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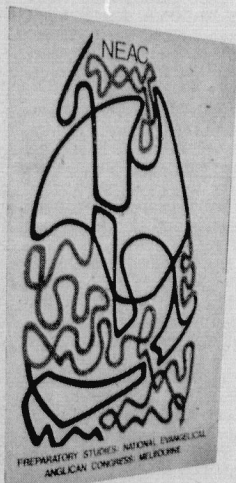
NEAC STUDIES GO OUT

Over a thousand copies of the Preparatory Studies (Series 1) for the National Evangelical Anglican Congress—Melbourne 1971 have now been posted out from Adelaide.

NEAC 1971 will be held at Monash University, Melbourne, from August 23 to 28 and delegates from all parts of Australia will be in residence.

The Series 1 study course was drawn up by a group of South Australian evangelicals and published in an attractive booklet by Trinity Publishing Society, an organisation of Holy Trinity, Adelaide.

The present course, which will be used throughout 1970, has been distributed all over Australia and will be used by individuals or by groups of people gathered together for study and prayer. With the 32-page booklet are printed forms for sending in the results of discussions to the Rev. Peter Newall of Glenunga, S.A., who edited the studies.



The NEAC study booklet

It is expected that from the finding of many such discussions, Congress planners will be able to draw up the study agenda that the Congress itself will handle. A Series 2 booklet will be issued from Sydney early next year and it will deal with further questions about which evangelical Christians need to be well-informed, and on which they should be able to express a common mind.

There are six studies in Series 1: 1. The Church and Its Message by Rev. Dr Bryan E. Hardman; 2. The Church and Its Mission by Rev. Geoffrey C. Bingham; 3. The Church and the World by Rev. Philip H. E. Thomas; 4. The

Unity by Miss Irene F. Jeffreys.

Each study is set out simply and clearly for easy reading and comprehension. At the end of each are given scripture passages, questions for group discussion and booklists for the questions raised.

PERTH ANGLICAN AWARDED ITALIAN KNIGHTHOOD

Mr Roland Zar, a member of the vestry at Christ Church, Claremont, W.A. and State Manager of Flotta Lauro shipping company, has been made a Knight of the Order of the Star of Italian Solidarity by the Republic of Italy.

The award was conferred on Mr Zar for the co-operation he gives to the Italian Consulate in assisting Italian nationals; for his part in promoting the success of initiatives of the Italian community; and for the contribution given by him in the capacity as State Manager of Flotta Lauro (LAURO LINES) Australasia Pty. Ltd.

Roland Blaise Zar was born in 1926, and was educated at a French college in Alexandria, Egypt.

His family have been involved in shipping for several generations and he worked with a stevedoring company in Alexandria before coming to Perth in 1949.

After working with MacRobertson Miller Airlines Ltd., he joined the local office of shipping agents, George Wills and Company Limited, in 1950.

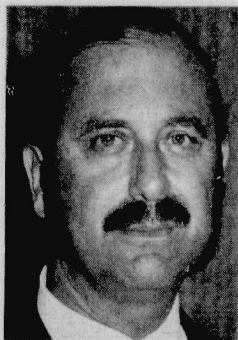
Speaking four languages, he was mainly involved with foreign shipping companies and in 1963 he became Passenger Manager with George Wills and Company Limited.

However, in 1966, Flotta Lauro opened a Perth office and he was appointed State Manager.

He joined the Citizen Military Forces in 1951 as a sapper in the Royal Australian Engineers and was commissioned in 1957. At present he holds the rank of Captain and is on the Reserve of Officers.

Roland Zar is a widower with two teenage sons and lives in Brae Road, Claremont. He became an Anglican when he married so that his family would grow up together in the same faith. Rev. Ron Edwards, rector of Christ Church, has said that this is just what happened.

Mr Zar is a regular communicant, a parish councillor and was also on the vestry of Holy Cross, Melville, before moving to Claremont.



Mr Roland Zar

Archbishop of Brisbane's retirement

Procedure for the re-election of a new archbishop of Brisbane and the election of a new Primate for Australia is set out in Dr Strong's letter in the Brisbane "Church Chronicle."

The Archbishop Election Committee will meet with the Bishops of the Province under the Chairmanship of the Senior Bishop of the Province (The Right Reverend David Hand, Bishop of New Guinea) on Friday, July 10, to elect my successor, and I feel sure that you will pray most constantly and earnestly that when they assemble, they may be truly and rightly guided by the Holy Spirit.

After a new Archbishop has been elected, and consecrated if necessary, and enthroned, a date will be fixed for the meeting of the Board of Electors provided for by the General Synod canon for the election of a Primate, which consists of (besides all members of the House of Bish-

Wipe out poverty says Dr. Loane

Poverty in Australia can and should be wiped out, Archbishop M. L. Loane of Sydney said in a Statement issued earlier this month.

Australia now stands at a point in time 200 years after its discovery by James Cook in 1770. No doubt to the eyes of the world, it presents the picture of a country of great material prosperity. This is in fact true; but there are qualifications. I want to draw attention to the fact that many people in our society are still exposed to the kind of poverty that deprives them of the basic rights of men.

I don't allude to the apathetic poor or the alcoholic poor when I speak of this particular poverty. I don't include the incapacitated, the institutionalised or even itinerant workers, but I refer to ordinary men and women who are trying to work hard and to make homes on a level that equates with conditions in the seventies.

Melbourne University's Institute of Applied Economics and Social Research, which has pioneered research on poverty in Australia, now places 4 per cent of the normal population examined in their Melbourne sample in the crisis of poverty. Social workers employed by the Church of England in Sydney would not argue with this figure being applied to Sydney, as it would seem that the same major prob-

lems affect both Melbourne and Sydney.

Australian social services are inadequate to protect the poor in illness or unemployment.

