

THE AUSTRALIAN CHURCH RECORD

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The bishop knows his people KALGOORLIE COMES ALIVE

A few years ago, the 300,000 square-mile diocese of Kalgoorlie, Western Australia, was looked after by a bishop living in Perth. Not so today.

Bishop Denis Bryant has been barnstorming the Eastern States recently, telling the story of its growth and the ministry in its vast open spaces and booming nickel towns, largely made possible by the Bush Church Aid Society.

In an interview for the Church Record, Bishop Bryant said that he had only 50,000 people in his diocese and "I know every one of them — just about," he said.

His diocese has only six parishes but all have small centres for hundreds of miles around them. The Church of England is by far the dominant denomination, he said.

Kalgoorlie is 400 miles away at the end of the pipe-line from Perth. It proved impossible to work from Perth but it is essential that every man become self-supporting for the diocese hasn't any resources to help the parish-ees.

"My men are all bush men, committed men who love their work and their job," he said. He mentioned Laverton, site of a new nickel find as an example of what is happening. It is 238 miles from Kalgoorlie and beyond it is nothing. Its population is 40. Within a year or two it will be thousands. The Windarra strike will mean 200 new

episcopal work is entirely pastoral. He knows his people and they know him because he is constantly on the move around his diocese. Bishop Bryant is energetic and vibrant and full of fun. He had a distinguished war record in the R.A.F. and was particularly active in a squadron which constantly flew over Yugoslavia, helping the partisans resist the occupying Germans. He won the D.F.C. He was appointed to the diocese from a Perth parish.

St. John's Cathedral, Kalgoorlie was built in the first decade of this century and has just had a face-lift. Further, a \$90,000 Sunday School and Youth Centre has been added. He talks of this with justifiable pride.

"One of my people said 'What do you want most in your diocese, bishop?' 'I want something for my teenagers,' I replied. A place with a coffee bar, record player and congenial surroundings where they can gather. So he told me to put it on the drawing board and have a go. So I got hold of an architect who used to be a choir boy at St. John's and we drew this up.

"A beautiful teenage coffee bar place, kitchen, huge hall with a stage and changing room, toilets and a choir vestry. He just sat down and wrote a cheque."

Questioned about its use since it was opened in June, he said that 80 teenagers are now using it on Tuesday, Friday and Saturday nights and the committee of 20 is organising a roster to keep it open on working days in the lunch hour. It is in the centre of the city and there is nothing else like it for young people.

There are 180 enrolled in the Sunday School and 40 in the choir so the centre will be well-used.

Asked about future developments in the diocese because of the boom in nickel mining, he said: "A thing like Poseidon can happen any time. I can only go on Kambalda. Three years ago it was just a hole in the ground — no people. Today it has 4,000."

So what can be called Australia's smallest diocese because it has only six parishes and seven clergy with its bishop, is maintaining a very progressive and forward-looking ministry. Its hopes for the future are high.

homes immediately. And it will not become a company town like Kambalda.

He hopes that B.C.A. will find him a man for Boulder and Laverton will be worked from there — 200 miles away. He insists that the church must be there from the start and is confident that it will.

Asked about the listing of an honorary diocesan secretary and honorary diocesan treasurer in year books, he said with some pride, "I have honorary everything — no registrar and no registry. The Dee Why parish on this visit to N.S.W. has given money to help buy a duplicator which the bishop will use. His office is in his home.

But he is proud that his

SUDDEN DEATH OF FRANK COALDRAKE

The sudden death of Canon Frank Coaldrake, archbishop-elect of Brisbane, in Sydney on 22 July at the age of 58, was a grievous loss to his family and to the whole church.

On Tuesday 21 July he had attended the Standing Committee of the Australian Board of Missions, of which he had been chairman since 1957. The meeting was from 1.30 to 5.45 p.m. and it discussed at length questions arising from his appointment to Brisbane.

At night he attended the Council meeting of St. Paul's College, University of Sydney. Rev. Peter Bennie, the Warden said that he was relaxed and happy at the meeting.

He arrived home about midnight and awoke at 12.50 a.m. in some pain. His wife, Maida, got him some tablets which had no effect, so a doctor was called. He was taken by ambulance to the Royal North Shore Hospital where he died from a heart condition at 2.45 a.m.

He had nearly died from a coronary condition five years ago but had made a complete recovery and had been able to work at full pressure right up to the time of his death.

Some weeks before his election to the see of Brisbane, Frank Coaldrake had said that he had never been in better physical condition and he took great pleasure in his spare time completely rebuilding a small car for his son, Bill. He also took pride in maintaining his Roseville home and grounds in immaculate condition. He had a clear medical check-up a few days before he died.

The service at Christ Church St. Laurence, Sydney, was taken by Rev. David Williams, rector of St. John's, Balmain, because of the absence of the rector, Rev. Austin Day, overseas. Archbishop Woods of Melbourne was prevented from attending and preaching because of illness. Bishop Felix Arnott of Melbourne took his place. He had officiated at the Coaldrake marriage in the same church 21 years ago.

Among those present were Mr Roland St. John (Registrar of Brisbane), Mr J. P. Lane (Registrar of Newcastle), Mr W. R. Gresham (Brisbane), the Archbishop of Sydney, Archbishop Sir Philip Strong, the Bishops of Adelaide, Tasmania, Newcastle, St. Arnaud, North Queensland, Gippsland, Riverina, Canberra-Goulburn, Bathurst, Carpentaria, New Guinea and Bishops Delbridge, Dain, Hulme-Moir, and Hudson.

Musical director for Perth

St. George's Cathedral, Perth, has appointed a highly-qualified musical director, who is at present assistant precentor of Christ Church Cathedral, Oxford.

He is Rev. Michael P. C. Wentzell who graduated from Trinity College, Melbourne, in Arts and Music. He has conducted the Melbourne University Choral Society and its orchestra and recently has given organ recitals in London.

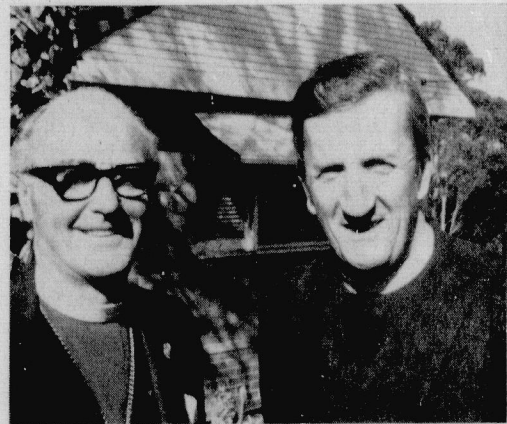
The Dean of Perth, Very Rev. John Hazlewood, has said that he hopes that the cathedral may have an orchestra of its own and a second choir. Mr Wentzell takes up office in October.

60 years of CMS in S.A.

The South Australian branch of the Church Missionary Society celebrates the sixtieth anniversary of its foundation this year.

Rev. Alan Quee, S.A. secretary for C.M.S., has made the occasion an opportunity to call members for a more active involvement in Christian mission.

The branch's Youth Camp for teenagers is being held next weekend, 7-9 August, at Blacks Waye Chalet, Mount Barker. The guest speaker for the camp is Rev. Colin Tunbridge, who has been working for C.M.S. in Peru for some years and is home on furlough.



