

THE AUSTRALIAN CHURCH RECORD

THE CHURCH OF ENGLAND NEWSPAPER—EIGHTY-NINTH YEAR OF PUBLICATION

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W.A. farmer forced to sell to pay church tax

A JERRAMUNGUP farmer, Mr Roland Miller, has been obliged to sell his 3,300 acre property to pay legal costs and shire rates levied to pay for the building of an interdenominational church at Jerramungup, W.A.

Mr Miller and six others refused to pay the rate, levied by the Gnowangerup Shire Council which raised a \$35,000 loan to build the church. It made the decision after a referendum in 1966 in which 182 voted in favour of the church, 86 voted against and four voted informally. The rate was imposed in the area in July, 1967 and building began in October.

jection to a thing which is right in itself." General Synod refused to accept these views when he proposed a motion commending the Jerramungup principle and Bishop Howell Witt of North West Australia opposed the motion declaring that it was having a divisive effect upon the

Youth work needs new approach

THE view that significant changes were necessary in the Church's ministry with youth was expressed at a conference of ninety Anglican church leaders, representing six States and fifteen dioceses, which met at Bathurst with the Bishop of Tasmania, the Right Rev. R. E. Davies, as Chairman.

A protest was made against "the limited approaches" to youth work, at present.

To provide opportunities for youth leaders to meet regularly at a national level, the conference appointed a working committee of youth leaders from Bathurst, Brisbane, Canberra and Sydney, with Bishop Davies as chairman.

The conference sessions included workshops dealing with modern music in church worship, youth-adult relationship, new trends in youth work, the mission task, and adventure camping.

A national convention of Anglican youth will be held at Canberra in January, 1971.

Snug conference on mission

MONTGOMERY Park Youth and Conference Centre at Snug, near Hobart, is the location for a week-end conference on mission 6-8 February.

The theme will be "Is there a future for Christianity in the 70s?"

It has been arranged by the Tasmanian Overseas Department and it will be chaired by Rev. D. W. Warburton, Director of Christian Education, Rev. M. R. Stanton, Director of the Overseas Department, is the chaplain and the Bishop of Tasmania will attend for one day.

Conference leaders will include Bishop Neville Langford-Smith of Nakuru, Rev. John and Mrs Helen van Emmerik, C.M.S. missionaries on furlough, and Rev. Bob Butters, A.B.M. Victorian Secretary.

Montgomery Park has been completely rebuilt since the disastrous bushfires of 1967 and has excellent facilities for an adult conference. Many will be living in but others will come each day for the conference.

churches and people in W.A.

A private member's bill aimed at preventing a recurrence of the scheme, has been introduced into the W.A. parliament. The "Canberra Times" comments: "The furor over compulsory rating for the church has been so sustained that Sir David Brand (W.A. premier) would be wise to allow voting on the bill to be a matter of conscience."

In reply to Bishop Witt's scathing remarks at General Synod last year, Bishop Hawkins said that nobody was being summonsed for the church part of their rates and that plans were going ahead to build another such community church building.

Great publicity was given in W.A. to the threat of bankruptcy proceedings against the farmers but nothing has been heard of a further building financed from rates. It seems unlikely that anything further will be heard of such a matter.

1,000 at Victor Harbor

NEARLY 1,000 people attended four conventions at Victor Harbor, S.A., during January. They were all held at Mount Breckan, the ideally located site of the Adelaide Bible Institute, overlooking the town and the Great Southern Ocean.

Two hundred delegates attended the convention of the Overseas Christian Fellowship, most of whom were Asians from universities and colleges all over Australia. Their homelands were Singapore, Malaysia, Taiwan, Hong Kong, Ghana, India, Vietnam, Sabah, Samoa and New Guinea. Many have been converted to Christ since they began study in Australia. Guest speaker was Mr Chua Wee Hian, associate general secretary of the International Fellowship of Evangelical Students for the Far East.

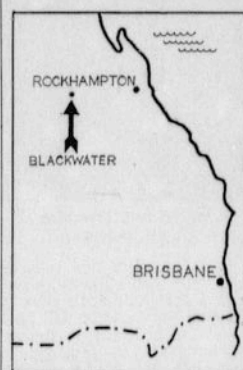
The Inter-Varsity Fellowship held its national conference at Mount Breckan a week later and undergraduates and graduates from most of Australia's universities and colleges attended. A Keswick convention followed, attended by over 250 people of all denominations.

Rev. Festo Kivengere spoke at the Keswick convention and again at the C.M.S. Summer School, 22 to 26 January, when over 100 Anglicans from many Adelaide parishes were present.

B.C.A. to Blackwater

THE Bush Church Aid Society is to begin work in the diocese of Rockhampton, Queensland, soon.

Rev. Gregory S. Ezzy has been appointed to this expanding mining district whose population of 2,000 will rise to an



expected 7,000 in a few years. The B.C.A.'s offer to staff the new parish is described by Bishop Donald Shearman as "wonderful." The area extends north to the boundaries of the diocese of North Queensland.

Mr Ezzy trained at Ridley College and has served Brisbane curacies at St. Andrew's, South Brisbane, and latterly at St. Luke's, Ekibin. He is married and has two sons.

Before going to Blackwater, Mr Ezzy will spend two weeks with Rev. Brian Carter in the mining area of Leigh Creek, a B.C.A. mission in Willochra diocese. Both Blackwater and Leigh Creek are coal mining centres. He will then do some deputation work in Sydney before proceeding to Blackwater, by which time the diocese of Rockhampton hopes to have secured accommodation for the new minister and his family.

NEW MALAYA DIOCESE

A NEW diocese of West Malaysia will be set up in April with the present Bishop of Sabah, Right Rev. Tan Sri Roland Koh as its first bishop. He will be enthroned in St. Mary's, Kuala Lumpur, on April 7. The new diocese was separated from the diocese of Singapore and Malaya with the consent of the Bishop and synod of that diocese last year. The plan was agreed to by the Archbishop

of Canterbury who is the metropolitan and who appointed Bishop Koh.

The new diocese will comprise the area now known as West Malaysia, all of mainland Malaya from Singapore to the Thailand border. Bishop Ban It Chiu remains Bishop of Singapore and his diocese will comprise Singapore, Thailand, Laos, Cambodia, Vietnam and Indonesia.

N. E. A. C. 1971

CONGRESS BULLETIN No. 1 for NEAC (National Evangelical Anglican Congress) 1971, has been sent to evangelicals all over Australia by Rev. George Pearson, Congress Secretary and vicar of St. Stephen's, Richmond, Victoria.

The bulletin asks for prayer, initial gifts to prepare and promote NEAC, enrolments for the various study groups and the Congress and calls upon evangelical Anglicans all over the land to plan to attend.

NEAC is to be fully residential at a location in or near Melbourne, yet to be decided. All will not be able to come to Melbourne but it is anticipated that thousands of men and women will be enrolled in the study groups which will precede the Congress in 1970 and 1971.

Life is a hard fight, a struggle, a wrestling with the Principle of Evil, hand to hand, foot to foot. Every inch of the way must be disputed. The night is given us to take breath, to pray, to drink deep at the fountain of power. The day, to use the strength which has been given us, to go forth to work with it till the evening.

—Florence Nightingale



Rev. George Pearson, NEAC Secretary.

This year, the group discussions which are being organised by Adelaide evangelicals, will study "Keele '67", the booklet put out for the Keele (U.K.) NEAC in 1967. In 1971 the group discussions will be based on the Congress position papers which will then be available.

State correspondents for NEAC are Archdeacon John Reid (N.S.W.), Rev. George Pearson (Vic.), Rev. Lance Shilton (S.A.), Rev. Keith Nancarrow (Tas.), Rev. Geoff. Hayles (W.A.), Rev. Reg. Platt (Q.), and Rev. Alan Baker (N.T.).

Bp. Arnott at R.C. talks

AUSTRALIA was represented for the first time at Anglican-Roman Catholic Joint Commission meetings at St. George's, Windsor, January 9-15.

Bishop Felix Arnott, a Melbourne coadjutor, had been chosen by the Primate to represent the Church in Australia. The Joint Commission will continue the work it began in 1967.

The meeting was strictly private and its report will probably be kept confidential until it has been considered by both the Pope and the Archbishop of Canterbury.

The Church Times reported that it probably discussed the constitutions of both churches, the R.C. insistence on papal infallibility, the place of the Virgin Mary in Christian doctrine and Roman Catholic doubts about the validity of Anglican orders. More practical matters were said to include proposals for joint use of church buildings, annual joint meetings of bishops in each country, sharing of theological colleges and exchange of preachers.



