepted a record Budget of \$436,439 for the year 73/74. This is a 10 p.c. increase on last year's Federal Budget. Mr Betteridge explained that the increase was due to the rising cost of supporting missionaries overseas, increased transportation costs as well as the development of new work in a number of areas especially Indonesia.

It was also revealed that there was an accumulated deficit of \$23,460 from previous years despite the fact that all States met their budget for the financial year ending June 1973.

Mr Betteridge said that the Society was indeed grateful to God that all States were able to meet their budgets for last year and that over and above this an additional \$6,000 to be offset against the accumulated deficits.

Commenting on the large Federal Budget for the coming year Mr Betteridge said that it was certain that it was right for the Society to go forward in

faith, looking to God to supply its needs through His people.

A literature and communications consultant, Rev Kevin Engel has been appointed by the Society. He will be based in



At the CMS Federal Council meeting, L to R: Bishop Clive Kerle, of Armidale, Archbishop Marcus Loane, of Sydney, Dame Diana Reader Harris and the Primate, Archbishop Frank Woods, of Melbourne.

Australia but available to aid in literature development anywhere in the world. Kevin Engel will be working through the Australian Christian Literature Society which was set up by Bishop Alfred Stanway and others eager to aid in the development of Christian communications particularly in the new nations of South-East Asia and the Pacific.

Kevin Engel, commenting on his appointment has said: "This is probably one of the most exciting projects undertaken by an Australian society in recent

Plan to demolish 1838 church

St Stephen's, Penrith, a Broughton church, built in 1838 and standing on a strategic site in the centre of a fast-growing area 34 miles from Sydney, may be demolished and the site sold if present plans of the parish are carried out.

Penrith is one of Australia's oldest parishes and the present site is worth \$500,000. A sub-committee of the parish council recommended to a special vestry meeting that the whole site be sold.

The parish has a large glebe on the other side of the city in a residential area. Of this, 22½ acres has been sold to the Glebe Administration Board for a net profit of \$240,000, leaving the parish with 17 acres.

The rector, Rev Warren Bryden-Brown told the Church Record that if the diocese allows the parish to sell the existing site and to rebuild on part of its glebe, large sums would become available for much-needed developments in the parish.

The parish could then erect a more suitable church building at Kingswood and buy sites at Cambridge Park and Penrith South.

Penrith City Council and the Nepean Historical Society have strongly opposed the demolition of the old church. However, it has no particular architectural merit and has not been classified at all by the National Trust.

There is a very real expressed need in many areas and by co-operation with agencies on the spot we believe that we can help them develop relevant local programmes.

Mr Engel will be using the experience gained in seventeen years of publishing, distribution and communications in East Africa.

CMS has invited Kevin Engel to share as a consultant in their work in Australia through the CMS Bookshop and Testimony Communications.

Church Record

AUGUST 23, 1973

The future of Anglicanism

Before the Anglican Consultative Council met in Dublin in July, we were told that its 49 delegates represented 65 million Anglicans throughout the world. As others have already pointed out, they represented only themselves and spoke their own minds. The fact is that no organisation can claim to represent all Anglicans.

We were told that Anglicanism is growing apace especially in Africa and that soon there will be more Anglicans overseas than in the UK. Numbers are said to be growing rapidly too in South America.

But the growth of any significance probably ends with those two areas. In Ireland, Scotland, Wales and England Anglicans are diminishing in relative numbers.

The story is the same in Australia and New Zealand while the decline is even more rapid in Canada and USA. In Asia, our largest churches have disappeared into unions with other Protestant denominations.

The process of absorption into larger organic unities may well see the end of other sections of the Anglican Communion, including perhaps Canada and New Zealand, despite present reluctance.

The Archbishop of Canterbury was his predecessor, has been at the time of exposure, has come reduced to a diminished role.

Lambeth Conference has been seen as purely episcopal and has little relevance to the task of the people in the present more than one shrewd observer has pointed out. It might well have proved to be the same.

Neither the Archbishop nor Lambeth are said to represent Anglicanism. They are said to hope for a world Anglican union. We are mature enough to do without that sort of thing.

It could once be said with considerable truth that we were bound together by our common liturgy. Wherever an Anglican went, he could expect to worship according to the familiar forms of the Book of Common Prayer. That claim is not made today.

With all the experimentation going on, even neighbouring parishes might even seem to be worlds apart. In fact, "doing your own thing" or having the latest "rock group" has come to mean more in some parish churches and cathedrals than anything to be found in our liturgy.

If there was once a distinctively Anglican ethos, it has now worn so threadbare that many are prepared to discard it for the home-made variety. Our Anglican unity on some basic issues has been shattered by new decisions on the marriage of the divorced and on the ordination of women to the order of presbyter. On this latter, Hong Kong and more recently Canada, have decided to act independently.

There are still those who take the view that the sister churches of the Anglican Communion are united by a shared historic episcopacy and the three-fold orders of ministry. We have never attached real importance to such a claim concerning church order.

In our view, the only basis for unity lies in the acknowledgement of the supreme authority of God's Word and in our accepting and proclaiming a biblical faith. When Jesus Christ in all the Scriptures is proclaimed with the Holy Spirit's power and in a faithful, gracious and loving manner, the bonds of Christ unite us invisibly with the true Church of the ages.

That is the only Church that has any future.

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C. R. JAMES,
Chief Executive Officer.

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The menace of pornography

(1) Let us raise community standards

By Dr Clair Isbister, O.B.E., M.B., B.S.,
F.R.A.C.P., D.C.H. (London).

There is today widespread confusion on the subject of pornography and there is even wide disagreement on what pornography actually is and whether it does any harm. Some even suggest it does good and most problematical of all, what we should do about it.

We Australians are an independent, proud people. We love our freedom and we pride ourselves on preserving it. We do not like the idea of censorship and police supervision of our private lives. We even resist many of the measures that exist to protect our physical welfare and even more so, I think, we hate to feel that we are being exploited for financial gain.

As I talk to parents I find them in a state of inner conflict because they do not want their own private lives invaded but they do want their children protected.

Well, my business is children. I am here now because of a very deep concern for their moral, social and physical welfare and I am completely convinced that children and adolescents are being exposed to damaging influences during vital developmental stages and having attitudes created in them that will damage their ability to reach emotional and social maturity and will eventually impair the quality of life that they will be able to live.

Exploiters

There have always been sick people who indulge in a wide variety of sexual perversions. There have always been thieves and murderers and exploiters of their brother man. We have rightly not been concerned about nudist camps or normal nudity on the stage. Bawdy humour is a part of life but I am sure that what the silent majority is get-

This is the first of two addresses given at a meeting organised by the New South Wales Council of Churches on 29th April last and broadcast over station 2CH. They are reproduced by permission of the Council of Churches. The second will be printed in our next issue.

ting concerned about is that something very serious is happening to community standards and acceptance of these things and permissiveness and immorality are being accepted as normal. There is a widespread attitude that because these things are allowed there is nothing basically wrong with them. The Humanists and many of the Behaviourist School of psychology are even saying that they are beneficial.

Now you and I and the man in the street have a very nasty feeling that manipulators of the human mind have a powerful influence on advertising and the mass media. We read the film and stage reviews and we get the general impression that it is a fine healthy thing to release one's inhibitions and to live out or watch others living out childish fantasy. There is no word of praise for self-control or self-discipline. Just more and more pressure to get us to spend our hard-earned money on unnecessary material goods and exhibitions of perverted behaviour. This actually turns us into voyeurs.

