

Mainly About People

Rev. Ralph de Voil, rector of St. Luke's, Ekibin (Brisbane) since 1964, has been appointed an honorary canon of St. John's Cathedral, Brisbane.

Rev. Brian Potts, recently arrived from England, has been appointed curate of St. Paul's, Ipswich (Brisbane).

Rev. John O'Byrne, vice-principal of Clifton Theological College, Bristol, since 1965, has been appointed principal in succession to the late Rev. Basil Gough.

Rev. Dr. Leonard Hodgson, formerly Regius Professor of Divinity at Oxford died on July 15 at the age of 79.

Rev. John W. Searle, principal of the Melbourne Bible Institute 1944-63, died suddenly in Melbourne on July 7.

Rev. Canon George E. Mutten, vicar of Creswick (Ballarat) since 1966, retires from the active ministry from September 14.

Mr Glyn France, headmaster of the Gippsland Grammar School, has resigned from December 31 next. He will join the staff of Yarra Valley School next year.

Rev. Arthur Harvey, vicar of Christ Church, Ormond (Melbourne) since 1961, has been appointed vicar of St. Matthew's, Ashburton, from September 5.

Rev. Eric Webber, vicar of St. Thomas, Warrabee (Melbourne) since 1966, has resigned because of ill health from August 31.

Rev. Earle F. Williams, chaplain in the Melbourne Diocesan Centre since September 23.

Rev. Richard Andrew, curate of Holy Trinity Miller's Point (Sydney), has been appointed curate of Holy Trinity, Peakhurst, from July 1.

Rev. John H. Wyndham, chaplain of the Australian Regular Army since 1967, has been appointed curate in charge of St. Luke's, Northmead (Sydney), from August 7.



Rev. James Doust, new Youth Director, diocese of Sydney.

Rev. Owen W. Thomas, curate of St. Alban's, Epping (Sydney), since 1966, has been appointed rector of St. Mark's, South Hurstville, from September 26.

Rev. Charles L. Widdowson, vicar of Christ Church, Newark, Nottinghamshire, has been appointed curate in charge of Fairy Meadow (Sydney), from the end of September.

Rev. Captain Roy M. Buckingham, locum tenens of St. Paul's, Sydney, since 1964, is to resign from the Church Army and will be appointed rector of St. Paul's from January 1, 1970.

Rev. Peter W. Bertram, rector of Brisbane (Canberra-Goulburn) was inducted as rector of Binja on August 3.

Rev. A. D. Fowler, curate of St. Paul's, Canberra, has resigned to serve on the mission field at Mirri, Kuching.

Rev. Charles A. Page, rector of Gnwanagrup (Bunbury) has been appointed to the staff of the Bunbury Cathedral. He will be in charge of the Missions to Seamen.

Rev. Raymond D. Neve of Menindee (Riverina), has taken up work as the first minister in charge of Kambalda (Kalgoorlie).

Hon. Thomas E. Wardle, Lord Mayor of Perth has been appointed a lay canon of St. George's Cathedral.

ALL-INDIA CONGRESS

January 4-8, 1970, has been set as the date of the All-India Congress on Evangelism. Three hundred key nationals from all over India are expected to gather at Barnes High School, Deolali, near Bombay. Purpose of the congress is to discover ways to put into practice the findings of the Berlin and Singapore Congresses on Evangelism. The Indian congress, sponsored by the Evangelical Fellowship of India as one of its twentieth anniversary projects, is directed by the Rev. Subodh K. Sahu, Pastor B. A. Prabhakar and Theodore Williams have been appointed co-ordinator and associate co-ordinator, respectively.

CHINESE GIFT TO CHARLTON

A GIFT FROM an unexpected source — the Chinese Masonic Society — has been made to the Charlton Boys' Homes, Ashfield, for the rehabilitation of boys committed to its care by magistrates of the Children's Courts.

The Chinese Masonic Society (the Chee Goon Tong) which has a strong musical group, presented a Chinese opera at the Railways Institute Hall. It had a cast of 40 and presented eight scenes supported by a Chinese orchestra of 10. It raised \$862.

The Chinese society, desiring to give the proceeds to a worthy Australian charity, made in-

Panel on censorship

CENSORSHIP was the theme of a panel discussion at Holy Trinity, North Terrace, Adelaide on a recent Friday evening.

Dr Brian Dickey, a lecturer in history at the Flinders University was the chairman. Panel speakers were: Mr George Charlton, Deputy Commonwealth Crown Solicitor, the Rev. Dr H. P. Hamann, Vice-Principal, Luther Seminary, and Professor Brian Medlin, Professor of Philosophy, Flinders University.

The propriety and necessity of Christians advocating the imposition of legal controls over what is communicated through books, pictures, films, speech, in our community, was the central issue examined.

Mr Charlton argued that censorship in the community was justified when "there is the possibility of doing harm," but that "the best censorship is a self-censorship."

Dr Hamann agreed with much of what Mr Charlton said, but distinguished sharply between self-censorship by a Christian and what was no-able in society. "I for one will be quite willing to support a move for no censorship at all, if the arguments and experience of the community were such that I was convinced



Dr Brian Dickey

that the evils I see as a Christian in books, plays, etc. became greater through censorship than through the lack of it." Professor Medlin insisted that censorship "is an infringement of liberty . . . an evil in itself, and so it has to be justified . . . by reasons and not by passionate declarations."

hot line

Round-up of church press comment

NEW ZEALAND'S Church and People carries news of the closure of the N.Z. branch establishment of the Community of the Holy Name whose headquarters are in Melbourne. Insufficient recruits. It also says that it is not about to close down although circulation has fallen to 13,614.

Anglican Messenger, W.A., is hugging itself with joy over the appointment of Bishop Geoff. Sambell to Perth. Well it might. But was it a coincidence or a plan that misfired that the July issue also had a lengthy article in it by the candidate who came second? Somebody in the Church Times referred to July 8, convocations vote on Anglican-Methodist unity as the "most crucial day since the Reformation." The English Churchman said it was merely similar to the defeat of the Deposited Prayer Book in 1928. Now then, you historians.

Bishop Trevor Huddleston who describes himself as a Christian Pacifist, is reported in

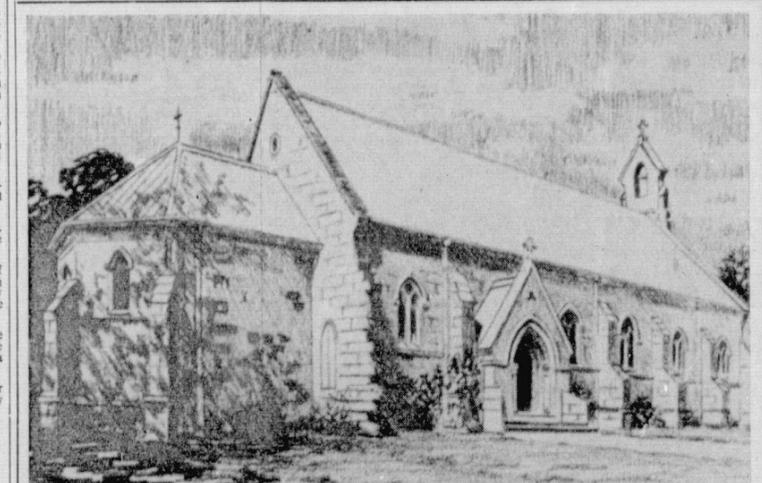
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for (in their minds, not ours)." He asked the church press — "Will any of us be around by 1980?" If the Lord tarry, we will certainly be around. We will be 101 by then.

