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PERTH RECTOR'S GOOD FRIDAY MESSAGE

HE DIED FOR YOU

"I live by faith in the Son of God, who loved me, and gave himself for me."

THIS IS THE personal testimony of the one-time "arch-persecutor" of that same "Son of God," for so wrote St. Paul to the Galatian Christians. Whenever possible, Paul took the opportunity to illustrate what he had to say about the faith from his own personal experience of Jesus Christ. Christ also died for you. Are you living by faith in Him, and for Him?

He died. Very few today would doubt the historical fact that Jesus Christ, the Carpenter of Nazareth, lived and died. Josephus, the Jewish historian, who was certainly no friend of the

and His love were perfectly satisfied, for "Bearing shame and scoffing rude,

In my place condemned He stood; Sealed my pardon with His blood—

Hallelujah! What a Saviour! He bore the death and the punishment your sin deserved in order to prepare you for heaven.

Shortly before His death you will recall how, taking a towel, the symbol of humble service which so characterised His life, He washed the disciples' feet; and then stripped of all He possessed, the subject of utter poverty, He was lifted in naked majesty on the cross — a criminal's

Written for the "Church Record" by Rev. Bryan Hall, rector of St. Alban's, Beaufort Street, Perth, W.A.



Rev. Bryan Hall

early Christians, was one of a number of the historians of that time who recorded the fact that Jesus truly lived.

The fulfilment of Old Testament type and prophecy Christ came, and Christ died. His suffering and cruel death by crucifixion was not just an unexpected tragedy or a fatal miscarriage of justice. It was, in fact, God in Christ bringing the world of sinful men back to Himself. God came and suffered with and in His beloved and only Son "for us men and for our salvation." The biblical scholar, Matthew Henry, wrote: "The great proof of God's love for us, and of Christ's loving us, is his giving Himself for us," and it was Dorothy Sayers who added "At Calvary God at least took his own medicine."

We must ever remind ourselves that God's character is something akin to a two-sided coin, with justice on the one side and love on the other. His justice rightly condemns every one of us, for our sinful disobedience must be punished. His love makes Him long for man to become truly His friend. This is now possible for when Christ died on the cross, God's justice

gibbett. So low did he stoop in order to reach down to us poor and helpless sinners. In all the lowliness of Isaiah's Suffering Servant can be seen the great majesty of the King of Kings.

The debt of man's sin — of your sin — was met at Calvary. The full punishment was taken by the Lord Jesus Himself. Why else should He cry "My God, my God, why hast Thou forsaken Me?" At that moment Jesus suffered His greatest agony — that of being cut off from God — for you.

Have you ever stopped to think about it, and possibly to ask yourself "Why did Jesus say, just before He died, 'It is finished'? Was it the cry of defeat, 'I've had it!' No indeed. It was the shout of victory, 'I've done it!' What did He do? Yes, He fully paid the debt for your sin when He died for you.

God wants you, through simple trust in the Lord Jesus Christ, to know the assurance of His forgiveness for His sure word of promise is "The blood of Jesus Christ cleanseth us from all sin."

God would have you, right at this moment, experience and be quite certain of pardon and of peace. Paul's words have rung true down through the centuries: "Therefore being justified by faith we have peace with God through our Lord Jesus Christ."

When C. T. Studd first heard Christ's claim upon his life and renounced wealth and fame as one of the most eminent cricketers of his day, offering to go out to the missionfield, he put it in a nutshell by saying "If Jesus Christ be Son and God, and died for me, nothing is too much for me to do for Him."

Christ by His precious death calls you not only to trust Him as your sinner, but also to yield to Him as your Lord, that He by His Holy Spirit may so fill you that you may live your life at the fullest and best for Him and by His grace.

If He died for you, then surely you have a duty to live for Him. Christ's death for us must ever come as a challenge of service to us. Christ's death upon the cross is in fact the dynamic for all Christian service.