Remember how shocked the

British public was that a British Cabinet minister was involved in it ten years ago? Peeping Toms, ever since Lady Godiva's day, have been creatures to pity and punish. But suddenly, we are a nation of voyeurs. We sit and watch "Number 96" on TV and we sit and watch the "R" classification movies.

What is happening to our children? What is the price that our children and our grand-children are going to have to pay for our apathy and lack of concern for them?

If community attitudes are to become the factor to determine what is pornographic and what is not then you and I must get out and change community attitudes and insist on protection for our children developing moral and social sex.

Pornography defined

Now pornography, in my unbridged 1945 Webster's Dictionary, is defined as "art and literature of an obscene nature, offensive to chastity, delicacy, presenting to the mind or view something which delicacy, purity and decency forbids to be exposed." Now isn't that just delightfully old-fashioned. Not thirty years ago and the Dictionary never doubted for a moment that chastity, purity, delicacy and decency were realities to be preserved.

The Humanist Movement has thrown all those to the wind and I doubt if you could find a film showing in our theatres at the moment that deliberately presents any of those concepts as desirable.

I never cease to be amazed that so many of our media people, who shout loudly if they find themselves swimming in

More on page three

MR WILLIAMS SAYS . . .

Mr Williams says he seems to be experiencing less of God's blessing on his Christian life than in former years.

I like the story of the widow (2 Kings 4) who was saved from the creditor's clutches by

mandments when thou shalt enlarge my heart." Now if you have an enlarged heart you must never run! But here is a man who says he is going to run when his heart is enlarged. We do that in spiritual things.

By Ken Roughley

Elisha's miracle. You will remember there was an unlimited supply of oil until there were no more vessels to contain it.

That's the point of this story for you Mr Williams. What stopped the flow of oil? God had not ceased to give. It was because there was no more capacity to receive.

Jesus said "God gives not the Spirit by measure" (John 3/34). So, it is not God who stops the blessing—God does no measuring; we do the measuring.

If your capacity were bigger, you would get more.

There is a verse in Psalm 119 which amuses me! It says: "I will run in the way of thy com-

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sewage in the surf, wallow happily in much worse and more damaging mental sewage in the entertainment world. They shout for pure water and clear air and they demand more enforcement of the Pure Food Act. A cockroach running around a restaurant kitchen fills them with revulsion. The idea of a typhoid or tuberculosis carrier serving them food puts fear in their hearts and loud abuse in their mouths and on the tips of their pens. They demand laws to prevent epidemics of physical disease while they feed the epidemic of mental illness and cultural corruption that is sweeping our country.

Harm spreads

One little cockroach does no harm any more than those poor pathetic male mate-of-the-month cockroaches that one magazine features. We laugh at them. We see them for what they are but add to all this material that is appearing in the magazines and they add up to an army of cockroaches, rats and vermin spreading a different type of illness.

No, let's face one fact here and now. The magazines, the films, the TV shows that are gradually lowering community standards are all being put out by people wanting to exploit the public to make money and also by people who are trying to justify their own behaviour and recruit others for their ranks.

They aren't interested in your child except as a potential customer or a potential recruit and they are only successful because they play on curiosity, excitement and stimulation of emotions and you are buying it with your cash and you are keeping them on the market.

You are accepting, not only that you are being exploited, but you are accepting the exploitation of actors and actresses and models forced to present this sick material or lose their jobs. Musicians and artists and photographers and newspaper reporters are unable to get jobs if the media employing them happen to favour the homosexual or the casual approach to heterosexual relationships or sensationalism.

There are times for the drawing of the line between exploitation and the fair requirement of a job. It can be very fine just as it can be very difficult to decide between what is essential nudity in the presentation of a play and what is just titillating stimulation or what is down-right invasion and destruction of our private fantasy world of the mind. This is why it is difficult to legislate in this area, except in the extreme cases.

We must now do something about community standards ourselves. Now we're not alone in this. The Longford Report has shown Britain up as a sick society in urgent need of searching tests to detect wherein its illness lies and some fairly drastic treatment.

Now while I speak of all this I do not think that most people have clear in their own minds that morals are not just a matter of sex. The president of the

Family Planning Association, speaking on their sex education program recently said that "morals have nothing to do with sex and sex education."

Now, does she mean truth, respect for other people's property, honesty in human relationships, concern for the welfare of others, loving care of little children, development of personal integrity are not moral issues? For everyone of those is involved in sex relationships. They are all moral issues. Our whole legal system is based on moral issues, whatever our new female adviser to the Prime Minister may think.

You want to be protected from the thieves and the arsonists. You want baby battering stopped. You want the law to stop people destroying our communal parklands and polluting our environment. You want to avoid these evils so why should we accept that the "Last Tango in Paris" should be seen before we know it can do damage? Why should we listen to the exploiters when they say "prove that it does harm."

Why should we let them put evil into the minds of our young people and wait to see the harm? Surely we want prevention of mental and social illness, just as we want prevention of physical illness. No one will question that just as the chopping away of a hard surface will dull the edge of a knife, continuous exposure to violence, horror, sexual perversion, cruelty and lack of concern for others dulls one's reaction to it.

Greater horrors

To get the same response from the audience greater horrors, greater perversions have to be perpetrated. The children who have grown up with this believe that normal adults behave like this, that normal adults are cruel and violent when it suits them, that it is right to have sexual intercourse with anyone you think you like. These children are accepting the idea that intercourse can be part of friendship or even just physical fun because this is what was regularly presented to them on their screens.

You may say that it's the responsibility of parents to present a different picture at home and to show children another set of values. But what hope has the child whose parents do not present a picture of happy marriage, joyful personal relationships and satisfaction in their everyday job?

I want to appeal to you all to realise that your children are receiving community standards from the peer group and the mass media and society. The public cannot take for granted that the doctor, the teacher or the church will protect the community standards any more. We Christians must do it ourselves by banding together the Christians in the professions, in our churches and we must take action to protect all children. We must also protect them against unsuitable sex education programs. There is at present a great demand and a great need for sex education in the schools.

I have had six years of this and I am sure we do need family-life programs, not a sex education program. A program to help children establish the values by which they will live and help them find the full joy and achievement that life can bring and that what we want is a program that presents emotional, social and physical development with moral values.

Would you be happy if the Motor Transport Department required only that a child should understand the internal combustion engine to get a driving licence and not know the rules of the road? We must give all the facts to children, yes, but not

just the physical facts and not just let them choose. This is pornography for children.

Undesirable features

Sex education must be suitable for the age and understanding and emotional development of the child. Recently, the British College of Obstetricians and Gynaecologists of the British Commonwealth brought out a report on unplanned pregnancies and it stated: "Increase of sexual permissiveness among school-children and adolescents is an undesirable feature of modern society bringing harmful physical

and emotional consequences on the individuals involved. They have recommended sex education in the context of family life education. This is sex education with morals.

Sex education without morals and approving sexual perversion, encouraging abortion on demand, weakening marriage, could do a great deal to harm the next generation and to harm our adolescents.

