

Mainly About People

The Rev. G. T. Morphet, formerly chaplain of the Missions to Seamen, Victoria Docks, London, has been appointed to a similar position in Brisbane.

Mr and Mrs Wilfred Harris have left Sydney for their first tour of service at C.M.S., Oenpelli, N.T.

Mr Stan and Dr Glennys Kerr left on June 25 to return to Dodoma, Tanzania where Mr Kerr will resume work in the diocesan pharmacy and Dr Kerr will engage in limited medical practice.

The Hon. D. A. Dunstan, Q.C., the new premier of South Australia, is an old boy of St. Peter's College and a synod representative for the parish of Maylands.

The Rev. Gordon Coad, Rector of Wallsend (Newcastle) has been appointed priest-in-charge of Charlestown.

Two sons of the Bishop of St. Arnaud are in the news. Mr Michael Winter has taken up a position in Hong Kong as Crown Counsel and Mr David Winter is training at the House of the Epiphany, Stanmore, N.S.W. for missionary service in New Guinea as a teacher.

The Rev. Maurice E. Whitehouse was ordained priest recently by the Bishop of St. Arnaud and will serve under the Ven. Hugh Girvan at St. Margaret's, Mildura.

Miss Barbara Young left Sydney on July 2 to resume nursing for C.M.S. in Tanzania.

The Rev. C. F. Sexton, vicar of Christ Church, Berwick (Melbourne), has been appointed vicar of Holy Advent, Malvern.

The Rev. Colin D. Scheumack, rector of Kyabram (Bendigo) has been appointed Archdeacon of Bendigo.

The Ven. Ernest Robinson, rector of Port Pirie (Willochra), has been appointed registrar of the diocese.

The Rev. E. A. Bailey, formerly rector of Cardiff (Newcastle), has been inducted as rector of Wallsend.

The Rev. John Ross, rector of St. Luke's, Liverpool (Sydney), has been appointed State President for the N.S.W. Christian Endeavour Union.

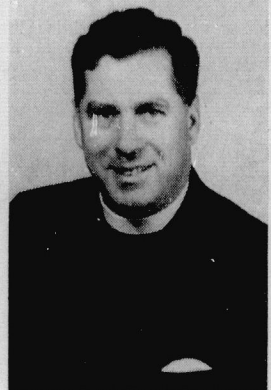
Mr and Mrs David Cohen and family have returned for furlough after three years' service with the Bible Society in Reunion. Mr Cohen comes from St. Clement's, Mosman (Sydney), and Mrs Cohen is a daughter of the Rev. R. A. and Mrs Hickin.

The Rev. F. James, vicar of Wedderburn (St. Arnaud), has been appointed vicar of Christ Church, Whittlesea (Melbourne).

The Rev. Rex P. Upton has taken up duties as Missions to Seamen chaplain at Buenos Aires, Argentina.

Among the Queen's Birthday honours list were the following: The Rev. Canon Philip St. John Wilson, O.B.E., former headmaster of Brighton Grammar School, Melbourne; and two laymen from St. Stephen's, Gradenville, Victoria, Sir John Stoughton Bloomfield, former Minister for Education, Knight Bachelor, and Mr Justice Percy Ernest Joske, C.M.G.

The Rev. K. B. Jago, Director of Christian Education (Melbourne) has been appointed Director of the General Board of Religious Education. Mr Jago is a graduate in arts and education.



Rev. K. B. JAGO.

and has served as a master at Trinity Grammar School, Summer Hill, and at the Armistead School. He will take up duty early in 1968.

The Right Rev. Donald B. Blackwood, Bishop of Gippsland from 1942 to 1954, died in Tasmania on June 25. The bishop was an evangelical and had a life-long interest in the work of C.M.S. and was very active in Australian C.E.M.S. circles. He had recently celebrated the 60th anniversary of his ordination.

The King's School PARRAMATTA

An examination for the award of two "Violet Macanish Scholarships" will be held on 29th and 30th September, 1967. All candidates must be under 14 years of age on 1st February, 1968. Papers will be set suitable for boys at the 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 his 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.

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

Entries close on 8th September, 1967.

LAYMAN'S LOOK

—at the Humanist view of sex.

Many readers of the daily Press have commented on a report of Alex Carey's views on sexual morality expressed to a meeting of Young Humanists, and described in a Press article. Those familiar with Alex Carey's advocacy of an "enlightened view of sex" will be aware that he advances his ideas against a description of the Christian view of sexual morality which is in fact a complete travesty.

Here, as in so many other attacks upon the Christian Faith, one is faced with the unhappy spectacle of earnest men, often of considerable academic standing, making the incredible blunder of failing to acquaint themselves properly with the facts before attacking—an intellectual misdemeanour which Alex Carey would no doubt deplore in any other field of inquiry.

Two University broadsheets have since the above date come into my hands. One, entitled "Babel," is a rather informal "Journal" of the Sydney University Arts Society. It contains a long article rehearsing Alex Carey's views, and repeating the same tired old clichés. It has a bravely radical flavour, and its author must be very young to be so completely sure of herself.

The other, a single duplicated foolscap sheet entitled "Logia," is published by the Sydney University Evangelical Union and signed by its authors, C.G.C.-B.N.L. The bulk of this broadsheet is devoted to clarifying some of the misunderstandings concerning Christian sexual ethics which Alex Carey's writings and statements have exploited.

It points out in effect that

these so-called enlightened views fail to take into account the real needs of people who by a selfish or thoughtless use of sex exploit others...

"The key to Carey's attitude lies in his use of the term 'gratification,' when he states that this is the principal end of sexual behaviour. It is worthwhile pausing to reflect on the implications of this term. Carey would have us believe that the sex drive is like the hunger drive and should be sated in a similar fashion: You eat until you feel satisfied, except where rules of tables manners make this awkward. But there are two important points of disanalogy here; the hunger drive is unconnected with any long-run personality factors, and food itself is not another person and thus intrinsically deserving of respect."

The writers of this broadsheet are to be commended for a restrained and reasoned answer to some of the nonsense which has been put out by people whom we can describe only as blind leaders of the blind. It is to be hoped that C.G.C.-B.N.L. will follow up their first number with others.

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C.M.S. MEETING POINT

St. Luke's Vermont (Melbourne) was the venue for a "C.M.S. Meeting Point" recently when the Rev. Ken. Perry, Victorian General Secretary for C.M.S., spoke on the situation in C.M.S. fields today.

The service was arranged by the vicar, the Rev. Colin Cohn, and "Meeting Point" is to be held in other strategic centres of the diocese.

WHO HELD FIRST N.Z. SERVICE?

A university lecturer, Dr John Dunmore, has challenged the generally accepted belief that the first Christian service in New Zealand was held by the Rev. Samuel Marsden in 1814 and that the first Mass was said by Bishop Pompallier in 1838.

Dr Dunmore, who is a lecturer in French at Massey Uni-

versity and the author of "French Explorers in the Pacific," suggests that the first Christian service was a Mass offered by a French Dominican priest at Doubtless Bay, on the north-eastern coast of the North Auckland peninsula, on Christmas Day, 1769.

The priest was Father Antoine de Villefeix, chaplain to the vessel Saint Jean Baptiste, captained by the French navigator Jean de Surville. The ship visited New Zealand about the same time as Captain Cook's first visit.

Dr Dunmore admits he has been unable to unearth any evidence to show that Father de Villefeix said Mass in New Zealand, either on board ship or on land, but he asks, "Can you imagine a priest not saying Mass on Christmas Day?"

Two other missionaries, Thomas Kendall and William Hall, have been credited with holding divine service aboard the brig Active (the ship on which Marsden arrived in New Zealand from New South Wales) on June 12, 1814—six months before Marsden's Christmas service.

Church and People, N.Z.

MAKING GOOD SOAP

William Colgate grew up in a large and very poor family. When he was 16 his father told him he was old enough to leave home and earn his own living. He gathered his clothes in a bundle and set off for New York to find a job.

On the way William met a kind old neighbour, an earnest Christian, who asked the young man how he was going to earn his living. "I think I'll try to get a job in a soap factory because I know how soap is made," he replied. "We always make our own at home." The old man said that his seemed a fine idea.

"Just be sure you start right," he added, "and you'll get along fine."

"How do you mean, 'start right'?" asked William. The old man said, "Someone will be the leading soapmaker in New York. It can be you as well as anyone. I hope it may. Give your heart to Christ, be a good man, and give the Lord a tenth of all you earn. Make good soap, give good measure, and I'm sure you'll prosper."

William Colgate took the old man's advice. He first accepted Christ as his Saviour and then, starting with the very first dollar he earned, gave one tenth of all he had made to the Lord. His honesty and industry, coupled

with the Lord's blessing, led eventually to the point where he became owner of the business he had entered first as a labourer.