Now the Christ who died to save you also desires to keep you. You, therefore, must live in daily contact with Him and this He has also made possible through the strength of His risen power and presence. In Philipians, chapter three, Paul recorded his own aspiration in the words "That I may know Him, and the power of His resurrection," and in the following chap-

ter he confidently declared "I can do all things through Christ who strengtheneth me."

You also can live each day, and all day, in the same experience of His ever present power, and know victory over temptation as you read His Word, speak to Him in prayer, and as you regularly worship Him in fellowship with other Christians.

We have now seen that God loved us so much that He gave His Son to die for us, that Jesus took the punishment our sins deserved when He died on the cross; and that we must either accept Jesus Christ as our personal Saviour, or reject Him. It is as simple as that, and the decision is yours.

It was St. Paul again who said: "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again." (2 Cor. 5:14)

Christ died for you. From the verse just quoted will you take up for yourself these four words, possibly as your motto for the seventies:

"Henceforth live . . . unto Him."

Brisbane vicar dismissed

According to press reports, "Father" Harold Evers, vicar of Pialba, diocese of Brisbane, has been dismissed from the parochial district by the Primate, the Archbishop of Brisbane.

On March 2, he was given one week to vacate the rectory. The report says that the Archbishop gave as his reasons to Mr Evers, "the divisiveness of the parochial district of Pialba." Mr Evers is reported to have said to the Press that he was dismissed "mainly on churchmanship matters."

Rev. Harold E. Evers is an honours graduate of Queensland University and after training at St. Francis' College, Brisbane, was ordained in 1944. He was rector of Alice Springs 1946-50, during which time he became known as a most ardent Anglo-Catholic. The rest of his ministry

has been spent in Brisbane diocese but he has never been a rector.

The dismissal followed Archbishop Strong's three-day visit to the district, during which time he had several private interviews and attended a public meeting of some 200 parishioners on February 20. The Press reports said that Mr Evers refused the Archbishop's request that he resign his appointment because he wanted the Archbishop to have full responsibility for his dismissal.

Statements against him were made by churchwardens and parishioners, Mr Evers is reported to have said, but they have not been made public.

Archbishop Strong said that the action was taken out of consideration for the pastoral needs of Pialba. "It would not be right for me to say any more," he said.

WHAT DOES GOD LOOK LIKE



This is a picture of the advertisement in Australia's largest Sunday newspaper which launched the Anglican correspondence course on the Christian faith on Sunday, March 1.

It was planned and launched by Sydney's Anglican Information Centre under the chairmanship of Rev. Tom Wallace, adult education officer of the Board of Education. The day after his appearance of the first advertisements, replies began coming in for the course.

Mr Wallace was interviewed by Bruce Webster on "Sydney Today" in an 8.45 a.m. live television show and soon after he received a phone call from a viewer who had long felt the need of a purpose in life and who thanked him for what he said and asked for the course.

The course "The facts about the Christian Faith" is free and comprises 11 lessons which will be posted at regular intervals in plain, sealed envelopes. The studies are written in clear, straightforward language, and are planned for those who seek an outline from the very beginning of what Christianity means. Questions may be sent in about the lessons or about any difficulties or problems encountered in the studies.

THE N.E.B. TRANSLATORS



Last meeting of the joint committee of sponsoring Churches before publication of the complete New English Bible. In the Jerusalem Chamber, Westminster Abbey, from left: Ven. C. J. Stranks, Rev. Principal C. L. Mitton, Rev. Professor W. D. McHardy, Prof. Sir Geoffrey Driver, Rev. Dr C. H. Dodd, the Archbishop of York, Rev. Professor J. K. S. Reid, Miss Phoebe Allen, Mr R. W. David, Mr C. F. Eccleshare, Mr John Brown, Mr C. H. Roberts, Rev. J. V. O'Neill, Rev. Thomas Hanlon, the Bishop of Winchester, Rev. H. K. Moulton, Dr E. A. Payne, Rev. Professor Kenneth Grayston, Dr George Boobyer, Rev. Prof. J. L. M. Haire, Rev. R. L. Child, Rev. D. E. Nineham, Rev. Prof. N. W. Porteous.