So I appeal to you, write to the Minister for Education, write to your Members of Parliament, ask for a responsible family-centred program by teachers and doctors who believe in the importance of the family and who accept that children have rights

to be responsible parents. Somehow we must reverse attitudes that are accepting the flood of magazines and films and TV shows that glorify the unpleasant, the cruel, the violent, the horrible and the sex perversions as normal.

We must applaud the beautiful, the responsible and the normal wherever we see it. Let us throw off this apathy in our community that is allowing the abnormal to set standards for the normal and to make people accept all kinds of literature and entertainment exhibiting as permissible and normal types of behaviour that are offensive to decency and damaging to our developing children.

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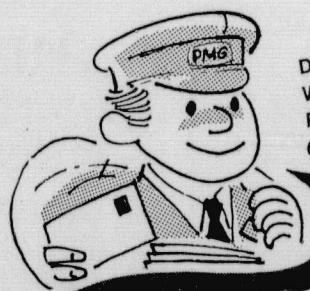
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Notes and Comments

Government action on advertising

Senator Douglas McLelland, Minister for the Media, is to be congratulated on his courageous decision to cut down the advertising of cigarettes on radio and television this year and to phase it out altogether by the end of 1974.

The previous Government took but one small step but this is the decision the whole community really wants to see implemented.

Dr Everingham, the Federal Health Minister, has also taken his courage in both hands and said publicly that alcohol is Australia's greatest health problem. We hope that it will not be long before that fat little Dominican monk who tells us of the glories of a particular alcoholic beverage, also disappears from television.

There is a generation of young radicals growing up who sneer at our hypocrisy over their indulgence in marijuana while we encourage the use of the addictive and destructive alcohol.

And this same generation is puritanical in its rejection of alcohol because it recognises its destructive properties. Yet we still work hard to preserve the image of the rugged Australian as a consumer of quantities of beer and the successful man or woman as the one who knows which drinks to serve with which foods.

Radio and television advertising of alcohol would help to get rid of this false social image of the drinker being socially acceptable, when in fact he is the originator and maintainer of a vast health and social problem.

Conflict in Victoria over joint evangelism

It has not been without great significance to evangelicals everywhere in Australia that there has been a practical expression in the past year or so of interest in the work of the World Evangelical Alliance.

As a direct result, State organisations of the Evangelical Alliance have been set up and in these there has been a spontaneous expression of true Christian unity.

It came as a shock to many to hear that in June, the Victorian EA and the Victorian State Council of the Australian Council of Churches met and issued a statement (see ACR 12 July, page 8) in which both bodies agreed to call denominations "to work together where possible to emphasise Christian witness, outreach and renewal in 1975."

The joint move followed the discovery that many denominations were moving separately towards a program of evangelism in 1975. Among them were Methodists, Baptists, Presbyterians and the Salvation Army. Roman Catholics also saw themselves as engaged in related activities through their "Holy Year" program for 1975.

What these varied denominations understand by "evangelism" is the question which worries many. The Victorian EA knows clearly what it means and it has clear biblical grounds for its basic belief. But how can it call its members in all the denominations to agree on something so vaguely described as "witness, outreach and renewal?"

With its distinctive evangelical

understanding of the Christian faith, the EA must ask witness to whom? — outreach for what specific purpose? — and renewal by whom and for what purpose?

It is singularly inappropriate that the EA should, so early in its life, be involved in joint action with a body which has this year given strong support to a eucharistic congress and which has always felt threatened by signs anywhere in the world of evangelical unity.

At a time when so many would obscure or blur all Christian distinctiveness, we believe the EA has a great unifying task of its own which it must prosecute with vigour. We do not need to apologise for our existence or our expression of unity.

The robber barons of N.S.W.

NSW citizens in the year 1971-72 spent \$2,725,837,046 on all forms of gambling. Of this vast sum, \$2,264 million was spent on poker machines.

When Mr J. C. Mallam, Labor MLA for Campbelltown, said that the Askin Government aimed to "turn NSW into the Nevada of Australia," he seriously understated the position. It is already Australia's Nevada and has been since the advent of poker machines, introduced by an equally irresponsible Labor Government.

With the population of three-million, NSW citizens, every man, woman and child of them, spent an average of \$755 that year on poker machines.

Some men and women gamble the whole of their week's wages in one night playing the poker machine. The machine must win. The gambler can only lose. But

playing the machine becomes a compulsion, an obsession.

The wide acceptance of the poker machine as an almost friendly "one-armed bandit" with the challenge to try and beat it, is one more proof of the boredom, monotony and the cramped living conditions that exist in our cities and towns.

While we accept the fact that it points to a social malaise, we are far from accepting government encouragement of poker machines or other forms of gambling as an opiate to deaden real suffering.

Any State Government with real concern for its people and an understanding of the problems and pains of contemporary society would shun tax-raising by methods which inflicted further hurt on the pool of human suffering. Tasmania got a gambling

casino and an extension of human misery as a direct result as the local press has been quick to point out.

Extension of gambling facilities simply makes it easier for those in the income bracket who will suffer most, to suffer still more. And the more they spend, the greater the misery. State Governments rake in the taxes on gambling with one hand and pour it out again for prisons, child welfare, justice, social welfare and related services which it is obliged to set up as a remedy of social ills.

Nobody has any sympathy for the big-time gambling racketeers. What are our feelings about Governments who join their number and operate the biggest rackets of all?

Despoiling every citizen of NSW, for instance, of \$755 by means of poker machines alone, puts the NSW Government in the class of the robber barons of another age.

Australia '73

Advance information that we have about the forthcoming experimental service of Holy Communion to be known as "Australia '73" is in many ways encouraging.

There are still too many Anglicans who for insufficient reasons prefer to have neither revision nor experiment. The reality of our situation leaves us no other alternative but to go ahead on the lines that have already been laid down.

The Liturgical Commission

has worked long and hard and they look like doing so for years to come. We must not belittle their efforts nor imagine that they have been deaf to any particular point of view.

The commission has not been composed of intransigents of one kind or another but of men who have explored every possibility for meeting the needs of Anglicans public worship. All sides have exercised considerable restraint and shown deep understanding in their own.

We must thank God for the much that they have done well.

The peculiar misnomer "A Modern Liturgy" which graced the 1966 revision was recognised and corrected by the subsequent titles of "Australia '69" and "Australia, '73." Somebody must have got the message across that in Anglican usage, "liturgy" means our entire public offices, specifically, the Book of Common Prayer.

What we have is not a liturgy but a service of Holy Communion or for short, Communion Service or just Communion. "Liturgy" (see Cranmer's preface to the BCP or the Oxford English Dictionary) is a misnomer when applied to but one service in our liturgy. The Orthodox and some others may have a variety of other usages, as the liturgical specialist knows.

The Liturgical Commission is correctly named. It is a pity that its press releases should give the false impression that its sole concern is to draw up services of Holy Communion.

Vicious attack on fingers

A letter on page five of this issue from Mr D. A. Rose raises a subject which has affected us all in a most tender spot — the tips of our fingers.

Purveyors of stapling machines that now occupy pride of place on the desk of every junior clerk, have done a rip-roaring trade selling these incredible monsters in the past few years. It has become obvious that the humble office lill or even the ordinary pin has gone completely out of manufacture.

At this time of the year when we are all opening those delightful letters from GPO Box 1234 in your capital city which enclose the long awaited tax refund cheque and that heart-warming "covering letter," we are suffering more assaults than usual from the staple.