As soon as Colgate became head of the company he instructed his accountant to put one-tenth of every dollar that came into the factory into a fund for the Lord's work. As long as William Colgate lived he continued to prosper and soon two-tenths went into the Lord's fund, then three, then four and finally five. For many years one half of his income was used for Christian work and during his lifetime William Colgate gave millions of dollars to the cause of Christ.

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SPACE SCIENTIST SPEAKS ABOUT HIS CHRISTIAN FAITH

CURRENTLY visiting Australia as a lecturer to the Physics Department of the University College, Townsville, Queensland, is Professor R.L. Boyd, B.Sc., Ph.D., F.I.E.E., a scientist who has been working on Britain's space research program.

Professor Boyd is also a Christian and while in Australia has been giving a series of addresses for the Inter-Varsity Fellowship.

Speaking to an audience of over 250 people in Sydney University on the topic, "Christian Faith in a Mechanistic Universe," Professor Boyd said that from any viewpoint Christ was a tremendous phenomenon in history and we must reckon with Him.

"For my own part," he went on, "I can see no other implication in this tremendous phenomenon of history than that of Paul — 'God was in Christ reconciling the world unto Himself.'"

Dr Boyd, who is Professor of Physics at University College, London, and Professor of Astronomy in the Royal Institution, said that there are three kinds of knowledge — logical, experimental and personal — and with each kind there is a faith-like presupposition at the base of the structure.

"A great many people 'look into' the startling fact of Christ, but it is all too easy to find an 'ad hoc' hypothesis to account for each fact of this phenomenon. However, if we would do justice to Him we must face six important issues concerning His Person:—

ISSUES

(1) When we come to the writings of those close to Him, or close to those who were near Him, we cannot but be startled by the impact He made on friends and enemies alike. We are struck with the note of authority with which He spoke. He spoke as One Who thought of the Truth as His special possession.

(2) We must face the implications of the content of what He said. It was something new, a "new morality" in a real and vital sense. Christ transferred the measurement of man's moral condition from the act performed to the attitude of his heart and mind.

(3) The "strange claim of Christ to be the sole exponent of what He taught" must be reckoned with. He set the target and Himself as the great exponent of it.

(4) The claim that was implicit (and once or twice explicit) in His acceptance of the title of Messiah, on which charge He was condemned to death. "To any devout Jew, and Jesus of Nazareth was a devout Jew, that

claim was a claim to Divinity."

(5) The claim to a vicarious death — "for others." In His teaching about His death He saw it as on behalf of others. This was expressed forcibly in His words, "This is My Blood given for you."

(6) His prediction of the outcome of His death as resurrection and the establishment of the Church became true. "Whatever was it that transformed those 11 cowardly men, locked in terror in the upper room, so that they went out into the city, proclaiming that the rulers were murderers of God's Messiah?"

Professor Boyd summed up by saying that just as scientists and others must seek to do justice to all the facts before them so too we must do justice to the many facets of the great fact of Christ.

"We are addressed by Christ when we come to read the Gospels and we must make up our minds whether or not we accept Him as what He claims to be and do." The speaker concluded, "Because this is the most important thing in life, because it is the beginning of life, we pray you, therefore, be reconciled to God."

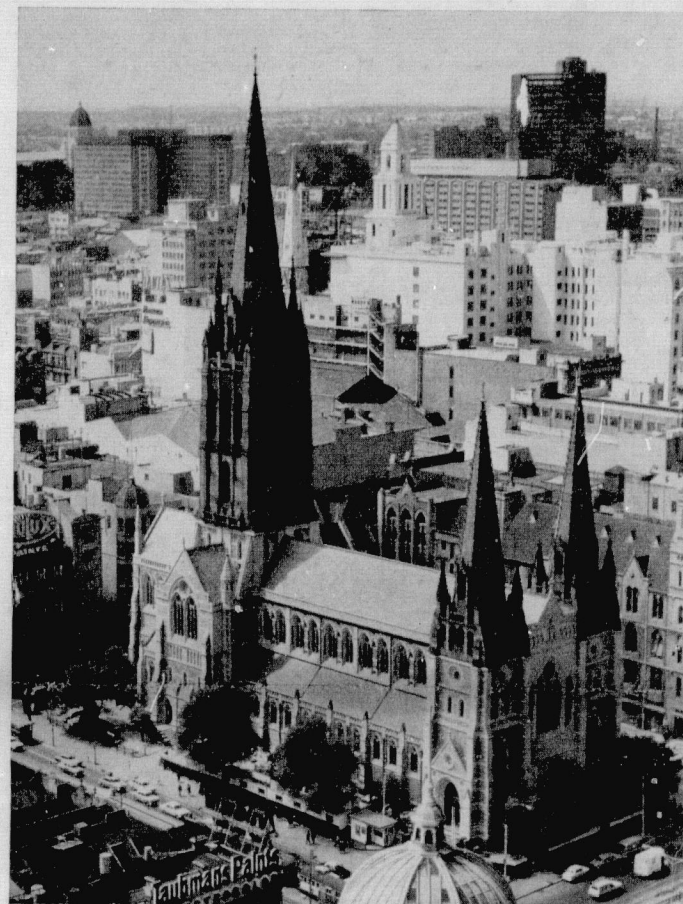
Professor Boyd has had a distinguished career in scientific work.

He was in the Admiralty from 1943-46, then at University College successively as Research Assistant, I.C.I. Research Fellow, Lecturer, Reader and Professor. His publications include: "The Upper Atmosphere" (jointly with Professor Sir Harrie Massey), 1958; "Space Research by Rocket and Satellite," 1960; papers in scientific journals on electrical discharges, collision processes in gases and space research topics.

Professor Boyd is Head of the recently established Mullard Space Science Laboratory of the Department of Physics of the University College, London. The Laboratory is at Holmbury, St. Mary, near Dorking, and is engaged in a wide range of experiments employing spacecraft.

Since 1959, when the Royal Society created the British National Committee on Space Research, Professor Boyd has been intimately associated with the Committee's Chairman, Sir Harrie Massey, on the British E.S.R.O. and E.L.D.O. contributions. In this connection he will be coming directly from a satellite launching to fulfil his proposed Australian program

RESTORATION AT ST. PAUL'S



This work, which commenced in August, 1963, is in its closing stages and should be finished by the end of July this year.

Final costs will be in the region of \$420,000, of which \$360,000 has been found by public subscription. A public appeal was launched in 1962 under the magnificent chairmanship of Sir Frank Selleck, who had been Lord Mayor of Melbourne in 1956, the year of the Olympic Games.

There was widespread recognition in the community that the cathedral belonged to the city of Melbourne and, indeed, the State of Victoria, as well as to the Anglican Church in particular.

More than 30 per cent of the exterior stone proved to be in some way defective and this has now been replaced. The sandstone which was used having been imported from Guiting, near Bath, in Somerset. The entire exterior has been cleaned and the building completely roofed.

It is expected that a service of thanksgiving for the restoration will be held toward the end of September.

SHIRE RATES TO BUILD CHURCH

In a new mission district covering 3000 miles square in the diocese of Bunbury, W.A. the shire council has established what is probably a precedent for modern times in paying for the building of a church out of rates.

The new district comprises Ravensthorpe, Hopetoun, Bremer Bay, Jerramungup, Gairdner River, Boxwood Hills.

A rectory is being built by the diocese at Jerramungup. The

shire council held a referendum in which ratepayers agreed to finance a community church to be used by four denominations. Work begins on the church this month.

The Rev. Brian Newing has been appointed to the district and will take up residence as soon as the rectory is completed. Mr A. R. Archer of Ravensthorpe is to be made a perpetual deacon in order to assist with the work in that area of the district.

Plans for the new church have been agreed to by the heads of the four denominations, including the Right Rev. R. G. Hawkins, Bishop of Bunbury.

Archdeacon Frederick Hart has played a leading part in the plans and negotiations.

Perth Parish and Graham crusade

St. Alban's Highgate, Perth, will soon be forming prayer cells for the coming Billy Graham crusade which will be held in Perth next April.

The rector, the Rev. Bryan F. Hall, has invited Dean Payne to preach at the patronal festival on June 22 in order to tell the people something of the Berlin World Congress on Evangelism.

The parish has close links with the work of C.M.S., particularly in Tanzania.

VIETNAM: FOR THOSE IN DOUBT

IN this article written for the Record, Mr Edward St. John, Q.C., M. P., has attempted to pose for the reader what he sees as the basic issues in Vietnam. Mr St. John is a son of the rectory and is brother of Mr Roland St. John, Registrar of the diocese of Brisbane.

I hate war. And this war in Vietnam, which seems to drag on for ever, which involves so much suffering, even for the women and children, the poor and the aged, in which the cards seem so jumbled, of which so much has been said that truth itself seems hid behind a miasma of words—why this is, as Mr Calwell said, a particularly "dirty, horrible" (perhaps) "unwinnable" war.

And peace: so ineffably sweet—the guns silent, the men returning home, the sick and wounded restored to health, smoke curling from a thatched roof, children playing in the road, dark-eyed and beautiful, free of care. Peace, sweet peace, so ardently desired, so long sought in vain, peace returning to a troubled land—why this is something to dream on . . .