Bishop Garnsey in the Gippsland Church News declares that while he doesn't want the flood gates opened, he is in favour of some change in existing legislation about the re-marriage of divorced people in our churches.



A sketch by Syd Nicholls of St. Mary's, Kangaroo Point, Brisbane. The parish is 123 years old and the church was built in 1870 with stone quarried from the base of Kangaroo Point cliff, and consecrated in 1873.

ries and chose the Charlton Boys Homes when it heard that the Church of England had recently completed a big expansion program to accommodate more boys and was seeking \$30,000 to complete payment on the project.

OPINION DIVIDED

The diocese of Sydney asked parishes for an expression of opinion at the annual meeting on the proposal to change the name "Church of England in Australia" to "Anglican Church of Australia." This change has already been approved by 15 out of the 26 dioceses in Australia. Synod of Sydney diocese will be deciding its attitude to the matter next October.

An interesting illustration of the close division of opinion was given at St. Clement's Church, Mosman where the meeting voted 32 for and 32 against the proposed change, a number of people abstaining from voting. The meeting decided that it would not be wise for the Chairman to exercise a casting vote but that instead the parish should report to the diocese that there was an equal division of opinion.

SCHOLARSHIP

FOR THE SONS OF CLERGY

The W. C. Carter Scholarship is open to sons of Church of England clergy entering First Form Secondary in 1970 as boarders.

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Full details from the Headmaster, Barker College, Hornsby.

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Abortion law report

Archbishop's committee findings

THE ARCHBISHOP of Sydney's committee on the adequacy of the laws in N.S.W. relating to abortion which met during 1968 and 1969, has published its report.

The committee considered papers presented by members and also considered the very extensive literature and modern international legislation on the question. A three-page appendix to the report gives extensive references to the literature and legislation.

The report begins with a definition of abortion and then goes on to examine Christian attitudes. Abortion was a serious social evil in the first and second centuries and Christians strongly opposed it. In the nineteenth century, the Roman Catholic Church said that direct intentional abortion can never be morally justified.

The following are important excerpts from the report: It is pointed out that the Christian position is governed by the belief that man is created

by God in His own image with a peculiar dignity and responsibility. Man's life is given by God. Man is created for eternal fellowship with God. Different opinions have been held as to when (for each human being) this "life" begins. We fix it as at some time before birth and believe that the most satisfactory

COMMITTEE MEMBERS
 Bishop G. R. Delbridge, chairman; Rev. G. R. Beatty, director of C. of E. Counselling Service; Dr J. Benjamin, physician; Miss Shirley Byatt, social worker; Rev. Geoff Feltham, chaplain, University of N.S.W.; Mr Mervyn Finlay, barrister; Dr P. W. Gill, general practitioner; Dr B. Hamilton, psychiatrist; Mr Ian Harvey, solicitor; Dr D. A. Holt, physician; Dr David Simpson, lecturer in obstetrics and gynaecology, University of N.S.W.; Professor A. W. Steinbeck, associate professor of medicine, University of N.S.W.; Rev. Ray Weir, rector of Lindfield; Dr Ron Winton, editor of "Medical Journal of Australia"; Miss Margaret Rook, recording secretary.

way of regarding the developing foetus is to see it as a "potential person."

ABSOLUTE STAND
 If we accept the implications of the value and importance of the human embryo as of a "living soul" we could then, as Christians, be drawn to take an absolute stand against abortion under any circumstances. The commandment "Thou shalt not kill" would be reinforced by our belief that each soul is one for whom Christ has died.

Those who hold to the position on an absolute prohibition of abortion because of theological convictions would urge that "The Lord who gave should also take away" and thus it is better that the mother should die and go to be with the Lord than that her life should be prolonged by an act of murder, or the view emanating from "Bear ye one another's burdens and so fulfill the law of Christ" whereby it is better to accept the child with all its deformity and do the best for it as one whose life is not limited to what is experienced in this world.

Despite its simplicity, apparent logic and its appeal to Holy Scripture, our committee has not been able to agree to this view as expressing the appropriate Christian attitude. We recall that man has, in Biblical teaching, not only a natural dignity (as a creature) and a conferred dignity (as in redemption), but also a functional dignity involving a great responsibility. This was given to man from the beginning (Genesis 1 and 2 Psalm 8). Though in his rebellion man has perverted the Divine intention in various ways he is still held accountable. As renewed in Christ, the second Adam, he is expected not to accept the world as he finds it as the best of all possible orders nor to acquiesce in the prevailing human condition. He is called to reform, to enlighten, to help and to heal in the name of Christ. Herein is seen, along with other vocations, the Christian perspective of the role of the medical and paramedical professions.

We would commend the statement of the Church of England's Church Assembly Board for Social Responsibility in its publication "Abortion, an Ethical Discussion" (pp. 31, 32).

"If we are to remain faithful to the tradition, we have to assert, as normative, the general inviolability of the foetus; to defend, as a first principle, its right to live and develop; and then to lay the burden of proof to the contrary firmly on those who, in particular cases, would

Continued Page 2

Bishop Reed on trial services

TRIAL SERVICES in Australia must be carried out within the limits imposed by our constitution, said Bishop Reed of Adelaide in a recent statement to the people of his diocese. He said:

I would urge the careful study of Chapter II (Ruling Principles) of the Constitution of the Church of England in Australia, by the provisions of which I am bound with regard to the granting of permission for deviations from the Book of Common Prayer. Particular attention should be paid to the statement that Book of Common Prayer, together with the Thirty-Nine Articles, is the authorised standard of worship and doctrine in this Church, and that no deviations, alterations, or variations contravening any principle of doctrine or worship contained in that standard may be permitted. This provision of our constitution may appear

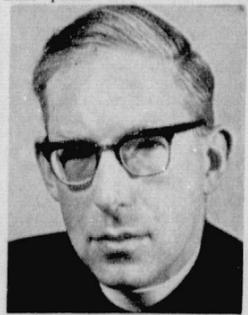
irksome and reactionary to those who desire radical changes in the form, manner and content of the services of the Church provided in the Prayer Book but, until the Constitution is altered, even those of us who accepted the Constitution, which came into force on January 1, 1962, with reluctance on account of its rigidity, must in honesty be prepared to abide by its provisions, while those who so enthusiastically and determinedly brought it into being should happily and contentedly abide by its provisions. There is no doubt whatever that it does not give us the freedom of experiment in Australia with regard to our public worship that is enjoyed in other parts of the Anglican Communion, ruling out as it so obviously does extempore prayer, but, nevertheless, it does allow of regulated experiment and the use of certain trial services.

He is visiting Melbourne on his way to fulfil engagements in New Zealand.

Dr. Packer in Melbourne

REV. DR. J. L. PACKER, Warden of Latimer House, Oxford is to visit Melbourne under the auspices of Ridley College and the Anglican Evangelical Fellowship of Victoria.

On Friday, August 22, he will take part in Ridley's School of Preaching and at night he will give the Tyndale Fellowship annual public lecture on "Faith



Rev. Jim Packer

and justification: the problem today." On the Saturday he will meet university students and graduates interested in Christian witness and service at Ridley College, during sessions at 4, 6 and 8 p.m.