Bishop Denis Bryant with Rev. Ged. Muston, Federal Secretary of the Bush Church Aid Society.

Hostel for former psychiatric patients

The Psychiatric Rehabilitation Association of Wollongong, N.S.W., consists of people with a concern for the ex-psychiatric patient and relatives. It is a secular organisation in which a number of Christians have been able to serve.

The present Chairman is Canon Barry Bryant and Dr Winsome Seward of the Wollongong Congregational Church is a key worker. In a forward move the Association ran a hostel at Austinmer for ex-patients over a six-month trial period.

Its purpose is to be a buffer between hospital and finally the community. While here the ex-patient begins his first job again. The success of the community care project may be gauged by the fact that the State Government has just approved a \$20,000 grant and the Austinmer Lions Club has given \$10,000 so that the building may be purchased and the work permanently established. Christian groups come in to do handwork, give help.

It is hoped that such projects might become more a normal activity in other parts of Australia.



Above left: Margaret and Kimi Coaldrake leave the church with Mrs Coaldrake and Rev. Keith Coaldrake. Above right: Bishop Arnott speaks to Kimi and Margaret after the service. Archdeacon Jabez Bryce, representing the Pacific dioceses is on the right.

SALARIES OF THE CLERGY

Facing the problem in the U.S.A.

The Protestant Episcopal Church of the U.S.A. is facing a surprising dilemma. If a suggested increase of \$2,400 is given to all clergy, they may realise they are worse off than they thought!

GREENWICH, Conn. — A special committee of Executive Council has found serious objections to a recommendation that all clergy salaries of the Episcopal Church be raised "across the board" by \$2,400 a year.

The proposal was presented to the Executive Council at its May meeting by a Clergy Salary Study Committee, chaired by the Rt. Rev. Robert M. Hatch, Bishop of Western Massachusetts.

"We seriously question the recommendation," the Rt. Rev. David E. Richards told Council members in responding to the report. "It will create a serious morale problem among the clergy who already know they are underpaid. The report may give the impression that they are worse off than they thought."

He also said that his committee questioned what was otherwise "a fine report" for its failure to take into consideration differences among various geographical areas.

"It has to be done diocese by diocese, and this is a particularly serious problem with overseas jurisdictions," he said.

Bishop Richards proposed a "process of salary review in every diocese and Missionary District" to help correct salary inequities and suggested a system similar to one used in the diocese of Michigan which provides a base salary, annual increases and

cost of living increases. "Church programs," he said, "should not be subsidised by inadequate salaries."

Comparing the situation of the average Episcopalian minister to that of "peonage," the Hatch committee report said that "this may be too harsh a word, but it seems appropriate to the present situation."

The committee said the median cash stipend for parochial clergy in 1967, the year on which the study was based, was \$6,000 a year. The median total remuneration, including housing and utilities provided by the parish, came to \$7,560.

Subsidise salary

Automobile allowances were not considered in the study, and it was pointed out in the report that "most clergymen subsidise their ministry out of their cash salary because of inadequate reimbursement for professionally incurred automobile expenses," an average annual net loss of \$838.

A comparison with other professional categories showed that pay for Episcopalian clergymen fell well below the average salary of attorneys, chemists, engineers, chief accountants, personnel directors, managers of office services and accountants.

"The median total income for parochial clergy rates far below that of any comparable profes-

sion or that of many blue-collar occupations," the report said. "Many clergy wives earn a portion of the family income, and more men are leaving the parochial ministry for financial reasons than at any time since the Great Depression."

The salary study also included a consideration of the reasons why clergy salaries are low, and the report cited three main factors:

1. The clergyman is assumed to be "above the law of the market place" and being "called by God" is expected to function whether paid or not.

2. Failure of the Church to move from a "town economy" to an "impersonal mass economy." Salary inequities under the old system, the report said, were oftentimes offset through special financial help from the bishop, free medical care, "missionary barrels and Thanksgiving baskets."

3. Clergy salaries are low because many congregations cannot afford to raise salaries, particularly in an inflationary period.

Correct injustices

The general pay increase of \$2,400 a year recommended for all "deacons, parochial priests, ecclesiastically employed non-parochial priests and Bishops," was seen in the report as the most equitable way to correct injustices in salaries now paid. It would raise the median and would provide greater percentage increases for those receiving lower salaries.

The report also acknowledged that "the question of clergy salary is not the key issue in the life and organisation of the Episcopal Church," but, it said, "adequate salary is the key to maintenance of the structure while necessary changes are made, and it certainly is a matter of distributive justice to the men now employed in the system."

To help accomplish these changes the committee recommended two additional measures to be taken by the church:

1. Full support by the Episcopal Church of its newly organised Clergy Deployment Office in its effort to obtain job descriptions and job evaluations for all active clergymen and "to use effectively such evaluations in a fairer, more thorough deployment system."

2. A church-wide study of the problems of "non viable congregations and the development of new forms of ministries."

In low-budget congregations the committee suggested a study of a number of possible solutions, including subsidies, yoked parishes, mergers, ecumenical congregations, increased giving, the use of self-supporting clergy and in extreme cases shutting down of parishes.

R.C.'s lift ban on T.C.D.

Irish Roman Catholic bishops have asked the Pope for permission to lift the ban on Roman Catholic students attending Trinity College, Dublin, a Protestant foundation.

In its present form, the ban was imposed in 1956 and forbade Roman Catholics under pain of "mortal sin" "to frequent" the College and their parents and clergy to assist or encourage them to go there.

Despite the ban, about 1,400 of the present 4,000 students are Roman Catholics. It is believed that most were given special dispensations by Archbishop McQuaid.

The new move has been welcomed by both the "Church of Ireland" Gazette and "The Tablet."

EDITORIAL

Where is society going?

The bulk container ship "Darwin Trader" arrived in Sydney to a fanfare of publicity. It was the first vessel for many years engaged in the overseas trade which carried the Australian flag.

A quick strike forced it to go to Newcastle for its first cargo. A strike there kept it empty at its berth.

Strikes at oil refineries threaten to bring wheeled transport to a halt. Public transport systems are suddenly halted and a third of the workers are forced to stay at home. Postal strikes have become commonplace with the resultant chaos in the mails. Teachers go on strike and children are forced to stay at home. Communities are deprived of light, heat and power and again millions suffer in silence.

This denial of the rights of the majority and the resistance to the due processes of law is happening everywhere and is established as a mark of our society.

It should force us to ask some radical questions that demand an answer. What is the nature of human society and where is it going? Some feel that whatever society is, it is not worth preserving and that it is busily engaged on a path which is leading to its own destruction.

Others are much more optimistic and declare that out of the present travail and struggles, man is surely moving towards a more beneficent age than he has ever known.

It is worth noting that the prophets of every age, from Moses, Ezekiel, Jeremiah down through Plato, Dante, Milton to our own T. S. Eliot, have registered their protest against moral decline, a disrespect for law and have felt that society was building Vanity Fair rather than the City of God.

But on the whole today, leaders in science, commerce, industry, government and in theology, are finding an upward movement in events towards a world community, a world church and even world government.

The idea seems to be that if you remove enough barriers, a world paradise will be ushered in. Educate people beyond existing traditions of nation, race, politics and religion and there you have it.