The Bishop of Bunbury.

In November, the seven farmers took the matter to the Supreme Court but it was dismissed with costs against them.

They appealed to the High Court but in December, 1968, their appeal was dismissed with costs against them again. There was great public concern over the issue in Western Australia and Christians of all denominations expressed strong opposition to the principle of local government taxes being levied for this purpose.

The men refused to pay the rates or the Shire Council's legal costs on principle. Early in December, 1969, the Council threatened bankruptcy proceedings against the farmers and on December 18 it became known that Mr Miller had sold his property to pay the \$4,007 costs.

TOO LATE

Just after that, an anonymous donor gave \$41,000 to pay the legal costs, the unpaid rates and to pay off the whole of the \$35,000 loan. Bishop Ralph Hawkins of Bunbury acted as agent for the donor and denied rumours that the money had come from a worried church.

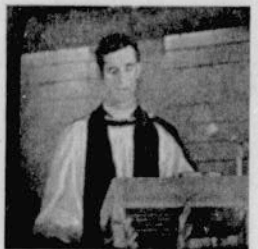
Presenting the cheque to the Shire Council, Bishop Hawkins said: "This does not alter my opinion that this enterprise of the Minister for Local Government and the Shire Council is altogether praiseworthy, sound morally and spiritually and entirely satisfactory for the majority of Christians in this town."

Bishop Hawkins also maintained, as he did in General Synod last year, that "there can be no proper conscientious ob-

RESERVED FOR YOU

Notes of an evangelistic sermon preached by Rev. Alan Nichols, rector of St. Paul's, Wentworthville, N.S.W. and televised by ABN Channel 2 on Sunday, 28th December, 1969 at 11 a.m.

DO YOU KNOW the song "Born Free?" It expresses the yearnings of many people: "Born free, then life is worth living..." Lots of people have this deep-down desire to be free—not necessarily to start life all over again—but to live life with new powers and resources, to cope with life better.



Mr Nichols preaching his sermon.

God recognises this yearning and the Bible talks about it in 1 Peter 1:3-5, "Blessed be the God and Father of our Lord Jesus Christ! By his great mercy we have been born anew to a living hope through the resurrection of Jesus Christ from the dead, and to an inheritance which is imperishable, undefiled and unfading, kept in heaven for you, who by God's power are guarded through faith for a salvation ready to be revealed in the last time."

The Christian has a past: "We have been born anew," Peter says. This speaks of the supernatural experience where God enters a person's life and takes up residence. This is not just a religious feeling; it is a living contact with Jesus Christ. Verse 23 of 1 Peter 1 tells us how this occurs: "you have been born anew by the living and abiding Word of God." So from God's point of view, it is a supernatural act of grace; from man's point of view, it happens as you respond to what the Bible reveals about Jesus Christ.

What sort of a God do you have? A Santa Claus-type God who sits on a rocking-chair on a veranda watching the world rush past? Get to know the living, almighty God by putting your faith and trust in His Son Jesus Christ. Get to grips with the historic fact of Christ's death and resurrection. There is no other way to become a Christian.

The Christian has a future: Verse 4 says that you have "an inheritance which is imperish-

able, undefiled and unfading, kept in heaven for you."

The Christian looks forward with hope and anticipation to the future—a place in heaven marked "Reserved." There is no presumption in this, because your assurance can rest on the Bible itself. Jesus said exactly the same in John 14:2, "In My Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you?"

Heaven in the Bible is depicted as a living, unbroken relationship with God—where there is no more sin and sorrow; no regrets, no unhappiness, no human weakness; and where there is joy, peace, unhindered service of God, where Christians will share in ruling the world.

How do we qualify for heaven? By putting our faith in Jesus Christ!

Get to know Jesus Christ now, and you will be sure of an eternity with Him sharing His kingdom rule. If you do not take the chance to get to know Him now, you can have no assurance whatever about a place in heaven.

The end of this life, then, for the Christian is not a terrifying void or an empty chasm. Listen to what one Christian woman said about her husband's death: "As cancer reached my husband's lungs, it became clear that he was trying to tell me something: that death for the Christian is not an enemy but a

(Continued Page 6)

Aust'n hymnal planned

THE AUSTRALIAN Hymn Book is being planned as an interdenominational book having about 500 Christian hymns and songs.

The Australian Hymn Book Committee began work in June, 1968, with four Methodist and four Presbyterian representatives, and several Anglican and Congregational observers. Now, as a result of decisions made at the Congregational Assembly and General Synod, there are official representatives from all four churches.

The committee's aim is to make a collection which is truly representative by including the best Christian hymns.

(a) from earlier ages as well as our own,

(b) from various parts of the world (Asia and Africa as well as Europe), and

(c) which reflect various denominational insights.

The committee wishes to ensure that each hymn included in the book will be in a form which is at once clear and meaningful to contemporary Australians, and possessing literary merit.

It is also carefully considering the music of the hymns and songs so that each tune will reflect the attitude appropriate to its words.

Work on the book is progressing well, so that the committee plans to have its first report on the book's contents ready by the end of this year for comment by the various churches. After six months, it will revise its selection in the light of the comments received. After a further report of the churches and opportunity for comment, it will determine the final contents of the book.

LINK WITH A GREAT MAN BROKEN

MRS MARGARET HAMMOND died at Wentworth Falls, N.S.W. on 11th January in her 98th year.

Since her husband Archdeacon Thomas Chatterton Hammond died in 1961, she had lived with her son-in-law and daughter, Rev. Fred, and Mrs Doris Taplin, latterly at the Wentworth Falls rectory. Throughout her long life she maintained, like her late husband, her unflinching interest in people and her wit.

Mrs Hammond was born in Ireland and spent most of her life there until at the age of 63, she accompanied her husband from Dublin to Sydney when he took up his appointment as principal of Moore College in 1936. During his long and distinguished principalship from 1936 to 1953, he could not have achieved the

prodigious amount of teaching, preaching, lecturing, public addresses, radio ministry, a constant flow of invitations from interstate and abroad, writing of books and papers nor meet the demands made upon him for committee work in both national and diocesan spheres without her cheery, magnificent support.

Strangely, nobody has written a biography of T. C. Hammond whose arrival on the Australian scene at a stage in his life when most are meditating retirement.

Hundreds of students, many of them today bishops and senior clergy all over Australia or on the mission fields abroad, got to know her well and her interest in them and their families was lifelong. She made a home that was quiet, well-ordered, but always homely.

EDITORIAL

Not this way

IN AN ARTICLE in the current St. Mark's Review, "The Road to Renewal—The problem of liturgical reform in Australia," Rev. Philip Grundy misses the point completely about evangelical opposition to parts of "Australia '69."

Mr Grundy is one of the most valuable and conciliatory members of the Liturgical Commission and this makes his inability to understand the evangelical viewpoint the more remarkable. Admittedly, on a sizable commission, there are only two evangelicals, both from Sydney. Melbourne's great evangelical strength and scholarship have been unrepresented and the same goes for Adelaide and Perth. It is ludicrous that evangelicals, who represent the larger part of the church in Australia and the more progressive and dynamic part, should form a tiny fraction of the Commission's members.

The road to liturgical renewal in Australia will never be found by this situation which tries to ensure that the liturgical tail wags the dog.

Mr Grundy says that one of the Commission's difficulties is the theological diversity in the Australian church and he says that no progress can be made without "some prior agreement." But we already have it! The whole church resolved this question of theological diversity by unanimous agreement in the last decade that we would all be bound under our Constitution to the doctrines set out in the Scriptures, the 1662 Prayer Book and the 39 Articles.

Mr Grundy and every Commission member should be aware that the Commission's work is defined by these constitutional provisions. General Synod cannot and has not asked them to work beyond constitutional limits.

Yet the disturbing thing about "Australia '69" was that for the first time, the Commission permitted prayers for the dead, a doctrine expressly denied by Bible, Prayer Book and Articles. Still further, the Commission allowed Archdeacon John Bleby to put out at General Synod, a duplicated document under the Commission's name, with suggested prayers for the dead for the commemoration of All Souls', an observance foreign to our Prayer Book.

It is less than a year since the Liturgical Commission has begun to step beyond its constitutional bounds. It will not command the respect it needs if it continues in this direction. Reform does not lie this way. We hope it will accept the limits and safeguards imposed upon it by the constitution.