He will preach at St. Hilary's, Kew, at 9.45 a.m. and at St. Paul's Cathedral at 7 p.m.

"Evangelicals and church reform today" will be the subject of his address to the A.E.F.V. at Ridley on Monday, August 25, at 10 a.m. "Evangelicals and the ecumenical movement" will be his topic at an 8 p.m. public meeting that night in the Pharmacy College Hall. Dr Packer led the evangelical opposition in England to the rejected Anglican-Methodist unity scheme because the scheme did not give recognition to Methodist ministers. He is most ecumenically minded and seeks unity with all our brethren in Christ.

He is visiting Melbourne on his way to fulfil engagements in New Zealand.

Clergyman sailor found dead

Eighty-two-year-old clergyman, Rev. Frederick Watts, who set out alone from Suva to sail the 1,750 miles to Sydney in a trimaran, died at sea. The 35-foot vessel was sighted by a merchant vessel, drifting unmanned. They found everything shipshape on the trimaran but Mr Watts was dead in his bunk.

For the past two years, Mr Watts had been sailing all over the islands of the diocese of Polynesia to take services, relieving the local clergy as necessary. He set out for Sydney to have the engine of his craft overhauled.



THE RARE occasions when an Anglican congregation has an experience of the "speaking in tongues" movement bring Press headlines.

St. John's, Malmsbury, in the diocese of Bendigo, Victoria, is the latest. The vicar, Rev. Ronald Wood, aged 34, has said that about sixty of his parishioners have learned to speak in "strange tongues." According to Press reports, one "strange tongue" spoken by a parishioner aged 30 who had never learnt German, turned out to be a German dialect which was recognised by another member of a Bible study group.

The "speaking with tongues"

Abortion report . . . from page one

wish to extinguish that right on the ground that it was in conflict with another or others with a higher claim to recognition.

Only so, in fact, can we maintain the intention of the moral tradition, which is to uphold the value and importance of human life. For invariably in this discussion the question must arise, which life? and the absolutist adherence to a refusal of abortion in all circumstances might well result, in some, in a frustration of that intention.

LIFE SACRED

Further, Christians have always been concerned about the matter of rape and incest and the greatest sympathy and understanding should be extended toward girls involved in such incidents.

The committee agreed with the words of Thielecke, who lays great emphasis on the sacredness of life itself, including germinating life. He points out that there is a very real difference between contraception and abortion and says: "For once impregnation has taken place it is no longer a question of whether the persons concerned have responsibility for a possible parenthood; for they have become parents."

In recent years there have been experiments in some countries permitting abortion to be performed freely at the simple request of the mother. In Japan, where abortion is used as a means of population control, it is estimated that there are over 1,200,000 abortions per year. The number of abortions per 1,000 live births by age groups of women is estimated as under:

Age	Abortions	Live Births
15-19	525	1,000
20-24	351	1,000
25-29	399	1,000
30-34	663	1,000
35-39	1,172	1,000
40-44	2,259	1,000

The committee studied the statistics available concerning the practice of abortion in various countries, for example, the United States of America, Britain, Czechoslovakia, Sweden, Denmark and Japan.

STATE LAWS

All States in Australia have, in substance, adopted the former English Law of Abortion contained in the Offences Against the Person Act, 1861 (now, of course, superseded in England by the provisions of the Abortion Act, 1967).

In Queensland, Western Australia and Tasmania, the Criminal Codes endeavour to provide for the circumstances in which abortion may be lawful. This endeavour appears only to have raised further problems — for example, what meaning is to be given to the words "for the preservation of the mother's life."

In New South Wales, Victoria and South Australia, no such codes are provided, and the only relevant decision on the subject of the circumstances in which abortion may be lawful is the case of R. V. Bourne 1939 (1) K.B. 687.

On April 27, 1968, the amendment to the Abortion Act in England came into operation.

Its effect on the number of abortions being performed under the provisions of the Act may be inferred from the following figures for notified abortions in England, as supplied to the House of Lords on March 25, 1969.

Year	Abortions notified
1965	4,530
1966	6,380
1967	7,610
Feb. 25, 1968	
April 27, 1969	28,849

The committee questioned such phrases in the English legislation as "any existing children of her family" and "account may be taken of the pregnant woman's actual or reasonably foreseeable environment." It was the considered opinion of the committee that these references were liable to mitigate against the sacredness of the individual and the welfare of the family, and could lead to abortion on demand.

The committee learned that the Christian Medical Fellowship of N.S.W. supports the stand that was taken by the British Medical Association and the Royal College of Obstetricians and Gynaecologists against the inclusion of a so-called "social clause." The Christian Medical Fellowship of N.S.W. expresses real concern regarding any move to amend legislation in Australia in a similar manner to that done in England. The British Medical Association has refused to change its code of ethics regarding this particular matter although the law has introduced these new clauses.

In Western Australia M. J. G. Hyslop (a medical practitioner and Member of Parliament)

EDITORIAL

"IT'S FUN BEING AN ATHEIST"

PERHAPS IT IS, but we never hear an atheist or an agnostic saying so. You won't find the word "fun" or "funny" in the Bible. But you will find the word "joy" or its derivatives no less than 459 times.

If "joy" and "rejoicing" is given attention of this magnitude in the Bible, it is a sharp challenge to Christians to look at the way they demonstrate their faith to the world. After all, true joy is a pretty scarce commodity in this sad and sinful world. It will be the richer for its more frequent expression.

In the New Testament, "joy" is closely related to one of the words for "love." This gives us a key to its meaning.

Richard Wurmbrand has written in "In God's Underground" about his 14 years in a Communist prison: "I discovered, alone in my cell, that beyond belief and love there is a delight in God; a deep and extraordinary ecstasy of happiness that is like nothing in this world. And when I came out of gaol I was like someone who comes down from a mountain top..."

"Beyond belief and love there is a delight in God..." The word "joy" in the New Testament is closely related to one of the words for "love." The humbled sinner first comes to believe that God is speaking to him through Jesus Christ. The message that comes is that of God's love for the sinner. It tells of the One who died as his substitute on the Cross to pay the penalty for his sin. It tells of sin forgiven and of a peace with God that comes in no other way. It tells of the Holy Spirit's abiding presence to keep him holy, to preserve him and give him strength as a new-born child of God.

All this adds up to joy. The prison officials in Philippi (Acts 16) must have thought Paul and Silas crazy when they "sang praises to God." The world has never understood the belief and love that leads on to exceeding great joy.

Joy is often confused in the minds of unbelievers as happiness or fun or the feelings you get from having a good time. Having a good time is unrelated to what goes on at home or at work or even at church. A joy that pervades the whole of life, every hour of it, is quite unknown.

It is up to Christians to do a lot more to make it known. It won't come about by accident. It won't come about because Christians feel good or even act good. Possibly we've been at fault because we've looked on it as a natural by-product of Christian living.

The 459 references in the Bible suggest that it is much more important than that. We should pray and witness and lead souls to Christ and preach and sing and live—with joy unspeakable. The Psalmist says that "we will rejoice in your salvation." Paul commands us who believe in Christ to "rejoice evermore."

Near the end of his earthly ministry, our Lord said to His disciples: "These things have I spoken unto you that my joy might remain in you and that your joy might be full." In the Sermon on the Mount He commands us to "rejoice and be exceedingly glad."