This vision splendid is the exact opposite to the apocalyptic vision of the New Testament. God's word assures us the ultimate destiny of the world is to be found in the ushering in of a new heaven and a new earth in which the Saviour's love and authority reign supreme.

God's prophets in every age have seen that man does not build the City of God. He builds Sodom, Babylon. He builds the age of Industrial Revolution, Reform, Emancipation, the Computer, Space Exploration, the Pill, Abortion.

Our redemption was wrought on Calvary's cross in our world in the first century. To this same world will come the Saviour as Judge and Lord. Whatever view men may have to society and where it is going, the Christian knows that it must go through its travails until its consummation when Christ comes again.

Canon J. E. Fison put it this way: "The time is short. The rival eschatology of Karl Marx is in the field. It is high time that the Christian Church awoke to the situation and either honestly abandoned hope or else proclaimed the gospel of the Advent of Hope."

There is no answer to the question "where is society going?" outside of the blessed hope of our Lord's return. But once you accept what the Bible says and rejoice in its assurance of His final triumph, every phase of human development is seen as fulfilling the Word of God.

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ASSANAT

EVANGELICAL VIEWPOINTS

Predestination

or "Lordship — fact or fiction"

Is this a runaway world?

Despite some appearances, the world as we know it is not the consequence of some accident. Though the events of life from day to day may seem hazardous, life is not meaningless.

Wars and other disasters may suggest that the world is out of control, but there is purpose in all that happens.

These paradoxes exist only for the man of faith. He recognises them because belief in the sovereignty of God, his actual lordship over his creation, forces these paradoxes upon the believer.

Lordship — God's purpose for creation.

This lordship is the basis for our assurance that God's purpose in creation will be accomplished. That purpose is that the world, which he created through his son, should find its fulfilment in his son (Colossians 1:15-17).

The history of the world is like a little plank in the midst of eternity, which comes from God and returns to him.

Lordship in predestination or election.

In the Prayers Book (Article XVII) predestination is defined as 'predestination to life,' the implementation of God's election or choosing of men in Christ. God, who created man in his own image, will transform sinful man, in Christ, into the image of Christ (Romans 8:28-30).

Election is the basis for the affirmation that God's purpose in creation is not futile; that God will achieve that purpose and has already taken the initiative to secure it. That initiative is revealed to us in Jesus Christ who is chosen (elected) by God to fulfil his purpose (1 Peter 2:4, 6).

God's lordship is asserted and demonstrated in Jesus.

The believer sees the fulfilment of God's purpose in Jesus Christ. He is the man of God's choice, man as God willed him to be. But being chosen by God meant for Jesus not only that he should be the fulfilment of God's purpose for man. He was chosen by God to be also the one through whom other men share in that fulfilment.

The believer knows that he has been chosen in Christ, that in Christ he is chosen, to share this fulfilment (Ephesians 1:3 ff.; Rom. 8:28-30).

Election — Salvation by Grace not Works.

The believer recognises that this fulfilment (salvation) is not something which he has (or can) achieve himself. God freely gives this in Jesus Christ. The giving is an act of pure grace, an act of God's spontaneous, generous love (John 3:16).

Election indicates that our relationship with God is not dependent on our own good

works. God freely gives himself up to us in Jesus Christ.

Election and Assurance.

Because God is the author of

Rev. Dr. John Painter, a graduate of the universities of London and Durham, is precentor of St. Andrew's Cathedral, Sydney.



Dr John Painter.

this work the believer has the assurance that God will complete what he has begun (Philippians 1:6). There is no uncertainty, as there would be if salvation depended on our works (Romans 8:28-30, 35-39).

But while election is the basis of assurance it is not the basis for complacency (see the last paragraph of Article XVII) because obedience to the will of God in the word of God is the mark of the believer who knows himself to be chosen by God in Christ.

Election and the World.

The believer knows that God has chosen him in Christ. But this does not mean that the people of the world are to be divided into two groups, elect and non-elect, by a line which cannot be crossed.

Election (according to the second paragraph of Article XVII) is an assuring doctrine to the believer, reminding him that his salvation is given by God. The doctrine is torn from its context in the Bible if it is used to confront the unbeliever to show him the impossibility of belief.

The believer, who knows himself to be chosen by God, will find in the Bible that he has not only been chosen to enjoy salvation in Christ. God has chosen him also to extend the scope of Christ's saving work.

Election, the World and Judgment.

The believer knows that he is chosen in Christ (Ephesians 1:3—

Two prominent laymen die

The death of Mr Stanley Dalglish, of Brisbane, on June 25 and Mr Claude Taubman, of Sydney, on July 19 sees the passing of two men who served the church long and faithfully at the highest level.

MR STANLEY FREDERICK ALLAN DALGLISH, aged 58, died in Brisbane after a short illness and the Primate, Archbishop Sir Philip Strong, preached at the service in Christ Church, St. Lucia.

Mr Dalglish was General Manager of the Co-operative Wholesale Society of Queensland and at the time of his death he was a warden, Sunday School superintendent and lay reader at St. Lucia. He was a member of Provincial and General Synod, G.B.R.E., Diocesan Council and other diocesan committees. He was also a member of the Archbishop Election Committee.

He is survived by a widow and a married daughter, Sandra.

Mr CLAUDE PERCIVAL TAUBMAN, aged 84, died suddenly at his home at Palm Beach. He is survived by a widow and four children, Elsie (Mrs Alan Bryson), Claude, Marie (Mrs Donald Robinson) and John. A son, Ken, was killed while serving in the R.A.A.F.

He was the senior of nine lay canons of St. Andrew's Cathedral Sydney, being appointed in 1943, and was the senior warden of the Cathedral, carrying out his duties to the end of his life.

Mr Taubman was first elected to synod for St. David's Sydney, in 1911. He was a member of Standing Committee from 1927 to 1966 and served on many councils and committees, including Trinity Grammar School and Provincial Synod. He had a lifelong interest in the work of C.M.S. and served on all its State and Federal committees.

The Archbishop of Sydney preached at the service at St. Andrew's Cathedral on July 22.

On my path

I suppose that teaching R.I. in the local school is just about the acid test of one's Christian charity at times. Not always, of course, though you must take the rough with the smooth.

But, like tiny wildflowers hidden in craggy rocks, you suddenly come across your reward. Such was my happy experience this week.

I turned to her, noting the wrinkled face prematurely aged and the same solemn eyes as her son.

By Margaret

I had gone to the station to help our youngest, a form 6 student, with her load of books. Sitting there idly in the car, I suddenly noticed a familiar figure.

It was Josef, from my R.I. class; a slow lad, not altogether unresponsive, but at times with an almost adult sadness in his blue eyes. Walking with him now was a middle-aged woman, poorly dressed and with a thin scarf tied round her grey hair. I leapt from the car.

"Hullo, Josef! How nice to see you." The lad smiled shyly and I asked, "Is this your mother?"

"Yes."

Election, rightly understood, does not remove the awareness of responsibility. Rather it brings a true awareness of what our responsibilities are before God, for the world.

1,000 YEARS OLD

The King's School, Ely (England) celebrated its millenary on July 11 with a pageant, "A Thousand Ages in thy sight..."

Voluntary aid near \$14 million

Australian voluntary overseas aid for 1969 is estimated at \$13,828,575 in a report released by the Australian Council for Overseas Aid.