Mr Grundy's article sees the need for bishops to encourage experiment with "Australia '69." As we warned months ago, this experimental service places bishops in a dilemma. How can they ask clergy to use something which they know to be unconstitutional? If Anglo-Catholic bishops permit prayers for the dead, what is to stop others promoting equal excesses in another direction?

The Liturgical Commission has been given a wide frame of reference and great freedom within it. The possibilities are quite breath-taking. But if it persists in acting outside the Constitution, it is unlikely that its experiments with Christian initiation will be widely accepted.

The Anglican Church in Australia has agreed that its faith shall be that of the Bible with the biblical doctrines expressed in the Book of Common Prayer and the 39 Articles. There alone lies our way.

far-ranging mind, the vigour of his simple Christian faith and his unending capacity for friendliness and good humour. And his support all this time, as in the Missions in Dublin, was his beloved "Gert," as he fondly called her.

Hundreds of students, many of them today bishops and senior clergy all over Australia or on the mission fields abroad, got to know her well and her interest in them and their families was lifelong. She made a home that was quiet, well-ordered, but always homely.

She is survived by her children — John, a schoolmaster in England; Chatterton, now Canon T. C. Hammond of Croydon, Surrey; Carl, Director of Melbourne's chaplaincy department, and Doris, of the rectory, Wentworth Falls, N.S.W. She who herself boasted of no education, was proud of her four children who all were masters of arts of Trinity College, Dublin.

Without fuss and in the fullness of the years, she has gone to be with the Lord whom she loved and served with such quiet strength and devotion.

17-year-old Helen is an unmarried, expectant mother. Six months ago she left her home in a small country town to work in Sydney... now she is too ashamed to go back. For Helen motherhood holds no promise of joy... only heartbreak and indecision. Since 1960 the Carramar Maternity Hostel has not only helped, but in fact reclaimed the lives of hundreds of girls like Helen. Special counselling paves the way for future readjustment. Medical care and pre-natal exercises are arranged... all are encouraged to take one of the educational courses available at the Hostel. Most important of all, these girls receive compassion and understanding. While at Carramar they must make the most disturbing decision of their lives... whether to keep their baby or have it adopted. No matter what they decide the road ahead is hard and the girls need both moral and spiritual guidance. Carramar Maternity Hostel has averted many tragedies and given the greatest gift of all—"hope." To continue this work funds are urgently needed. Your gift, big or small, will work hard and help rescue young lives. Please send what you can.

• \$10,000 a year needed to support this work • Supervised medical care • Counselling and discussion groups • Training courses and school studies • Post-natal care and spiritual guidance • Government approved adoption agency. Send your gifts to the Home Mission Society, 511 Kent Street, Sydney, 2000. 61-8938.

HOME MISSION SOCIETY
Diocese of Sydney



RECLAIMING HUMAN LIFE

EVANGELICAL VIEWPOINTS

Liturgical principles

I BELIEVE that there is no liturgy in the world in either ancient or modern language which breathes more of a solid Scriptural rational piety than the Common Prayer of the Church of England."



Rev. Thomas Milton.

Rev. Thomas C. Milton is a lecturer at the Queensland Bible Institute and a former rector of King Island, Tasmania. He is a graduate of the University of London.

At Morning Prayer we are reminded of our sins by the words of Scripture. We confess our sins. We are assured of God's readiness to forgive in the Absolution and this leads naturally to praise (for only forgiven men can really praise God), and so on. The pattern is a biblical

These are the words of a famous Anglican — John Wesley. They were written in 1784 when he published an adaptation of the Prayer Book for the use of North American Methodist congregations, and in so commending his action he voiced the heartfelt convictions of many evangelical Christians down to the present day.

It is amazing that the Prayer Book should maintain its appeal for so long—especially in an age when liturgical reform is widespread.

What accounts for the timeless appeal of this book that has moulded the piety of Englishmen for over 400 years?

1. It is catholic.

The English Reformers insisted that they were not innovators, either in their liturgical work or their distinctive teaching. All that they taught, they claimed, could be traced through the Fathers to the Apostles and to the teaching of Jesus himself.

Therefore they insisted that the innovators were not themselves, but the medieval theologians who had introduced such things as the use of Latin in services, invocations to saints, images, purgatory and the Mass, which were not to be found either in the Scriptures or in the primitive church, and therefore had no valid claim to be called "catholic" since they were of comparatively recent origin. Thus they saw their Protestant teaching as being the only truly catholic position.

This led Cranmer to preserve as much as possible of the ancient medieval services, as well as a wide variety of other material from services and service books, Eastern and Western, English and continental, Reformed and un-Reformed, which he knew more of than anyone at that time.

This fact, as well as Cranmer's liturgical genius, resulted in a treasury of Reformed devotion with a richness unknown in many other Reformed liturgies.

2. It is biblical.

In the original preface to the Prayer Book ("Concerning the Service of the Church") Cranmer stated the need for a return to the primitive church in which "the people (by daily hearing of Holy Scripture read in the church) might continually profit more and more in the knowledge of God and be the more inflamed with the love of His true religion."

It is not surprising to find that the Scriptures are central to the Prayer Book. The lessons (to take one example) are to be read "distinctly with an audible voice... He that readeth so standing and turning himself as he may best be heard of all such as are present," the words of this rubric stressing the importance of our "learning His most Holy Word."

The language of the Prayer

Book is consistently that of the Bible, and the structure of services reflects the Reformed understanding of the gospel. The heart of Reformed theology is that sinful man may approach God because of the finished work of Christ and the Prayer Book illustrates this.

one and may also be seen in the Lord's Supper.

Likewise, it was the Bible that led the Reformers to change the Roman Mass into the Lord's Supper. In the New Testament they found no mention of a sacrifice made to God—so they made their service reflect what God offers to us in Christ, not what we offer to God.

Today we often compare new liturgies with old. The Reformers were more concerned to have their work compared doctrinally with the Bible.

3. It is congregational. Prior to the Reformation the congregation was almost ignored—"gazers and lookers on" (so the Homily) rather than active participants. This was changed in two ways.

Firstly by the stress that the Prayer Book places on the fact that worship can only be pleasing to God if it is intelligible and edifying to the congregation—which led to the Reformed insistence on the use of English.

Secondly by the use of the congregation. The central act of the Communion service is not

the consecration of the elements—it is the act of communion itself (a practice almost forgotten in the Middle Ages). Again, the slightest comparison of Morning or Evening Prayer with most "free church" services will leave no doubt as to which makes greater use of the congregation. It ought to be added that

those who use musical settings of services which only a trained choir can sing, forsake a clear Prayer Book principle.

These features may require re-statement in terms of the 20th century, but they still ought to be seen as valid principles. We have a rich heritage. May we guard it well.

Victorian Evangelicals expand activities

CLOSER fellowship through increased activities has been the experience of evangelicals in Victorian churches through the Evangelical Alliance.

The annual meeting was held at Ridley College and it heard reports from the three commissions on theology, ecumenism and social concern. Professor K. Runia presented a paper on "Evangelical Responsibility in a Secularised World" and the Alliance decided to publish the paper early this year.