When we show anything less to the world than the joy of being a Christian, we are failing our Lord and disobeying His command.

It would suffer from such physical or mental abnormalities as to be seriously handicapped.

(2) The burden of proof that the operation was not done in good faith is to rest with the Crown.

(3) The "requirement of consent" for surgical operation law should stand unaffected by this Act.

Whilst the committee considered that legal termination of pregnancy for social reasons as set out in the British abortion legislation of 1967 should not be allowed, it had the strong conviction that Christians must accept responsibility for involvement in trying to alleviate sufferings surrounding unwanted pregnancies.

As well as being involved in such areas of community action as above, Christians ought to express their loving concern for reluctant mothers and unwanted babies by Christian counselling and may individually feel moved to offer private home accommodation to unmarried mothers before and after confinement — e.g. more hostels and day care facilities for those children whose mothers want to keep them.

(e) More pre-school care centres.

At a meeting of bishops of the Roman Catholic Church and the Church of England in Australia held in Melbourne in November, 1968, the statement was made: "We believe that the present desire to widen the area of legal abortion is an attempt to find a way out of personal and social problems for which our society ought to be finding other solutions."

The committee considers that increased community attention should be given to:

(a) Preparation of young people for responsible parenthood. This preparation is best begun with

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EVANGELICAL VIEWPOINTS

The 39 Articles

IF you have ever turned to the end of your Prayer Book to see how it finishes up, you will have noticed there, the "Thirty-Nine Articles of Religion."

But who, in this Twentieth century, is interested in Articles formulated during the Sixteenth century? Not very many, I thought. So I must confess it was only occasionally that they received a mention in my preaching ministry. Then one day...

"Rector. Could we have a series of teaching sermons on the 39 Articles during the Trinity season?"

Somewhat taken aback, I discussed the request with the Readers, who share with me the weekly sermon load at St. Alban's, and we decided to prepare for the special series of sermons which is now well under way.

Week by week we are discovering that they are relevant to us today, and not simply historical documents setting out the doctrinal position of the Church of England at the time of the Reformation, when it became a national church and free from overseas control. In fact we are finding that they are not only completely fascinating but, a succinct summary of all that is basic and essential to our Christian faith today—especially as Evangelicals—and as up-to-date as tomorrow. (Our people immediately requested that the sermons be printed and made available for them—so they are now receiving each week five pages to add to their handbooks—for future reference and study).

And why? Because these Articles all hinge on the two basic and crucial doctrines of the Reformation which are also, of necessity, the basic doctrines of every century—the Supremacy of Holy Scriptures, and the fact that Justification is through Faith in Christ alone.

Our faith and commitment is being deepened as we think through the four sections of the Articles dealing with—the Substance of Faith (Art. 1-5)—the Rule of Faith (Art. 6-8)—the Life of Faith (Art. 9-18) and the Household of Faith (Art. 18-39), and as we study more closely one or more of the Articles each

Sunday. These are covering such helpful subjects as—the Sufficiency of Holy Scripture for Salvation (Art. 6)—Salvation only by the Name of Christ (Art. 17)—the place of "Good Works" (Art. 12) and the Finished Work of Christ (Art. 31), as well as looking once again at the Creeds and other teaching basic to our Christian belief.

Dr Broughton Knox has well written—"The Articles were intended to control the teaching within the Church of England and to mark the limits of its comprehension... the aim may be said to be, in things essential clarity, and in things non-essential liberty."

Our Reformers, who compiled the Articles, were men who were

By Rev. Bryan Hall, rector of St. Alban's, Highgate Hill, Perth.

good news of God to guilty men and women as long as the world lasts. Surely, therefore, there is no reason to make any major changes to our Articles which state this life-giving truth with such scriptural authority and precision.



Rev. Bryan Hall

Unity for North India

CALCUTTA (EPS). — Representatives of seven North Indian churches negotiating union met here for three days recently to make plans for the union due to take place in the latter part of 1970.

On this occasion it was publicly stated that the United Church of North India, Methodists related to British Methodism and the Church of India, Pakistan, Burma and Ceylon (Anglican) will go forward with union even if others vote against it.

Present in Calcutta, in addition to the members of the working committee, were the members of five sub-committees and two commissions covering most aspects of the work needed before 1970. Together with invited consultants they numbered more than 70 people.

It is expected that the results of all voting will be known before the negotiating committee holds its next meeting in mid-January.

Through the rectory door

THE OTHER EVENING the door bell rang, and a pleasant young man greeted me in a familiar way, jogging my memory back two and a half years. He was thinner, yes, definitely the same fellow — but not quite the same. The difference was that now he was speaking to me, quietly and cheerfully, saying "Remember me? I was here before, and I just came back to say hello."

Remember him? Yes, I remember liking him very much, and being left very disappointed when he stopped coming. But then he could not speak, he could make no sound other than a pathetic grunt. Nor could he

by Ann Devereux

hear. But his face was bright when he first came to the church, while my husband was helping with choir practice. By means of a note he conveyed that he had just arrived from interstate, and had no food or money. I vaguely remember cooking a plate of sausages and eggs and the happy look on his face when I gave it to him.

He must have come a few more times but the last I remember was when he wrote on his notebook that he had a job, and a place to live, but no money for fares to work. Well, that's an old story. We know it well! But he seemed so honest and decent that I lent him enough to tide him over till his first pay. Silly of me—We usually give a fellow a job to earn cash if he really needs it—but I couldn't imagine that I was being taken in. Not this time.

That was the last time he came. My husband joked about

his gullible wife, and he was right. About the same time a middle-aged man came with a deaf and dumb sign in his wallet, and I was let down again. It is so hard to be firm with the unfortunate, especially when they are victims of physical disabilities, and not metho bottles.

So I was very glad when this lad called back the other evening, just to say hello. It sort of renewed my faith in him. It was a thrill indeed to hear him speak—he showed us the scar of an operation which, followed by five months in hospital, had made his vocal chords usable, so that he could learn to talk. The hearing is no better, but he lip-reads well, and understands what is said to him clearly. Maybe he will come to church on Sunday. Maybe he will even remember at some point that he owes me \$2...

Kalgoorlie baptism proposals

KALGOORLIE clergy have agreed to new measures to govern the administration of Holy Baptism in the diocese. This was announced by Bishop Bryant in his charge to synod late in July.

Clergymen will visit each family applying for baptism at least once and at least a week before the service to talk about the serious nature of the baptismal promises. If the parents are unwilling to honestly make these promises, baptism will be delayed for further instruction and until they desire to make the baptismal promises.

These measures have been taken to stop the practice of indiscriminate baptism.