The report covers giving to overseas aid programs by 26 voluntary agencies, plus church and mission agencies.

Most of the total was given by the church mission agencies, which accounted for \$9,500,000 of the expenditure. The calculations cover expenditure on aid and development operations and exclude specific evangelisation and internal church work.

In addition, three church aid agencies — Australian Catholic Relief, the Division of Inter-Church Aid of the Australian Council of Churches and the Society of St. Vincent de Paul — account for a further

\$1,346,883 of the total expenditure.

Protestant missionary agencies are estimated to have spent \$7,000,000 overseas during 1969 and Roman Catholic Church agencies to have spent nearly \$2,500,000.

My daughter got off that same train. Her load too was heavy but not as heavy as the one Josef and his mother had carried in their shadowy past.

Perhaps when I face those youngsters again, I will feel nearer to one of them. Because I have met Josef's mother, he may be more responsive to his R.I. teacher, who is also a mother, and has grey hair.

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PARRAMATTA

SCHOLARSHIPS 1971

An examination for the award of two "Violet Macansh Scholarships" will be held on 25th and 26th September, 1970. All candidates must be under 14 years of age on 1st February, 1971. Papers will be set suitable for boys at Sixth Grade Primary and First Year Secondary standards.

Each holder of a scholarship is entitled to free tuition, a grant of \$60 on entrance towards the cost of his uniform and incidental expenses, and an allowance after the first term at the rate of \$60 per annum. In the case of boarders, a substantial reduction is also made in Boarding Fees. The full value of a scholarship awarded to a boarder is likely to be from \$800 to \$1,000 per annum according to the circumstances.

The Burton "B" Scholarship for boarders valued at \$200 per annum for four years is also open for award.

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

ENTRIES CLOSE on 4th SEPTEMBER, 1970.

Dormitory Desperately Needed for Blind Girls in Korea



What missionaries of the Oriental Missionary Society say:

- 30 blind girls are living in indescribable conditions, some are mentally retarded, and they are not receiving any financial assistance.
- Nanoo Kilbourne says it is the most pitiful situation she has ever seen.
- I have not seen any greater or more urgent need anywhere in the world.
- Australian friends have already donated \$1250 to provide land, crops, and animals.
- Funds are desperately needed to provide a dormitory for these girls.
- Ella Ruth Kilbourne writes: "I still haven't given up my dream of an adequate, comfortable dormitory for the girls — so keep praying with me on this."

Yes, I would like to help. \$.....

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Notes and Comments

Brisbane Archbishopric

It does not seem likely that Brisbane's Archbishop Election Committee will be faced with such a clear choice as when they chose Canon Frank Coaldrake on Friday, July 10.

Australians of Coaldrake's calibre of mind, spiritual depth, administrative ability and rich experience of life in the church at home and overseas are so rare that even one such man does not immediately come to mind. Brisbane needs a man with

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"YES MEN" — BRISBANE — HUMANIST PRESSURE?

vigour and drive, a man who is easy to work with and who will be neither pompous nor autocratic. The electors know what they want. Whether they will be able to get such a man is another matter.

Above all, the man should have a simple faith in Christ as Saviour and is so much fired by the love of God and the love of souls, that he will be a true shepherd.

Pray God that such a man may be found.

Censorship

In line with his policy for better public understanding of how censorship works, the Commonwealth Film Censorship Board on instructions from the Minister for Customs and Excise (Hon. Donald L. Chipp) issues a monthly statement to the Press, giving details of their work.

The June circular, issued recently, showed that the Board saw 79 feature films. 61 were registered for screening without eliminations. 11 were registered with some eliminations. Six of these 11 were cut because of violence, three for indecent language and two for indecency. Seven films were refused registration, four of them for violence, one for indecent language and two for indecency.

Two things should be noted by concerned readers. Violence appears to be the dominating reason for cuts or refusals and it is not the kind of violence that we have become accustomed to — fist-fights, brawls, bashings, etc. It is usually sadistic violence

Division or re-organisation?

The plans for the possible division of Sydney into further dioceses of Wollongong and Parramatta give further illustration of our contention in last issue that the changing patterns of diocesan administration in Australia tend to concentrate power where it is least subject to synodical scrutiny and places a premium on "yes men."

The proposals for a diocese of Wollongong have received much more popular support in that area than they have in the proposed diocese of Parramatta. Anyone familiar with the Coast knows that the desire for a diocese has been expressed for over twenty years. Community of interest on the Coast has always existed and does not need to be built up.

This makes it all the more remarkable that in the Wollongong area, opposition to the proposals is being strongly discouraged. One rural dean in the area has said that he has been told that he will not be reappointed rural dean if his opposition continues. He says he was told that rural deans must be in favour of the separation.

If this is true, the attitude which it reflects will cause great

to helpless animals, children and women that is refused screening. Some of it that producers film for public consumption comes into the category of horror-chamber violence and violence that would make the Marquis de Sade green with envy. There is far too much blasphemous

concern.

In the western areas, centred on Parramatta, nobody is being made to feel off-side, whatever his attitude to the proposals is. The feeling at present seems to be that most people want more time to look very clearly at all that may be involved in separation from the mother diocese. They are hoping and planning for more decentralisation, but at this stage, the establishment of a new diocese is an open question.

Diocesan structures have served us well in the past but nobody can be certain that they will in the future. When the time comes for Sydney synod to make its decision about any division, it will be better able to make a wise decision if it is free from the anxieties and the pressures that are openly rife in the Wollongong area.

The A.B.C.'s soft pedal

"Daily Devotional" went off national radio on July 3 last. It had run from the earliest days of broadcasting.

There was a time when you could rely on getting a specific Christian message and an uplift from Daily Devotional. More recently, "Christian" speakers on the session often used secular music and gave a secular message carefully avoiding Christian content or biblical material.

Now we are to have a ten-minute morning session called "By the way." The A.B.C.'s publicity tells us that the session will not be restricted to Christian ideas. You may hear readings from William Temple or Kahlil Gibran's poems, children's views on pertinent issues, discussions on the relevance of God by four women, etc.

It would be interesting to know what influenced the A.B.C. in making this change. Was it listener research, Humanist pressure or indifference?

We cannot believe it is the last. The A.B.C. presents the best radio and television programs in Australia and always has. Its enterprise and objectivity is a byword.

Why this petty change which is calculated to appease a few dozen Humanists and deprive many listeners, particularly the elderly, of a session which often gave them great pleasure?

Appraisal needed

A large diocese has many departments to handle its affairs. These organisations are usually well staffed and conversely, short of finance.

Men on the parish front often have disquiet about the growing size of many departments and the ever-growing demands to pay for them. Some seem to have a small output in terms of the available helpfulness to the parish although the input is heavy in manpower and finance. The rectory wastepaper baskets are brimming over daily.

The time has come for an appraisal of some of our structures. Some of the output is extremely vital. Some is a costly, superfluous extra.

W.A. gets new liquor act

The West Australian Parliament has passed the Liquor Act which was based upon the Report submitted by the Committee of Inquiry appointed by the Government.

Sunday trading is now allowed throughout the State between 11 a.m. and 2 p.m. and 4.30 to 6.30 p.m. Areas may be granted longer trading hours by the Court if it deems advisable. Places which could come into this category are the gold-mining towns such as Kalgoorlie or the new mining centres in the north west.