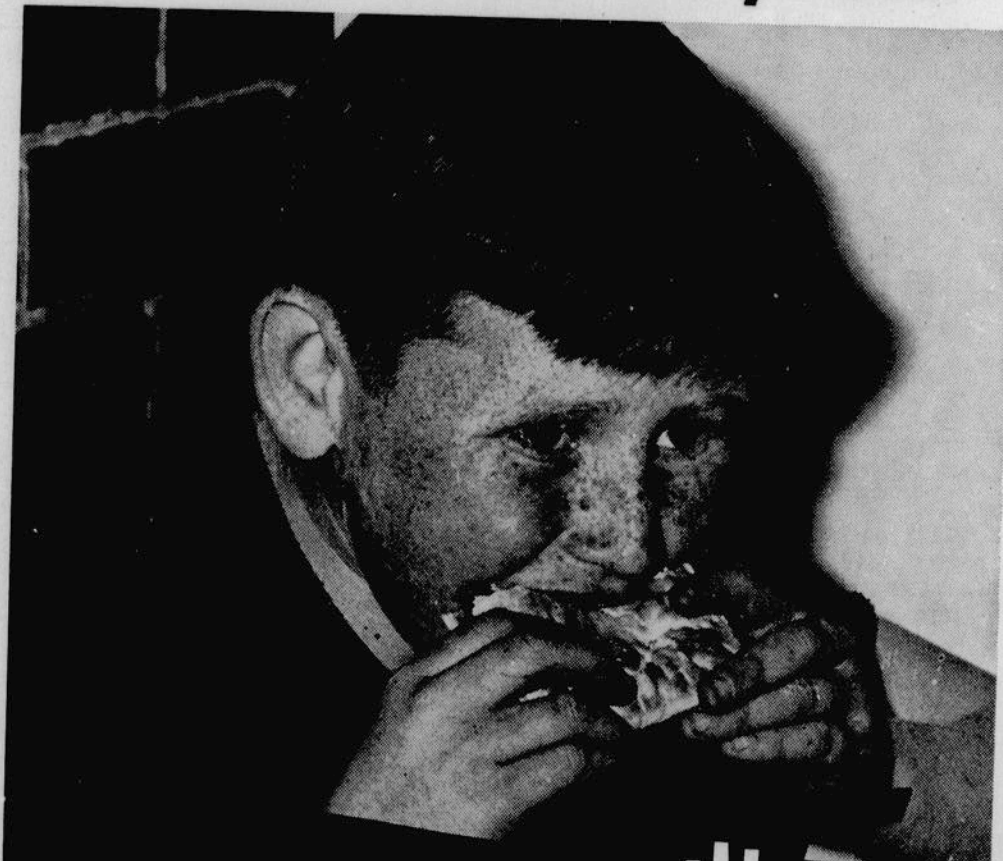
"Ensign," the new official organ of the Victorian E.A., was published in December and will appear again in April. Organising Secretary is Mr. John A. Robinson, of P.O. Box 34, Carlton.

Council members elected for 1970 were: Mr B. D. Bayston, Professor B. S. Brown, Mr Leonard E. Buck, Dr. A. Murray Clarke, Mr R. V. Clough, Dr E. K. Cole, Dr L. M. Gillin, Rev. H. H. E. Knight, Major M. McPherson, Mr I. K. Milne, Rev. J. Graham Miller, Dr L. J. Morris, Mr J. A. Robinson, Rev. Professor K. Runia, and Mr K. F. Walker.

BILLY GRAHAM SAYS

"I am using 'Good News for Modern Man' not only in my private devotions but also in my public ministry. It's a wonderful volume, and I am deeply grateful for the large print."

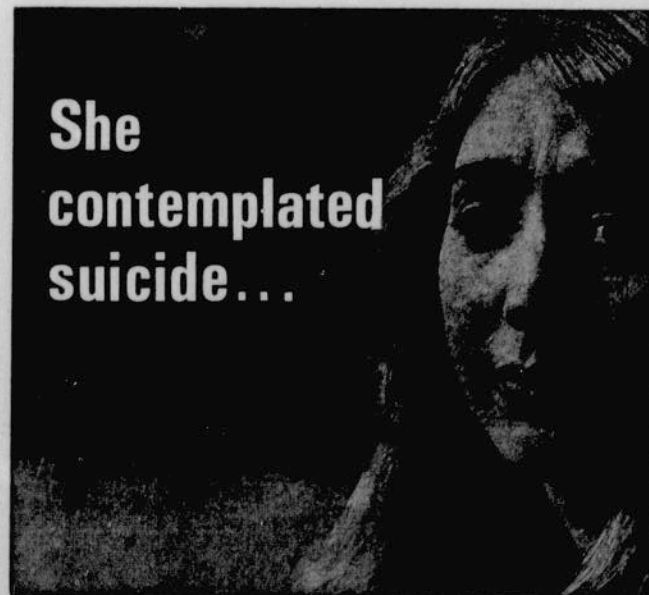
share in the care for his daily food



CHURCH OF ENGLAND HOMES

The Church of England Homes at Carlisle provide a well-balanced diet for the 160 children in their care. We invite you to share in helping provide the \$17 a week needed to support each child. Contact the Director, Rev. F. J. Rice, 70 King Street Sydney 2000 or phone 86 5623.

She contemplated suicide...



Notes and Comments

POWER

Dr Frank Laubach said once: "When for any reason we forget to pray, our efforts are a dud." Prayer being as basic as it is to Christian living, it is notable that among all the Christian literature pouring out of our presses, there are so few classics on prayer, comparable, for instance, with that of Halesby, published a generation ago.

All too often in Christian work, prayer is simply what we use to "open" and "close" with. Perhaps it has become something either perfunctory or absent from the lives of millions of Christians. Prayer keeps the channels open for the Holy Spirit to fill us. Prayer links us in loving, cleansing fellowship with God. Prayer is power and endues us with grace and strength. Prayer offered in the atoning name of Christ makes us powerful intercessors and links us to those for whom we pray.

Without a regular place in daily life for prayer, we are defeated.

POWER FOR EVIL

Gordon Boyd, television compere whose "Showcase" appears

on Channel 0 in Melbourne and Channel 10 in Sydney, is reported to have lashed commercial television stations and channels 0 and 10 in particular for their lack of responsibility to viewers. It is heartening to think that somebody has had the courage to stand up to Sir Reginald Ansett and Co. who sole concern is that their programs should have high viewer ratings.

Gordon Boyd is reported to have said that the bad side of life is constantly seen on television but that we never see the good side. He has gone to the trouble to submit ideas for new programs to station owners, only to meet refusal.

He has said that in the television medium, there is the power to better this sad old world of ours, but the owners won't use it because better programs seem to have fewer viewers.

Boyd intends to persist with his campaign and until station attitudes change, he has refused to compere any other program except "Showcase." He is also exploring other avenues for getting his message across to the public.

PASTOR

We have referred in recent issues to the growing preference in Roman Catholic circles in Australia for the use of the biblical "pastor" in preference to "priest" when speaking of the clergy. Roman Catholic Bishop of Bathurst, Dr Fox, has announced that in future in his diocese, the parish clergy will be referred to as "pastor" and "asso-

ciate pastor" instead of "parish priest" and "curate."

In making the announcement, Bishop Fox said that "pastor" was preferable because it was biblical, as "priest" was not. There could not be a better reason for making the change.

FEEDING THEM

A Sydney company director has been charged with the theft of \$400,000 from the Freedom From Hunger Campaign. Police said that a total of \$1,800,000 would be involved in this and other charges.

The Freedom From Hunger Campaign really caught the imagination of Australian people for some years and the national response has been very great. Australians, who can no longer be said to have a Christian conscience, are quite ready to deny men the bread of life but offer them bread.

We have always thought it a sad commentary on the churches that they are supporting causes like this to an increasing degree at a time when their support for the first task of the church, the preaching of the gospel to the nations, is declining.

We do not believe the choice for the Christian is one or the other. "This ye ought to have done." But our conviction is that we have deliberately changed our

priorities in direct disobedience to our Lord's command. Vast sums are going to meet material needs and the primary missionary effort is flagging.

Freedom From Hunger, like the Remembrance Bowl, has a strong appeal to a basic emotion. Perhaps we need shocking to force us to question whether we are letting sentiment get in the road of Christian giving.

Nobody is likely to be charged with stealing \$1,800,000 from C.M.S. or A.B.M. Put together, they do not have much more than half that income.

CRITICISE MORE

Erik Ruden, a Swedish Baptist leader, has called on western newspapers to comment more frequently on religious restrictions in the Communist countries of Eastern Europe. He points out that Communist countries react quickly to Press criticisms because tourists are a valuable source of Western currency. He even quotes examples.

Even by attending Church in Communist countries, tourists help the oppressed Christians for the Governments do not want them to go away with bad impressions of the State oppressing or neglecting the churches. The Communist religious showcase in many of these lands is usually one of the Orthodox churches.

They are often tolerated to a degree which does not extend to the Protestant or Roman Catholic minorities.

Anglicans who go to Russia, for instance, are apt to follow the official tourist line and go to the Orthodox churches. Rarely do they attend minority services, such as the Baptists or Old Believers. Yet these groups are numbered in millions and they are really oppressed and persecuted.

The late Bishop of Wangaratta visited Russia on his way to Lambeth in 1968. He wrote at considerable length about his experiences and spoke of Orthodox leaders, cathedrals, churches, monasteries, seminaries, etc., but appeared to be unaware of the existence of the minority Christian groups. Other Australians have followed in his steps and written up similar laudatory reports on the state of religious life in Russia.

We cannot turn a blind eye to Communist treatment of Lutherans, Baptists, Episcopalians, Presbyterians, Brethren, Moravians, Methodists and others in the lands under their iron heel. These Christians are our brothers and we have spiritual affinities with them which we have never had with the Orthodox.