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THE KING'S SCHOOL PARRAMATTA SCHOLARSHIPS, 1969

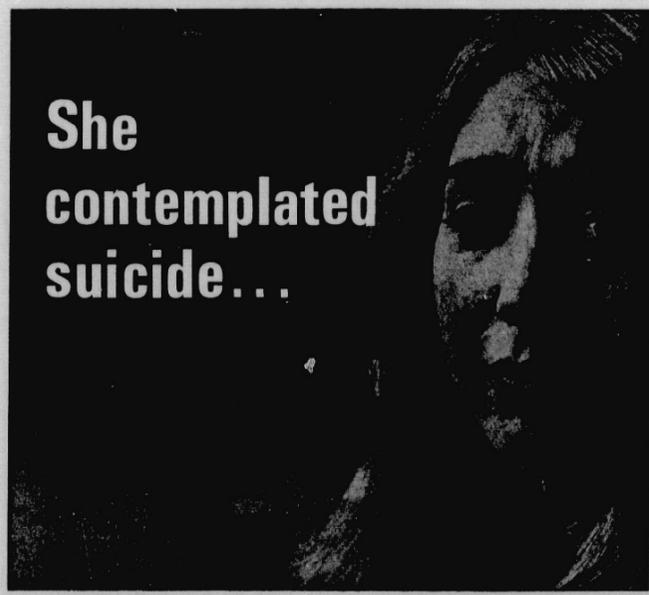
An examination for the award of two "Violet Macansh Scholarships" will be held on 26th and 27th September, 1969. All candidates must be under 14 years of age on 1st February, 1970. Papers will be set suitable for boys at Sixth Grade Primary and First Year Secondary standards.

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

The following scholarships for boarders are also open for award:

- Robert Campbell Scholarship — \$200 per annum
- A. W. I. Macansh Scholarship — \$160 per annum
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- E. B. C. Russell Scholarship — \$120 per annum

Entry forms and full particulars can be obtained from the Headmaster. Entries close on 5th September, 1969.



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HOME MISSION SOCIETY Diocese of Sydney



RECLAIMING HUMAN LIFE

Notes and Comments

STATE AID AGAIN

The Federal A.L.P. Conference sat in stunned silence when Mr Clyde Cameron, a South Australian M.H.R. spoke the unwelcome truths about the party's new policy on State Aid Press reports read:

Delegates sat shocked and concerned when he warned the Labor Party of the dangers of voting public funds for the propagation of the Catholic faith.

"There is a great ground swell of opposition in the community to aid for Catholic schools from the parents of those attending Government schools," Mr Cameron said.

"They will believe we are saying that if you vote for us we are going to give more money to non-Government schools, which axiomatically means less for Government schools.

"We will be defeated because there are more voters sending their children to under-staffed

Government schools than to under-staffed Catholic schools.

"Don't think there are any votes in State aid; there are no votes in it."

Government schools were languishing and unequipped, Mr Cameron said.

What the party was proposing was not only unconstitutional, but political folly.

"TONGUES" AGAIN

Bishop Richards of Bendigo has done well not to have rushed in with condemnation of the "speaking with tongues" phenomenon at St. John's, Malmsbury.

Those who claim this gift are apt to make much more of it than the Bible does. St. Paul used his authority to exhort Christians to keep it in perspective and to keep it within reasonable bounds.

To put it in twentieth century perspective, the "tongues movement" has been seen in all the denominations, including the Roman Catholic, and denominational leaders have been wise to avoid driving its devotees out. It is quite strong in our sister, the Protestant Episcopal Church in the U.S.A. and it is not unknown in Australia.

Some years ago it received attention from the mass media when it appeared at St. Mark's

Picton, N.S.W., and the rector, Rev. Barry Schofield was interviewed on television. He remains at Picton and the unbiased observer has to confess that despite a division in the parish such as is reported at Malmsbury, the cause of Christ flourishes in the tiny rural parish of Picton in a way that would make larger parishes envious.

After the first years of unsettlement at Picton, the parish has been revived to a degree it has not experienced for at least 40 years. We thank God for this. If you go to Picton, you would see the work of God but hear nothing about "tongues." We hope that it may be so at Malmsbury in due course.

HINDRANCES

Archbishops and bishops of our church have come into prominence of recent years for the sensible leadership some have given in the dropping of feudal titles and modes of address. Clergy of the lower orders are also facing the question and some genuinely wish to get rid of the man-made distinctions between clergy and people.

Some refuse to use "rev." before their names, preferring plain "Mr." It is quite refreshing to read in a church paper recently, these banner headlines: "pastor of a developing parish . . ."; "Concord West pastor dies." The paper was—"The Catholic Weekly."

While our Roman Catholic friends are finding "pastor" and "minister" much more appropriate than "priest," there is a concerted effort being made in the Anglican world to insist on "priest" when referring to Anglican clergy. The word has too many bad associations for Protestants for it ever to become popular usage among the people and the other alternatives provided by the Prayer Book are much more readily used.

It is interesting to see that in unity schemes involving Anglicans, "priest" has been dropped altogether with Anglican approval.

MINORITIES

Christians are a minority in this country. Nobody will question that. But minorities have always achieved great things if

they have been active and determined.

Humanists and secularists are a tiny minority in the land but they make a lot of noise. So it is with anti-conscriptivists, peace at any price movements, State-aid enthusiasts and the advocates of Sunday trading, Sunday liquor, Sunday sport.

A lot of things are happening in our society which Christians don't like. They will continue to happen as long as we, by our silence, seem to go along with them.

The great outcry against any form of censorship is organised by a very small, vociferous minority who raise their voices at the slightest sign of law enforcement. Christians need to join in the outcry but against the weak-kneed attitudes of Governments which are being cowed into ignoring their own laws, devised for society's protection.

Whatever others demand, let us demand just as strongly that our society be preserved from gutter literature, nude drama, permissive attitudes to drugs, the alcohol flood, the secularisation of the Lord's Day. Taking a stand will certainly not redeem society or preserve it from sinning, but it will make it more comfortable to live in if we can rid it of some of its more obvious defilements.

As a Christian minority, we must not undervalue our strength and the power of Christian protest. God has given us tremendous resources. We can pray and witness and work and write and talk and the Holy Spirit promotes everything we do that is agreeable to the will of God.

STUDENT CHRISTIAN DEMISE

The University Christian Movement in the United States was dissolved at the end of June. It was the U.S. equivalent of the Student Christian Movement which since 1966 had embraced Protestant, Roman Catholic and Orthodox groups and was an independent affiliate of the U.S. National Council of Churches.

The U.C.M. was an outgrowth of the movement, founded by John Mott which had as its goal "the evangelisation of the world in this generation." The U.C.M. had as its main principle "to bring about social change through the reformulation of the

university." These two goals were worlds apart. The local U.C.M. groups had long since been unrecognisable as Christian groups in American universities.

In its early years, the movement did much to advance the gospel but when captured by liberal theology in the twenties, its place in university evangelism and Christian witness was taken by the Inter-Varsity Fellowship of Evangelical Unions. I.V.F. witness has grown while S.C.M. has faded.

Lower C.M.S. budget

A BUDGET of \$363,000 for Australia was adopted at the recent Federal Council meeting of the Church Missionary Society. This is only \$1,000 lower than that adopted for 1968-69.

Twenty-two new missionaries were located to various fields, including five to North Australia. The Council decided to hold a Federal C.M.S. Summer School in 1971, with Bishop Dain as chairman and the Bishop of Western Tanganyika as a guest at the school. He is Right Rev. Musa Kahuranaga.

A new form of association with C.M.S., to be called Members Serving Abroad, was considered. It is to be a fellowship of prayer for people serving in other lands outside direct missionary work.

The Society re-considered the nature and needs of future missionary training. It is also seeking to extend its area of opportunity through closer co-operation with similar bodies and church service agencies.

Tasmania plans ahead

THE BISHOP of Tasmania took the chair at the three archdeaconry meetings of clergy and laity to study the report of the Strategy Commission. The meetings used the small group method to handle the discussions but even these were generally too large for adequate discussion of the many problems affecting future developments of the diocese.