After initial attempts to prise it open with the fingers and after wiping off the bloodstains, you proceed carefully to use your finger nails. The staple refuses to budge but the finger nails carry the scars of the further encounter.

If you happen to have a hand-carved artifact from the Trobriand Islands as a paper knife and a desk talking point, you bring it to your help with somewhat disastrous results. If you're a more senior clerk, you may have an ivory one and while it shows fewer scars, it does not cope with the steady resistance of the modern staple.

We suggest you try a nail file, a bobby pin, nail scissors or even your teeth as a last resort.

Sigmund Freud would have some interesting interpretations of the actions of those who provide and of those who use these infernal machines in modern offices. The letter and its enclosure are stapled by means of an aggressive thump on the machine's lever. Freud might also have some interesting things to say about the hostile feelings engendered in those who receive the stapled missive.

We agree with Mr Rose that this is a clear instance in which Christians who use stapling machines should look closely at their aggressive behaviour and return to the simple operation of pinning. We are not aware that Freud would even make something of this, too.

Not more devout

The people of the Bible or of the Middle Ages were not necessarily more genuinely devout by nature or practice than contemporary Christians and Jews.

(Dean T. W. Thomas of Melbourne.)

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Coverage of M.U. decisions

SIR — Congratulations on your front-page coverage (July 26) of the vital meeting of the Central Council of the Mothers' Union.

I personally saw to it that members at our parish church bought up every unsold copy in the church porch. The work of the Mothers' Union deserves much more front-page space than the religious press is apt to give it.

(Mrs) Helen Young,
East Perth, WA.

Muddled thinking about the Jews

SIR — Robert de Louth's letter (ACR 26/7/73) staggered me. He states concerning the Jews, "No other nation has served God so unwisely."

One might comment, God or men's traditions, seeing they refused the Son when He came, and still do so.

However, he is not alone in thinking "How odd; of God; to choose; the Jews," for such a saying could not have arisen had it not been for muddle-headed Christians.

The great Abrahamic promises to which Robert de Louth refers, and looks for fulfilment in Jewry, were made when Abraham was "in uncircumcision," thus enabling all his descendants, of whom the Jews are but a part, to claim the promises through Christ.

Though Jesus came through the Judaic line, all his disciples (save Judas) were Benjamite Galileans. Who then are the Jews of today? Who, the Israel of the prophets? For the curious fact is, that the prophets differentiate between the "House of Israel" and the "House of Judah" — even after the captivity. They do not lump them all together as "Jews" — a shortened form of Judahite acquired in Babylon — like so many modern theologians. No, because their destinies were different.

If anyone doubts there was a scriptural and actual division among the tribes, which exists to this day, let the Jews enlighten us. I quote from Sydney's well-known Rabbi R. Brasch, in his book, "The Unknown Sanctuary" (pub Angus and Robertson).

"The great mass of the people, consisting of the ten northern tribes, rejected Rehoboam and chose Jeroboam as their king. Since they embraced almost the whole nation (with the exception of Judah and part of Benjamin) they retained the old name and continued to call themselves the kingdom of Israel. The south,

however, remained loyal to Solomon's son and enthroned him.

"Predominantly made up of the tribe of Judah, the new remnant-state became known by its name. This is still borne today by the Jewish people, the sole survivors of the kingdom of Judah, for Jew means 'a person from Judah.'"

Could it be that the non-Jewish northern House of Israel which lost its identity after captivity, being "uncircumcised" and "alienated from the commonwealth of Israel" found Christ in the "wilderness" of the prophet Hosea? And thus form a large portion of the Christian church today, of whom Robert de Louth might more truly and aptly say, "They serve God unwisely."

(Mrs) P. Creasey,
Clontarf Beach, Q.

Wide use of pin-pricking methods

SIR — Some areas of management in this State at least are beginning to realise that the widespread use of stapling machines where pins would have been the appropriate fastener, is causing far-reaching irritation.

People at all business levels are getting more and more irritated by the number of letters and documents which come to them firmly and defiantly joined by the unyielding metal staple.

The user of the stapling machine is no respecter of either persons or documents. Everything gets stapled to the letter and whether it be a cheque, a receipt, a photo, an important legal document or just a sales piece, how it gets torn or mutilated in the separation process is just not his concern.

Letters to the editor should not exceed 300 words.

It is bad when anyone shows such unconcern but a little worse when Christians and Christian organisations, diocesan offices, etc join in his nasty little game to prick the fingers, tear the nails or irritate the feelings of the receivers.

I appeal to church organisations to give a lead in stapling only those documents which will not usually need separation and to pin all else. It need not be above Christians, particularly those at executive level, to give occasional attention to such small matters.

D. A. Rose,
Hobart, Tas.

(ED. NOTE: See Notes and Comments, page four, this issue.)

Forthright Christian witness essential

SIR — It is refreshing to read editorials such as yours of June 14, "Advance Australia Where," giving thanks that our Queen rules "by the Grace of God."

Also, I commend your correspondent, Mrs P. Creasey, Her letter (April 19) is an inspiring example of the value of the written word, putting in practice what she advocates. Again (July 12), she writes truly that "while the Crown stands" it is a barrier to Marxist subversives seeking to destroy our monarchial system, and impose a dictatorship in its stead.

Mrs Creasey's letter is worthy

Victorian plans for joint evangelism

Victorian plans for joint evangelistic programs in 1975 were taken a step further on July 26 when ten denominations met and set up a new consultative committee on evangelism.

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Letters

TO THE EDITOR

of careful study. Yet why is it so exceptional? One would imagine, with socialists who refuse to swear allegiance to the Queen (to whom are they loyal) holding positions of power, openly stating they aim to destroy the flag, anthem and constitution, and fawning upon Communist agents who, fated by the media, are projected as "liberationists" and "freedom fighters," that every Christian spokesman in the land would be saying what needs to be said. Instead, we hear views promulgated by the World Council of Churches, which is guilty of aiding Communist guerrillas with \$600,000.

Admittedly, a clergyman who spoke out would be condemned by the media, if reported at all. At any rate, we don't hear churchmen saying what Mrs Creasey is saying.

An exception is the Rev L. Shilton, who outspokenly condemns today's corrupt standards. Sydney diocese is to be congratulated. He will be the new dean. "The Age," Melbourne (July 19), in typical snide fashion, reported his return to Sydney from overseas, publicising the fact that pornography was there to greet him.

We need more men to speak out and support men of the calibre of Mr Shilton. As Mrs Creasey says, Christians need to rouse themselves and engage "their power to influence governments in writing to their local MPs, press and television."

P. R. Lawrence,
Traralgon, Vic.

Friends of St Michael's Pro-Cathedral, Wollongong

SIR—The Chapter of St. Michael's Provisional Cathedral, Wollongong, is currently launching "The Friends of St. Michael's Association," and we seek the courtesy of your columns to bring this fact to the notice of your readers in the hope that many of them may link with us for the furtherance of the work of God through this Church.