There will be no distinction between the metropolitan area and the country districts which means that there will be no 30-mile pilgrimage on Sunday.

Clubs within the metropolitan area are concerned about this provision because it means an end to their monopoly of Sunday trading.

The legal drinking age was reduced from 21 to 18 years. In debate many members expressed mental reservations and anxieties on the matter but supported it because of the situation in N.S.W., Victoria and England.

Parliament rejected proposals to submit the provisions of the act to a referendum, as in N.S.W.

SHARP DECLINE

Candidates for the priesthood in French Roman Catholic seminaries have fallen sharply from 810 in 1968 to only 475 in 1969. The Vatican reports India as the only country to show an increase in priestly vocations.

LETTERS

Official correspondence

At a recent Parish Council meeting strong disapproval was voiced against the tone of the correspondence to our parish from the diocese relating to the Sydney Diocesan Sickness and Accident Fund Ordinance.

Being a parish which provided for such emergencies through an insurance company and having put that company to the expense of the necessary medical examination for its new incumbent, it felt bound in conscience not to cancel the contract before the date of expiry.

The Parish Council, although approving the introduction of the scheme and being thankful for its provision did not hesitate to declare that the high handed tone of the correspondence was carnal and unchristian.

We believe that extreme care should be taken to avoid this in future.

(Rev.) R. G. Gregson,
St. Matthew's,
Merrylands West, N.S.W.

Christian response needed

Last September an article was published in "New Life" magazine decrying the pitiful conditions under which 30 blind girls were living in South Korea — some of them being mentally retarded. As a result \$1250.00 has been received, and these funds have been used to provide land for growing vegetables, and animals such as pigs and goats.

A further letter and appeal was published in the same magazine recently about the need of a dormitory for these blind girls, and so far we have received over \$1,000.00 for that purpose. I feel sure that your readers would be glad to assist us with this project.

I have not seen a greater need anywhere than amongst these poor unfortunate blind girls in Korea.

(Rev.) John R. Allison,
General Secretary,
Oriental Missionary Society,
North Balwyn, Vic.

Church union

If only the members of the different churches would use Jesus' teachings as their criteria there would inevitably follow church union.

Jesus came to fulfil the law. One commandment reads: "Remember the sabbath day to keep it holy. Six days shalt thou labour and do all that thou hast to do but the seventh day is the sabbath of the Lord thy God . . ."

A change to the seventh day would reconcile one of the differences between the Jews, Seventh Day Adventists, and other churches.

This does not mean that Sunday should not be observed to commemorate the resurrection.

Another commandment reads: "Thou shalt make to thyself no graven image or any likeness of anything that is in heaven above or in the earth beneath or in the water under the earth. Thou shalt not bow down thyself to them or serve them . . ."

This could be well studied by the Roman Catholics, as the use of images separates them from other churches.

As regards oral contraception, David's words in Psalm 127 verse 3 should be remembered and advocated as David is described as the man after God's own heart. "Lo children are an heritage of the Lord, and the fruit of the womb is His reward."

A study along these lines should smooth out the differences between the churches and then there would be enough clergy to go round.

Margaret R. Taylor,
Mount Colah, N.S.W.

A man who is waiting and praying for the Kingdom of God has to be like a servant who always watches the hand of his master. (Christoph Blumhardt).

Schoolboys & P.B. revision

We are hearing a lot about adult reactions to Prayer book revision. What about young people? 1031 boys at Shore School, North Sydney, have given their reactions to a simplified prayer book used at the school this year.

The book, "Gathered Together in His Name" was drawn up by Rev. Len. Abbott, chaplain at Shore since 1960 and has been used with the permission of the Archbishop of Sydney and the school council.

Mr Abbott carried out the survey and the results were published in the boys' paper, the "Shore Weekly Record."

Each boy was asked to indicate which one of the following statements reflected his opinion more accurately.

(a) "I couldn't care less what book is used!"

(b) "I don't know enough to express a worthwhile opinion."

(c) "I would like the new (white) book used all the time."

(d) "I would like the new book — and other new services in modern English used."

(e) "I would like the new book and the old (1662 PB) both used for variety."

(f) "I would like only the old book (1662PB) used."

The new book was defined as a new printing of "Gathered Together in His Name" incorporating corrections and

amendments found desirable from its use this year experimentally.

It was also pointed out that to do either (c) or (d) was not immediately possible, but that support given to them would guide future planning.

An analysis of the figures:

(a) and (b) eliminate those

Form	(a)	(b)	(c)	(d)	(e)	(f)	Total
UVI	33	5	19	31	26	28	142
LVI	39	16	13	31	19	30	148
V	43	17	19	18	31	24	152
IV	37	10	22	40	26	22	157
S	4	13	22	22	58	29	148
III	6	16	35	20	37	35	149
Prep	6	16	20	19	44	30	135
Total	168	93	150	181	241	198	1031

who would not attend the meeting if a church called a meeting of parishioners to discuss the matter. The small (b) vote shows that Shore boys have few inhibitions about expressing their views. (c), (d) and (e) all require reprinting — with amendments — of the new (white) book now being used experimentally. There is an absolute majority for this, even if

of their wishes some of the time, as well as satisfying the (e) voters.

As a result of this poll, detailed suggestions for the improvement and amendments of the white book will be assembled, and assessed by the appropriate authorities. The Archbishop and the school council will then decide whether the proposals will be adopted or not.

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Page 4 Australian Church Record, August 6, 1970

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WITNESS IN UNIVERSITIES FOR CHRIST

Travelling circus the answer?

"It is obvious that the situation in the world's universities is changing," writes the Rev. John N. W. Stott, rector of All Souls', Langham Place, London. "The increase of student protest, the cry for student participation, the widespread and sometimes contemptuous rejection of traditional Christian beliefs and standards, and the open demand for sexual 'freedom' (some Swedish male and female students, though unmarried, live together in university married quarters)—these are some symptoms of the rapidly changing situation."

But Mr Stott thinks it is not so obvious how our methods of university evangelism should be adapted to the changing scene. "The first mission which I led was in Cambridge University in 1952. It took the form of a series of eight addresses in the University Church of Great St. Mary."

"The addresses were not only given in a church, but in the context of a service. We sang hymns, said prayers and listened to a lesson. Another clergyman led the service, and both of us were fully robed."

"It was all very formal, very traditional, very religious. Looking back, one wonders that any non-formal, non-traditional and non-religious students ever came! But they did, and many were converted."

TRADITION BROKEN

Then things began to change. Mr Stott goes on. "My first break with this traditional pattern came with a four-month visit in 1956-57 to American and Canadian universities. We had seven missions in a row, but each was called not a 'mission' but a 'lecture-series,' and each was held in a secular hall, not a church. There was no hymn-singing, no prayers and no ecclesiastical robes."

"And this has continued to be the pattern in all the universities I have visited since. The object is to attract the secular student without embarrassing him, and without adding other offences to the offence of the gospel itself."

"But now even this approach is not so secular enough; it has little or no appeal to the way-out student, who has little or no inclination to listen to lectures about Christianity. So new ways are being pioneered."