There's a short road to peace, with many fresh signposts on the way, in quite good order, only about 30 years old—via Abyssinia, Hoare, Laval, Munich, Czechoslovakia, etcetera. Ask the French people, or the Abyssinians or the Czechs, those who travelled the road.

BITTER FRUIT

Is it possible one can pay too high a price for peace—the peace of death, for example, death to the human spirit, and physical death to many free spirits, which is what so many have experienced as the bitter fruit of unpreparedness, sur-

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render, or the acceptance of defeat?

Ask the Jewish people. Ask the good man struck down by thugs whilst other good men pass by on the other side.

It depends, you see, how you look at it. "Give me liberty, or give me death!" Or, "Better Red than dead?" Which? How to choose?

"Peace on earth, goodwill amongst men." Or, "I bring not peace, but a sword," and "He that killeth with the sword must be killed with the sword?" Where can we turn for guidance?

So much is disputed, yet some things are beyond dispute.

HEALTHY FEAR

Since 1917, Communism has spread its baleful tyranny over a large portion of the globe with quickening pace. Russia, Eastern Europe, China, Tibet, North Korea, North Vietnam, Cuba. Up to this time, despite some slackening in its ardour in some places, it has proved irreversible.

A monolithic state, with all political and economic power concentrated in one powerful party, is hard to toss.

It has yet to show itself even more efficient than a free enterprise system; and a heavy price is paid in human dignity and freedom.

Think of Stalin, the purges, murder of millions in the Ukraine. Or the Red Guards rampaging through Peking, pulling down all that is redolent of the ancient culture and dignity of the Chinese people.

Am I playing on fear? Fear is a healthy human instinct, essential for self-preservation. History must teach us what to admire, what to emulate, and what to fear, or it is nothing.

If you, reader, would be happy surrounded by a Communist South-East Asia, not unduly alarmed at the possibility of a Communist Australia, then by all means we should not be fighting in Vietnam.

But if you believe, as I believe, in a democracy (with all its faults), and the full freedom and dignity of the human spirit, which is impossible in the one-party State—well, if you believe in that, what then?

How would you fare as a Christian in such a society? Are not free elections necessary to a free people? And freedom from arbitrary arrest? The liberty to say what we will, subject to a few eminently reasonable limitations?

Do you cherish these things? Are they worth fighting for? Your ancestors thought so. The young men who fought at Anzac, the fliers who fought the Battle of Britain, the Jews who beat

back last month armies many times their size—they thought so. Do you?

If you do—and only if you do—can we begin to have a useful dialogue about Vietnam. If you don't, then we argue from different premises.

LIBERTY

I shall assume we are in agreement to that extent—that we believe our own liberty, at least, to be worth fighting for, and that we do not view with equanimity the possibility of a Communist Australia.

If you are with me to that point, I shall now attempt to carry you (if in doubt) the rest of the way toward an acceptance (however unwilling) of the necessity to stand in Vietnam, and wherever else that liberty is threatened.

Liberty is one and indivisible. If the United States Forces were now to withdraw from South Vietnam, the armed forces of the Vietcong and North Vietnam (who are but one entity—as most everyone now concedes) would close in.

Many tens, possibly hundreds of thousands of people who had fought for a non-Communist Vietnam would be killed. (Not imaginary; tens of thousands, at least, were killed in North Vietnam after the Communists took over; it would be worse in the South.) Vietnam would then be a single Communist State.

Throughout China and the whole Communist world, there would be rejoicing. Throughout South-East Asia the Chinese minorities, still strong and powerful, would register the victory.

Free men would lose heart. In neighbouring Laos, in Cambodia and Thailand, the Communists, aided from China and Vietnam, would push with renewed vigour.

Communist insurgency would be renewed in Malaysia, and this time might prove victorious. In Indonesia and the Philippines, heretofore mercifully rescued like brands from the burning, the Communist cells would throb with fresh activity.

The domino "theory"? Great heavens NO! Simple, plain, ineluctable facts of life.

REBELLIONS

As far back as 1948, there were Communist rebellions in Malaya, Burma, the Philippines and Indonesia. 1949 was the year of Communist triumph on the Chinese mainland. 1950 brought Tibet and Korea. (Bruce Grant, *Indonesia*, pp. 59, 60).

If, in September, 1965, the bullet intended for Nasution had not killed his five-year-old daughter, we might very well have had a Communist Indonesia as our neighbour. Not fancy; a fact.

No, despite all the talk and argument raised by the critics (who include many good men and women) all the misery and suffering, all the cost in men and money—we dare not (and for the most part, they dare not) contemplate a United States withdrawal, which would send a shock wave throughout South-East Asia. And we must make our own contribution, commensurate with our stake in the outcome, which involves the future of Australia as our own free country.

What we have done already is all too little; by Israeli standards, pitiable. By what right do we ask or expect other nations to fight this battle for us, without our help?

With that much said, I can go along with much of what the critics say: yes, we must see to it that a true democracy is built in South Vietnam; that we do not serve merely to bolster up a military dictatorship; that the people's legitimate grievances are remedied; that we embark on ever more generous schemes of aid; that we take all possible measures to reduce the death and suffering.

Whilst ever we keep the Communists at bay in South Vietnam, these things remain possible. If once we leave, the harsh tide of Communism will close over the Vietnamese, so far as we can see, irreversibly, with terrible implications, I fully believe, for the whole of South-East Asia and ultimately for Australia itself.

A final word to the critics. You must know that your criticism gives aid and comfort to the enemy, makes a pleasant din in Hanoi, is music to the ears of Peking.

WISDOM?

Do be careful that, in clamouring so loud and long against the leaders of our own country, and arguing the case for Hanoi or the Vietcong—do be careful that you are right. For yours is a dreadful responsibility if you are wrong.

By what superior wisdom do you know that everything your leaders tell you is wrong, and the Communists are right? How is it given to you to know, in

the face of the best consideration given to these things by skilful men who know the facts, that the bombing is futile, that the Vietcong must win, that the "Domino theory" is just a laugh, that Australia would not be endangered by a Communist South-East Asia?

Or do you think that President Johnson and Prime Minister Holt, and their respective Governments, their military advisers, their sailors, soldiers and airmen are monsters who rejoice in suffering; or guilty fools who have utterly miscalculated the necessity for bombs to disrupt supply lines, or napalm to flush the Vietcong from their jungle hiding places, or indeed the terrible necessity to fight at all?

How much faith have you in democracy or your democratically elected leaders; or the basic decency of most Australian and American people, in or out of uniform?

For myself, I hold fast to that faith. I believe (in sorrow and humility I say it) I believe we must hang on in Vietnam. The Communists have taken half, as they have taken half of Europe, half of Germany, half of Korea—let that be enough.

Let us be prepared to fight for what is left, for the sake of our lives and liberty, the lives and liberty of the peoples of South-East Asia.

It is a war begun and continued by the Communists. Except by our surrender of what they seek, it is one which only they can bring to an end—not by surrender of anything to which they are entitled (for we seek not one square inch of North Vietnam) but simply by putting down their arms.

THE NEAREST THING TO HOME . .

CANON Guy Harmer is assisted in the work of the Mission of St. James and St. John by the Rev. John Goldworthy, who wrote this article.

The nearest thing to home for 200 children is the Mission of St. James and St. John. They may come into the Mission's care a week after birth. If need be, they can stay until they finish their secondary schooling.

Only a few spend their whole childhood with the Mission. For the rest, the length of stay and the age of admission vary greatly. Sufficient children move on quickly to enable the Mission to touch four or five hundred young lives annually. Half of them are State Wards; the others are privately placed.

Orphans are a rarity. Neglect, cruelty and broken marriages account for the large majority of children in institutions today.

In Victoria some seven thousand children are being cared for other than by their parents. Two thousand of these are in the care of voluntary agencies. The Mission of St. James and St. John was constituted by an Act of the Melbourne synod in 1919.

Its headquarters are at 468 St. Kilda Road, Melbourne. The wide scope of the Mission's work usually surprises people. In addition to St. Gabriel's Babies' Home, St. Luke's Toddlers' Home and six homes and cottages for school children, it conducts the following:

• "Kedesh," a modern home accommodating 22 young unmarried mothers from the fifth month of pregnancy.

• A residential hostel for 23 women students from the country and interstate.

• A Mothercraft Nurse Training School attached to St. Gabriel's Babies Home and taking 22 trainees.

• Adoption Agency—the third largest in Victoria, handling about 150 adoptions per year.

• Brady House—residential hostel for the rehabilitation of ex-prisoners from Pentridge Gaol. This is run in partnership with the Church of England Men's Society.

• Deep Needs. Since the children in the Mission homes are all casualties of some kind of breakdown in family life, their needs are deep.