Although many clergy and laity are now studying the report, it has not yet been released for general use. Matters of special interest included the combining of some of the smaller parishes, team ministries in city and urban parishes, chaplains for hospitals and the establishing of priorities because of limited financial resources.

The administration of the diocese and possible improvements to it caused much discussion. Should there be an assistant bishop or two full-time archdeacons? Should there be a bishop in Launceston, which at 120 miles from Hobart, is apt to feel quite remote from the centre?

The Strategy Commission began its work in 1966 and the co-operation of all parishes and districts was obtained in reaching its findings.

The diocese was founded on August 24, 1842 and is observing Sunday, August 24, as Diocesan Sunday.

Letters to the Editor

South Africa

In his letter (July 24), Rev. A. J. Bamford wrote: "The exponents of the doctrine of apartheid appear to find their biblical justification in the book of Genesis, Chapter 9," etc. He did not write "the ignorantly hyper-fundamentalist-religionist minority of the exponents" (which would have been correct) or "some of the exponents" without further qualification (which would have been just legitimate) but "the exponents." All of them!

That unfortunate wording exposes its writer to a charge that one hesitates to believe of any Christian, clerical or lay: the charge that he has never tried to find out the real grounds on which apartheid is supported by the majority of its exponents, or what sort of people they really are. Not all of them are white. Most of them are civilised and enlightened men and women.

I gave you the name of a typical one, Dr J. E. Holloway, formerly South African Secretary for Finance and later Ambassador in Washington, and the name of his book on the subject, in my last letter to you (published in part on July 10), but you had to leave it out, along with much else, for well understood space reasons. They base their support, not on crude misreading of an early Semitic anecdote, but on logical reasons arising from the facts of contemporary life.

Finally, apartheid, or separate development, is not a doctrine or dogma, but a policy, subject as such to modification, or even abandonment, as trial-and-error experience may dictate; and its administrators and educational supporters have never presupposed that the Bantu are permanently "inferior" or even permanently "backward."

—F. H. Sibson, Doubleview, W.A.

Good work

I am enclosing a report of the year's work of the Abdelliyeh

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Village Project, in Zerka, the Jordan.

I am sure you will be interested to read as it shows you the efforts of one lady, Miss Winifred Coate, who was a former C.M.S. missionary in Palestine. Her love for her Master and the people of the land, made her embark on this project single-handed and with no finance; trusting in God to supply her needs.

She has helped to relieve the sufferings of many people and enabled them to re-establish themselves in dignity and start a new life after being thrown out of their homes in Palestine.

I think that a word of mention and praise of her work in the "A.C.R." will draw attention of many people to extend to her financial and prayerful support which she greatly needs and will also give her a great encouragement.

J. Gordon Boutagy, Sydney.

Book review

I refer to your issue of July 24, page 7, "Books."

In future please ask people who are intimately connected with the healing ministry to review books on healing. Mrs Sanford has been to Sydney twice in the last decade. Canon Jim Glennon or any of his associates at the Cathedral know Mrs Sanford and would be able to help interpret any of her writings.

In fact, any member of the Order of St. Luke could help out in this way.

(Rev.) Ken Prentice, Hawthorn, Vic.

Rocking the boat

In defence of current theological education, your editorial (July 24th) concluded with the sentence: "Then let us temper our criticisms with judgment."

The obvious implication of the editorial is that those who indulge in criticism of current theological education are lacking in judgment. Perhaps they are! But I am not sure that, having said what you have, you are consistent in launching into some pretty trenchant criticism of certain bishops and theologians of our own time.

Tillich, Robinson and Bonhoffer seems to be set against "biblical theologians" as if they were either ignorant of the scriptures or else disregarded them as irrelevant.

You imply that twentieth century theology is destructive and wrong while the theology of certain sixteenth century scholars was constructive and right.

The fact is that in each case men with open inquiring minds were raising new questions and finding disturbing answers. Now as then, it is unsettling to hear men saying things to which we are not accustomed and raising fresh questions which we glibly regarded as answered for all time.

Luther, Calvin, Knox and Cranmer were found guilty of "rocking the boat" and were roundly condemned for it by the traditionalists and the vested interests of their day. It would be hard to maintain that they were understood by their accusers. The controversies of those days were characterised more by heat than light.

We would do well to be careful to avoid the same mistakes. We would do well to listen intently to what contemporary theologians are saying and make sure we understand them before criticising them as you seem to do when you accuse them of "bending to the secular tempt and rejecting the reality and the revelation of the supernatural God."

Won't our faces be red, if, when "each man's work will become manifest," we discover that those whom we rejected as demagogues, turn out to have been builders.

How long will it take some of us to catch up with what God is saying in the twentieth century? It has taken the Roman Catholic Church 400 years to begin listening to what He was saying during the sixteenth century.

With deaf ears and closed minds we will never hear or understand!

As the Pharisee with the open mind said so long ago: "... if this plan or this undertaking is of men, it will fail; but if it is of God, you will not be able to overthrow them. You might even be found to be opposing God." It is good to remember that this man's claim to fame apparently lay in the fact that he was "a teacher of the law," a conservative first century biblical theologian!

The newly realised vastness and complexity of God's creation and man's smallness within it ought to be enough to destroy the smugness that complacently imagines that it has all the answers and despises those who persist in raising new questions.

By all means, "let us temper our criticism with judgment," but whether the subject is current theological education or contemporary theology, let that judgment be based on unbiased understanding rather than on the fear of being disturbed.

(Rev.) David F. E. Swinfield, Moorebank, N.S.W.

Art show helps church

St. George's Beenleigh (Brisbane) benefited from an annual art exhibition in a large city store. It was opened by the Lord Mayor of Brisbane, Alderman Clem. Jones and it remained open from Monday 4th to Friday, 8th August.

Exhibitors of painting, gems and pottery donated a generous share of the proceeds towards the parish's Christian Education program.

Mr Harold Kesteven, well-known painter, poet and writer was prominent in promoting the exhibition.

RECTOR LEADS ROTARY



Retiring president of Shellharbour Rotary Club places the insignia of office on the new president, Rev. Ron Beard, rector of All Saints', Albion Park, N.S.W.

ANGLICAN-SCANDINAVIAN THEOLOGICAL CONFERENCE

The Bishop of Durham (Dr Ian Ramsey), the Bishop of Southwell (the Rt. Rev. Gordon Savage) and the Bishop of Taunton (the Rt. Rev. Frank West) attended the Anglican-Scandinavian Theological Conference on "The Incarnation" near Helsinki from August 6-12. Representatives of the Lutheran Churches in all the Scandinavian countries were present.

STOTT TELECAST

The universities' service at which Rev. John Stott of All Souls', Langham Place, was the preacher in St. Andrew's Cathedral, Sydney, will be telecast in Western Australia on the A.B.C. at 11 a.m., Sunday, September 7.

We must claim Christ inwardly, in the heart, and then we must confess Him openly as Lord. We must identify ourselves with Him in every area of our life. (Dr Leighton Ford.)

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AFTER training at Moore College, followed by curacy in Bondi, and an incumbency in a wheat and sheep district of W.A., I went to England for experience in 1962. There I was appointed assistant curate (in charge of a daughter church) in a large Sussex seaside town. After two years I took a united benefice in Somerset fairly near Bath and Bristol.