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- ACROSS
- Do not be mistimed —
— For what partnership
have righteousness and
iniquity? (4,11) 2
Co 6:14.
 - He who has —, let
him hear what the Spirit
says to the churches
(2,3) Rev 2:7
 - Satisfy the desire of the
afflicted, then shall your
— in the darkness
(5,4) Is 58:10
 - And the witnesses laid
down their garments at
the feet of a man
named Saul (5) Ac 7:58
 - I had been — with the
gospel to the uncircum-
cised, just as Peter had
been entrusted with the
gospel to the circum-
cised (9) Gal 2:7
 - And she said to her ser-
vant, —, —, —, —
do not slacken the pace
for me unless I tell you"
(4,3) 2 Ki 4:24
 - On the contrary bless,
for to this you have
been called, that you
may — blessing (6,1)
1 Pe 3:9
 - In whatever tribe the
alien —, there you shall
assign him his inheri-
tance, says the Lord
God (7) Eze 47:23
 - We destroy arguments
and every proud obsta-
cle to the knowledge
of God, and take every
- captive to obey
Christ (7) 2 Co 10:5
- There is — now no con-
demnation for those
who are in Christ Jesus
(9) Rom 8:1
 - And washed his
hands before the crowd,
saying, "I am innocent
of this man's blood; —
it yourselves" (3,2)
Mt 27:24
 - And then will I declare
to them, "I never knew
you; depart from me,
you —" (9) Mt 7:23
 - My food is to — will
of him who sent me,
and to accomplish his
work (2,3) Jn 4:34
 - And so train — —
— love their husbands
and children, to be
sensible, chaste, domes-
tic (3,5,2) Tit 2:4
- DOWN
- And do not seek —
— — and what you
are to drink, nor be of
anxious mind (4,3,2,3)
Lk 12:29
 - For no such passover
had been kept since the
days of — — who
judged Israel (3,6) 2 Ki
23:22
 - Righteousness guards
him whose way is —,
but sin overthrows the
wicked (7) Pro 13:6
 - in the Lord Jesus,
and you will be saved
(7) Ac 16:31
 - Let your — — shine
before men, that they may
see your good works
and give glory to your
father (5, 2) Mt 5:16
 - If then you have not
been faithful in the un-
righteous mammon,
who will — to you the
true riches? (7) Lk
16:11
 - For there is no authori-
ty except from God,
and those that — have
been instituted by God
(5) Rom 13:1
 - Blessed be the Lord, for
he has wondrously
shown his — — me
(9,4,2) Ps 31:21
 - Rejoice in that day, and
leap for joy, for behold,
your reward — —
heaven (2,5,2) Lk 6:23
 - They shall come trem-
bling out of their strong-
holds, they shall turn in
— the Lord our God
(5,2) Mic 7:17
 - As an example of suf-
fering and patience,
brethren, take the pro-
phets who — — the
name of the Lord (5,2)
Jas 5:10
 - So that the throng won-
dered, when — — the
dumb speaking, the
maimed whole (4,3) Mt
15:31
 - It shall be more toler-
able on the day of judg-
ment for the land —
and Gomorrah than for
that town (2,5) Mt 10:15
 - And all the people,
whom Nebuchadnezzar
had taken into — from
Jerusalem to Babylon
(5) Jer 29:1

Chaplains confer on pastoring



Rev Charles Barton

Twenty men and women,
chaplains at Sydney's gen-
eral and psychiatric hospitals
met for an all-day confer-
ence on 31st July at Glades-
ville Hospital.

The conference was arranged
by Canon William Deasey, Di-
rector of Chaplains and the
special guest was Rev Charles D.
Barton, an Australian who is
doing a doctorate at Boston
University on pastoral coun-
selling and supervision.

The Deputy Medical Superin-
tendent, Dr John Collins, and
the chaplain, Rev Jim Hansen,
welcomed the participants at 10.15
am and Canon Deasey in-
troduced Rev Charles Barton. A
former officer in the RAN, he
trained at Moore College, gain-
ing a London BD and then
served on the staff of Holy Trin-
ity, Adelaide, 1964 to 1968.
Since then he has completed a

master's degree in clinical pastoral
counselling and is now vicar
of a parish in Massachusetts
while he works towards his doc-
torate.

At both morning and after-
noon sessions he gave skilled
leadership in the group's dis-
cussion of grief counselling and
the aims of the chaplain when
visiting hospital patients.

After midday dinner in the
staff dining-room, all inspected

Protest on paid chaplains

A West Australian ALP
branch at Melville has criti-
cised a move to pay full-time
chaplains at government
hospitals.

The branch asked the State
Executive to examine constitu-

tional aspects of the Govern-
ment's action.

The Government has announc-
ed that it will finance five full-
time chaplains at State hospitals.

Two chaplains will be Angli-
can, two Roman Catholic and
one representing various Protes-
tant denominations.

Each will be paid \$5400 a
year, but will not be under
government control.

The Melville branch said the
State had no right to assist or
maintain any religious body
financially.

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Chesalon Nursing Homes

Carramar Maternity Home

Adoption Service

Charlton Boys' Home

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Opportunity Shops

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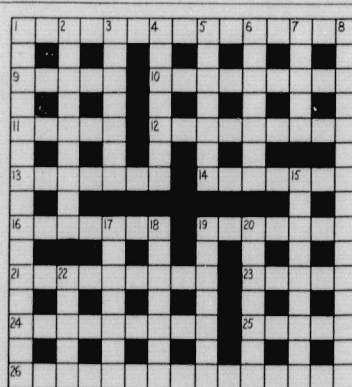
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your reward — —
heaven (2,5,2) Lk 6:23

- They shall come trem-
bling out of their strong-
holds, they shall turn in
— the Lord our God
(5,2) Mic 7:17
- As an example of suf-
fering and patience,
brethren, take the pro-
phets who — — the
name of the Lord (5,2)
Jas 5:10
- So that the throng won-

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Books

CONSISTENT PRESENTATION OF THE TRUTH

OUTLINES OF THEO-
LOGY
By A. A. Hodge, reprinted
by the Banner of Truth
Trust, London, 1972, 678
pages, \$1.75.

Dr Hodge (the younger), of
Princeton, first published his
"Outlines" in 1860. His revised
and enlarged edition, which is
here reproduced, appeared in
1879. He offered it "not as a
complete treatise of Systematic
Theology for the use of the
proficient, but as a simple Text
Book, adapted to the needs of

Balanced view on Jews and Arabs

THE ARAB-ISRAELI
STRUGGLE by Charles F.
Pfeiffer, Baker, 1972. 112
pages, \$1.15.

The author of this slender
book has already established his
reputation as a writer of Old
Testament subjects. He is very
thoroughly acquainted with the
history of the semitic peoples
and counts as his friends many
Jews and Arabs. The book is
written, therefore, with scholar-
ship and with balance.

The author examines the tricky

students taking their first lessons
in this great science . . . It
takes form of questions and
answers and it is one of the
famous and characteristic docu-
ments of the old Princeton theo-
logy, a high-water-mark of
American Calvinism.

Professor Hodge had a lucid,
though thorough, style, and there
is a wonderful consistency in his
presentation of theological truth.
It is doubtful, however, if any-
one would approach the study of
theology in this way today. It
was not necessarily wrong to
present theology in terms de-
manded by the intellectual
fashions of the 19th century, but
although the Bible is faithfully
ransacked for answers, it is not
the Bible which speaks, but the
systematic theologian, in this ap-
proach. Yet I shall be glad to
have this volume on my shelf,
and to refer to it; and not least
because it contains as an appen-
dix the Consensus Tigurinus,
"written by Calvin, 1549, for the
purpose of uniting all branches
of the Reformed Church in a
common doctrine as to the Lord's
Supper," and the Formula Con-
sensus Helvetica.