That our social services are inadequate has been proved not only at various seminars conducted by such non-Government organisations as the Council of Social Services of New South Wales, but by the Immigration Planning Council investigating the potential for the 1968-73 period. Their findings showed that Australian social services do not attract migrants from more socially advanced countries...

Australia is not a poor country and the problem of poverty within the country is far from hopeless. In fact, while the percentage stands at 4 per cent, poverty can and should be wiped out completely. This century year is an excellent one for the Commonwealth Government to take a hard look at its social services...

And when we look at the problem of poverty from its worst angle, the plight of homeless men in this city, the figure of 6,000, which has been estimated by research over a period of some years, can only invoke compassion. Particularly when the latest figure suggested for the city of London is 12,000. In Sydney only about 1,500 can find hostel beds for the night.

These men are not all alcoholics. One graduate researcher who spent five months living with homeless men in 1968 classified less than half as addictive alcoholics.

Pensioners and those who are living on illness or unemployment benefits are not much better off than homeless people. They may have a roof over their heads but having paid for it, there is little left for food and all the other human necessities.

This year, country Australians are suffering deprivation such as they have not seen since depression days. The sight of farmers marching for "a better deal" in Melbourne served to remind us that if farm owners are in a serious position, the farm worker and the hired hand must be in a much worse plight.

We as Christians should show compassion for those in the community who need our prayers and our practical help. Let us in this 200th anniversary of our country seek ways and means to prove that we care.

A fine achievement

A single volume commentary on the whole Bible, twelve introductory articles on authority, revelation, inspiration, etc., and all packed into 1,310 pages selling at a reasonable price, is a fine publishing achievement.

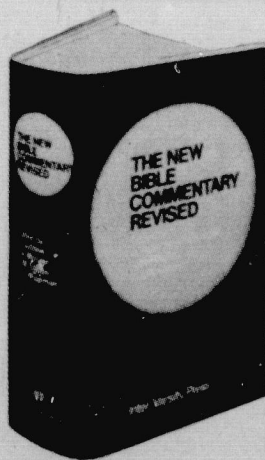


The editors of the New Bible Commentary from L. to R.: Dr Donald Guthrie, lecturer in New Testament and Registrar for Advanced Studies, London Bible College; Rev. Alec Motyer, M.A., B.D., vicar of St. Luke's, Hampstead, London; Rev. Alan M. Stibbs, M.A., tutor at Oak Hill Theological College, London; Professor Donald J. Wiseman, prof. of Assyriology, University of London.

The New Bible Commentary: Revised, published in April by the Inter-Varsity Press, London, has done just this. It sells in Australia at \$8.15 until June 15 when its retail price will be \$8.90.

The first edition came out in 1953 and since then, over 220,000 copies have been sold. This indicates the usefulness and precise scholarship of the volume. But seventeen years have seen important developments in biblical scholarship and a completely new edition was called for.

This is what we have now. Some of the articles and



The New Bible Commentary

Continued Page 3

TRUDEAU IN AUSTRALIA

Mr Trudeau, Prime Minister for Canada, visited Australia this month as the guest of Mr Gorton, to discuss common national problems.

The Canadian Government for instance is offering prairie farmers \$140 million not to plant wheat this year. We also have some historical links. It was men like Captain Cook who ensured that both countries were to be British rather than French possessions.

Pierre Elliot Trudeau was swept to power two years ago on a wave of popular "Trudeaumania." Formerly the prime minister of Canada, he was like the voyage of a once proud, now leaking excursion steamer. The Diefenbaker administration by contrast resembled the voyage of

by Rev. Brian J. Seers, of White Hills, Victoria

Robert Stanfield, opposing "swinging Trudeau" at the polls, was staid, plodding, slow-speaking and conservative. An Anglican (a supposed status denomination), his family fortune was made in underwear. He fought the election issues, while Trudeau promised nothing. After the election, Mr. T. Douglas, a preacher and leader of the small New Democratic Party said Trudeau's campaign was an appeal to mindlessness.

The question remains. Is Canada today in safer and wiser hands? When asked what Canada intended to do about the agony of Biafra, he asked, "Where is Biafra?" He has made it his policy to promote (in Canada) the "Just Society." Typically, he nominated the first Jew to enter Cabinet. Committed to sociological unity and to beat inflation, he faces spiralling unemployment. He has expressed a desire to overhaul Parliament. Much more can be anticipated from this dashing bachelor who stands on his head, swims, dives, skis and kisses pretty female strangers.

Little has been said of Trudeau's religious views. A Roman Catholic, he was once impressed with the leader of a Zoroastrian sect. He said: "I don't like religions which make people do things because the commandments say to do them." He has vocalised his support of legalised homosexuality, easier divorce and abortion in some cases.

Soon after the election Mr Trudeau cautiously announced he was considering a Vatican diplomatic link. The reaction was so bitter and overwhelming that it was generally assumed there would be no action. But last October he caught the country by

surprise with his appointment of the first Canadian ambassador to the Vatican, a man who has no formal church connections but admires Bahai and Unitarianism.

Canada is a land of churches John Cabot, sailing from England in 1498, landed on New Foundland. Canada's first religious service was probably conducted by a Lutheran, Pastor Jansen at Fort Churchill in 1619.

Canada has five regions: Firstly, the Atlantic provinces which have always been warmly evangelical also with strong Roman Catholic settlement. Secondly, Quebec has been almost solidly French-Canadian and Roman Catholic. There are strong pressures for secession from the rest of Canada. Trudeau has had several violent attempts on his life by separatist French-Canadians. Thirdly, Ontario which is the main home of Canada's Protestant churches. Fourthly, the prairie regions, largely United Church and Roman Catholic. Fifthly, British Columbia which has a strong secular spirit.

The churches early received government support. The Church of England at first received chaplaincy assistance, while the powerful Hudson Bay Company conducted services from the Book of Common Prayer.