"At the recent Durham University mission a traditional lecture-series was given, but to complement it Ted Schroder and Nigel Goodwin ran what they called 'The Travelling Circus,' which consisted of a different program each night produced in the residential colleges."

"Titles included: 'The Underground Screen' (themes of contemporary films), 'Our Culture' (the content of recent literature, poetry and drama), 'Jesus Super-Star' (an analysis of the pop scene) and 'After Mao' (a critique of political philosophies)."

"An assault was made on the pre-suppositions of the non-believing world in its own terms. Then the team (including Christian students adept at folk singing, record playing, film showing, acting, etc.) exposed themselves to question, criticism and debate."

"Over 200 students were present every night when the Circus started at 10 p.m., and

100 were still there arguing and inquiring four hours later. Ted and Nigel did not get to bed before 4 a.m. on any day."

"But they seem to have achieved a breakthrough in evangelism, and a real communication with unbelievers."

"Time and time again the gospel was vindicated intellectually, and the alternatives to Christianity were exposed in all their aridity and hopelessness. Ted was reminded of Paul in Ephesus 'using argument and persuasion, speaking boldly and freely about the kingdom of God' (Acts XIX, 8)."

Mr Stott has recently taken university missions in Lund and Helsinki, in Scandinavia. From this experience he says, "Scandinavian universities are, I think, still some years behind the situation in much of the West."

"I do not know enough to attempt a thorough assessment. But some facts are clear. Alongside the extreme secularism of most Swedish students, for example, there does not seem to be much organised protest, perhaps because of the affluence which they take for granted."

"It is extraordinary that in such a secular country 93 per cent of its citizens should still be willing to remain nominal members of the State Church (Lutheran), nearly all of them having been confirmed as teenagers, and to pay the Church tax."

"In Finland the Church membership is 98 per cent, although only 4 per cent are in their parish churches on Sundays. Certainly there is much student criticism of the Church, but still

most students are nominal members of what they criticise.

"Against this background it is not surprising that hitherto the university missions arranged by the evangelical student movements have been of a more traditional type, with prayers and hymns (how the Scandinavians love to sing!)."

IN FINLAND

"But I am very thankful that the student missions committees overcame their initial reluctance and agreed to change the pattern in March to a straight series of lectures. They worked very hard in preparation, arranged excellent publicity and spent hours distributing leaflets to the student population. In both Lund and Helsinki, I had extremely gifted and fluent interpreters, and I do not think the necessity of interpretation was much of a hindrance to communication. The concentration of the listeners appeared to be good, although (because of interpretation) each lecture lasted a full hour."

"The Christian students also seemed pleased with the numbers attending. I believe they were higher than usual, with a maximum of 300 at any time in Lund and 700 in Helsinki. But there are about 25,000 students in both universities, and I could not help asking myself about the vast secularised majority whose only response to the missions was apathetic indifference."

"How can we make contact with such as these and get a hearing for the gospel among them? I believe we shall hear more of 'The Travelling Circus' in the coming days!"

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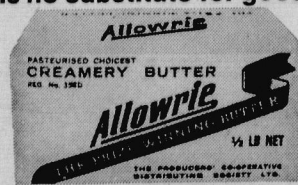
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Books

AMOS. By Ray Beely. Banner of Truth. Paperback, 1970. Pp. 117. U.K. 5/.

WHO'S WHO IN THE BIBLE. By G. Henton and Mrs A. B. Davies. Teach Yourself Books, 1970. Pp. 235. \$2.15.

This commentary by a religious education teacher seeks to make Amos relevant to modern problems and situations. Set in an age of affluence and potential international strife the prophecy has obvious value for today.

After a brief introduction the format follows the pattern — AV text, content, exegesis and meditation guide. Full use is made of other scriptures in interpretation and application.

Unfortunately the exegesis is uneven, sometimes superficial and sometimes erroneous (3:2 is misunderstood completely). This, with extensive use of evangelical terminology, makes the book most suitable for personal meditation or, if used with discretion, a source for sermon material.

If you desire a reference book listing all the people mentioned in the Bible and Apocrypha this teach-yourself book is for you. About 3,500 names are listed and identified here, with the appropriate biblical references. Main personalities have brief summaries (50-250 words) of their life and significance. Perhaps for most a Bible dictionary is a better investment.

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JOHN CELEBRATES THE GOSPEL. A study in the fourth gospel by Ernest W. Saunders. Abingdon, 1970. Pp. 187. \$3.95.

The Professor of N. T. Interpretation at Garrett Theological Seminary has given us a sane and readable introduction and commentary on John's Gospel.

Originally issued as a study guide for lay people in the United Methodist Church it admirably fills that role and is commended to lay people with an interest in learning and to busy clergymen who have not read much on this Gospel lately.

A helpful glossary of technical terms is appended. The call to decision found in the Gospel is clear in the book and there are some well put expressions:

P.74 — "acts of prayer and worship which shut the door of our churches against the cries of human need constitute the real desecration of the Sabbath."

P.125 — "But the Gospel of John presents a single criterion for judging Spirit guidances which is often overlooked. What is claimed as inspiration must be consistent with the mind and action of the historical Jesus known to us in the Scriptures."

R. A. Kernebone

THY KINGDOM COME by John Parkin. Bles, London, 1970. Pp. 93. \$1. This is a set of studies on the Lord's Prayer and is recommended as a set of meditations for Lent. It is written in a conversational style and is easy to read. The author's own prayer used as a model by his disciples.

The book deals with the prayer phrase by phrase, the address followed by six petitions. It has a few minor inaccuracies, the discussion about the name of God on p.32 for example, but, despite this, a book that anybody could read with profit.

Dr John Painter

MODERN ANGLICAN LITURGIES 1958-68. Ed. C. O. Buchanan. Oxford University Press, 1968. \$9.35.

At a time when Prayer Book revision is in the forefront of the thinking of Church of England Christians, Colin Buchanan's volume is of inestimable value. He sets out various revisions of the Holy Communion service that have taken place in Africa, U.K.,

to follow his arguments with the help of an English version of the Old Testament, checking his statements by the way.

As Dr Marcus Loane says in his Foreword, "it reads like a detective story." The reader who is interested in genealogy, as well as the Scriptures, will enjoy this enthusiastically written book, and I, for one, found it hard to lay down once I had begun to read it.

"Reads like detective story"

LADDER OF TIME. By Ralph Ogden. Arthur H. Stockwell Ltd., 1970. Pp. 143. 8/6 (U.K.).

The author, who is one of the examining chaplains of the Archbishop of Sydney, has sought to solve some of the statistical and genealogical problems of the Old Testament, which have puzzled many readers and students.

The book is clearly written and the author invites the reader

Chilean church sells all assets
The Roman Catholic Church of Chile has decided to condemn capitalism and to depend for its future financing only upon the voluntary contributions of its members.

Thus after having possessed vast properties for about 100 years, the Chilean church is taking a revolutionary step in ordering the liquidation of all its present possessions: lands, estates, securities and trusts.

Although the Chilean church is the first to act in this way, it is in fact the result of the recommendations of Vatican Council II and of the conference of Latin American bishops at Medellin, Colombia, last year, where the church was asked to give up its possessions and share them among the poor whom it serves.