NEW ENGLISH BIBLE

The complete New English Bible was released throughout the world on Sunday, March 15. It has been published by the Oxford and Cambridge University Presses and the standard edition with Apocrypha costs \$5.40. A good quality thin white paper has been used, keeping the volume to a reasonable size, despite its 1815 pages.

It has been planned and directed by all the major denominations of Great Britain, except the Roman Catholics. The decision to produce a new English translation, using everyday language, was taken in 1946. The

New Testament was published in March 1961 and has won considerable acceptance.

The complete Bible has incorporated many slight changes caused by criticisms of the 1961 New Testament. A new translation of Mary's reply to the angel reads, "How can this be I am still a virgin." The 1961 translation of the passage was trenchantly criticised.

The body of scholars who worked on it do not regard the N.E.B. as a rival for the King James version, but rather as complementary to it. It does not attempt to give an accurate translation, but rather to give unambiguously the meaning in the natural language of English-speaking peoples today. In this they have been remarkably successful.

Christ's commission for Australian farmers

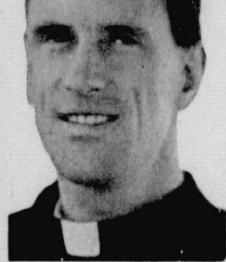
Not since 1898 have farmers marched the city streets, but twenty thousand are to demonstrate in Melbourne on March 23. This will be Australia's biggest-ever political demonstration.

It is anticipated that interstate demonstrations will follow. British farmers marched to the House of Commons in February. In our agonizing spiritual crisis (Jeremiah 2:11, 13, 19) we find famine in a world glutted with unsold wheat. Also wool prices are down to 1948 levels while production costs have spiralled.

The action is to "tell city people that farmers are in trouble."

The argument is that farmers are being beaten by rising costs, seasonal conditions and falling prices. The plight of many is desperate. The demonstration's purpose is that political parties should be "forced to budget a greater share of the nation's prosperity to ensure that primary producers will survive."

Farmers are not the only ones to get subsidies. City industry has protective tariffs and receive Government research grants. The Country Party claims that actually the farmer receives the least protection and support of any section of the community.



Rev. Brian Seers.

A key factor in Australia's cost-of-living is the handling by the food-processing industries. The small farmer is frustratingly shackled to these merging firms. Significantly, an increasing part of food-processing has passed to overseas ownership. At the same time the family farmer is under pressure to move to the cities by the national policy — permitting takeovers of land and water resources by foreign corporations

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REV. BRIAN J. SEERS LIVES AT WHITE HILLS, VICTORIA.

clergy urge them. The church that overlooks Bible-training cannot stand.

True religion must witness the Truth himself (John 14:6). False teaching of non-church fraternities that all people have eternal life destroys the distinctive cutting edge of Christian mission. Only Jesus' unique atoning death offers salvation to as many as turn to Him (John 3:16-18). The alternative is God's judgment (John 3:36). To demonstrate him to others as he is, one must rightly discern his Word.

Last year two conferences were held to assess country clergy strategy. In Queensland, B.C.A., Bush Brothers and diocesan representatives considered outback Queensland. B.C.A. undertook Blackwater. At an interdenominational conference in Victoria, the Associate Professor of Geography at Monash University, Prof. M. G. A. Wilson, drew attention to population transfer from smaller rural towns to bigger provincial centres. This factor together with habits of travelling long distances for necessary services means that only the biggest and most important country centres will grow.

The writer questions the hasty demarcation of the new diocese of the Murray. This diocese is without a major metropolitan base and does not have the growth potential of Adelaide diocese from which it came.