(Continued on Page 7)

Tasmanian healing mission

HEALING mission services were held at Coee, Launceston and Hobart earlier this month by the interdenominational Order of St. Luke.

The missioner was Rev. Roy T. Parsons, a London clergyman and a member of the International Order of St. Luke. He is rector of the Guild Church of St. Martin, City of London. In each of the three centres, members of all denominations were invited and the addresses were usually followed by discussion.

St. David's, Coee, St. John's, Launceston, and Holy Trinity, Hobart parishes were closely associated with the mission.

MOORE ACQUIRES PIPE ORGAN

SOON AFTER the Broughton Chapel was erected at Moore College, Liverpool, in January, 1873, an instrument built at Ultimeo, Sydney, by William Davidson of Harris Street was installed. Davidson was a good organ builder, who worked for a time with Fincham of Melbourne. The organ had 368 pipes in eight ranks.

Moore College was moved to Newtown in 1889, and for a time, "Moore College Grammar School" was conducted in the Liverpool buildings. When this was closed in 1893, it became expedient to dispose of the organ in the Broughton Chapel.

It has not been discovered who purchased the organ, or what has subsequently happened to it; it is presumably somewhere in N.S.W. (A similar organ built by Davidson for St. Paul's, Cobbit, has recently been restored, and is a good example of Davidson's work.)

The Broughton Chapel was re-erected at Newtown in 1902. Many past students will recall the Estey reed organ which served the Broughton Chapel for many years until its demolition, and which is still in daily use in the John Francis Cash Memorial Chapel.

In 1960, following a Summer School of the Royal School of Church Music held at the college, Mr H. G. Pratten, of Neutral Bay, made a generous donation to initiate a fund for the purchase of a pipe organ. This

fund grew slowly, though it remained well short of what would have been needed for a new instrument.

In 1969, it became known that St. Luke's Church, Liverpool, intended to buy a larger organ, and was willing to sell its attractive one-manual organ. This organ was about the same size and age as the original Moore College organ, and indeed a notice had been affixed to it stating that it had originally come from the Chapel at Moore College, Liverpool.

A comparison of dates seems to show, however, that this identification is incorrect. Nevertheless, the college has now purchased the Liverpool organ for \$1,000.

According to parish records, "a very sweet-toned organ" was "imported and erected in place of the old one" in St. Luke's, Liverpool during 1878, and was used for the first time at Evening Prayer on September 19 that year. It was erected by William Davidson, but it appears to be an English make; the builder has not yet been identified.

It is a single-manual, tracker action, with pedal board and is in excellent condition. It was restored and improved in 1919, and cleaned and repaired in 1965. It has eight speaking stops and 7 1-8 ranks of pipes: stopped diapason (8ft), salicional (8),

lieblich gedact (8), principal (4), fifteenth (2), open diapason (8), bourdon (16), and a wald flute (4), added possibly in 1919.

The College Organ Fund proved just adequate to purchase the organ, but at least another \$1,000 is needed for expenses in transport and re-erection.

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Not the same

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EVANGELICAL VIEWPOINTS

The New Birth

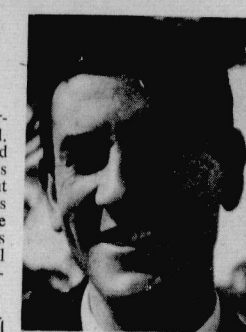
We are all filled with wonder about the birth of a baby into this world and even though we may understand the biology and mechanics whereby this birth takes place, we are still awed by such a miracle.

Through this great miracle of God man is brought into physical existence. He is brought by the miracle of "New Birth," an act of God's grace into spiritual life — "The Kingdom of God."

This new birth is spoken of explicitly in the New Testament and is seen to be the manner by which men and women come into a living and meaningful relationship with God. It was in conversation with Nicodemus, a ruler of the Jews, who obviously saw in Jesus much more than his contemporaries ("Rabbi, we know that you are a teacher come from God."), that Jesus spoke of the need for this birth experience if a person was ever going to see (experience) the Kingdom of God. "Truly, I say to you, unless one is born anew, he cannot see the Kingdom of God." (John 3:3).

As a child cannot be born by itself, no more can a man bring himself into right standing with God. As you cannot live, unless you are born, nor can you live spiritually unless you experience the new birth.

Every person who possesses human-ness is in real need of help to overcome his natural predicament. It is David who says, "I was brought forth in iniquity and in sin did my mother



Rev. Ken Drayton

womb and be born?" (Jn 3:4). Nicodemus is saying, do we need to have another crack at being people because we've messed up the first go?

The reply of Jesus is so clear, "That which is born of the flesh is flesh, that which is born of the spirit is spirit." (Jn. 3:6). You are born physically by an act of the flesh, but you are born spiritually by the act of God's Spirit, who touches the lives of men and women anywhere and everywhere as He rightly chooses to do so. We cannot predict His pattern, but we can see where He has touched and transformed the lives of people.

Peter tells his friends, "That once they were no people, but now they are God's people. Once they had not received mercy but now they have received mercy." (1 Pet. 2:10). He tells them earlier that by God's great mercy "We have been born again to a living hope through the resurrection of Jesus Christ from the dead." (1 Pet. 1:3). By the acceptance of God's tremendous acts for them they are in this new relationship with God. God has acted, man is left to respond.

Of course we will look the same, and mostly feel the same too.

It is not a physical birth but a spiritual — we are now in a new and living relationship with God. This new birth allows no pride on our part, for we have done nothing but respond to God's almighty love shown in Christ.

YOU CAN BE SURE

We can be sure though of this new living relationship with God. We can know peace from striving to find acceptance with God, and the only basis on which we can find this conviction, is on the promises and declaration of God's Word.

Jesus said, "Truly, I say to you, he that believeth on me, hath everlasting life and shall not come into condemnation but is passed from death to life." (Jn. 5:24). Because we are Christ's through this new birth, we can be sure that we do now have life, and that we will escape condemnation.