Few, if any, are free from some degree of emotional disturbance. Some have quite serious emotional problems which are reflected in their behaviour. Some were totally deserted by their parents at an early age and then moved from one institution to another. Small wonder that they reject adults and seem incapable of feeling warmth or affection for others.

Depression, moodiness, aggressiveness, lack of initiative, are but some of the symptoms of the damage done to children

by their being deprived of the love and security of normal family life.

Their constant need is for consistent love. But this requires great resources in the child care staff. Not all are sufficient for these things.

The greatest need by far is that each child should come to a deep transforming faith in Jesus Christ.

Here, at the human level, we face real difficulties. There are great barriers in the children. How does one teach the meaning of the Lord's Prayer and of the fatherhood of God to a child to whom the word "father" brings vivid memories of fear and pain, of a drunken man beating up his mother and sometimes himself?

How does one teach the meaning of the love of Jesus to those who are strangers to tenderness and self-giving? The saying that "Christianity is caught, not taught" would seem to be especially true of such children. Where are the Christians?

This leads to the next great problem—the shortage of capable child care workers and the sheer dearth of capable Christians offering for this work.

Where are the truly converted people who will accept a challenge and some demanding work? Where are the Christians who will win a hearing for the Gospel by patiently living it out year after year? These chil-



• Story time at the South Blackburn Children's Cottages, with Sister Shirley Simmons.

dren have been caused to stumble. Who will help lift them up?

How Can We Help?

Firstly by prayer: for those in care, for those doing the caring, for staff needs to be met, for the administration. Secondly, by telling others about the Mission. Thirdly, by keeping informed of the contemporary child-care scene. "The Mission Journal" published quarterly for a subscription of \$1 per year can help here.

Lastly by giving. There are many ways of doing this apart from bequests and money donations, which are always necessary. For example, taking a child

for school holidays, or taking children to the doctor or dentist. There are two Opportunity Shops in need of stock and voluntary workers.

The mission cares for over 200 children and young women. It employs a total of 160 people. It faces an annual expenditure of \$340,000. A bold scheme of renovations and additions to the Babies' Home, now well under way, will cost a further \$200,000.

Inquiries about any aspect of the Mission will be warmly welcomed by the Missioner, the Rev. Canon Guy Harmer, at 468 St. Kilda Rd, Melbourne, phone 26-2541.

DEPUTATION ON INDECENT LITERATURE

RECENTLY the President of the N.S.W. Council of Churches, Canon B. D. Knox, led a deputation which interviewed the Chief Secretary of N.S.W., the Hon. Eric Willis.

The deputation discussed the Obscene and Indecent Publications Act which the Government will amend during the Budget Session next month.

Each of the seven member Churches which constitute the Council was officially represented on the deputation.

In his statement to the Chief Secretary, Canon Knox said that the Premier's promise early in 1967 to amend this Act had met with the approval of many responsible citizens who have expressed their concern at the flood of pornographic printed matter which has been so evident in this State for a considerable period.

The objectionable material concentrates upon horror, cruelty and violence as well as pornography. Canon Knox said: "Although we oppose censorship based on political considerations and censorship based upon the desire to prevent discussion of religious, philosophical, artistic and cultural issues, no one can seriously contend that the current mass of low-grade pornography and violence has artistic merit."

"Its purveyors are not so much concerned to sell art or to spread culture as to exploit a market

which panders to a lower appetite. Its supporters say that there is no evidence that it does harm to those who read it. How is such a claim to be tested? It can hardly be urged that its intention or its consequence is to uplift or to ennoble character."

The Chief Secretary thanked the members of the deputation for their submissions and promised to give them close attention.

ATTENTION

In a Press statement last month the Chief Secretary indicated that, among other proposed amendments, the Government proposed to appoint a seven-member State Advisory Committee. This would include a woman, a lawyer and a literary authority. Mr Willis told the

Press that the amending Bill would clamp down on the "commercial peddling of smut." Under the new legislation, publishers could obtain a clearance for any material they considered "doubtful."

"At the moment an article must be published before any decision can be made on its obscenity," Mr Willis said.

"Under the new set-up, publishers will be told beforehand whether they risk prosecution if they publish certain material."

"They will not be forced to submit manuscripts to the committee. But if they do so, and the committee clears it, they will be safe from prosecution. This does not extend the powers of censorship—it is merely an added service for publishers," said Mr Willis.

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N.W. AUSTRALIA CLERGY CONFER

Recently, the entire staff of the Diocese took over a C.W.A. cottage in Onslow for clergy conference: they had several days' living together, looking like anything but parsons, away from telephones and committees, to discuss their work, their aims, their plans; to pass on to others some knowledge of their parishes and their problems, to learn about others' parishes. In pre-arranged sessions they talked of

preparation for baptism and confirmation, of new liturgies, of the Forrest River Mission, of priest workers; and in between the talk went on to "what I have tried to do . . .", "what I have found essential . . .", "what my people tell me . . ."

It was not to be expected that a company of working parish priests would produce definite theological solutions or theoretical perfect answers; often the story was one of failure and mistake. What did emerge clearly was a singleness of purpose in the diocese, a much greater understanding of one another's work and difficulties, and a renewed determination to serve.

We foresee considerable experimentation in pastoral as well as in liturgical work, and the adaptation of parochial methods, as part of the outcome of the Onslow Conference. Most certainly there is at once a feeling of unity not obvious before, and a consciousness that "the others" need and value our thought and prayer and encouragement as we need and value theirs.

—Anglican Messenger

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Notes and Comments

THE COMMUNION TABLE

Some are noting with great interest that the Roman Church has begun to bring its altar into the midst of the people. This is exactly what the Reformation did in the Church of England in the sixteenth century.

Our Prayer Book rubric which dates from 1552 says: "The Table, at the Communion-time having a fair white linen cloth upon it, shall stand in the Body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said . . ." The reforming bishops saw to it that churches got rid of their stone altars against the east wall and brought in wooden tables, which at Holy Communion at least, were brought down and placed near the people.

STRANGE HAPPENINGS

A Sydney parish paper carries an advertisement for a parish function, "Wine and Cheese Tasting." The parish council of Christ Church, West Goulburn, N.S.W., turned down a request by its youth fellowship for Sunday evening dances. The Cairns Post carried a large picture of a working bee painting St. Matthew's, Mudimbura, Q., on a Sunday afternoon. The synod of North Queensland had before it last month a motion seeking approval for the holding of church "art unions."

We see a connection between these trends and the statement in Brisbane's synod by its respected Registrar that "Anglicans on the whole showed little activity in the field of evangelism."

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WESTWARD POSITION

It is not uncommon now to see on televised services, that the officiating clergy of Roman, Anglican and, of course, Presbyterian churches, take the westward position, standing behind the table and facing the people. This is good reformed practice and theologically unobjectionable. However, the Prayer Book requires the celebrant to stand at the north side of the table and among evangelicals, this is an Anglican tradition which we will not lightly forsake.

There are many clergy in Australia who take some form of the eastward position (backs to the people) with heavy hearts for they know it is a denial of the reformed position.

Liturgical and architectural reforms seem as though they will provide a way out.

METHODISTS REAP FRUIT OF MODERNISM

The recent statement of the Methodist theologian, Dr Ronald Lee, of Brisbane, has caused a lot of comment in the Press. Dr Lee revealed that no one had offered for the Methodist ministry in Queensland this year and only three in N.S.W.

His statement was that the ministry was a "dying order" because more men were retiring and resigning from the ministry than were entering. Much of the following discussion pointed to the fact that the real ministry of the Church was more in the line of specialist social workers in psychology and sociology.

At a time when evangelical colleges of the Anglican Church are receiving many students this shows something of the contrast when the Scriptures are lowered in authority and the social gospel takes over. The bitter truth of the fruit of Modernism in the Church is that there is no fruit.

6 P.M. BARBARITIES

Bishop Eric Gowing, of Auckland, N.Z. in an address to his synod recently spoke about the possibility of a referendum on hotel closing hours in N.Z. He came out strongly against the present 6 p.m. closing, referring to the "barbarities of the six o'clock swill."

These words have a familiar ring to us since they were widely used by the liquor trade in Australia in advocacy of later trading.

The Bishop might well cross the Tasman to his native Australia and consult with informed people about the extra social problems which late closing has spawned in this country.

We all know that the barbarity is caused by the product that is consumed, not by the hours of sale.

John A. Mackay: The whole church must become a mobile missionary force, ready for a wilderness life. It is a time for us all to be thinking of campaign tents rather than of cathedrals.

—"Decision"

HOME MISSION PRIORITIES

The metropolitan dioceses of Australia all have considerable home mission activities and are particularly strong in social service fields. Sydney's Home Mission Society leads the field in this respect in the whole Anglican Communion. Overseas visitors such as the Archbishops of Canterbury and York have expressed both surprise and admiration for its most extensive and well-co-ordinated activities.

It is vital that churchpeople should be informed about this work and that there should be ever-increasing financial support. In the cities it is often the spearhead of evangelism. Nevertheless, our greatest priority must ever be given to the preaching of the gospel to those who have not heard of the saving grace of Christ.