D. W. B. Robinson.

Judicious O.T. exegesis

JEREMIAH and LAMEN-
TATIONS: An introduc-
tion and commentary, by
R. K. Harrison, Tyndale,
London, 1973, 240 pages.
\$4.70 (hard back \$3.55
(paper back).

It is good to see another Tynde-
dale Old Testament Commentary
come from the press. No one
who has used R. K. Harrison's
1,200 page Introduction to the
Old Testament that came from
the press three years ago, would
question the writer's scholarship.

Here he deals with Jeremiah
and Lamentations by giving first
50 pages introduction that sets
them in their setting in history
and in the scriptures. The rest of
the book is verse-by-verse, or
section-by-section commentary
on the text. This involves judi-
cious exegesis of each passage,

frequently a comparison with
similar teaching in the New
Testament, and then often an
application to our situation
today.

An example is the best way to
show the method and to indicate
the content of the commentary.
This is the way he deals with
1:9-10 which speaks of the
Lord's commissioning of Jer-
emiah:

"By touching the young pro-
phet's mouth God symbolises the
communication of the divine
message. The incident is reminis-
cent of the sanctification of
Isaiah (Is.6:7). After Jeremiah
had felt the touch of the
Master's hand he was ready to
begin his prophetic ministry . . .
God can now proclaim His sov-
ereign will to the nations with
Jeremiah acting as spokesman.

There is a decidedly negative
emphasis here which sets the

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Fine R.C. scholarship

JESUS AND THE GOSPEL
Vol. 1 by Pierre Benoit,
Darton, Longman and
Todd (London), 1973,
253 pages, \$4.50.

Professor Benoit is Director of
the School of Biblical and
Archaeological Studies in Jerusa-
lam, and although the essays in
this volume are all, with one ex-
ception, between twenty and
thirty years old, they are well
worth bringing to the English
reader, especially as to little of
this distinguished Roman Catho-
lic scholar has been translated.

The eleven essays are an inter-
esting mixture of critical, ex-
egetical, historical, and theo-
logical study. He raises again the

question of the status of the
Greek Old Testament in consid-
ering inspiration. Did the Holy
Spirit control just those quota-
tions which appear in the New
Testament, by way of amplifying
Old Testament revelation, at
least in those places where the
Septuagint seems to differ from
the Hebrew text?

Benoit has an excellent essay
on the scope and limits of Form
Criticism. He offers a full (and
unfavourable) review of Mlle
Jaubert's view that the Last Sup-
per took place on a Tuesday.

He defends the view that the
Praetorium where Jesus was
tried by Pilate was Herod's Pal-
ace (the site of "the Tower of
David" today), and not the An-

tonia castle next to the Temple.
as Pere Vincent advocates, and
as the traditional Via Dolorosa
would suggest.

He discusses the reasons for
the divergences in the two
accounts of the death of Judas,
and also the different ways in
which the New Testament
writers refer to the Ascension
of Jesus. On the latter, he consid-
ers that we should see the Ascen-
sion as having occurred on
Easter Day, with the final "as-
sumption" after forty days gra-
ciously designed to conclude the
appearances and to dramatise
the nature of Christ's exaltation
to the Father. Much else; but, in
all, a reverent and thought-pro-
voking book.

D. W. B. Robinson

Key Books ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:

EVANGELICALS TODAY, Ed John C. King, Lutterworth, 1973. 204 pages. £UK2.60. King
has for years been overly critical of conservative evangelicals but in this volume he has gath-
ered together with ungrudging admiration, their English leaders, mostly Anglicans because they
are truly leaders of English evangelicalism, as in Australia. He is obviously delighted to find
them in strong disagreement on many issues and this we, with him, will see as healthy. They
face the great issues of today — theological, educational, social, cultural, liturgical and they
reflect evangelical thinking on many important concerns. Here you will distinctly enjoy meeting
again Packer, Duffield, Green, Buchanan, Sott, Anderson, Motyer and others. An important book.

ISSUES AND ANSWERS. Various authors. Anglican Information Dept, Sydney. 13 differ-
ent titles for 90c. This packet includes six titles published this year — Euthanasia, Youth and
Morals, Clubs, Mass Media and The Urban Crisis. Other titles are Protest, Divorce,
Alcohol, Abortion, Censorship, The State of the Nation. All are attractively produced folders
of about five pages each and are printed in two colours. They should sell in quantity on every
parish bookstall and deserve the widest possible circulation.

FREEDOM IN FAITH. A commentary on Paul's Epistle to the Galatians, H. D. McDon-
ald, Pickering and Inglis, 1973. 157 pages. £UK1.60. Dr McDonald has a doctorate in divinity
from the University of London and is a well-known contributor to "Christianity Today." In a
few lines the author says that he believes Galatians is an early Pauline writing, perhaps the
earliest; that he holds the South Galatian theory and on his third page he begins his exposition
of this important letter. And a very clear, strong exposition it turns out to be. For any prepar-
ing a Bible study, a sermon or a series on this letter, this will prove to be a most helpful book
in every way.

Our faith one among many

The question whether or
not their children should be
taught about Christ, or
Buddha or the cult of the
hippies while within the pre-
cincts of a school is engaging
the minds of many people in
Western Australia at the
moment.

A committee under the Min-
ister for Education, Mr Dolan,
is looking at the teaching of reli-
gion in primary and secondary
schools.

It has not yet made recom-
mendations or proposals, but
a campaign has begun to inform
clergymen and other interested
people of modern thinking.

There is a strong feeling
among many educationists that
the State should take more
responsibility for religious educa-
tion. Some consider that it
should be taught as part of
the school curriculum by specially
trained teachers.

R.C.'s will pass Anglicans

While the major Protest-
ant denominations were
either static or losing adher-
ents in the last census period,
the Roman Catholic popu-
lation of Australia has in-
creased by 13.5 per cent to
3.4 million.

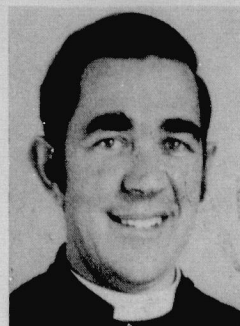
Figures recently released show
52.2 per cent of the population
belonged to the Anglican, Meth-
odist or Presbyterian churches in
1966. But this had dropped by
1971 to only 47.7 per cent, a loss
of 4.5 per cent.

The figures, compiled by the
Bureau of Census and Statistics,
indicate that the Roman Catholic
Church is likely to overtake the
Anglican Church as the largest
denomination within four or five
years.



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Ven. Vernon Cornish, Archdeacon of the Downs, Qld.

Rev Canon Raymond Foster, secretary for Home Mission and Research for the SPCK, London, and until 1971, warden of St John's College, Auckland, NZ, has been appointed Warden and Librarian of St Deiniol's Library, Hawarden. Dr Foster is 51.

Rev Geoffrey O. Thomas, vicar of St John's, Surat (Brisbane) since 1969, was inducted as rector of St Matthew's, Drayton on 17 August.