In the Nicodemus passage, Jesus says, "Whosoever believeth in him (Christ) should not perish but have everlasting life." (Jn. 3:16). This promise of life is conditioned by our belief in Jesus, who gives us this new birth when we trust in him.

The love of the brethren, according to John, is a mark of the born again believer. "He who loves, is born of God and knows God." (1 Jn. 4:7). Our changed interests, desires and aims all assist in assuring us of this new relationship we have with God, for we seek to please Him. "His spirit bears witness to our spirit that we are the Sons of God." (Rom. 8:16).

It is tremendously important to realise that the birth is only the beginning. Certainly a very important beginning but the point from which all growth must move.

Like its predecessor, this edition is likely to become the most widely used one volume Bible commentary in the English-speaking world. It has won this place not only by its careful scholarship but also by its treatment of the Bible as the Word of God to man.

Rev. Kenneth J. Drayton is rector of Trayning, W.A., in the diocese of Perth.

It is this new birth that is necessary for salvation. This is the change of heart and life that a man experiences when he becomes a true Christian. Without this birth we cannot become the children of God. Jesus said to Nicodemus, who undoubtedly had a good head knowledge of God, "Truly, I say to you, unless a man is born again he cannot see the Kingdom of God." (John 3:3).

This experience of new birth is linked indissolubly with Jesus himself, who said "To as many as received Him the power to become the sons of God, who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." Jn 1:12.

We may talk of the Kingdom of God, we may understand all that that involves, but we will not be members of it, until we are born again of God. This is first base in the Christian life.

We cannot conjure up this birth within ourselves. This new birth comes from God through His Holy Spirit. Nicodemus said, "How can a man be born again when he is old, can he enter the second time into his mother's

Through the rectory door

I guess lots of wives have trouble finding a mealtime to suit everyone!

I would like to serve tea at 6.15 each evening, but sometimes it must be early to fit in before Frank's appointments, or late to give him time to return from somewhere, and sometimes we need two shifts to cater for everyone's arrangements.

by Ann Devereux

Usually we do try to all sit down together though, even if we do get a bit hungry waiting!

So I wasn't very amused last night when the doorbell rang for the fourth time during our 7 p.m. dinner. In fact my Christian patience was noticeably absent. Downing knife and fork, Peter ran to the door, returning in a

A fine achievement

From Page 1

some of the commentaries on the books have been retained but most are completely new. Many contributions have been made by the younger generation of international evangelical scholars.

Among the contributors are several Australians, including Alan Cole, Francis Foulkes, Leon Morris, Donald Robinson and John Thompson.

Perhaps the new edition shows more attention to careful exegesis than the old, with some playing down of devotional interpretation. The version used is the R.S.V., the most widely used of the modern versions, but the book can be used readily with any English translation.

With so many contributors, the literary style is far from even but its quality is generally very high and many write with both strength and precision. While the scholarship is conservatively evangelical, each writer exercises his individual judgment and is scrupulously fair to other views. Each draws the reader's attention to the relevant literature and in this way helps the student who wishes to pursue a matter further.

Modern versions other than the R.S.V. are often quoted when such alternative renderings are helpful. Books, journal articles and published lectures over the past ten years are also frequently quoted.

moment to say "Someone wants you, Mum." And there on the porch were three young men in smart black suits with white buttonholes — the bridegroom of an hour before, with his attendants.

As his two friends promptly dissolved into mirth the groom, a very refined and proper professional young gentleman, had to explain his mission himself. After the wedding, he said, they had visited an aged relative in hospital. Getting back into the bridal car to go to the reception he had somehow come to grief and — please, would I mend his pants!

Well, I've sewn on bridegroom's buttons before today, and given them Disprin, but never before have I escorted one to the spare room to hide himself while I hastily stitched up an eight-inch split in his trousers!

The ladies of the entourage waited patiently in the rooms outside, the groomsmen shifted from one foot to another on the porch, and my children giggled in a very unseemly manner over their pudding, while I just tried to make those stitches strong enough to last out the evening.

As we waved the mended party on its way I couldn't help thinking of St. Paul's words about being all things to all men if by some means we might win some — although I rather doubt that this type of thing was quite what he had in mind

CHATSWOOD CONVENTION

The sixty-fourth annual convention will be held at St. Paul's, Chatswood, on the Queen's Birthday holiday, Monday, June 15. The speaker at the morning session at 11 a.m. will be Dr. Hugh Farrell, former Roman Catholic Monk, from the U.S.A., who is in Australia under the auspices of the Bible Union of Australia. He will speak on the subject "Present Turmoil in the Roman Catholic Church." His gracious ministry will be greatly appreciated. The speaker at the three afternoon sessions at 1.45 p.m., 2.45 p.m., and 4.15 p.m. will be the Venerable J. R. Reid, Archdeacon of Cumberland. He will give three studies from the Book of the Prophet Ezekiel. A basket lunch will be held for which tea will be provided. Afternoon tea will also be available. Films will be shown for the children of those attending the convention.

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Notes and Comments

CAMBODIA

It would be difficult to imagine anything more mischievous than World Council of Churches statements so strongly condemning U.S. actions in Cambodia. Christians who disagree with these utterances which come so frequently from Geneva cannot be blamed for greatly regretting that they belong to churches which are linked with the W.C.C.

Perhaps we ought to make it a lot clearer to the world that the officers and the commissions of the W.C.C. often spoke just for themselves and they rarely represent considered denominational viewpoints. The line they take is

usually so predictable that it is a pity they don't obey the biblical injunction to "learn to be silent."

The U.S. is charged with the "invasion of Cambodia" and President Nixon with "callousness." There is no reference to the invaders of Cambodia from North Vietnam.