We can pray and work for their liberation and for the freedom of the preaching of the gospel. It won't hurt to criticise more and complain more either, according to Erik Ruden.

S.S. for handicapped



Two of the children at the Handicapped Sunday School Wentworthville, N.S.W., play the tune "Jesus Loves Me," in the Sunday School band.

MENTALLY handicapped children have their own Sunday School organised by St. Paul's, Wentworthville, N.S.W., just outside Parramatta. It has been meeting for ten months and it is probably the first Sunday School of its kind in the Sydney area.

Teachers from St. Paul's were specially trained last year by Mrs June Pecover of the Dunrossil School and the teaching team is led by Mr Horace Weddle and Mrs Edna Berthon.

A six weeks' course has now been planned jointly by St. Paul's and the diocesan Board of Education to train people interested in Sunday School teaching among the mentally handicapped. Those who complete the course will be invited to help teach at the Marsden Hospital which was opened last year by the Department of Health.

Lecturers in the course are Mr David Harris (Alexander Mackie Teachers' College), Mr Ron Brooks (Marsden Hospital), Deaconess Valerie Moore (Board of Education), Rev. Peter Byrne (chaplain Peat and Milson Islands Hospital) and Mrs Edna Berthon. Films, visits, demonstrations and lectures will be included in the course.

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ANGLICANS IN STH. PACIFIC

CHURCHMEN all over the South Pacific gathered near Popondetta in Papua from January 12-18 to talk about the life and work of the Anglican Church in the area.

The South Pacific Anglican Conference meets every three years and this time consisted of the bishops, together with appointed clergy and laity, from the dioceses of Papua-New Guinea, Melanesia and Polynesia.

There were also observers from the Torres Straits Mission of the diocese of Carpentaria.

The conference is an advisory body. Members pool and exchange ideas and generally see what the dioceses can usefully do together.

Among other things, they discussed at the conference were ecumenical affairs with particular reference to intercommunion, theological training and the possibilities of literature development.



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Off-beat

Rev. Harry Goodhew is surely off-beat when he asserts (A.C.R. 8.1.70) that to the Reformers the laying on of hands was not the essence of Confirmation, but rather the candidate's confession of faith. A perusal of any of the Prayer Books 1549-1662 shows the opposite. In the present PB the service is subtitled "laying on of hands upon those that are baptised . . ." If Mr Goodhew is right we should have expected it to read, "the renewal of vows," or some similar description.

The language used throughout suggests that the laying on of hands is the essence of the service. E.g. "If the Bishop approve of them, he shall confirm them in manner following." The service regards the laying on of hands as following the example of the Apostles, and associates it with the gifts and increase of the Holy Spirit. The Reformers obviously intended to continue an ordinance which had come down from the early days of the church.

We may be thankful that the PB requires a confession of faith etc, before the candidate is confirmed, but the Reformers would hardly regard that as the essence of the ordinance.

(Canon) C. M. Gillespie,
Canterbury, N.S.W.

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Letters to the Editor

Christian initiation

There are some good ideas and helpful thoughts in the article, Confirmation, by the Rev. R. H. Goodhew, and the letter, Indiscriminate Baptism, by Rev. J. E. Gelding, in the A.C.R., 8th January. Support and comment seem to be opportune.

The suggested standard for confirmation and preparation for it seem generally desirable, but how to aim effectively in this direction is by no means simple or straightforward. In many places attempts to aspire a modest half-way or less would bring a hasty outcry with allegations that the minister was refusing confirmation to children whom uninformed parents "want done" at little or no effect to themselves or the candidates. In these circumstances the status quo is often successfully preserved and future steps carefully avoided by soft pedalling any suggestion of making serious demands.

Writing of the mission field, John V. Taylor, presupposing the intention of continuing fellowship, advocates early admission to Holy Communion, and criticises the desire to give long and thorough preparation for baptism and confirmation. It is easy to appreciate this provided instruction and fellowship continue in the spirit of our Lord's baptismal command. (Mt 28: 19, 20). We would like Taylor's opinion on the "baptised - confirmed - out" dilemma of the home church, a dilemma which also seems to be invading the post-mission church where, we gather, similar conditions slowly develop. (This reference is to John V. Taylor, Change of Address, recently reviewed for the Record by me.)

Of course the happy and informal gatherings at Holy Trinity, Adelaide, are highly desirable and commendable. But if Christians may be permitted to do such a thing the temptation to envy such a possibility in a live city church must be very strong to those of us who are dedicated to the country ministry where all too often "church once a month" (perhaps for each worshipper six or eight times a year) is the maximum that is desired or possible.

The Christian Endeavour Conference in Melbourne has criticised the ineffectiveness of the

Church. Many loyal church people, including ministers, will doubtless admit the ineffectiveness of the church with regret, and relate it to carelessness at the membership points of baptism and confirmation.

It is to be hoped that the continuing debate on baptism and confirmation into a new decade will work on both the clerical and lay mind towards an amelioration of the present predicament. How can the church be effective when so many who use baptism and confirmation have made prior decisions to do with the church? This is the current dilemma which the debate is slowly bringing into clearer focus in the minds of many who hitherto have passively accepted a status quo that all should "be done" willy-nilly.

Some tension and distress are caused to well-meaning people by the debate, but, please God, the more meaningful administration of baptism, confirmation, and communion in the personal fellowship of each recipient with the Lord Jesus Christ.

(Rev.) Bertram P. Wrightson,
Kellerberrin, W.A.

Confirmation

After reading the excellent article by the Rev. Harry Goodhew, one question comes to mind.

If "infant baptism is restricted to the children of parents who share fellowship at the Lord's Table," then what grounds have we for making admission to the Lord's Table dependent on Confirmation? Should we not allow any baptised children to be admitted?

This article rightly points out that Baptism and the Lord's Supper are the Lord's ordinance whereas confirmation is a man-devised rite. There is nothing missing or incomplete in baptisms as a rite of initiation.

We base our justification for infant baptism on the covenant teaching of the Old Testament. Among the Jews the Passover as a family meal reminded each member of the Lord's great acts in their history. We believe that children of a Christian family are holy in the Lord and that children of any age may have genuine faith in Christ. Have we as humans the right to refuse a true believer admission to the Lord's Supper? Should not worship in this service be a family affair when each member is reminded of the great facts of our redemption?

In many churches or centres of worship, particularly in small country centres the only service it is possible for a family to attend is the Communion Service. Often for practical reasons children cannot be sent out and so they become "gazers" or "spectators" at the Lord's Supper.

If confirmation were relieved of the pressure of attaining the status of a communicant member, then it could become a genuine service where young people of years of discretion could testify to their faith before the congregation. It would not be undertaken by all and sundry unless the person genuinely wished to take on for themselves their baptismal vows. Admission to important church positions could still be by confirmation. (Rev.) John Dowse,
Uralla, N.S.W.

Two curates

I feel I cannot allow the incident of the dismissal of the two "long haired" curates in Brisbane pass without commenting on it. Both your reporting of the affair and your article in "Notes and Comments" read like a "Daily Telegraph" political editorial, rather one-sided. I looked in vain for an interview with the men in question seeking their story.

However one thing did strike my eye and upon this I must comment. We were informed that their long hair was not the only reason for their dismissal, but also their attitude, and that they were driving people away from the church.

This new approach to the cler-

books (as Hierome saith) the Church doth read, for example, of life and instruction of manners; yet it doth not apply them to establish any doctrine."

They have always been in Anglican lectionaries (look in your Prayer Book); and texts from them are in the Holy Communion Offertory Sentences (Tobit IV) and in the Benedicite. They are also part of the A.V. Bible translation of 1611 commissioned by James I.

(Rev.) Brian Dooley,
Blaxland, N.S.W.

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friend; that there is nothing to fear; that a person who has known and served Christ in this life doesn't consider him a stranger when it comes time to die.

This is the hope that Christians have: we enjoy life to the full now; but when an eager anticipation of being with Christ and having a home in heaven. Is that your hope?

The Christian has a present. Verse 5 says, "Who by God's power are guarded through faith for a salvation ready to be revealed in the last time." Is the Christian faith only about the past, and getting rid of guilt feelings? Not at all! It is only about heaven—"pie in the sky when you die?" Not at all! The Christian faith is a living practical experience of God's power now.