Using charts and maps, Prof. Wilson showed that the biggest group leaving country areas were school leavers. He drew attention to the need for country parsons to minister to a very young society with the very young and the very old predominant.

City bred
Archdeacon Girvan formerly of St. Arnaud diocese pointed out that most clergy were city bred. They therefore, needed help in orientating to the country. He suggested in-service training of a continuing kind, which should also be available for laymen.

Bishop Garnsey of Gippsland referred to the local opportunities for discovering leadership in the people of the area. "Timers could have a valuable role in the country," he said, "but their effectiveness would be limited to the local congregation's response, daring and initiative."

In this stridently unsettled generation, Christ's standing Commission demands every Christian's urgent obedience. Then he will demonstrate his power (Mark 16:15-20). Commonwealth, peace and freedom stem from him.

Evangelism in Asia

Bishop Chandu Ray, Co-ordinating Officer for Asian Evangelism, has sent encouraging reports on recent work in Asia. He mentions particularly the Congresses on Evangelism in India and Thailand.

At both Congresses the national initiative for evangelism was most heartening. One felt as if the churches in these countries have come of age. The Indian Congress limited itself to Indian participants and have issued their manifesto to go forward for united evangelistic efforts on a regional basis in India, with maximum use of mass media, cell groups and training institutes to have a total impact of the Gospel upon the nation.

Thailand Congress has planned an association of evangelists and a continuation committee to work out the plans for

EDITORIAL

THE CROSS TODAY

At the centre of the Christian faith lies the incredible fact that God is not dead, but that he died on a cross. The cross is not one of many things which constitute the Christian faith, but that which gives meaning to the whole.

There is nothing pretty about the Cross. It was ugly, cruel and terrible. It had to be. Why? Because God is not only perfectly loving but inflexibly just. He cannot readily punish man without frustrating his love. He cannot readily forgive man without violating his justice.

The cross is the only answer to this problem. In his infinite justice he exacted the full penalty for sin, but in his immeasurable love he paid the penalty himself. In the person of Jesus Christ he entered the world which he had made. In the womb of Mary he took our nature. On the cross he took our sins. In his own Person He endured the consequences which our sins should have brought upon us.

Only Jesus Christ could have thus died. Why? Because he was both sinless man and Almighty God. Because he was sinless he had no sins of his own for which atonement was needed. Because he was man he could stand in man's place and bear his sins. Because he was God his life was of infinite value.

The cross shows both God's implacable antagonism towards sin and his inextinguishable love for the sinner. This is the authentic message of the cross. By this marvellous act God has provided forgiveness for all who believe.

The modern man finds this message completely repulsive. He does not see himself as a sinner and sees no necessity for being saved from his sins. He admires martyrdom in a good cause, but finds absolutely incredible the claim that anything done on a cross outside Jerusalem 2,000 years ago could have any effect on him today.

This attitude must not cause us to deviate but to resolutely and stubbornly show men Calvary "Towering o'er the wrecks of time," and it will prove in the twentieth century as in the first, the power of God unto salvation.

The modern theologians are not interested in the message of the cross, either. They lay all their emphasis on the incarnation as God's great act of revelation, showing what love is like and what God is like. This is a vital truth, but if it overshadows Calvary the cross is robbed of its sacrificial, saving significance. Such men strongly resist any idea of divine retribution, depriving the New Testament expression, 'Christ died for our sins' of all its meaning. But we must not swerve from a message which exalts the inflexible justice and awful wrath of a holy God.

The modern Church needs to take stock. Baffled by a lack of results we need to ask why, when the early apostles preached, they succeeded, whilst we fail. What was their secret? It is found in the message they preached, and their determination not to be deflected from it. They knew that God's redemptive deed in Christ touched life at every point.