We have now been back in W.A. after an absence of six years and have had time to re-adjust in spite of the tremendous advances resulting from the boom in the State which is supposed to be "on the move."

There are more similarities than contrasts between life in England and Australia; but the



Rev. Geoff Hayles.

great difference is the financial position of the church. In England the church is established which gives it an edge on the other denominations, and rich, which means that lay folk and the clergy generally speaking have little idea of Christian stewardship.

At the same time there is a depth on the part of real Christians in Britain much deeper than in this country. While the majority of people in Britain do not go to church regularly in this post-Christian age there is quite a deal of goodwill for the parish church.

In Australia the Anglican Church is not in a favoured position compared with other parts of the Christian Church. The clergy are much more concerned with the financial needs

Procession replaced

SYDNEY'S GOOD FRIDAY procession of witness which has been held for 35 years, is to be replaced by a united Anglican service in Hyde Park.

The Archbishop of Sydney has made this decision after consultation with others and it was felt that the original idea of a procession as a protest against the opening of the Show on Good Friday had lost its significance. Of recent years, the procession has been along empty city streets.

The united service will begin at 4 p.m. and it will be supported by massed choirs. There will be special provision made for C.E.B.S., G.F.S., and young people generally.

Archdeacon John Reid, Revs. Alan Alcock, Paul Barnett and Mr Warwick Olsen are on the planning committee.

RECENTLY RETURNED RECTOR REFLECTS

of the parish and the need to be good organisers than in England, though in England many of the clergy feel that their time is being wasted on buildings often in need of huge repair works.

The clergy in England have more time for reading since most of them have no school religious instruction to give but their Australian counterparts tend to be "activists"; because of the greater demands on them Australian clergy can too easily neglect serious study and prayer. On the

by Geoff Hayles

other hand lay people probably take a greater share in the ministry in this country.

The welfare state in Britain has tended to produce a people who look to the State for every kind of help and generally have little incentive to save.

Australians work hard and in order to keep up with "the Jones" also tend to be very materialistic. In 6 years, this (together with the influences of the new theology, the new morality and humanism) has meant a declining influence for the church. And yet it is probably a no less effective church.

I believe that today we have special opportunities, and much to encourage. The older controversies have become less important as people realise that the real enemies are materialism and communism; but the average Australian still prefers to shut his eyes to the advances of international communism.

I am impressed with the dedication of key lay folk, the hunger of many people for a spiritual dimension, and the lack of solid Biblical and evangelical teaching to challenge the hearts of modern men. The church

seems to be too much concerned with dialogue and too little concerned with proclamation of the gospel.

We need here as in England the renewing power of the Holy Spirit, that God may do a great work in our midst and in our time.

Communists picket cathedral

A RUMANIAN pastor, who spent 14 years in Communist prisons, enduring severe tortures and beatings for his faith, has been visiting Australia and New Zealand, speaking everywhere to large crowds of people. Rev. Richard Wurmbrand, author of "Tortured for Christ," has already spoken in



Rev. Richard Wurmbrand, the day he was released from prison.

Invercargill, Dunedin and Nelson. The Nelson Cathedral was picketed by communist agitators while he preached inside. He spoke to capacity audiences in Masterton, Wellington, Palmerston North, Hastings, Napier, Rotorua, Hamilton and New Plymouth.

There was standing room only in St. Andrew's Cathedral, Sydney, on Tuesday, August 5, and those unable to gain entrance heard his ringing testimony over the public address system into the grounds.

BRITISH AND FOREIGN BIBLE SOCIETY STATE SECRETARY, TASMANIA

Applications are invited for the position of State Secretary of the Bible Society in Tasmania.

The appointee will exercise control of the Property, Depot and Staff, under the direction of the Tasmania Auxiliary Committee, and advance the Society's cause throughout the State. The status of ordination is preferred, but not essential.

Details of Conditions and Terms of Appointment are available from:

The Acting Secretary, Bible House, 44 Brisbane Street, Launceston, Tas. 7250. Or

The Commonwealth Secretary, Bible House, P.O. Box 507, Canberra City, A.C.T. 2601.

GREEN VALLEY COMMUNITY CENTRE THE SYDNEY CITY MISSION requires A DIRECTOR

for its youth work in the above Centre. We need a Christian young man dedicated to winning young people to Jesus Christ, able to identify himself with young people in recreational facilities, craft and hobby work, music, to co-ordinate staff and a large team of voluntary workers. This is an opportunity for a young man to share a unique work in meeting the needs of the whole person in a large Housing Commission estate.

Applications will be treated strictly confidential and should be forwarded with references to SYDNEY CITY MISSION, 103 Bathurst Street, SYDNEY.

Books

EXPERIMENTS WITH MAN, World Council Studies No. 6, edited by Hans-Ruedi Weber, W.C.C. & Friendship Press, New York. 1969 pp. 102, 10/6 (U.K.).

THE FOUR MAJOR CULTS, by Anthony A. Hoekema, Palernoster 1969, pp. 447, \$2.35.

This is a book mostly for the specialist, but also for anyone concerned about the deep problems raised by "experiments with man," experiments with drugs, organ transplantation, and the more far-reaching genetic engineering. It is the report of a W.C.C. consultation in which scientists and theologians of 14 countries took part. It includes considerations of the "right criteria for experiments on human beings" as presented by a Jewish rabbi, a Roman Catholic theologian, a Protestant theologian, and a Marxist philosopher. It concludes with a

moving meditation on "man and his vocation" based on John 1.1-18.

The second book is a paperback reprint of a book that appeared first in America in 1963. It is a careful survey of the history and the teaching of Mormonism, Seventh-Day Adventism, Christian Science, and of Jehovah's Witnesses. Except at certain points there is not a detailed refutation but rather a description of the tenets of the four. There are some wise words in the author's closing chapter on how to approach "the cultist," and there is an excellent bibliography.

—Francis Foulkes.

AN EXPOSITION OF THE GOSPEL OF JOHN by Herschel Hobbs, Baker, 1969, pp. 297, \$6.95 (U.S.).

Dr Hobbs is a well-known pastor and author in the U.S. This book is the third in a series on the gospel, and in it he divides the gospel into 10 sections, in addition to the introduction. He Anglicises Greek words throughout and the exposition will be of considerable value to the layman as well as the minister. It is rich in preaching material. Evangelicals will warm to this volume, and though the author quotes earlier commentators freely, he has his own distinctive contribution to make to the understanding of the fourth gospel. I particularly liked his treatment of John 17. Knowing that there are many commentaries, exegetical, as well as devotional on this gospel, a person may ask "why the need for another?" Let him attend to this work, and his question will not only be answered but his spirit will be blessed.

Geoffrey Hayles.

"God is dead" theology ruined

IN GOD'S UNDERGROUND, by Richard Wurmbrand, Hodder & Stoughton, 1969, pp. 253, 90c.

One cheap paperback that should be on every church bookshelf and should be read by every Christian. The reviewer in London's Daily Telegraph said that "The God is dead theory is certainly ruined by a book like this." So is the theory that the paternalistic Communist states are tolerant of vital Christianity.

You may fault this personal record but you can't ignore it. Rex Meyer.