The word "guarded" means "garrisoned" or "fenced about." It speaks of a castle high on a hill with massive fortifications to keep the enemy out. So it speaks of God protecting and guarding you. The same idea comes up in Philippians 4:7, "The peace of God which passes all understanding, will keep your hearts and minds in Christ Jesus," and in Job 1:9-10, "Does Job fear God for naught? Have you not put a hedge about him and his house?"

Here are remarkable promises of God which can be translated into remarkable experiences of yours. God will guard you and keep you. It does not mean God will wrap you up in cotton wool and protect you from the trials of life.

Rather, it says, "When the doubts come, God will give you confidence; when the pressure comes, God will give you the strength of character to resist; when the reasons for worry come, God will remind you that He is running this world and He is making sure that everything works for good for those who love Him."

This means that Christians do not have to stick together in comfortable, middle-class, middle-aged social groups cut off from the neighbourhood around them; now they can launch out into community affairs and into care for the needy without fear of being tainted with sin or soiled by contact.

Suddenly you remember that this was the reputation that Jesus had — "a friend of sinners." So you will not worry about being

accused of the same thing. You will know that the Lord will be guarding and keeping you from slander and misunderstanding, from false accusation and from mistake.

With Christ's daily help, you will not fall or fail. You may drop your bundle, but you will never be out of reach of the Father's hand. You may feel overwhelmed with worry, but you will not renounce your faith just because something has gone wrong. So your faith will operate every day.

So the Christian faith is past, future and present. In the past, it removes guilt and assures you of forgiveness. In the future, you can be certain of a place in heaven reserved for you. In the present, you can know His guarding and keeping power every day — not keeping you from problems and pressures, but keeping you in them.

Do you want to know God this way? You can — right now, by committing your life to Jesus Christ, and by asking Him to take over the running of your life and your home.

FIRST TH. DIP. AWARDS

The first awards of the Diploma in Theology (Th.Dip.) of the Australian College of Theology have been announced by the Registrar, Rev. Dr. Colin Duncan.

The diploma is to be by examination for candidates who cannot meet the matriculation standard and other requirements of the Th.L. Successful Th.Dip. candidates may wear a hood that is a single, or simple (Oxford-style) hood of black stuff (i.e., not silk) edged with dove-grey cord. The college is anxious that this pattern be strictly observed.

The Dip. awards have been made to: Annear, Francis William John, B.A., Perth; Barlow, Ian Fleming, Willochra; Bingham, Will C., Colorado, U.S.A.; Browne, George Barry, St. Arnaud; Chippendale, Robert William, Brisbane; Cole, Alan Michael, Ballarat; Farrer, Jacqueline Mary Westcott, Melbourne; Gibson, Edward George, Gippsland; Hansford, Hartley Graham, Nth. Territory; Hill, Peter Thomas, Melbourne; Holley, Graham Albert, Bendigo; Heeg, John Austin, Nth. Qld.; Ivey, Edward Harold Scott, Perth; Keay, David William Alexander, Adelaide; Klein, Clifford George, Grafton; Leaver, John Aylmer, St. Arnaud; Lucas, Isabel Annetta May, Barry John, Murray; McNulty, Alan Frederick, Bathurst; Pullar, David Murray, N.W. Aust; Rich-

ards, Dorothea May, Perth; Robinson, Daryl Joseph, Armidale; Rutter, Arthur Percival Langley, Ballarat; Sanders, James Alexander, Sydney; Spencer, John David, Armidale; Swane, Peter Leonard, Armidale; Tattersall, Leslie Royston, Bathurst; Taylor, Anthony James, Adelaide; Webster, Kaye Anthony, Melbourne.

The F. A. Walton Prizewinner for 1969 was Jennifer Rolis, GBRE, Sydney.

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COMMON IDEA - RARE WORD

HOW OFTEN does the word "kind," referring to actions or attitudes, occur in the Bible? Get ready for a surprise. Only three times. It is not used at all in the Old Testament.

So St. Paul's command in Ephesians 4:32 "Be ye kind to one to another" is specifically for Christians. Our Lord tells us in Luke 6:35 that God "is kind unto the unthankful and to the evil" and St. Paul tells us in 1 Corinthians 13:4 that love "suffereth long and is kind."

Perhaps it is no more than a coincidence that the Greek word for "kind" in these three instances is "chrestos." Anyone can observe the similarity between this word and "Christos," the Greek word for Christ.

Although "kind" only occurs three times in the Bible, "kindness," a related word occurs many more times. The most striking example of its use is in Titus 3:4-5 where it concerns our Saviour's greatest work for Chris-

tians, for all men. "But after that the kindness and love of God our Saviour toward men appeared, not by works of righteousness which we have done, but according to His mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost."

The Saviour's kindness brought about our salvation. If "kindness" brought this about for us, the mark of being "kind" must be indelibly a mark of the believer. If it is not, we are most unlike him.

One final thought. "Kind" derives from a very old English word which relates to the "kin," the tribe and the family, those closely related to us. If we find it easier to be kind to those outside our family and intimate circle, we are severely limiting this Christian virtue and so limiting our Christian witness.

"Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."

concerned for Aboriginal advancement provided by this summer school experience, at reasonable cost.

G. A. Pearson.

THIS FAITH OR THAT? by E. M. and D. A. Blacklock. Pickering and Inglis, 1969, pp. 83. \$2.15.

This book, the work of father and son (classics professor and medical practitioner), is strong and sane apologetic. It is subtitled, "Why we believe in the existence of God," and it reconsiders the traditional arguments for the existence of God (cosmological, ontological, teleological and moral), not presenting them as "Proofs" but as "im-mense and cogent demonstrations of probability, from which faith can take its step." (p. 17). The writers then turn to the phenomenon of scripture, and especially to the gospels and the claims of Christ, and ultimately to the resurrection.

The combination of reasoned argument and personal experience give their work its value; it is a book to have and to read. Their conviction is that "In the light of Christianity life and the world make sense. The contrary faith has only frustration and confusion to offer." (p. 13).

Francis Foulkes

SETTLERS AND CONVICTS. Recollections of 16 years' labour in the Australian backwoods by an emigrant mechanic. Melbourne University Press, 1969, pp. 245. \$2.25.

This is a reprint of a work first published in London in 1847. From that time until 1954, the author, Alexander Harris, remained a mysterious figure, whose existence in the colony of

Key Books

ACR'S REVIEW EDITOR INTRODUCES SOME IMPORTANT NEW TITLES:

FUNDAMENTALS OF THE FAITH ed. Carl F. H. Henry. Zondervan, 1969, pp. 291. \$5.95. Not an expensive book for all it offers. Thirteen great modern evangelicals, including Archbishop Loane, write on the basic Christian themes. Begins with "Revealed Religion" and ends with "The Glorious Destiny of the Believer." You will find outstandingly helpful Samuel Mikolaski's "The Triune God" and Geoffrey Bromily's "The Holy Spirit." But it is hard to differentiate between these mighty chapters when we even have Dr Billy Graham on "The New Birth." A book to use all your life. Systematically and clearly set out and silk-backed.

EZEKIEL by John B. Taylor. Tyndale O.T. Commentaries. 1969, pp. 285 12/- (UK). Ezekiel to many is a difficult and often obscure book. Take this excellent commentary by the vice-principal of Oak Hill and your confusion will begin to clear. Although this is a cheap paperback (hard cover slightly dearer), it does not avoid any of the important issues but refrains from dry technicalities. Collect the whole of this Tyndale series.

FISHER OF LAMBETH by William Purcell. Hodder & Stoughton, 1969, pp. 310. \$6.95. We have got so used to meeting Archbishop Fisher on television that we feel we continue the experience in this well-written book. Canon Purcell is quite a Boswell in his own way and a considerable part of the shaping of our church constitution in Australia. But since New Zealand is said to include Tasmania, and Archbishop Mowll and Bishop Robin are spelt Moule and Roben, we colonials can't expect much, can we? A most interesting biography, because it is contemporary in every way.

N.S.W. could not be traced in contemporary records. Now, more is known about him. Professor Manning Clark uncovers much of the mystery in his intriguing foreword.

The anonymous emigrant mechanic arrived in Sydney in the 1820s and he proved to be a very shrewd observer. For sixteen years he worked with his hands in town and bush. Here we have a detailed record of what he saw, how he felt about life as he saw it and some shrewd philosophy of his own. He comments critically on the convict system, the treatment of Aborigines, the moral and religious life of the colony.

Two things raise this book above the many journals which have been published of recent years. It has a literary quality which is at times quite powerful and evocative. Secondly, it is the record of a man who was an atheist but whose experiences in a rough colonial setting helped to bring him to a strong Christian faith.