The theme of Paul's whole ministry was 'we preach Christ crucified.' Grammatically, the word 'crucified' here is a perfect participle indicating not only that Christ was once crucified, but that he continues in the character of the Crucified One. Thus the crucifixion is always central in its character and permanent in its effect.

Even heaven itself is a divine reaction to Calvary. Its central feature is the enthroned "Lamb as it had been slain." It expresses what God thinks of the cross. Someone put it well when he said, "Heaven is balanced upon a moment of time when 'through the eternal Spirit, Christ offered Himself without spot to God.'"

Paul and the other apostles proclaimed this message as heralds from God with authority, gravity and solemnity. We must do the same. We must regain the Biblical emphasis of the pre-eminence of Calvary. We must cease trying to "jollify" its message. We must never lessen its demands by looking for an easy decisionism, rather than an unconditional surrender, for the cross declares that Jesus Christ is Lord.

In Singapore new openings are being offered among University students and to buy up this opportunity the I.F.E.S. (International Fellowship of Evangelical Students), the G.C.F. (Graduate Christian Fellowship), the F.E.S. and the Campus Crusade are all carrying out faithful ministries of training students to witness to their non-Christian friends.

The Anglican Bishop has been asked to run a hostel for 100 students in one of the Chinese University Colleges. The Scripture Union have been offered a sea-side plot of land for a camp site which they will build to use for both christian and non-christian school pupils. These efforts call out for faithful prayer warriors. In each case the leadership is Asian.

In Malaysia also the F.E.S., in conjunction with the London Bible College, is training laymen to provide sound basic knowledge of their faith to make their Christian service effective.

It is significant to note that the I.F.E.S. alone has 10 national workers in Taiwan, 6 in Hong Kong, 13 in India, 6 in Japan, 12 in Korea, 1 in Malaysia, 2 in Pakistan, 11 in Philippines, 1 in Singapore, and 1 in Vietnam.

THE MEANING OF THE RESURRECTION

He lives today

Fresh from their encounter with the risen Jesus on the walk to Emmaus, those two disciples recalled, "Did not our hearts burn within us while He talked to us on the road?"

In sharp contrast to the certainty of the early Christians in the resurrection of their Lord, is the wavering uncertainty and vacillation of the Church today. Their statement was "If Christ is not risen — then faith is vain," and their question: Will the Church unambiguously confess the resurrection of Jesus Christ as the event by which she stands or falls? What does the Easter faith mean for the Church today?

ONE LORD.
The first thing that must be said of this confession is that any contemporary relevance of the resurrection is dependent upon its historical integrity. A confession of faith is not the mouthing of pious hope. It was the Lord Himself who appeared to the first disciples, and it is He who lives today.

An older rationalism which denied the possibility of a bodily resurrection still lingers in some minds, but the much more serious threat to the faith of the Church is that of historical scepticism.

In many guises, some of them theological, the resurrection is seen not as the grounds but as the creation of faith. The undying memory of Jesus, runs the argument, led Christ's followers to understand His mission in terms of victory over death. We must therefore re-interpret the resurrection as symbolic, non-literal, subjective.

The data of the New Testament — the empty tomb, the "grave-clothes folded where the body lay," the vivid memories and changed lives — does not, however, permit either option. The naturalist must not rule the evidence out of court simply because of its uniqueness, any

more than the existentialist can satisfy with a projection of the supposed reaction of the believers.

The evidence must be explained. A verdict must be given, by settling at some point on a scale of historical and empirical probability. Christians have never claimed that the resurrection is open to the solution of a knock-down proof. They do

Rev. Philip H. E. Thomas B.A., B.D., is on the staff of Holy Trinity, North Terrace, Adelaide.

claim that it alone is the only plausible explanation of the happenings of the first Easter.

It is largely the attempt to disengage theology from the arena of history that has led to the loss of an authoritative Christian message in the twentieth century. In attempting to remove their case from the supposed threat of historical examination, the consensus of modern theologians has robbed the Church of the certainty of objectively knowing anything.