It will cause disquiet to some that the Home Mission Society has written to at least one parish which is being given a small grant in the following terms:

"The Council has asked me to mention that it hopes in view of the nature of the society's missionary work at home, that its needs WILL BE STRESSED EQUALLY WITH THOSE OF OTHER MISSIONARY SOCIETIES OR WITH EVEN GREATER EMPHASIS."

"This is mentioned because the council notes that a number of parishes applying for grants make large contributions to other missionary activities . . ."

In the light of our Lord's express command to His Church, can we really claim that local needs are of equal or greater importance than those of our missionary societies, such as C.M.S.?

Church of Scotland attacks mixed marriage rule

(Edinburgh) — The Church and National Committee of the Church of Scotland has objected to the Roman Catholic Church's policy on mixed marriages as an obstacle to co-operation with Protestant denominations. In a report published here the committee said:

"So long as the Church of Rome insists that the validity of a mixed marriage is dependent on obedience to its own canon law, and refuses to recognise as valid a marriage celebrated before a minister of the Reformed Church, no real progress can be made to our mutual understanding and co-operation."

The committee said it is not advisable for Church of Scotland ministers to participate in Catholic wedding ceremonies of mixed marriages. The full General Assembly of the Church will be asked to endorse this recommendation at its meeting this week.

E.P.S., Geneva.

THEY SAY

If this clergyman did mean "I do not believe in the Resurrection from the dead of our Lord Jesus Christ" then he should no longer be officiating. There is not the slightest shadow of doubt that the writers of all the epistles (ou, earliest documents) certainly did believe it and were prepared to die for it. There is equally no doubt that this conviction was the foundation of the Christian religion and an essential part of it. A man may disbelieve it and be a good man—but he is not a Christian. If I did not believe it I should certainly not be your bishop.

—Bishop Bruce McCall, of Wangaratta.

★ ★ ★

In the end the problem of ethics is the problem of how to abide in Christ. It is the problem of faith, and of prayer, and of the practice of His presence in the midst of a secular outlook.

—Rev Dr John Taylor, C.M.S., London.

★ ★ ★

People are also listless because our services are largely "conducted" by the clergy and/or "sung" by the choir. They are meant to be offered by the whole congregation corporately.

—Bishop David Gamsey, of Gippsland.

★ ★ ★

Anglicans on the whole showed little activity in the field of evangelism.

—Mr Roland St John, Registrar, diocese of Brisbane.

★ ★ ★

Whether Nasser and Co. Ltd. can succeed where many others have failed, is an interesting question. Like Samson, another strong man, he may pull down the works on top of him. The to-do when Nasser seized the Suez Canal may or may not have been a gentlemanly response, but it is an undeniable fact that he has not let through one Jewish ship, despite the Charter guaranteeing freedom of access and movement to all—in time of peace, at least!

—Rev. Don Langford, Port Melbourne, Vic.

★ ★ ★

It is the work of the Holy Spirit who lives in the Christian to bring purpose and direction to his life. John 16:13: "When He the Spirit of Truth is come, He will guide you into all truth." The Holy Spirit is both the Divine Power and the Divine Guide of the Christian, and as we live under His control life has certainty of purpose and direction.

—Rev. Allan Funnell, Eastwood, N.S.W.

★ ★ ★

We've prepared a reading program that will take you to the heart of the Christian message. It works like this: The greatest thing in Christianity is the love of God expressed in the death of Jesus, His Son. This is what makes Christians glad. This is what makes Christians!

—Rev. Peter Newall, Glenunga, South Australia.

★ ★ ★

Before becoming a genuine Christian, a man needs to count the cost of giving up his self-righteous attitude. It is costly to a man's pride to admit that he is just not good enough to earn his way to heaven and that, no matter how hard he might try, he cannot do enough to satisfy God's righteous requirements. He must give in and be humble enough to accept God's free gift of salvation in Jesus Christ. This is a costly business.

—Rev. Peter Payn, St. Matthew's, Geelong, Vic.

I recognise the great dilemma in Vietnam, and I keep praying that God will put into someone's mind, hawk or dove, American, Australian, Vietnamese, Russian, Chinese or Burmese, an inspired thought, a key to unlock the present deadlock.

—Archbishop Appleton, Perth, W.A.

★ ★ ★

Liturgical change will come, and it is only a reasonable attitude that says that it is better to examine the position clearly and fairly, that is likely to be able to understand the position and be able to influence the final decisions that will some day be made.

—Rev. Norman Robinson, Arncliffe, N.S.W.

★ ★ ★

Only yesterday someone said to me "The Anglican Church has been letting us down" . . . "too slow and out of step," and as a result of this the temptation comes to many to bypass the Church and get on with evangelism through other means. But let me remind you that our Lord's last message to the Church was to seven local fellowships, and it sets a pattern for all subsequent time.

—Rev. Bryan Hall, Perth, W.A.

★ ★ ★

If it was your malicious intention to bring about a divorce between worship and daily life you could hardly find a better method than insisting that worship should be conducted in a language which no worshipper would ever use outside. The arguments adduced for the retention of Tudor English in worship are precisely those which could have been brought forward in 1549 for the retention of Latin, and are in fact the very arguments which Cranmer was concerned to rebut by writing his Prayer Book in what was then modern English.

—Rev. T. P. Grundy, Nyngan, N.S.W.

★ ★ ★

With the mounting confusion within evangelicalism about the nature of biblical authority, I feel an increasing burden to stand up and be counted. In my heart I am unconditionally committed to the inerrancy of the Bible.

—Dr E. J. Carnell, Fuller Theological Seminary, U.S.A.

—Dr E. J. Carnell, Fuller Theological Seminary, U.S.A.



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Letters to the Editor

Crime and punishment

The problem of evil is one which the great systems of thought have always been embarrassed about. The thinkers have formulated their systems, but found it awkward to account for the irrational element of evil which cuts across their quite rational explanations of worldly phenomena.

What is the source of evil? I personally believe that not all the frightful, fiendish cruelties in history can be summarily laid at the door of man's guilt, but that Satanic power has directly inspired a good deal of it.

At the same time the fact of human responsibility for sin is assumed in Scripture. In the Epistle to the Romans, God, writing through the pen of the apostle Paul, declares three times in one chapter that, where human persons reject God and wilfully pursue their own unenlightened way, God gives them up to the consequences of their choice. And if God gives up someone, who are we to presume that we can redeem him?

One of our articles speaks of those whom divine judgment in mankind thrusts into recklessness of living. May it not be, for example, that after the unspeakable blessings of the Evangelical Revival in the eighteenth century crimes of violence increased as men preferred darkness to light?

But where men hearken to the fear of the Lord, even where they do not turn to Christ, the fruits of good living are increased, as under the ministry of Grinshaw of Haworth, when it was said that wicked men feared the parson's influence for righteousness so much, that they gave up gross sins, so that even society was changed.

Darkness and light

Many have recently been moved to write about the rights and wrongs of capital punishment — but the real unventilated question that lies behind these discussions is whether punishment should be administered at all?

The humanists are leaving no stone unturned at the present time, in order to get substituted in legal procedures, the notion of disease and cure for that of crime and punishment. We can be thankful they have not succeeded — yet. Of course if human responsibility can be demonstrated to be less in some persons, for example by objective tests such as encephalographs, then we should have more to go upon in these discussions than sentiment and hysteria worked up by the Press and the "intellectuals."

But once the two assumptions: (1) that punishment has to be deserved; (2) that punishment must fit the crime — are admitted, in a detached, impassionate way, then gradations of punishment necessarily follow, including the death sentence for first degree murder, do they not? It would be profitable to see further discussion in your columns on this matter from a Scriptural angle.

—E. H. M. Higginson, Pt. Lonsdale, Vic.

Israel and prophecy

Your commentator (29th June) states that much prophecy concerning Israel remains to be fulfilled, and this is no doubt true. But in the context of comments on the recent events in the Middle East, the suggestion is that

the modern State of Israel, as such, is the subject of the prophecies.

Though the passages mentioned (Ezekiel 38 and 39), concern Israel, this surely does not justify the equating of Jews in Palestine today with Israel being saved as per Romans 11. It is in fact a form of judaistic zionism which focuses on the materialistic expression of the Old Testament prophecies and ignores the way in which the New Testament transfers these ideas to a new sphere.

It is interesting that Romans 11 says nothing about Jews returning to Palestine, and nor, I think, does any other part of the New Testament.

It is also interesting that Paul claimed before Agrippa that he was on trial for the hope of Israel (Acts 26:6-7), yet he is never on record as preaching this spurious hope of the literal possession of Palestine. Had he preached such a hope, it is extremely doubtful that he would have come into conflict with the Jews at all.

Such judaistic zionism, whose exponents are fascinated by every rumbling in the Middle East, seems to be very far distant from the New Testament expression of "zionism" found, for example, in Hebrews 12:22-24 and 1 Peter 2:4-6.