Rey Meyer.

SHORT NOTICES

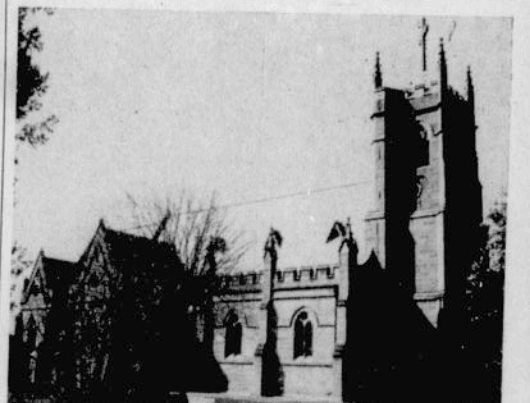
ST. MARK'S REVIEW. No. 58, November, 1969, pp. 31. 50c.

Bishop Cecil Warren has resigned the editorship and Philip Grundy is to take over. Some aspects of Grundy's article on liturgical renewal are dealt with in the editorial of this issue. It is an interesting article, if for no other reason than that it demonstrates so clearly the inability to understand the place of the Bible in Anglican faith and worship. The objections to prayer for the dead which were set out in considerable correspondence in the ACR, he dismisses as "almost hysterically attacked in some quarters." The report from a Victorian theological study group on I.T.I.M. throws light on an important Christian venture. It stresses the need for lay people in industry to identify themselves as "Christian believers." For years the Review has not clearly known where it was going. We await changes with interest.

JOURNAL OF CHRISTIAN EDUCATION. Vol. 12, No. 2, October, 1969, pp. 128. \$1.20. The second issue devoted to the theme — "Church and State in Education." Anyone interested in a Christian philosophy of education will profit from the examination of Church-State educational relations in Canada, England and Wales, Pakistan and India, by four writers with considerable experience in these four areas. The tensions and the methods used to resolve these tensions in two Western and two Eastern cultures dealt with, relate closely to situations which we in Australia are facing and are at present far from resolving.

INTERCHANGE. Vol. 2, 1969. IVF Graduates' Fellowship. Australia, pp. 124. 65c. These papers on biblical and current questions are always worth having. The 41st ANZAAS Congress met in Adelaide last year and IVF graduates and research scientists held a conference at the same time. In this issue, we

have five of the papers from a theologian (Bruce Smith), a clinical psychologist (John Court), a social worker (Pat. Nelson) and two economists (Wooding and Perkins). Three other papers complete a most satisfying issue for the intelligent Christian who wants to think about important issues.



All Saints', Singleton, in the Hunter River Valley and one of the most beautiful churches in Newcastle diocese. The organ has recently been restored at a cost of \$5,000. The rector is Rev. Canon Milton W. Williams.

Visit of Rev. ABE VAN DER PUY

Two notable missionary leaders associated with Radio HCJB, Quito, Ecuador—the Rev. Abe Van Der Puy, and his wife, the former Mrs Marj Saint—will visit Australia from March 24-April 13.

Mrs Van Der Puy visited Australia in 1958, two years after her first husband had been martyred by Auca Indians in Ecuador.

Both Mr and Mrs Van Der Puy will be available to speak at meetings whilst in Australia. Mr Van Der Puy is the President of World Radio Missionary Fellowship, Inc.

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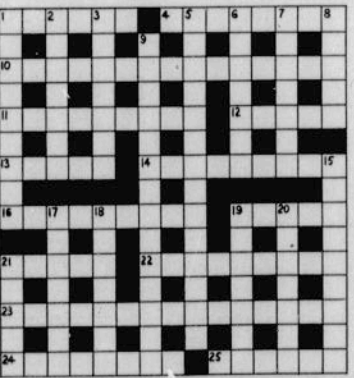
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BIBLE CROSSWORD No. 11

We will give a book for the two nearest entries to Bible Crossword No. 11, which should reach this office not later than February 16. All answers come from the Revised Standard Version of the Bible.

- ACROSS**
1. Lord, who has believed in me, and to whom has the arm of the Lord been revealed? (6) Jn 12:38.
 2. Not that I complain of want; for I have learned, in whatever ———, to be content (5, 1, 2) Pph 4:11.
 3. For Christ did not send me to baptize but to ——— (6, 3, 6) 1 Co 1:17.
 4. But you denied the Holy and Righteous One, and asked for ——— to be granted to you, and killed the Author of life (1, 8) Ac 3:14.
 5. The wind ——— where it wills, and you hear the sound of it, but you do not know whence it comes (5) Jn 3:8.
 6. We have renounced the graceful, underhand ways; we refuse to ——— or to tamper with God's word (8, 7) 2 Co 4:2.
 7. And that these days never fall into ——— among the Jews, nor should the commemoration of these days cease among their des-
- DOWN**
1. What do you mean by ——— this proverb concerning the land of Israel, "The fathers have eaten sour grapes, and the children's teeth are set on edge?" (9) Eze 18:2.
 2. Of you ——— upon the riches of his kindness and forbearance and patience? (7) Rom 2:4.
 3. The windows of the heavens were closed, the rain from the heavens was restrained, and the waters ——— from the earth continually (7) Gen 8:3.
 4. Your abundance at the present time should supply their want, so that they may be equal to ——— (5, 9) 2 Co 8:14.
 5. Henceforth let no man ——— me; for I bear on my body the marks of Jesus (7) Gal 6:17.
 6. If the righteous man is

1. Lord, who has believed in me, and to whom has the arm of the Lord been revealed? (6) Jn 12:38.
2. Not that I complain of want; for I have learned, in whatever ———, to be content (5, 1, 2) Pph 4:11.
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Mainly About People

Rev. Albert F. Sage, curate of St. Matthew's, Cheltenham (Melbourne), since 1968, has been appointed to the charge of St. John's, Frankston, from February 15.

Rev. Ronald C. Cross, curate of St. Peter's, Murrumbidgee (Melbourne), since 1967, has been appointed to the charge of St. Mary Magdalene, Dallas from February 18.

Rev. Charles M. J. Duns, vicar of St. James, Thornbury East (Melbourne), since 1965, has been appointed vicar of Holy Trinity, Surry Hills.

Rev. Cyril E. B. Wood, vicar of St. Michael's and All Angels, Broadmeadows (Melbourne), has resigned from the parish from February 22.

Rev. Leslie Burgess, vicar of St. George's, Queenscliff (Melbourne), since 1967 has resigned the parish as from 31st Jan.

Miss Gladys Astward, well known for her missionary work in China and later Taiwan, died of pneumonia in Taipei early in January at the age of 68.

Bishop Cecil Patterson, formerly Archbishop of West Africa, has been appointed by the Archbishops of Canterbury and York to be their representative for community relations. C.M.S. is financing the early stages of this project. He had also been appointed an assistant bishop in London diocese.

Rev. Terence Peter Curtis and Mostyn George Edwards were ordained priests in St. George's Cathedral, Perth on December 21 by the Archbishop of Perth. Mr. Curtis serves as curate of Scarborough and Mr. Edwards at Riverton.

Rev. Raymond J. Hodge, rector of Carve Park (Bunbury) since 1967, has been appointed rector of Manjimup from February 1.

Rev. Mark W. Scammell, rector of Denmark (Bunbury) since 1966, has been appointed rector of Donnybrook.

Rev. Raymond S. Cheek, in charge of Pingley (Bunbury) has been ap-

pointed domestic chaplain to the Bishop of Bunbury.

Rev. Canon Wilfred E. Henn, rector of Boyanup (Bunbury) since 1968, has been appointed rural dean of Blackwood from February 1.

Rev. John R. Oxley, vicar of St. Aidan's, Carrum (Melbourne), since 1967 has been appointed to the Chaplaincy Department from February 1.

Rev. Peter H. Chesterman, curate of St. Silas', North Balwyn (Melbourne), since 1966, has been appointed vicar of Carrum/Seaford from February 10.

Rev. Dr. K. R. S. Hodgson has been appointed chaplain of the Melbourne Church of England Girls' Grammar School from February 10.

Rev. John F. Hanson, vicar of St. Mark's, Niddrie (Melbourne), since 1965, has been appointed vicar of St. David's, Moorabbin, from February 10.

Rev. Canon John B. Moroney, vicar of St. Columba's, Hawthorn (Melbourne), since 1965, has been appointed archdeacon of Kew from February 5.