Perhaps this kind of prejudiced statement is part of the price we are paying for the admission into the ranks of the W.C.C. of the large number of orthodox churches from Communist countries.

POLLUTION

The pollution of our natural environment is attracting worldwide attention. In Perth, Adelaide, Hobart and Brisbane, city dwellers may be scarcely aware of it. In Melbourne and Sydney it forces itself on the attention and it blankets the cities with dismaying frequency.

Visitors to Japan for Expo 70 will find even the night air thick over the Expo site some miles from Osaka with its six million population. It is much worse around Tokyo and Yokohama and the smog will prevent most from ever seeing the beautiful Mt. Fuji as it is pictured on the postcards.

Yet the most deadly pollution is in the heart of man and this is the great disaster we must fight. The pollution of the environment is but one more product of man's greed and selfishness, all cloaked by the name of "progress." The Bible has long told us that unregenerate man could only defile God's natural creation.

But as Bishop Ralph Dean has pointed out, "much of our present talk seems to have lost the dimension of eternity and put the eternity of creation in its place." Do we really believe that the greatest human disaster is the destruction of the environment?

The Bible tells us that the greatest catastrophe was the entrance of sin into the world, brought by man himself. All other evils proceed from that fact. St. Paul shows that "the whole creation groans and travails." Only the redemption that Christ offers can change the polluted heart of man and so the environment that he pollutes.

NO OTHER WAY?

Australia now has 27 dioceses and unless Anglicans can enlarge their thinking, we are in danger of setting up more in coming years, each with a top-heavy and expensive administration.

Each will require resources of money, man-power and plant, thus diverting these away from the essential work of the church of Christ.

All this is in the name of better "pastoral care." In the New Testament bishops are pastors, shepherds, their work is such as to require the finest spiritual gifts. But we do not read that they had charge of dioceses.

In the Church of England, godly bishops have served us well. We cannot say the same about the medieval concept of the diocese, with its jurisdiction and administration. It may well need radical modification.

The diocese of London is the largest in the Anglican communion. It has as many clergy as Melbourne and Sydney combined. London is now examining proposals that it should enlarge its boundaries to encompass several deaneries from the neighbouring diocese of Chelmsford. It is being argued that better pastoral care may result.

Are we Anglicans so tied by tradition to the concept of the diocese that we are unwilling to imagine that there may be other possibilities and other means of achieving the ends we have in mind?

A NEW PAPER?

Stockland (Holdings) Pty Ltd., a Melbourne publisher of "Stock and Land," a graziers' weekly, are seeking the views of all Australian clergy about what they believe an Australian church newspaper should attempt to do.

They say that they are approaching the matter "as a business proposition." The same company edits and publishes "See," the Melbourne diocesan paper and they must be acquainted with the financial hazards of religious journalism in Australia. Stockland is a private company in which the McKellar family have the controlling interest. They are in business to make a profit and they would not launch a new paper unless they anticipated profits after the first 12 months.

Stockland has the money, experience in publishing and the sound editorial skills of Gerald

Charles Davis (editor of "See") at its disposal. Business executives are also used to taking calculated risks in the hope of eventual profits and it seems likely that Stockland is prepared to take the risks involved.

It has announced that "our planning is now well under way, and we confidently hope to be publishing in the spring." Publication is likely to be either fortnightly or monthly. Experience has shown that Anglicans do not want a weekly and it cannot be made to pay.

The Australian Church Record has almost 90 years of publishing experience behind it. We have at times been a weekly. For years the Record was edited in Melbourne. At times we produced a Victorian edition. Quite recently we thoroughly investigated weekly publication. One thing alone has kept us alive and vigorous — God's blessing on the great truths that we have always maintained.

We could not hope to survive as a "business proposition." If any new paper can, we wish them well. Many thousands of readers all over Australia and beyond pray for the Record's ministry, support it, give to it, write for it and help to get others to read it. We carry on our newspaper ministry for the gospel grateful for what our readers, under God, have enabled us to do.

DOUBTFUL VALUE

Sentiment often leads people to buy extensively advertised books and material which bears any connection with the Bible. Some people feel that if literature has anything to do with the Bible, it will have some benefit if it is left about the home or made available to children. So much that is really good is available today that prospective buyers should use discrimination.

The "Bible Today" is currently being pushed through newsagents at about 70 cents each in 112 weekly parts. If you buy each part to complete the set, you will pay nearly \$80. What do you get for this kind of money?

The publicity tells us it is profusely illustrated, has lots of explanatory notes and articles and the experts consulted are "distinguished Protestant, Catholic and Jewish theologians."

No names are given so we are left in doubt as to what kind of scholarship they are distinguished for.

The series uses a modern Roman Catholic version of the Bible and although it may be a useful venture when complete, nobody can know this until they have bought it all. The cloak of anonymity which surrounds it is scarcely likely to commend it to Christians. We do not like to be kept in the dark about who is trying to help us understand our faith.

Plain speaking by Bishop Hardie

Bishop Hardie of Ballarat didn't mince words on two important issues in his presidential address to the Ballarat synod early in May. These were parental failure in guidance and moral influence and press misrepresentations about the attitude of bishops to the Vietnam conflict.

Parents, he said, have failed not merely in guidance and decision, teaching and moral influence. They have fallen short in that they have failed or neglected to make their families the kind of group where children in perfect frankness and expectation of being taken and treated seriously can confidently look for the knowledge that they now acquire sometimes at a bitter price, and in dubious circumstances.

The bishop went on to say that the crucial thing is not understanding or the absence of it, but

character, habits of life and thought, judgment and decision. And these things cannot be transmitted in a heart-to-heart talk. They are the result of long training and discipline in a constant atmosphere of patient and affectionate frankness and mutuality. Most parents are too preoccupied with other things to be able to lead the kind of life that will do most to safeguard their children against the temptations of the world, the flesh and the devil.