Here we find the one writing to Hebrew Christians and telling them that they have already come to Zion in that they have come to Jesus; and the other, also writing to Jews (ch. 1:1), exhorting them to partake in the fulfilment of the prophecies of Isaiah 28:16 and Psalm 118:22 by being built into the living temple of Christ.

If the New Testament so indicates that the Old Testament prophecies concerning Israel are fulfilled, not by Jews coming to a literal land and temple, but by Jews coming to a spiritual land and temple in Christ, what place can a modern political state of Israel have in the fulfilment of these same prophecies?

G. Goldsworthy, 111 Campbell Street, NEWTOWN, N.S.W.

Promoting books

May I draw the attention of your readers to two special weeks which are celebrated at this time of the year, namely: "Children's Book Week," the second week in July; and, "Education Week," the second week in August.

That the Church recognises the importance of education in the development of the child, as well as the community at large, and that it has a role to play in this apart from spiritual instruction on Sundays, is shown in several ways including special services and articles in church newspapers.

Books and reading are an integral part of education, but the Church as a whole as well as individual congregations, seems to ignore this vital social factor.

May I pose a series of questions?

1. In how many of your local churches is "Children's Book Week" promoted?

2. How many of your local congregations, as active church members, feel it incumbent upon themselves to visit their local library during Children's Book Week or at any other time, to see for themselves the kind of books which are being provided for the children and young people of their area?

3. How many of your Sunday School teachers know what

books about religion in general, Bible stories, missionary stories, etc., are available at their local library and recommend them to their Sunday School pupils?

4. How many of your church youth leaders use the library to read books on youth leadership, program planning, social problems, psychology and theology?

5. How many of your congregation as parents, god-parents, aunts, uncles and friends, consult the children's specialist at the municipal library before buying books as gifts for children?

6. How often is the Children's Librarian invited to speak at your youth club, or to young parent's groups at your church?

These are questions which I feel merit your serious consideration.

(Mrs) V. Watson, OATLEY, N.S.W.

Still there

Would you assure any readers who may be interested, that I am not going to North Queensland (see column "Mainly about People," in your last issue).

North Queensland is too high and much too hot — I prefer Katoomba — which is high and cool.

(Rev.) Gordon J. S. King, KATOOMBA, N.S.W.

S.A.M.S. needs

I have received through the mail, a copy of "S.A.M.S. Australian News," for the month of July, in which is presented the

financial statements for the year ended December 31, 1966. An analysis of payments for the year shows that at least 25 per cent of a total income of \$16,370 was spent on costs of administration and deputations. From each dollar given, no more than 75 cents is spent on actual mission work. I find it rather disturbing to know that these costs are to be increased by the appointment of a full-time paid General Secretary, involving "a fair stipend, house and car allowance."

I do not suggest that the expenses of S.A.M.S. are not being kept at a minimum and it would be true to say that if the income of the Society increased greatly, the expenses would not necessarily increase proportionately, but at the moment the incomes of A.B.M. and C.M.S. are inadequate for their needs, the general income of the parishes in the Diocese of Sydney, from which the bulk of support for S.A.M.S. would come, is increasing at a very low rate (figures presented to Synod as Assessable Incomes of Parishes for the year ended March 31, 1966, showed an increase of \$17,690 or 3.6 per cent on the previous year) and there is no indication that the income of S.A.M.S. could increase greatly, unless it is at the expense of other Missionary bodies.

I have no wish to call into question the work that S.A.M.S. has done in the past, or is now doing, but it seems to me that as C.M.S. has now entered the field of South America it may be time for the Australian Association of S.A.M.S. to wind up its affairs, transfer its activities to C.M.S. and save a duplication of administrative and deputation expenses, rather than develop further as a distinct Society with a

full-time paid General Secretary. I would be interested to learn why this proposal could not be implemented.

Rev. R. C. Feldman, St. Luke's, Concord, N.S.W.

COLLEGE CONVENTION

The students of Moore College Newtown, N.S.W., are organising the annual convention to be held from August 7 to 11.

Evangelism is to be one theme of the convention and the Rev. Geoff Fletcher is to conduct a lay institute of evangelism; there is to be a planned visitation of the inner-city suburb of Newtown and the Rev. Don Howard is to give an evangelistic address in St. Stephen's, Newtown.

Other subjects and speakers are: "The Christian Family," Canon Don Robinson and Mr A. Chesterton; "Promoting Christian Growth in the Parish Situation," Rev. Don Langshaw; "Work in New Housing Areas," Revs. K. Gowan and B. Bovis; "Effects of Grief and Grief Counselling in a Grief Situation," Rev. Ken Shelley; "The Ministry and Problems of Troubled People," Rev. Rex Myer, and the Rev. Geoff Taylor will speak at the final youth night at St. Stephen's.

The Rev. Bernard Gook, rector of St. Barnabas, Broadway, Sydney, will be visiting New Zealand for the bi-annual conference of the Evangelical Churchmen's Fellowship to be held in Christchurch from August 28 to September 1.

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BISHOP ON TRAINING CLERGY

In his presidential address to the Rockhampton synod in June, Bishop Donald Shearman spoke forthrightly on the changing needs for clergy training.

The Bishop said: At this particular moment in history it seems to me to be absurd and unreal to carry on in our theological colleges as if we were still training men for a type of ministry which may have been adequate at the turn of the century, but which no longer exists. It seems to presuppose that our clergy are learning a little theology to enable them to minister to the worshipping faithful and carry on the Church of England tradition of being Chaplains to the community, caring for large numbers of uncommitted and unconverted statistical C. of E.'s at the times of their baptisms, weddings, sickness and funerals.

Until our men are trained to be missionaries in the world with some understanding of the ways of an evangelist, and trainers of the laity for evangelism, the Church of which we are a part is bound to become increasingly insignificant in its witness, and finally in its committed members.

Some clergy have God-given

gifts that enable them to make up to some extent for this gap in their training. But always remember that your clergy were simply laymen like yourselves who have answered what they believe is a specific call, and are products of a system which ministers to the status quo, and so generally bring nothing from their own Parish backgrounds to equip them for the exacting task of evangelist-teachers.

Alongside of this we must see that in this technological age a better academic standard is necessary, and yet if we are to achieve these two necessities, we shall have to try and bring about change in the theological colleges and be prepared to foot the bill of the added expense of training men for longer periods.

NEW CHRISTAIN MUSICAL FILM

A musical colour motion film **WORLDS APART**, with original music and lyrics for ten new songs by America's foremost gospel song writer, John W. Peterson, is soon to be released in Australia. **WORLDS APART** is the dramatic story of a wounded war hero's love for a beautiful entertainer.

Drama . . . love . . . laughter . . . warmth and suspense . . . splatter the plot of the first Christian musical ever to hit the screen. **WORLDS APART** is action-packed with everything from the excitement of a college campus to the weight of a two-ton ballet . . . filled with everything from the suspense of a switchblade tangle . . . to the warmth and conflict of a troubled romance.

The nine in non-parochial appointments are: Revs. D. C. Abbot (Regular Army), K. L. Child (I.T.I.M.), Canon M. T. Corbett (C.M.S. Tanzania), Canon K. F. Engel (C.M.S. Tanzania), R. E. Evans (Shore School), Canon C. W. Rich (B.C.A.), K. L. Sandars (Trinity Grammar), K. N. Short (C.M.S. N.S.W.), S. R. Warren (S.A.M.S.).

Could there be any group of ordinands in the Church in Australia who are now serving in such diverse areas of ministry as these?

WORLDS APART is distributed in Australia by The Gospel Film Ministry Ltd. and will be premiered in five capital cities during July and August, 1967.

Twelve other new Christian colour motion films also will be premiered at The Gospel Film Ministry's 1967 Film Festival, including feature-length colour films **MAN OF STEEL**, and **I HEAR A NEW SONG**, both Christian films with a special message produced by Ken Anderson Films, U.S.A.

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Books

THE CENTURY BIBLE, New Edition: LEVITICUS AND NUMBERS, ed. by N. H. Snaith. Thomas Nelson and Sons, London, 1967. \$7.80. pp. xii and 352.

This book is one of a new series of commentaries on the Bible in the R.S.V. The General Editors are H. H. Rowley and Matthew Black. A note on the dust-cover informs us that this commentary is timely in view of the growing interest in Israel's worship and its bearing on N.T. study.

Appropriately enough a general introduction to Leviticus and Numbers includes sections on the history of the priesthood, and the temple sacrifices.

Assuming as he does the basic validity of the Wellhausen documentary hypothesis modified by the Scandinavian emphasis on oral tradition, Snaith gives us further sections on the sources of the two books, the Priestly Tradition, and the Holiness Code. And when it comes to the itinerary of the Exodus, the tradition of Numbers conflicts with that of JE.