THIS IS THAT by F. F. Bruce, Paternoster Press, 1968, pp. 122, \$2.85, 359

Professor Bruce's work generally needs no commending and

Key Books

ACR'S REVIEW EDITOR INTRODUCES SOME IMPORTANT NEW TITLES:



THE CATHOLIC CHURCH IN AUSTRALIA. A Short History 1788-1967, by Patrick O'Farrell, Nelson, 1968, pp. 294, \$1.75. This Nelson paperback is good value for students of the rise and development of Roman Catholicism in Australia. It demonstrates the fulfilment of Ullathorne's prediction that Australia would become an Irish mission. Dr O'Farrell shows that this was so up to the 1930s. The last chapter which covers political and religious developments up to 1867 is most interesting, particularly on Mr Santamaria and The Movement. An interesting omission is any reference to the abortive attempt to found Australia's first Roman Catholic university some years ago.

INTO THE WORLD. The Needs and Limits of Christian Involvement. By J. N. D. Anderson, Falcon Books, pp. 112, \$1.50. Professor Anderson, a former missionary and leading evangelical Anglican layman, was challenged to write this by the 1967 Keele Congress. It is a frank discussion of all kinds of contemporary problems which evangelicals cannot afford to ignore. More, they need to have informed opinions on such issues as: work and leisure, culture and learning, political theory and practice, social justice, morality, the law, social service, education, international relations. This book helps with all these and other issues.

THE FALL OF THE BRITISH EMPIRE by Colin Cross, Hodder and Stoughton, 1968, pp. 359, \$7.35. Mr Cross is a skilful journalist who traces the fall of the empire from 1918 to 1968. It is a well-produced book, which is both good journalism and good history. Cross picks out the important links in the chain of causes and effects which transformed the greatest power to a second-rate power in the short space of 50 years.

Anybody who saw Pastor Wurmbrand in a stormy television dialogue with Australian Communist journalist, Rupert Lockwood, will have no doubt about the calibre of the man or depth of his evangelical Christian convictions, which have been tried in the fire. During those long prison years, again and again he was able to bring Christ's message to criminals, "You can be born again."

This is a powerful testimony, a deeply moving record. Through it all he clearly distinguishes between the powerful denominations like the Orthodox and the Roman Catholic, which temporise in order to hold some kind of privileged position, and large numbers of evangelical Christians in the Communist countries who with few exceptions, have been bitterly persecuted and forced underground, often with the connivance of the large denominations which meekly support Communist authority.

Here are the out-pourings or "readings" of a fundamentalist devout Sunday School teacher given when in a sleep state. As such they are full of interest to a psychologist or psychiatrist, but carry little authority to a student of the history of the times of Christ's life on earth. It will go on one's bookshelves alongside the Book of Mormon and The Meaning of the Holy Quran.

Professor Bruce's work generally needs no commending and

this book is no exception. After an opening chapter (very instructive) on Old Testament theology and New Testament interpretation Professor Bruce selects a number of Old Testament topics or themes such as "Rule of God," "People of God," "Son of David," etc., and shows how these are treated in the New Testament. There is an economic use of language and a helpful use of footnotes. The only weakness of this otherwise excellent work is the absence of an index of scripture passages.

B. L. Smith.

EDGAR CAYCE'S STORY OF JESUS. Selections, Arrangement and Comment by Jeffrey Furst, Pub. Neville Spearman, 1968, pp. 365, \$6.30.

WHAT'S NEW IN RELIGION? by Kenneth Hamilton, Paternoster, 1968, pp. 176, \$1.30. A useful study for the ordinary man of new theology, new morality and secular Christianity. Hamilton shows that man is being man rather than contemporary.

SOURCEBOOK OF POETRY by Al. Bryant, Zondervan, 1968, pp. 767 \$9.95. A well-bound and systematically arranged anthology if you need this kind of thing.

C. E. W. Bellingham.

SHORT NOTICES

JESUS HUMAN AND DIVINE, by H. D. McDonald, Zondervan, 1968, pp. 144, \$3.95 (U.S.). McDonald is vice-principal of the London Bible College and a historical and philosophical theologian of distinction. He shows that faith in any sense other than in the Son of God come in the flesh is not faith at all. Most readable.

THE PASTORAL CARE OF FAMILIES: Its Theology and Practice. William E. Hulme, Abingdon, 1962, pp. 208, \$3.25. Gives a theological basis for all stages from pre-marital counselling to the pastoral care of the aged. A book on pastoral care which eliminates the need for many books.

Sourcebook of Poetry by Al. Bryant, Zondervan, 1968, pp. 767 \$9.95. A well-bound and systematically arranged anthology if you need this kind of thing.

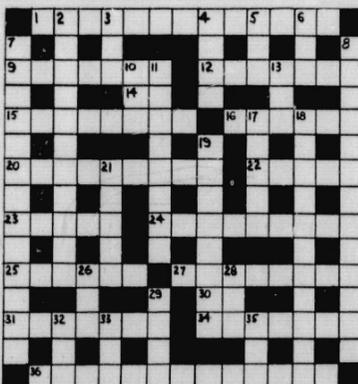
Bible crossword No. 2

Did you enjoy Bible Crossword No. 1? Solutions to it are given on this page. All answers come from the Revised Standard Version of the Bible.

We will give a book prize for the two nearest entries to Bible Crossword No. 2. They should reach this office no later than Tuesday, September 2.

The crosswords have been compiled for the Record by a regular reader who is a graduate engineer.

- ACROSS
- In the days of his flesh, Jesus offered up prayers and — (13) Heb 5:7
 - Even those who eat his rich food shall be his — (7) Dan 11:26
 - Some were —, refusing to accept release, that they might rise again to a better life (8) Heb 11:35
 - But Queen —refused to come at the king's command (6) Est 1:12
 - Faith talc (5, 4) (anagram)
 - 35th Book of O. T. (5) (abbrev.)
 - Calcium Kelly is beaten (5) (cryptic)
 - The way of a serpent on a rock, the way of a — — — — —high seas (4, 2, 3) Pro 30:19
 - When the steward of the feast — the water now become wine (6) Jn 2:9
 - At the feet of Gamaliel, —according to the strict manner of the law (8) Ac 22:3
 - Fourteenth letter (2)
 - Teaching them to — all that I have commanded you (7) Mt 28:20
 - A wise King — the wicked, and drives the wheel over them (7) Pro 20:26
 - But now the — of God has been manifested
- DOWN
- No one —, no one one seeks for God (11) Rom 3:11
 - Greek letter (3)
 - For where your treasure is, there will your heart be — (4) Mt 6:21
 - Then he set him on his own beast and brought him to an — (3) Lk 10:34
 - 16th Book of O.T. (3) (abbrev)
 - For if — were through the law, then Christ died to no purpose. Gal 2:21
 - They rent their robes and — upon their heads toward heaven (9, 4) Job 2:12
 - was it to offer himself repeatedly, as the high priest enters the Holy Place yearly (3) Heb 9:25
 - They had discussed with one another who was the — (8) Mk 9:34
 - There lay — dead, 21. Mnason of Cyprus, an early disciple, with whom we should — (5) Ac 21:16
 - Sound accompanying a sneeze (5)
 - And on the great — of his right foot (3) Lev 8:23
 - University (3) (abbrev)
 - Tekel and Parsin (4) Dan 5:25
 - Used in snout sport (3)
 - Sun - god of ancient Egypt (3)
 - Woman in convent (3)



Solution next issue