Turning to the Church's relations to society, the bishop quoted from a national newspaper on Monday, April 27, which said: "We can forget it all — or like our Anglican and Roman Catholic bishops who have scarcely said a word about the tragic suffering in Vietnam we can ignore it."

This reference to bishops is simply not true. But it is not a misrepresentation based on lack of information. It is a downright lie.

It is true that the bishops have not been rushing into press repeatedly over the past few years. From time to time as it has seemed necessary and opportune, as a body and as individuals, the bishops have let it be known in no uncertain terms what they think of the Vietnam war and the sufferings it has involved.

Letters to the Editor

Passed over

Four years ago Francis James told Melbourne TV viewers that in Britain authorities were "scrapping the bottom of the barrel" in the appointment of bishops.

To make Lambeth and a good many other conferences more meaningful, it is surely time that all diocesan bishops were elected by democratic means. Laymen are not so naive as to believe that all moves up the ecclesiastical ladder are by divine prodding.

Australian Evangelicals need to protest much more about their lack of fair representation on the episcopal bench, that is in turn causing leadership to come from the "unofficial church." When outstanding Evangelical churchmen are regularly passed over for senior appointments the procedure looks more political than spiritual. Too often the only response to demands for more representation is the suggestion that Evangelicals should make the first concessions. They must make an unjust situation even more so!

If the 40 million U.S. Evangelicals of all denominations are "moving again" (see "Time" feature 19/9/69), then Australia's Anglican Evangelicals at least look better organised than for a long time. The future of most small dioceses could be bleak indeed if the overall "decline of the sixties" is not halted.

Already we have seen the beginning of pleas for substantial financial aid, and for a new look at diocesan boundaries. It is to be hoped that Sydney and Melbourne will reject any moves to create more dioceses, but instead say "yes" to a system of regional bishops, as is now to be adopted in London and Oxford. If Anglican Church departments cannot cope with large territory, then they should find out how the Presbyterian and Methodist Churches can.

Every churchman has obligations to the diocese in which he is privileged to serve. But what kind of stewardship is it that requires those of a particular theological stance to give financial backing to some fund or diocese elsewhere, when the year books of those places indicate that the giver's kind of leadership (at any level) is discouraged. To transfer evangelical parishes or large scale financial aid to such situations is to subsidise the demise of evangelicalism.

J. S. Goldney, Hawthorn, S.A.

Christ supreme

A comment on Notes and Comments, re the "Tongues Movement," April 16th, 1970.

It is a pity that you speak from an uninformed or misinformed point of view. There are always two sides to the coin. There may be truth and honesty on the other side too.

Dr Strong to live in Wangaratta

WHEN DR STRONG retires as Archbishop of Brisbane and Primate of Australia on June 30, he has indicated that he hopes to accept the offer of the Dean of Wangaratta, Victoria, and the use of a house in the Cathedral Close in Wangaratta for his retirement.

The Bishop of Wangaratta, Dr Keith Rayner, made this announcement in his May letter to his diocese.

Dr Rayner was married by Dr Strong who also preached at his consecration last year. Before he left Brisbane, Dr Rayner was an examining chaplain to the Archbishop.

In going to Wangaratta the Archbishop hopes still to be of service to the church at large, and he will probably be away elsewhere for considerable periods of time. But he also hopes to have the opportunity for reading, reflection and writing which has been largely denied him in the busy years of his active episcopate.

You say, "... despite the wise handling of the situation by the bishop," etc. Yes, it was because of the "wise" handling by the bishop that it ended up as front page news in the Melbourne papers, resulting in it becoming national and world news, when it need not have been. Had it been handled wisely this publicity would never have happened.

When I mentioned how the

All letters should be limited to 300 words.

matter had been handled to several of the clergy of the diocese, they were amazed at the lack of commonsense and wisdom used in the situation.

Australia '69—Heart of the matter

The letter of Rev. Canon C. M. Gilhespy challenges us to see whether we are seeking something sinister or devious in what appear to be plain words.

The heart of the matter to us is simply this. The 1662 rite is crystal clear about prayer for the dead. We bless God for their faithful lives; we ask for grace to follow their good examples and anticipate sharing the life of heaven with them. That is all.

The words of Australia '69 do not seem inappropriate to use at a Burial Service and as Canon D. W. B. Robinson has pointed out, they were originally envisaged to be included in such a Service.

However as there is such controversy about prayers for the

You say we have drifted out of the ministry. Why not find the truth before you put such a statement in print? We have not left the ministry. Far from it. It is just that we minister, as do the various chaplains, only in a little different area than most.

We have not joined "... groups which give a high priority to the phenomenon" (tongues). Jesus Christ is the high priority, the only priority, not tongues, not money (raising it) or anything else, but Jesus Christ. He is supreme.

As a Christian Evangelical paper, surely it is of the utmost importance to be honest and truthful in what you print.

(Rev.) Ronald H. Wood, Malmesbury, Victoria.

HISTORIC MELB. CHURCH



St. Stephen's, Richmond (Melbourne), one of Melbourne's historic evangelical parish churches. The vicar is Rev. George Pearson.

Discipline needed

You do well (A.C.R., April 16) to speak of the dangers of the Ecumenical Movement. As a member of the Church of England, nothing has given me more cause for concern than this movement in our Church.

We see men who should know the Scriptures fraternising with Rome, talking of unity of heart and of theology.

Well do the Scriptures speak of "spiritual wickedness in high places" as a sign of the latter days for we see local churches disobeying God's Word and the 39 Articles by going to Mass, sharing pulpits and denying God's Word.

We hear of discipline in the Church of England, but where is it?

N. Parker, Jun., Blacktown, N.S.W.

Computerised parish council

IT HAD TO COME. A computer has been elected to the parish council of Holy Trinity, Adelaide, making it the first church in the world to appoint an electronic brain to such an office.