The commentary on the text consists of a verse by verse explanation, drawing upon the Hebrew text (words transliterated) and LXX for elucidation and comparison of terms and rites. The Talmud and the Targums are not neglected, nor the vast knowledge now available from the Semitic literary finds of this century. No scholarly stone is left unturned in getting to the meaning of the text. In short, the book is most useful for the information it contains, not only as to the worship of Israel in Moses' time, but also as to her later customs.

One example of the negative effect of the author's presuppositions will suffice: Nu. 25. After some helpful comments on the background and meaning of terms in vv. 1-5, we are informed that v. 18 is a harmonising addition. Phinehas' zeal had nothing to do with Baal-Peor. Too bad. My sermon on the chapter will have to be rewritten.

—J. McL.

DEPTH OF DISCIPLESHIP, by Charles E. Dumond. Zondervan (U.S.A.), 1967, pp. 126. U.S. price \$2.95.

A sincere attempt is made to emphasise the essentials for dedicated discipleship in seven chapters, including titles such as, "Jesus calls disciples," "Beyond Mediocrity," and "Unity and Diversity in Christ's Church."

Some of the expressions used are typically American but they have a freshness which is often arresting. The Scriptures are applied in a devotional way with not many new insights. The author presupposes that the reader is a convinced Christian requiring exhortation to enter into a more disciplined service.

—L.R.S.

THE ADMINISTRATION OF THE WHITE AUSTRALIA POLICY, by A. C. Palfreeman. Melbourne University Press, 1967, pp. 184, \$6.00.

It is a far cry from the "good old days" of controversy about the administration of the White Australia Policy in the late 1940s under the then Minister for Immigration, the Hon. A. A. Calwell. The passions aroused over the case of Sergeant Gamba or of Mrs O'Keefe have long since died down.

The author of this book,

Senior Lecturer in Political Science at the University of N.S.W., deals with these and many other matters in his examination of the 5 Acts past and present which relate to the "White Australia" policy, a policy which is espoused by all major political parties.

The first part of the book will be of interest to students. It is rather dry stuff for the general reader. The latter section which deals with pressures on government policy and suggests a basis for future action, is of more general interest.

Churchmen who plead for a quota system of immigration for non-Europeans are criticised on the grounds that "if any degree of racial discrimination is unchristian, then any entry policy which discriminates between European and non-European, is equally unchristian."

Basic principles for future administration are suggested. Among these are the same treatment for Europeans and non-Europeans who come to Australia as residents or long term settlers, and the maintenance of family groups. Another proposal is that non-European students should be granted permission to settle in Australia after they have completed their studies if they wish to do so.

This is a valuable book for understanding past administration of a controversial issue. It will also help the reader evaluate the worth of future actions by any government.

—K. R. le H.

PARLIAMENTARY PRIVILEGE IN AUSTRALIA by Enid Campbell. Melbourne University Press, Melbourne. Pp. 218. Australian price \$6.

Dr Campbell is an Associate Professor of Law at Sydney University, and her book is a detailed and exhaustive examination of the privileges of the Commonwealth and State parliaments in Australia and of the powers whereby they uphold those privileges, as well as of the special legal privileges of members of those parliaments.

We are told that this book breaks new ground because it is the first of its kind to deal specifically and exclusively with the Australian situation.

It is certainly very clearly written and presented, and it seems to deserve the high praise the dust-jacket blurb bestows on it, in this reviewer's opinion. How much this reviewer's opinion is worth on a subject like this is another matter.

—G.S.C.

SHORT REVIEWS

LOOK AT OUR NEIGHBOURS, by Rev. N. J. Eley, A.B.M., Sydney, 1967, pp. 38, 45c.

Jim Eley gives us a concise report on the dioceses of Malaya and Singapore, Kuching and Jesselton. Much of it should cause deep concern in Australian missionary circles. An omission is any reference to O.M.F. work in Malaya for the Anglican Church.

RESPONSIVE PSALMS. Church Service Society, Well-

ton, N.Z. 1967, pp. 72.

Although it is a Presbyterian production, the psalms are set out for the Church's year and are intended for responsive reading. Alternate verses for the congregation are in italics. Useful for small churches or chapels where psalms are read.

MINISTRY OF INTERCESSION, by Andrew Murray. Oliphant's, London, 1966, pp. 159, 95c.

This reprint of Andrew Murray's classic on prayer needs no recommendation. Most valuable.

A TREASURY OF HUMOUR, by Clyde Murdock. Zondervan U.S.A., 1967, \$3.95 (U.S.).

A well-indexed collection of stories and anecdotes and in good taste.

GLORY IN THE CROSS, by Leon Morris. Hodder and Stoughton, London, 1966, pp. 96, 3/6 (U.K.).

An excellent study of the atonement by the principal of Ridley College. No. 16 in the fine "Christian Foundations" series put out by the Evangelical Fellowship in the Anglican Communion.

L.O.Y. CAMP

Eighty members of the Victorian C.M.S. League of Youth attended the winter camp at The Basin recently. Camp services and studies were led by the Rev. Norman Allchin. Other activities included a camp revue, hiking and discussion groups on vital Christian themes.

THE C.A.M.A.R.A. FOUNDATION

A non-alcoholic wine sampling and fruit juice cocktail party made an evening with a difference which was held recently in the St. James' Hall, Phillip Street, Sydney.

The C.A.M.A.R.A. Foundation, which sponsored the function, brought before leading representatives of public bodies the problems associated with alcohol and suggestions of practical ways to overcome them.

Guests were served fruit juice cocktails and savouries on arrival, and Sir Frank McDowell introduced the chairman, the Hon. A. D. Bridges, M.L.C.

Speakers included the Rev. F. Camroux, Mrs E. D. Darby, wife of the M.L.A. for Manly and Dr Ian Cooper, each representing different aspects of the problem.

A film, "The Bottle and the Throttle," was screened. This portrayed a young man causing a fatal accident when he drove after drinking alcohol.

Two types of non-alcoholic wine, a sparkling grape juice and fruit drinks were tasted at intervals during the evening and these were introduced by Mrs J. Cocks who suggested ways that the drinks could be used.

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Mainly About People

The Rev. Canon Hamish Jamieson, formerly rector of Darwin (Carpentaria) has taken up an R.A.N. chaplaincy.

The Rev. W. H. Scattergood of Miriam Vale (Rockhampton) has been appointed rector of Balranald (Riverina).

The Rev. R. J. L. Williams, rector of Carey Park (Bunbury) has been appointed rector of Cranbrook.

The Rev. Canon W. K. Deasey, rector of St. Paul's, West Manly (Sydney), has been appointed Director of Chaplains in succession to Rev. Canon R. F. Dillon. He will take up duties at the end of February, 1968.

The Rev. A. F. J. Blain, rector of Dalkeith (Perth) has been appointed rector of Wau (New Guinea).

The Rev. T. R. Fleming, rector of St. Clement's, Enfield (Adelaide), has been appointed rector of St. Barnabas', Croydon. He will be inducted on September 29.

The Ven. A. G. Costelloe, rector of Wynyard (Tasmania) has been appointed rector of Ulverstone.

The Rev. Stephen Wong, assistant chaplain, Missions to Seamen, Melbourne, has resigned as from July 31.

Deaconess Mabel Short has retired from active work after 16 years at St. Stephen's, Lidcombe (Sydney). She was farewelled by the congregation on June 4 last.

Mr Noel Massey, chief clerk in the Adelaide diocesan office, has been appointed assistant secretary to the diocese of Perth.

The Rev. J. C. Hughes of the district of Norton Summit (Adelaide) has accepted the parish of Angaston.

The Rev. John M. Ayling is coming from England to the district of Findon-Seaton Park (Adelaide).

The Rev. Arthur Solomon, rector of Avoca-Fingal (Tasmania) has been granted leave of absence until 1969 to undertake an overseas study tour.

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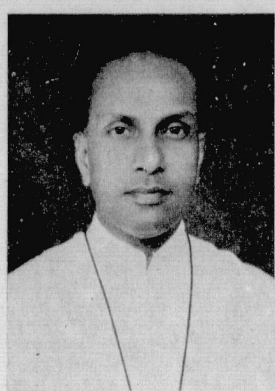


NATIONAL BIBLE SOCIETY WEEK

AUG. 27 - SEPT. 3 1967

C.S.I. BISHOP IS MOOREHOUSE LECTURER

BISHOP and Mrs Gnana-dason of Kanyakumari, the southernmost diocese of the Church of South India, will visit Melbourne from July 20 to August 4.



He will be delivering the 1967 Moorehouse Lectures at St. Paul's Cathedral and hopes to see something of the Life of the Church in Melbourne.

The main theme of his addresses will be "The Mission and Unity of the Church." His experience as a leader of the Indian Christian community and as a former Congregationalist in a Church created in 1947 from Anglican, Congregational, Methodist and Presbyterian Churches equip him to speak with authority on this subject.