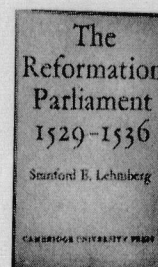
In Chile, as in all the countries of South America, it was the Spanish colonisers who, for three centuries, have given vast estates and lands to the churches.

But since 1962 the Chilean church began to restore some lands to the people for the establishment of a program of agrarian reform. The last decision has been to sell several churches as well as multi-family dwellings in Santiago and other cities.

No one has estimated exactly the value of the churches, buildings and properties liquidated by the Chilean church, but it is thought that it ought to amount to many millions of dollars (U.S.). The money obtained will be invested in hospitals and other social projects.

Key Books

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:



THE REFORMATION PARLIAMENT, 1529-1536, by Stanford E. Lehmberg. Cambridge University Press, 1970. Pp. 282. U.K. 70s. Students of the English Reformation will welcome this study of Professor Lehmberg. It helps us study in detail both Houses of Parliament and the Convocation of Canterbury, which sat at the same time. While it does look in depth at the attitude and legal measures which led to the severance of Church of England ties with Rome, it makes clear that this was not its sole pre-occupation. His thesis is that it would still have deserved the title of Reformation Parliament for its legal, social and administrative reforms if it had not discussed religious questions. Helps to fill in gaps in A. F. Pollard and G. R. Elton in this formative period of national life.

I'VE GOT TO TALK TO SOMEBODY, GOD, by Marjorie Holmes, Hodder and Stoughton, 1969. Pp. 127. 90c. Whether you call these prayers or just supplications wrung from the heart of a wife and mother, there is a strength and reality about them that will unite many to her in spirit. Each of many prayers is followed by 150 and 200 words, "I'm showing my age," "I don't feel loved any more," "My husband is losing interest," "For a child who's struggling at school," and "A blessing for family trials," are but some of the prayers. These could start many praying more realistically, providing they ask all in Jesus' name—which is left out of all.

TOWARDS CHRISTIAN UNITY. Ed. Bernard Leeming. Geoffrey Chapman, 1968. Pp. 167. U.K. 21s. These are papers given at a Roman Catholic conference in England in 1967, at which several Anglicans (including Dr Jim Packer), and other Protestant scholars and others involved in the W.C.C. or the British Council of Churches, gave their views on the dialogue with the Roman Church. A key book on unity because we see clearly the sweeping and unbiblical assumptions which some have. Dr Packer's paper is a well-presented biblical corrective.

Eire, the Americas, the Middle-East, Asia and Australasia.

The usefulness of the work is considerably enhanced by the introductory section "Anglican Eucharistic Liturgy 1958-68" in which various trends and comparisons are noted as well as by the historical and analytical introductions to each national group under review.

The Australian experiments are introduced by the particularly interesting contribution of the Rev. D. W. B. Robinson. Altogether a most informative and useful volume.

B. L. Smith.

THE BREAK OF GLORY by Michael Hare Duke. S.P.C.K., London, 1970. Pp. 57. U.K. 6s.

The Bishop of St. Andrews in this little volume of meditations does more than record in poetical form, his thoughts about current topics. In his introduction on Prayer he helps the reader to face some of the deep fundamental problems about prayer that challenge most thoughtful Christians today; and as we read each poem we find ourselves again and again begin-

I WISH I HAD KNOWN. Zondervan paperback, 1970. 98 pp. U.S. 95c.

In this book thirteen Christians, of many different backgrounds, look back upon their early Christian life. They tell how they got hold of, or were given the wrong slant upon the Christian life. Sample: "I wish I had known that culture was not a dirty word" or "that I could be myself." The older reader will readily recognise some of his own errors. The younger may well profit and avoid some

B. J. Bryant

CONCISE DICTIONARY OF THE BIBLE—PART I. Eds. Stephen Neill, John Goodwin and Arthur Dowle. Lutterworth, 1969. U.K. 8/6.

In their introduction the editors say that "this Dictionary has been written to help the ordinary reader of the Bible. Technical terms are avoided, and the vocabulary has been kept as simple as possible."

This purpose has been admirably achieved. The articles are well written and well documented, and this book will form not only a useful reference tool for Sunday School teachers and lay people generally, but also a valuable basis for Bible studies and addresses.

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Mainly About People

Sister Mildred Symons, M.B.E., founder and first matron of the Chesalon nursing homes, Sydney, died at Dover, England on July 10, while on a world tour following her retirement.

Mrs Geraldine Wong, formerly of the C.S.I.R.O. and the Dept. of Agriculture, N.S.W., has been appointed Public Relations officer of the N.S.W. Missions to Seamen.

Rev. Gerald G. Farleigh, curate of St. Paul's, Cooma (Can.-Goulb.) has been awarded the Lucas-Tooth Scholarship and leaves this month to read for an arts degree at St. John's College, Durham. He will reside at Cranmer Hall.

Rev. Ian H. St. Clair, vicar of St. Alban's, Armadale (Melbourne) since 1966, has been appointed vicar of St. Dunstan's, Camberwell from July 15.

Rev. Philip J. Newman, curate of St. Peter's, Box Hill (Melbourne) has been appointed in charge of the Church of the Ascension, East Burwood from July 20.

Rev. Robert G. Bentley, curate of St. George's, West Footscray (Melbourne)

Southport head to retire

Mr. CECIL CARTON PEARCE, Headmaster of South School, a leading Anglican school in Queensland, has announced that he will retire late in 1971.

The School Council has expressed its deep appreciation of his service to the school over a long period and its admiration for what he has achieved.

Mr Pearce has given a lifetime of service to the school. He has been Headmaster since 1951, and previously was Master of the Junior school for 16 years.

Previously, he was on the staff of the Toowoomba Grammar School for four years.

Mr Pearce is a Bachelor of Arts and a Bachelor of Commerce of the University of Queensland, and is a member of the Australian College of Education.

He was president of the Headmasters' Association of Queensland 1955-56, and 1964-65, and headmasters' representative on the Faculty of Education of the University of Queensland in the same years.

During his period of office, the size of the Southport school has more than doubled, and many new buildings have been erected. When he became Headmaster in 1951, there were 295 boys on the roll, consisting of 258 boarders and 37 day pupils. This year there are 648 boys on the roll, consisting of 560 boarders and 88 day boys.

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has resigned from August 31 to work in the diocese of Perth.

Rev. Frederick G. Taplin, rector of Holy Trinity, Wentworth Falls (Sydney) since 1965, has resigned from July 31.

Rev. Lewis Fiman, an Army Chaplain from Melbourne diocese, will be inducted as Vicar of St. Mark's, Golden Square, Bendigo, on 4 September.

Rev. Graeme S. Rutherford, curate of St. Paul's, Bendigo since 1967, was inducted as vicar of St. Thomas' Pyramid Hill on 6 August.

Rev. Alan W. Linton, rector of St. John's, Heyfield (Gippsland), has been appointed rector of St. Matthew's, Marysville (Adelaide).

Right Rev. James Housden, Bishop of Newcastle, has been appointed acting chairman of the Australian Board of Missions until the Board meets to make an appointment late in October.

Dr David Griffin, a scientist and an active Congregationalist, has been appointed first Master of Burghmann College, Australian National University, Canberra.

Rev. Walter B. Hancock, rector of Tarcutta (Canb.-Goulburn) since 1967, has been appointed rector of West Goulburn from 1 August.