"Holy Trinity News" for May announces the election results and ends with this announcement:

"The parish council has a wide range of representative occupations — surveyor, educationist, naval officer, engineers, company secretary, surgeons, accountants, bank officers, historian, building contractor, computer."

So now they're stuck with it!

She contemplated suicide...



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.

Bequests to the Carramar Hostel will ensure that girls like Helen get the help they need. Enquiries from the General Secretary, Home Mission Society, 511 Kent Street, Sydney, N.S.W., 2000. Telephone 61-8938.

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Mainly About People

Rev. Wesley D. Girvan, rector of Christ Church, Kiama (Sydney) since 1967, has been appointed rural dean of the new rural deanery of Shoalhaven, recently separated from that of Wollongong. It includes the parishes of Shellharbour, Oak Flats, Kiama, Nowra, Milton, Albion Park and Berry.

Mr Bill Glen, of Mansfield, has been appointed advocate of the diocese of Wangaratta in succession to Mr Stewart Harris, who has been advocate for the past 10 years.

Rev. Ron Puffield, rector of St. Paul's, Seaford (Sydney) who is a member of the Australian Council of the European Christian Mission, has been appointed Home Secretary of the Council. He will remain at Seaford.

Right Rev. James Wong, Bishop of Taiwan since 1964, died early in May after a heart attack at the age of 70. During the war years, he assisted at St. Jude's, Randwick (Sydney). He was Bishop of Kuching 1962-64.

Rev. John St. O. Howells, minister of St. Peter and St. Andrew, Braybrook (Melbourne) since 1965, has been appointed vicar of St. Matthew's, Cheltenham from 23 July.

Rev. David N. Morrison, vicar of St. Asen's Middle Park (Melbourne) since 1959, has been appointed vicar of St. George's and All Saints, Footscray from 22 July.

Rev. Edwin K. Robins, vicar of St. Dunstan's, East Camberwell (Melbourne) since 1964, has been appointed vicar of Holy Trinity, East Melbourne from 4 June.

Rev. L. W. Bliss, of the diocese of Truro has been appointed rector of Loch (Gippsland) from July next.

Rev. Charles D. H. Pilkington, rector of Toora (Gippsland) since 1968, has been appointed a chaplain to the Bishop of Gippsland.

Mr T. G. Philpott, B. Comm., Dip. Ed., was made dean by the Bishop of Gippsland this month and has been appointed curate at the Cathedral, Sale.

Rev. Owen Weaver, in charge of St. John's, Lurnea (Sydney) since 1965 has resigned from the full-time ministry, as from May 26.

Rev. William B. Newton, curate of All Saints', Nowra (Sydney) since 1968, has been appointed curate in charge of St. John's, Lurnea from May 29.

Rev. William J. Jobling of Cranbrook School (Sydney) has been appointed locum tenens of St. Matthias', Centennial Park from May 10 to the end of January next.

Rev. Peter F. George, minister of St. Michael's and All Angels', North Dandenong (Melbourne), has been appointed B.C.A. missionary at Mount Isa (North Q'land).

hot line

Round-up of church press comment

THE BELLS IN St. George's Cathedral, Perth, says the *Anglican Messenger*, are the only ones in W.A. suitable for change ringing. But they are a real headache and will have to be re-cast, lowered and structural modifications must be made to the tower. At present, five or 10 minutes on the tenor bell is all a man can stand.

Paan Ming-To reports in *Christianity Today* that the faith lives on in China in clandestine home-congregations or in "cell-culture" church groups, despite the violent purges during the cultural revolution.

The Church of England Newspaper reports "Target," the Kenyan Church newspaper as calling for an end to the boycott of South Africa by Africans. But Anglican involvement in all kinds of moves, including "prayer vigils," to obstruct the South African cricket tour of the United Kingdom, gets headlines in all recent issues of the *Church Times*.

The editor of the *Brisbane Church Chronicle* points out that Sydney has replaced its annual procession of witness on Good Friday with what proved to be a most popular Hyde Park service and asks whether Brisbane should take a hard look at its Palm Sunday parade. The *Australian Baptist* gives figures for ordination courses from 1966 to 1970. There were 118 in 1966 training for the ministry and 104 in 1970. The comment reads: "Theological leaders believe a healthy future is assured."

Australian Presbyterian Life draws attention to the 161st anniversary of the Presbyterian Church at Ebenezer, N.S.W. Worship was first held in St. Luke's, Liverpool, N.S.W., in 1819 — 151 years ago, and that's the longest period of continuous use for an Anglican building.

According to a report in *Southern Cross* (Sydney), the diocese of Sydney exceeded its quota of giving to A.B.M. by \$5,576. It gave \$40,576 for 1969. Shows what a strong C.M.S. diocese can do. In the *English Churchman*, Rev. C. C. J. Butlin writes that the Series II services of Infant Baptism and Confirmation represent "a betrayal of the whole Anglican position." Strong words in view of the praise given by some to Series II Baptism in Australia. He says they introduce "fundamental differences in doctrine."

Canadian Churchman reports the spread of uneasiness about the projected Anglican-United Church union. Three deaneries in Fredericton diocese have suspended indefinitely talks with the United Church after a year of united study of the proposals. One rural dean said, "We may have to stand alone."

The Rockhampton Church Gazette tells how the bishop's dilemma was solved. His secretary simply had to return to live in Sydney at the end of this year. A Rockhampton curate saved the day by popping the question and they plan to marry in August. Bishop Shearman is naturally delighted at the curate's initiative and says that instead of losing a secretary, he has gained an attractive clergy wife.

The Queen opens wing at Hobart Hospital

Her Majesty the Queen opened the new wing of the Royal Hobart Hospital on her recent visit to the island.

By arrangement with the hospital and Royal Tour authorities, a gift of new Bibles supplied by the Bible House, Hobart, was placed on the locker beside each bed.