Rev. W. Squire, curate of Christ Church, South Yarra (Melbourne), has resigned to take up missionary service in Bougainville, New Guinea, from February 15.

Rev. Alexander C. Abbot-Smith, vicar of St. Thomas', Winchelsea (Melbourne), since 1966, has resigned to join the teaching staff of St. Andrew's Cathedral School, Sydney, from January 31.

Rev. John M. Furnedge, vicar of St. John's, Frankston (Melbourne), since 1968, resigned the parish on January 1.

Rev. Dr. Harry R. Smythe, vicar of St. James', East St. Kilda (Melbourne), since 1960, resigns on March 29 to become Director of the Anglican Centre in Rome.

Rev. Michael A. North, curate of St. Andrew's, Summer Hill (Sydney) since 1968, has been appointed curate of St. Paul's, Seaford, from 31 Dec.

Brisbane clergy school

A FEATURE of the 44th annual Brisbane clergy school held at Toowoomba Preparatory School 19-23 January was an address by Miss Angela Simmons, matron of the Spring Hill Women's Shelter.

Miss Simmons spoke on principles of pastoral counselling and interviewing technique.

Her first point was to examine the necessary qualifications of a modern Christian counsellor. She declared that this should involve a personal faith in Jesus Christ and a personal ongoing communion with Him. But this alone would be inadequate. To assist others, Christian maturity was needed which among other things would include a knowledge of current social problems and also a knowledge of the community's social resources.

She then dealt with all aspects of the setting for the interview, the counsellor's own appearance and dress, the establishment of rapport, the conclusion of the interview, planning follow-up and keeping of records.



Miss Angela Simmons

Miss Simmons declared her own conviction that ultimate Christian assurance for a caller can rest only on the doctrine of justification by faith in Christ, resting upon God's elect grace. At the Women's Shelter her work is among young unmarried mothers and no other teaching can bring any assurance to those who have little self-righteousness to boast.

Other speakers at the school were Rev. R. K. Edwards and Rev. W. J. Warner. The Canon Perry Memorial Sermon was preached by Rev. W. Carter. The Archbishop's address ended the School.

Archdeacon Wade dies

ARCHDEACON Arthur Leslie Wade, M.A., B.D., a Sydney archdeacon until his retirement in 1956, died on 19 January. The funeral service was held in the chapel of Mowll Village where he lived.

Archdeacon Wade, who was 93, had a colourful career in the dioceses of Melbourne and Sydney, and was very well known to senior clergy and laymen. He was a Greek scholar and lectured in this subject for some years at Moore Theological College. For a short period he was also Acting Principal of the College.

For many years before his retirement he was Deputy Chairman of The King's School.

Archdeacon Wade is survived by one daughter, Mrs Gwenyth Cameron, who lives at Kiama, N.S.W.

His brother, Rev. Eutace V. Wade, was principal of Ridley College, Melbourne, 1918 to 1937 and died, well over 90, two years ago.

The Archdeacon was the oldest clergyman listed on Sydney's active list and having graduated from Moore College in 1904, he was possibly the oldest living graduate of that College.

He will long be remembered as a good pastor, a man of deep Christian humility, warm, friendly, and intensely practical and down to earth. You never left him without feeling that you had gained something from conversation with him.

Intercommunion with C.S.I.

TWO Anglican churches are to seek full communion with the Church of South India, according to a report issued in London by the Executive Officer for the Anglican Communion, Bishop John Howe.

Australia is one and the province of Central Africa is the other. This is in response to the Lambeth resolution on relations with other churches agreed to at the 1968 conference.

Resolution 48(b) called on Churches and Provinces of the Anglican Communion to re-examine their relation to the Church of South India with a view to entering into full Communion.

Bishop Howe has been informed that the Church of England in Australia has "a warm desire to enter into full Communion with the Church of South India, and resolves to foster the fellowship and co-operation which this involves."

The Church of the Province of Central Africa has recently passed a resolution in similar terms.

The Church of South India, formed in 1947 by a union of Anglicans, Methodists, Presbyterian and Congregationalists, is

hot line

Round-up of church press comment

CHURCH NEWS (Church of England in South Africa) carries full reports on 1969 synod. The sermon was preached by Rev. Norman Dunning, vicar of St. John's, Lewisham, London. Mr D. Gordon Mills, who has been an office-bearer in the synod for 64 years, resigned from the position of chancellor. C.E.S.A. now has a third bishop, Archdeacon W. Desmond Douglas having been consecrated last year.

The English Churchman reports fully on the Islington Clerical Conference when the president drew attention to the imminent publication of an Anglican - Methodist unity plan representing the views of English evangelicals and Anglo-Catholics including the Bishop of Willesden, Dr E. L. Mascall, Dr Jim Packer and Rev. Colin Buchanan. All four are in complete agreement on the plan which S.P.C.K. is to publish.

In the Canadian Churchman, Brian Freeland pleads for a better resolution of problem of the bread and wine running out in the Communion service. He suggests that breakable bread be used and that fresh wine be added to a depleted chalice without

the use of any words or formula. Our Liturgical Commission might well look into this.

Who says that you simply have to drink alcohol in the tropics. Bishop Howell Witt says rather wistfully in Anglican Messenger (W.A.) "the only people I know who take the waters are the growing number of teetotal clergymen I seem to be attracting to my diocese."

Encouraged by Cardinal Heenan, a party of Roman Catholics, led by a Jesuit, engaged in a march of reparation on Sunday, January 25, according to the Church Times. They went to the plaque at Smithfield which commemorates the burning of Protestant believers in the reign of Mary (1553-58). The Times goes on to name Archbishop Cranmer and Bishops Ridley, Latimer, Ferrar and Hooper as being among these martyrs.

Despite the publicity given by the secular Press, Brisbane's Church Chronicle lists the licensing of two de-licensed Brisbane curates among the official notices in small six-point type. Mr Bell and Mr Parry have simply been given permission to officiate in the diocese.

TEACHER FOR NEW GUINEA



Miss Catharine England with her mother at Gordon, N.S.W., just before her departure for New Guinea.

LIKE HER mother before her, Miss Catharine England, a parishioner of St. James', King Street, Sydney, and an honours graduate of Sydney University, left for missionary service in New Guinea on January 21.

She will teach at St. Christopher's technical school in Popendetta for the A.B.M. Having

completed her degree and diploma in education, Miss England taught for a time in Adelaide and then completed her missionary training at the House of the Epiphany last year. She will teach English and Social Studies.

Her mother, as Miss Kathleen Dyason, taught at Osaka, in Japan, 1936-40 as a C.M.S. missionary and had to be evacuated to Australia just prior to the outbreak of war with Japan.

Australia's founder

ADMIRAL ARTHUR PHILIP, the first Governor of Australia, spent his last years in retirement at Bath, and is buried in the churchyard at Bathampton. A plan is now afoot to raise money to provide a chapel and memorial in the church to the man who took the first settlers to Sydney Cove in January, 1788. He is said to have governed the colony with firmness and courage, and foreseen its great destiny.

The English memorial is receiving warm Australian support and already the Government of Western Australia has given \$250. Australians living in Britain are being asked to contribute. "It will be a permanent and active link with Australia," says the Vicar, the Rev. Gordon Spencer.

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T. Alliance on move

THE FINAL TOTALS of votes in the referendum on the question of opening of hotel bars on Sunday must be accepted as a mandate to the N.S.W. Temperance Alliance, the churches and all associated organisations, to press forward with a revitalised program to halt the spread of alcoholism with its record of massacres, misery and poverty, and to compel, by all lawful means, the legislatures of the States and Commonwealth to put an end to the Sunday trading in alcohol in other directions.

For instance, there is a widespread demand for the closing of liquor bars in clubs on Sundays, which many people insist are an even greater cause of road accidents than are hotel bars. The Alliance plans to investigate this field of liquor trading.

The Alliance plans to re-open the demand for local option. It is reasonable to assume that the one and a quarter million electors who opposed Sunday trading, as against the 906,000 who supported the proposal, would cast a similar vote in favour of local option if given the opportunity.

Another matter calling for attention is the lowering of the positive test by breathalyser to .05 as against the present .08. We understand that many tested offenders have very narrowly escaped penalty under the present limitation although clearly affected by alcoholic consumption.

Corrie Ten Boom: Worry does not empty tomorrow of its sorrow, it empties today of its strength.

Arthur Preston: The church has many tasks but only one mission.

French proverb: People throw stones only at trees that have fruit on them.



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