Rev. Neville W. J. Andrews, curate of St. John's, Wagga Wagga (Canb.-Goulburn) is leaving to go to the Richmond Fellowship, London for further experience. The Fellowship runs numbers of hostels for the rehabilitation of former psychiatric patients.

'Ceb's Week' for 55th year

Many of the 5,000 boys and leaders, members of the Church of England Boys' Society in the Sydney area took part in task jobs and celebrations during the Society's annual "Ceb's Week," which commenced on July 25th.



Uniformed Ceb's at work on a job to aid Project Bwam.

Heading the week was a dinner for leaders and officials, held in the St. John's War Memorial Centre at Gordon on the 25th. Guest speaker at the dinner was Mr Warren Mills of Christopher Film productions.

The week also saw the beginning of "Project Bwam" (Boy with a mission) in which Ceb's visited homes in their annual

effort to raise money to support their three missionaries in Papua, South America and East Africa. Odd jobs were done at a nominal fee. Last year \$5,000 was raised through this project.

At the end of the Week there was a procession from the Domain to the Cathedral where a service of thanksgiving, marking the 55th anniversary of the Society's foundation was held.

Professor Evans returns to London

Rev. Christopher Evans, Professor of New Testament at King's College, London, and Mrs Evans are leaving Australia immediately after the ANZ Society for Theological Studies meets in Melbourne this month.

The church's biggest problem

Questioned on his arrival in Auckland recently, as to what he saw as the church's biggest problem, Bishop Chandu Ray said:

The biggest problem today is over-organisation.

I personally think the Church has drifted away from the Word, and drifted into over-organisation rather than into the simplicity of Christian fellowship. We have organised our service, our ministry and our churches.

And I think the clergy and the laity are too far apart.

Professor Evans has been at St. Mark's Library and Institute of Theology, Canberra, as Visiting Fellow, and Honorary Fellow of the Australian National University, since January 30th, preparing a commentary on the Gospel according to St. Luke.

During this period, he has visited each of the State capitals and given papers. He was George Scott Fellow at Ormond College, Melbourne, in March.

The highlight of his time here has been the Second Ecumenical Refresher Conference at St. Mark's in June, and the papers he has given in Australia may be collected and published in paperback form.

While he has been in Australia, his volume of the Cambridge History of the Bible (edited with his colleague Professor B. Ackroyd) and his Resurrection in the New Testament have been published. He is giving a valedictory lecture at St. Mark's on the evening of August 13.

hot line

Round-up of church press comment

The CHURCH TIMES features a report on a World Council of Churches special appeal for funds to aid U.S. draft-dodgers who have fled to Canada. The appeal has been made by the W.C.C.'s Inter-Church Aid, Refugee and World Service.

The Times goes on to comment that most of these men are deserters from the military rather than draft resisters.

The Catholic Weekly reporting the release of Bishop James Walsh after 12 years in a Chinese communist prison, said that he was amazed to learn that he could say Mass in English or Chinese. He did not know when Pope John was elected or that he had died.

There is a refreshing bluntness in Bishop Hardie's letter in the Ballarat Church Chronicle. It begins: "The laws of the State ought to be obeyed."

According to the Australian Baptist, 11 of their churches

have formed an Inner-City Association to look at problems of ministering to people in these densely populated areas. So they have the problem too!

The Anglican Church in Canada has very mixed feelings about helping U.S. draft-dodgers and military deserters. Some dioceses want the church to stop giving funds to the Canadian Council of Churches (section of the W.C.C.) lest funds be used for "aiding and abetting," according to reports in the Canadian Churchman.

The Church of Ireland Gazette tells of the setting up of a joint group by member churches of the Irish Council of Churches and the Roman Catholic Church to study and advise on social problems. It will consist of 15 Protestants and 15 Roman Catholics. General Synod agreed to it unanimously.

First Communion after 74 years

A woman has just received her first Communion since she was confirmed in South Australia in 1896!

She is Mrs Stewart of Kent Town, S.A., who was confirmed at Yorketown by the third bishop of Adelaide, Dr Harmer. Distance from a church and lack of transport meant that for many years, only lay readers took services at Honiton, near her home.

Being a shy person, when she came to live in the city, although attending the Cathedral services she felt uncertain about receiving Communion.

At last, through her daughter's Confirmation and link with St. Bartholomew's, Norwood, it has been possible to receive Communion in her own home, and will continue to join others who through age are no longer able to attend church regularly.

Darwin translators' conference

The British and Foreign Bible Society in Australia has organised a three-week conference for Bible translators which will be held in Darwin next January.

It will be attended by about 20 translators who are at work among Australian Aboriginal tribes, including workers of the Wycliffe Bible Translators, the United Aborigines Mission, the Church Missionary Society, and Baptist, Methodist and Presbyterian Missions.

The program has been planned to help translators in producing translations of the highest quality, faithful to the original text and fully meaningful in the target language.

It has always been the Bible Society's policy to strive for the greatest fidelity and greatest clarity of meaning in translation, and they have always recognised the need to use all the skills of biblical and linguistic scholarship. One of the aims of this conference will be to make more of these skills available to translators.

During the three weeks the program will include lectures by experts from Australia and overseas, discussion of common problems in translation work in aboriginal languages, and practical work under the guidance of experienced consultants.

THE AUSTRALIAN CHURCH RECORD

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

Subscription \$3 per year, posted. Editorial and Business: 511 Kent Street, Sydney, 2000. Phone: 61 2975. Office hours: 9 a.m. to 3 p.m. Issued fortnightly, on alternate Thursdays.

Bishop Hand critical of Australian Church

The Bishop of Papua-New Guinea has sharply criticised the Australian "mother church" for failing to supply the Territory Church's only boys' high school with enough qualified teachers.

In a special message, Bishop David Hand said that unless the staffing situation soon improved dramatically the Church in Papua-New Guinea might be forced to close Mary's School, near Popondetta in the Northern District of Papua.

"Mary's School is the only boys' secondary school run by the Anglican Church in the Territory," said Bishop Hand. "Yet the Australian Church is apparently incapable of keeping it adequately staffed. It's pathetic and disgraceful."

"The Australian Board of Missions has done its best to find us teachers, but the Australian Church people themselves just aren't responding."

Bishop Hand said that so far the Church had managed to keep the school's staff up to strength by employing a lot of unqualified volunteers each year.

"However," he went on, "with the new system of education now being introduced here, unqualified staff are no longer acceptable."

LORD MAYOR AT BUNBURY

SIR THOMAS WARDLE, Lord Mayor of Perth, has been invited to attend and to speak at the Bunbury synod.

He will read a lesson at the Synod service and speak at the opening session on Sunday, September 20. The service will be in St. Boniface's Cathedral and the synod will be in the Walker Hall.

Sir Thomas Wardle is an active churchman and a canon of St. George's Cathedral, Perth.

Dean speaks to Tas. CMS

Dean Eric M. Webber of St. David's Cathedral, Hobart, was the special speaker at a C.M.S. Members' Night last month at C.M.S. House, Hobart.

His subject was "The Christian Witness to Buddhism" and the members found the topic most informative.

Rev. Tony E. Henricks has agreed to act as chairman in Tasmania of the C.M.S. children's group, "Discoverers." C.M.S. has materials available to explain the purpose and activities of Discoverers.

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