While doing the rounds of patients, the Duke of Edinburgh was seen in a television news shot picking up one of the Bibles and making a comment upon it to the patient, "He gives health!"

Balloons have been used to sell Bibles.

The balloons had been released from Cambridge market place to celebrate the opening of a Christian literature bookstall, operated by the Cambridge Evangelical Association. The stall is open every Saturday, manned by volunteers from the churches.

THE AUSTRALIAN CHURCH RECORD

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

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Ordained seventy years

ARCHDEACON Nigel D. Herring, of Bendigo, was 90 in February. On May 24 he celebrated the 70th anniversary of his ordination.

He entered Trinity College, Melbourne, in 1897 and was at the Bendigo Divinity Hall 1898-99. He then served at Kyneton and Werribee, Victoria, and Broken Hill, N.S.W. Then followed rectorships at Shepparton (1909-19), Benalla (1919-28) and he was a canon of Wangaratta 1924-28.

He became archdeacon and registrar of Bendigo (1928-49) and archdeacon of Kyneton and deputy registrar (1949-64). Since then he has been archdeacon emeritus.

During his retirement he has written a comprehensive history of the Bendigo diocese.



Archdeacon Herring at the Bethlehem Home for the Aged, Bendigo.

24,130 cups of tea/coffee

That was the exact number of cups of tea or coffee drunk at Holy Trinity, Adelaide, according to figures in the annual reports. And 5,512 meals were served also.



A recent picture of Holy Trinity, on Adelaide's busy North Terrace. The new expressway adjoining the church property can be seen on the left.

Other interesting statistics which tell their own story about this oldest and most active church in South Australia include: 50 per cent of the people on the parish roll were visited during the year; the parish roll lists some 1,500 adults and children or 1,080 units; weekly church attendances are 1,100; 147 new members were added to the parish roll and 89 were taken off; \$1,700 worth of books were sold on the church bookstall; 57-

000 copies of 36 Trinity sermons were sold; Bible studies are sent weekly to about 200 people in 21 different countries and to five Australian States; 20 sermons in Braille have been produced.

A record budget of \$44,500 has been set for the coming year, but missionary giving is over and above this. A very large slice of Holy Trinity's income goes each year to C.M.S. and other missions.

USED A TRACT LATELY?

by Don Howard

The tract distributor is not a machine — he must be a man of prayer who is instructed in the Word of God.

He should pay attention to practical points such as:

1. Use material that is scriptural.
2. Have attractively printed tracts and keep them fresh and clean (small plastic covers cost a few cents).
3. If using foreign language material, contact reliable bodies such as Scripture Gift Mission or European Christian Mission.
4. Never be timid—seek to use the tract as a conversation-opener. People in "high places" are often hungry for the Word and willingly accept a tract.

Why do Christians neglect or neglect the tract?

While the sects produce an avalanche of literature, few Christians realise the extraordinary dynamic of the printed page.

When Charles Potter, a prominent English Communist, was converted, he was astounded that so many people interested in evangelism were indifferent to the value of tracts.

Yet the history of Christian tracts shows they have been used by the Lord on many occasions.

A young French soldier wounded at the siege of Saint Quentin read a tract that he found on his hospital bed.

He was converted and became famous as Admiral Coligny, leader of the French Reformation.

Coligny's nurse (a Sister of Mercy) read the tract and handed it to the Lady Abbess at the hospital.

She was converted, and fled France to the Palatinate where she met and married a young Hollander. The influence which she had upon that man reaped upon the whole of Europe, for he was William of Orange.

Luther's pamphlet on Galatians influenced Bunyan for Christ, and "Pilgrim's Progress" now appears in over 130 languages.

In Nicodemia, in China and in India, churches have been founded through no other means than small Gospel portions and tracts.

Why neglect?

Why do we neglect them — through fear? — through failure to appreciate their value? Leon Trotsky said that the most powerful means of propagating Communism had been the small pocket pamphlet.

Voltaire said "Twenty-volume folios will never make a revolution. It is the little pocket pamphlets that are to be feared."

Missionary leaders today say that most converts in Japan and Latin America are the result of literature evangelism.

One reason we lost China was failure to give Gospel literature. The 30m adults who learned to read in one 10-year period all received Communist literature — and the new literature is strongly inclined to accept and believe the first thing he reads.

The tract with prayer behind it can transform a life.

Its low price is within reach of all.

It enters doors locked to the preacher — it preaches in the home, the factory, the office, the holiday resort.

It can be handed to the caller at the door; left in the bus; given to the service station attendant; sent in the mail.

There are tracts for the bereaved; tracts for the sick; tracts for the interested and tracts designed to arrest the apathetic.

Every Christian can be a missionary through tracts.

If he is too nervous to speak he can give a booklet, but as he starts giving them he will start speaking too.

When the sound of his words passes away, the printed page will still be before his hearer's eye — the printed page is deathless, its very mutilation can be its sowing.

Many years ago a man called

Leigh Richmond gave each of his fellow-passengers on a coach a tract to read while the horses rested.

Tore it up

One man smiled derisively as he tore a tract in two and threw the pieces on the road.

A puff of wind carried the paper into a hayfield where a man carefully joined the two parts and read it to his friends.

He became a Christian and a tract distributor himself. And within the next 12 months, three of his hearers in that field were won to the Lord.

God has blessed tracts before — He wants to bless them now.

Someone must hand them out — why not you?

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A series of eight lectures will be given on Monday evenings at 7.15. at Moore College, Carillon Ave, NEWTOWN, N.S.W., beginning on Monday, June 1. They are open to all.

Subject: The person and work of the Lord Jesus Christ. The nature and destiny of man.

Lecturer: D. B. KNOX, B.A., B.D., M. Th., D. Phil. Entrance Requirement: Matriculation or equivalent. Fee for Series: \$5.

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