Rev Michael B. Challen, Director of Home Missions, Perth, since 1971, has been appointed Lockridge and he will be assisted by Sister B. Rillatt, of the Church Army.

Archdeacon John A. Leaver has been appointed administrator of the diocese of St Edmund from 1st September to 30th November when Bishop-elect David Shand will be installed.

SA CMS annual meeting

Former Rhodes Scholar and warden of St Andrew's Hall, Melbourne, Rev Francis Foulkes will visit Adelaide for the annual meeting of the SA branch of the Church Missionary Society.

Mr Foulkes' topic will be "Moratorium on Missions?"

The Annual Meeting is set for Friday, August 24, in St Bartholomew's Norwood Parish Hall. He will preach on the following Sunday at St Matthew's, Kensington and Holy Trinity, North Terrace in the morning.

At night he will preach at St Bartholomew's Norwood patronal festival service.

New head for "Churchie"

The deputy headmaster of Geelong Grammar School (Mr William Hayward) has been appointed headmaster of the Church of England Grammar School, East Brisbane.

The Archbishop of Brisbane (Dr Felix Arnot) announced recently that Mr Hayward would replace Mr Charles Fisher, who would take over as headmaster of Geelong in January, 1974.

Mr Hayward, 43, was born in Adelaide and educated at St Peter's College where he was

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SURVEY REACHES 3000 HOMES

Protestant and Roman Catholic churches in Murray Bridge, SA, combined for a survey of the whole town from 29 July to 5 August.

Churches taking part included the Church of England, Lutheran, Methodist, Presbyterian Roman Catholic, Salvation Army and the Church of Christ. Murray Bridge is the seat of the diocese of the Murray and it is an area assured of rapid growth.

The survey covered the entire built-up area of the town, including Northern Heights and Riverglades. About three hun-

dred members from the participating congregations took part in visiting homes.

"It is many years since a survey was done in the town and with the growth that has taken place over recent years the participating churches are endeavouring to identify and locate more recent arrivals in the town, who are members of the respective denominations," a spokesman for the organising committee said.

"Information sought was certainly not personal, but basic information only, for the respective church's records.

"It was also stressed that

information supplied is strictly confidential between the householder being interviewed, the visitor and the organising committee.

"Statistics, particularly in respect of children's ages, should prove invaluable in planning future facilities to be provided for the needs of the community.

"The visitor handed the householder a brochure outlining times of Services conducted by each of the denominations, along with a message from the Ministers Fraternal from which the concept of this survey originated.

St. John's Cathedral marriage classes

To identify some of the problems within marriage and to help young couples overcome them, Dean Ian George has begun a special marriage preparation course at St John's Cathedral, Brisbane.

The first class started in July and Dean George has said that all couples who want to be married in the cathedral will have to take this course.

He is hoping that rectors of other Brisbane parishes will want to bring along young couples to the course. The course, structured like a marriage workshop, is the first held at the cathedral.

It consists of eight sessions, each of two hours. The first and last are with the couples' local minister.

In a recent interview the Dean said: "We feel that we can bring them into contact with a number of people with specialist knowledge — so they will become aware of problem areas which will help them not to panic.

"People feel their problems are unique but there are answers to most problems if they are prepared to seek guidance and work through them."

The first night at the cathedral is a participatory class where

couples get to know other couples and a link is established with their local church.

On the second evening, a priest discusses the nature of marriage in today's society, the expectations of husband and wife, the indissolubility of marriage and tension within marriage.

The next two classes are taken by a medical practitioner who deals with the anatomy and physiology of sex, as well as VD, contraception and genetics.

These classes also include family health, the first child, old age and general preventive family medicine, with special reference to alcohol, cigarettes and analgesics.

A marriage guidance counsellor speaks about personal integrity within the marital relationship with includes being honest with oneself and one's spouse.

Job satisfaction and sharing, working wives and the tensions created by financially independent spouses are also discussed.

A legal practitioner talks about the financial and legal aspects of marriage.

The second last class at the cathedral deals with family relationships in the form of a panel discussion, as the Dean feels that the examination of family relationships is important in finding one's own identity.

For the final class, couples return to their own minister who is marrying them.

Gippsland marathon to help NHM Fund

Following up the success last year of the Gippsland Charity Appeal, two Gippsland athletes have agreed to participate in yet another marathon relay. They are Rev Bob Collings of Traralgon and Mr Alan Ashmore of Yallourn.

The date set for the relay is Saturday, September 15. Last year the relay was from Drouin to Sale; this year it is from Drouin to Traralgon.

Although the distance is shorter, it is hoped that people will be given a good "run" for their money when only two athletes will attempt to complete the course in 5 hours. They will start at Drouin at 9 am and hope to finish at St James' Church, Traralgon at 2 pm.

Choosing money for a needy cause proved to be a difficult decision. Or rather, choosing the right needy cause proved to be the problem. But after a long list and discussion between the runners themselves and Bishop Garney, it was decided to raise money to assist outback mission work, and in particular to aid the National Home Mission Fund.

Canonry for BCA missionary

Rev Bernard R. Buckland, BCA missionary since 1958, has been made a canon of Holy Cross Cathedral, Geraldton, diocese of North West Australia.

Canon Buckland graduated from Moore College in 1956 and has spent 15 years with the Bush Church Aid Society, firstly in South Australia and for the past 10 years in the diocese of North West Australia in the parishes of the Murchison and Derby.

He holds a pilot's licence and



Canon Buckland.

regularly hires a plane to visit isolated homesteads around the Kimberleys or settlements on islands along the coast.

C.A. LEADER IN NEWCASTLE

Rev Peter C. Ruffle, a former CMS missionary in India and principal of the Church Army Training College at Blackheath in London since 1966, was the special preacher in Christ Church Cathedral, Newcastle on Sunday, August 5.

The occasion was the 39th anniversary of the founding of

Church Army work in Australia. It began with the arrival of Captain John Cowland in Newcastle in 1934.

Sister G. Phillpot, a retired Church Army officer who recently completed 50 years service was given a special presentation at the service.

A number of other Church Army officers preached at parish churches throughout the diocese of Newcastle.

100 students take the gospel to Armidale parishes

A hundred students — seventy from Moore College and thirty from Deaconess House, Sydney, spent August 11 to 19 in four parishes in the diocese of Armidale in a special program of evangelism.

These programs have become a regular feature of the training at both these institutions and each year invitations arrive from rectors of parishes which are preparing themselves for just such a special effort of evangelistic outreach.

This year, invitations came from Rev Peter Smart, vicar of South Tamworth, Rev Ray Smith, vicar of West Tamworth, Archdeacon Peter Chiswell, vicar of Gunnedah and Rev Neville Collins, vicar of Manilla.

The students divided into four teams and they assisted in the four parishes named under a team leader from the Moore College staff. The team leaders were Rev Bruce Smith (South Tamworth), Revs Peter Jensen and John Chapman (West Tamworth), Revs Robert Withy-

combe and Philip Jensen (Gunnedah) and Rev David Peterson (Manilla).

The missions were largely conducted through dialogue meetings, coffee shops, meetings and church services. In addition, Dr Withycombe took a daily devotional session each morning on local radio and addresses were given by Bruce Smith and others at community service groups such as Rotary.

On the first Sunday night, the Church of England Television Society's program "Search for Truth" was telecast. This featured Bruce Smith and David Peterson with a live studio audience. Thousands of viewers saw this program on TEN 9 and its impact became apparent as the mission program got under way.