Bishop Gnana-dason comes from a family of ministers, his father and grandfather having served in the same diocese. He himself studied science at Madras and theology at Bangalore. Then after serving as a presbyter for ten years, he proceeded overseas and studied at the Selly Oak Colleges, Birmingham and the University of Chicago.

He was consecrated Bishop in 1959 and has represented his Church at conferences in Canterbury, Thailand—where Church of South India missionaries are at work—and last November at Hong Kong. He is particularly interested in work amongst youth and is Vice-President of the Indian Student Christian Movement.

He will be accompanied by his wife who is a College Lec-

turer in English Language and Literature. She is President of her local Y.W.C.A. and is closely associated with the Women's Fellowship of the Church of South India.

THE AUSTRALIAN CHURCH RECORD

The paper for Church of England people — Catholic, Apostolic, Protestant and Reformed
Subscription \$2.50 per year, Editorial and Business: 511 Kent St., Sydney. Phone: 61-2975. Office hours: 10 a.m. to 4 p.m. Issued fortnightly, on alternate Thursdays. Copy deadline Thursday preceding date of issue, but earlier receipt preferable.

In modern English

Like St. Mark's church, Marks Gate, Romford, Essex, All Saints, Shooters Hill, Plumstead, has its own form of baptism service in modern English. There is no statement that the child baptised is regenerate.

Mobs destroy church property in Kashmir

Mob violence and destruction of Church property in Kashmir during the past week was on Wednesday described by a Church Missionary Society spokesman as "a backlash of the war in the Middle East."

According to a dispatch from Kashmir the Arab allegations that Britain and the United States had participated in Israeli attacks on Arab countries were repeated on the local radio. This

aroused the anger of local Muslims.

The situation was aggravated when they misheard the announcer referring to attacks by Israeli forces on Aqaba. In the heat of the moment they mistook it for Ka'aba, the central shrine of Islam at Mecca.

EXTENSIVE DAMAGE

The mobs then attacked Christian churches and institutions, including All Saints' Church and parsonage in Srinagar (both were set on fire), and the famous Tyndale-Biscoe Boys' School in the town. The damage is said to be considerable.

The Bishop of Amritsar (the Right Rev. Kenneth Anand) has been to Srinagar to assess the situation. The State authorities have offered to pay compensation for the damage.

EVANGELISM AT RIDLEY

The Evangelical Alliance and Ridley College, Melbourne, are jointly sponsoring the Victorian Congress on Evangelism to be held at Ridley, August 29 to September 1.

Mr Dan Piatt of the Graham Crusade team will be among the speakers.

Subjects include "The Nature and Adequacy of the Gospel," "Hindrances to and Urgency of the Gospel," "The Field is the World," and "Evangelism in the Local Church."

The Congress is open to clergy and laity and some residential accommodation is available at the College.

LAY INSTITUTE OF EVANGELISM

St. Alban's, Lindfield, N.S.W., was the venue for a Lay Institute for Evangelism held from Monday, June 19, to Sunday, June 25.

The Institute was led by the Rev. Geoffrey Fletcher, Diocesan Missioner for the diocese of Sydney.

Each night over 300 people were in attendance in spite of the very bad weather. The nightly program was divided into two parts.

The first sessions consisted of a Bible Study led by the Rev. Geoff Fletcher on the need for Christians to know the fullness of the Holy Spirit in life and in witness. During the second session, those present divided into five groups, each group led by a trained layman, and there was discussion on the method and practice of Christian witness today.

On the final night, almost the entire attendance stood as an indication of their intention to be

Estelle Smith: Humility is strong — not bold; quiet — not speechless; sure — not arrogant.

— "Decision"

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REPORT FROM LONDON

GRAHAM CRUSADE, CHURCH ASSEMBLY, ORDINATION OF WOMEN

PERSONAL impressions of the Earls' Court meetings of the Graham Crusade and of the debate in the Church Assembly on the question of the ordination of women are among the topics of interest touched on in a recent letter to the Record from Head Deaconess Mary Andrews, principal of Deaconess House, Sydney.

My first Sunday in London—a storm broke which was most unusual for England. Dr Billy Graham said he only thought the U.S. had storms like that! However, by the time people were ready to go to Earls' Court, the weather cleared.

When I got near Earls' Court Road, I saw crowds of people wending their way towards the great Exhibition Building with its huge signs about the Crusade. I was glad I had a ticket. In the midst of such crowds of people, one could understand why there was such a clamour for seats.

I found myself in a place where I had a good view of the large choir and of the people on the platform which was beauti-

fully decorated with ferns and golden chrysanthemums.

On the pale blue curtains behind the platforms was text in large letters: "I am the way, the truth and the life."

I was impressed by the poise and the evident maturity in the Graham Team members whom I had not seen since 1959. The really noticeable difference this time was to see on the platform Mrs Billy Graham and Mrs Myrtle Hall, the beautiful Negro singer who sang each night of the Crusade. They added colour and a feminine touch to the whole scene.

POISED TEAM

Dr Graham delivered a very suitable and challenging address for an after-church meeting on "Remember Lot's wife."

When the appeal was made there was an immediate response. People came from far and near throughout the great auditorium—streams of people up all the passageway—until the whole area in front of the passageway was filled.

The young lass next to me was under conviction, but felt she could not go forward for fear, I trust her Christian friend has been able to follow on where I had to leave off with her, because the place was empty by that time.

LEE ABBEY

On my return to the Lee Abbey International Students' Club, I was able to share with a Pakistani girl and some other students, the message of the evening.

The Lee Abbey Club which is run by a community of 70 members, has an atmosphere of Christian love and concern for overseas students. I felt very much at home there. Every day I met students from different parts of the world. How their faces would light up when they learnt I had visited their country or city and in many cases we found we had mutual friends.

A visit to the Overseas Commendation Centre at C.M.S. House the next day and a chat with Colonel Grimshaw, whom I met when he was a C.M.S. missionary in Kenya, made me realise that there is a very real concern here for the welfare of overseas students.

NEW C.M.S. HOUSE

What a wonderful building the new headquarters of C.M.S. is in Waterloo Road, London. From the roof one can see the dome of St. Paul's, Westminster towers, Earls' Court, the Festival Hall, etc.

What a joy it was to take part in the midday prayers at the lovely chapel, and to hear prayers

being offered for overseas students, the S.A.M.S., the B.C.M.S., as well as C.M.S. and to realise that all these societies are now housed in the same building.

Cliff Barrows conducted the Cardiff Town Hall Choir by means of television, so it sang

one of the verses of a hymn and the leader was able to reply to some of the questions Cliff asked.

It is estimated that about 40-million people would see the program on TV. Dr Graham spoke on The Place of the Home.

In response to the appeal I noticed numbers of young couples going forward and many

Continued Page Seven

MORE HOMES AT BURNIE



• A new block of flats was dedicated by the Bishop of Tasmania in the parish of St. George's, Burnie, Tasmania, recently. There are now 11 units for aged people at Umina Park, with accommodation for 23 people. This is a Church of England project and the rector and chaplain is the Rev. Keith Kay. Chairman and deputy chairman of the Board of Management are Mr W. J. T. Davis, M.L.C., and Mr L. Costello, M.H.A. Picture shows a section of the crowd that attended the ceremony watching the opening from in front of the units.—"Advocate."

Lambeth Conference plans

FURTHER details of the Lambeth Conference 1968 have now been announced.

Following traditional custom, the Archbishop of Canterbury will preach at the Opening Service in Canterbury Cathedral, on July 25. The preacher at Westminster Abbey on Sunday, July 28, will be the Archbishop of East Africa, and the Metropolitan of India will preach at the service in St. Paul's Cathedral, on Sunday, August 25.

The sub-committees for the section "The Renewal of the Church in Faith" are to be: The Nature of Theological Language; The Debate about God; The Finality of Christ; Dialogue with Other Faiths; The Varieties of Unbelief; Confessing the Faith Today; The Psychology of Faith; Faith

and Society; Spirituality and Faith; Faith and Culture; Christian Appraisal of the Secular Society; International Morality Today; The Technological Society; Urbanisation and the Metropolis.

Those in the Section "The Renewal of the Church in Ministry": Laymen in Mission; Lay-

THE AUSTRALIAN CHURCH RECORD apologises to readers and advertisers for production delays brought about by the recent industrial dispute affecting our printers. Owing to these delays it has been necessary to produce one composite issue for August.

men in Society; Laymen in the Church; the Priesthood; Voluntary and Part-Time Ministries; The Diaconate; Women and the Priesthood; The Nature of the Anglican Episcopate; Oversight and Discipline.

Those in the Section "The Renewal of the Church in Unity": Christian Unity and Human Unity; Principles of Union; The Papacy and the Episcopate; Inter-Communion in a Divided Church; Current Schemes; Relations with the Roman Catholic Church; Relations with the Eastern Orthodox Church; The Role of the Anglican Communion in the Families of Christendom; The Positive Idea of a Wider Episcopal Fellowship.

For most of these sub-committees preparatory papers are being written, the writers being

(Continued on Page 4.)