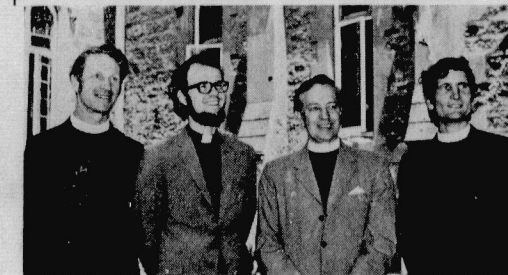
Local teams under the leadership of their vicars had obviously prepared thoroughly for the coming of the students and each parish was able to make the maximum use of the visiting team members.

A particularly useful part of each mission proved to be the

program conducted in the local schools.

A number of people professed conversion to Christ during the missions and quite a considerable number of non-churchgoers was reached and they heard the gospel in clear terms.

A HAPPY TEAM



The ordained staff of Holy Trinity, North Terrace, Adelaide, one of Australia's most dynamic parish churches. L. to R: Graham S. Knight, Hugh K. Prentice, Lance R. Shilton (rector) and Ian W. Cox.

RELENTLESS PRESSURE TO CONFORM SAYS Bp.

"Those of us who have been unable to accept the plan (for union of five Protestant denominations in NZ) have been subjected to a war of nerves, a relentless pressure to conform that is unworthy of the church as a community of love."

The Bishop of Nelson, Right Rev Peter Sutton, said this in his charge to Nelson synod this year.

"In 25 years of ministry I have never known such a period of growing tension and mutual distrust as has marked the past decade of negotiation for church union," he said.

Bishop Sutton was concerned that although a half a million pamphlets commending church union were issued by the Joint Commission on Church Union, had been distributed to the five member churches, half of the Anglican Parishes in New Zealand refused to distribute Selwyn literature which expressed some misgivings towards the plan.

"At the very time when society is most critical of establishment, the five churches are in danger of creating a new establishment, a union that must never be confused with Christian unity. Surely the Holy Spirit is telling us that corporate union must never be achieved at the cost of further division in the body of Christ," he said.

SYNODS PLAN FOR ALBURY-WODONGA

The synods of Canberra and Goulburn and Wangaratta meeting in August decided to take exploratory steps to provide for the eventual incorporation of the city of Albury into the diocese of Wangaratta.

The city of Albury just inside NSW on the River Murray and opposite Wodonga, a small town across the Victorian border, is remote from both Canberra and Goulburn but quite close to Wangaratta.

The Federal Government's proposal to develop the Albury-Wodonga area into twin cities with a population eventually of 300,000, has obliged the two dioceses to prepare their own plans for development in this vital area.

Already an Albury-Wodonga Regional Council has been set up for the area. The Wangaratta synod encouraged the establishment of a single rural deanery to include the two Albury parishes and the parish of Wodonga.

In his presidential address to synod, Dr Keith Rivner, Bishop of Wangaratta referred to the basic problems and how they were being tackled.

"If Shennarton's growth represents a challenge, how much more does that of Albury Wodonga. The government's plans envisage a city of 300,000 people by the turn of the century, and though details of incentives to attract industry and population have not yet been announced, it seems

likely that the transfer of a large number of civil servants will be one means of accelerating growth. In civil administration the scheme is complicated by the fact that it involves three governments, but the establishment of the joint Development Corporation will enable unified planning. In ecclesiastical affairs too the River Murray forms the boundary, between the dioceses of Canberra and Goulburn and Wangaratta, and between the provinces of New South Wales and Victoria. Within the former province, too, the diocese of Riverina reaches to within a few miles of Albury.

"Because of this situation I welcomed the initiative of the Bishop of Canberra and Goulburn in convening a conference in Albury on June 26 last to consider the implications for the Anglican Church of the Albury-Wodonga complex. The bishops and representatives of the diocesan councils of Canberra and Goulburn and Wangaratta were present, as well as the clergy and representative laity of the three parishes in Albury and Wodonga. The Bishop of Riverina and one of his archdeacons also attended as observers.

"The conference was frank and cordial. We had before us such information as was available on government intentions and we were briefed by members of the staff of the Albury and Wodonga City Councils. The magnitude of the challenge which the project will present to the church soon became apparent. What also became clear was the anomalous position in Albury. In

N-W LIVE-IN CONFERENCE

Most of the men and women who staff the diocese of North West Australia met at Wittenoom for a five-day live-in conference from July 30 to August 3.

It was held at the Hale School town hostel and wives of Western Mining Company officials did an excellent job of catering.

The special aims of the conference were to study the art of communication and the difficulties involved in pastoring communities with highly mobile and transient populations. Numbers of parishes in the diocese are formed from boom mining towns.

Rev Tom Wallace, Perth's director of Christian Education outlined the Government's new

religious education curriculum which is to be taught by trained professional teachers.

Right Rev Howell Witt, Bishop of North West Australia, chaired the conference. Also present were Dean Brian Kyme, Mr Stan Hummerston, Diocesan Administrator, Rev Theo Hayman, Federal Aid Society, Canon Bernard Buckland, Miss Carmel Grantham, youth worker at Port Hedland, Revs Bill Hillier (Dongara), Bert Wrightson (the Murchison), Noel Townsend (Bluff Point), Ray Collier (Carnarvon), Reg Clark (Paraburdoo), Graham Thurley (Exmouth), Bill Ross (Dampier), David McDougall (Wyndham), Kevin Hall (Port Hedland), Ken Hagan (Mount Newman), Keith Wheeler (Kununurra), Derek Catley (Northampton) and Mr John Redway of Carnarvon.

While at Wittenoom, the Bishop took a confirmation service for Rev Reg Clark at St Mark's, Wittenoom.

Space scientist & God

One of Britain's leading space scientists affirmed a clear Christian faith to an audience of graduates and undergraduates recently at the University of Sydney.

He is Professor Robert Boyd, Professor of Physics at the University of London and Head of the Mullard Space Science Laboratory of University College. He is an academic of international standing and has a long and active association with the British IVE.

He was in Australia for the International Astronomical Union conference at Sydney University and he agreed to speak at a meeting organised by the Graduates' Fellowship of the Fellowship of Evangelical Students.

His subject was "Kinds of Knowledge" and he discussed the question "Can God be known?"

Sydney's first synodswoman

Miss Doris Collins, representing All Souls', Leichhardt, will be Sydney's first woman to become a member of its diocesan synod.

Synod passed an ordinance in 1972 permitting the election of women as synod members but ordinarily elections of parish representatives are held once in three years and the next is not due until early 1975.

But Miss Collins, a dispatch manager with a Croydon company, was elected to fill a casual vacancy at All Souls'. Two others nominated were men but she won the election.

Miss Collins does not fit the stereotype which some set up for

active church women. She is not a Sunday School teacher, a choir member, a Guild member or even a parish councillor. She has been confirmed only quite recently and is a regular, committed member of All Souls' congregation.

She is not a women's libber was once a NSW State reprobate clear brain and she repeats her words before speaking. When she speaks she has something worthwhile to say.

She is also a keen golfer and was once a NSW State representative at rowing.

The rector of Leichhardt, Alan Donohoo, commented that her election meant that the parish had chosen a good representative.