The apostolic Church could not see the resurrection simply as a symbol, or an interpretation. For them the fact of the risen Christ and His meaning had to go together. This fact they declared to the limits of civilisation: "God has made Him both Lord and Christ, this Jesus whom you crucified."

It has been commented often that men cannot long live for a lie. Even less will they die for what they know to be a delusion. The apostles were right. Either Christ is risen, or He is not.

ONE FAITH.
Jesus lives today as more than the conclusion of a well-worked apologetic argument. The evidence leads not to necessary conviction, but to the frontier of decision. The data of the gospel narratives must be appropriated

by personal faith, but not a faith which claws in the air. The apostles did not appeal to their own experiences, but to God's powerful acts in history.

It was no coincidence that the Emmaeus pair felt their hearts burn as for the first time they saw the implications of "Moses, the prophets and in all the Scriptures, the things concerning their Lord." Nor was Thomas' request for concrete verification denied. The fact that he believed without putting his tests is beside his point. The evidence was accessible. Vital faith requires a viable object. Such is the risen Saviour.

How does the apostolic understanding support our own? Walter Kunneth, long-standing champion of orthodoxy, contrasts the first Easter — "the historic situation of salvation" and the Easter faith — "the place at which that salvation is present." He claims, "Contemporaneity comes about whenever the spiritual I-Thou relationship brings man into that brotherhood with the Lord which is the basis of the personal fellowship that expresses itself in dialogue."

How such a belief cuts across the gimmick-ridden attempts by the Church today to find "relevance!" Personal confrontation — Kunneth's fellowship and dialogue — with the risen Lord, is a possibility in the committal of deep trust which the New Testament calls faith.

The Church is relevant to the extent in which she holds to the faith that created her. Christ is known today within the community of commitment. Christ lives, in general, within His body, the Church: more specifically in the obedient hearing of the Word of God, by the working of God's Holy Spirit.

ONE BAPTISM.
The initiation, by trust, to a new Master, leads inevitably to a new quality of living. This newness is more than just an outward conformity. "New life in Christ" may result in the social outcast becoming a respectable citizen, but it should not be limited to "respectability."

The risen Christ meets all who seek Him, no matter what their apparent circumstances. His presence renews all of life. When Paul talked of being "in Christ" and consequently "crucified," "buried," "risen" and "quickened" with Him, he was not talking of an ideal, but giving a revelation of what is actually the status of the Christian.

This is true not only in the first flush of a conversion, or the exhilaration of Christian service. It is so in the drudgery of daily living, and the frustration of seeming defeat.

Growth in Christian grace brings the realisation, in T. S. Eliot's phrase, of the "primacy of the supernatural." It brings the recognition of ultimate issues — life and death, good and evil, principalities and powers which lurk under casual appearances. The chance occurrences of living, delights as well as fears, become naturally caught up in the life of discipleship. But there are times, too, when a realisation of the supernatural has a disconcerting air of normality about it.

The point is, of course, that the resurrection is not only the grounds of personal piety; Christ's living today gives a foretaste of that new order which is the goal of the plan of God. Clark Pincock summarises: "The glorified body of Christ speaks of the new creation. The New Testament view of redemption includes the transformation of the natural order (Rom. 8:21).

Salvation as it affects man does not limit itself to ethical change, but aims at the redemption of the body, too... Salvation honours man in his wholeness. The resurrection of Jesus is an anticipation a wholly new mode of existence in the age to come. This is the cosmic significance of the Easter event."

In the end, the resurrection is



Rev. Philip Thomas

not a doctrine but a Person. Christ is risen. He lives today. Every part of redeemed life, past, present and future, is caught up in Him. The experience of those walking on the Emmaeus road as they found that the Stranger who had joined them was the Saviour himself is paralleled by Christians today.

In the confession of Malcolm Muggeridge: "I tell you that wherever the walk, and whoever, the wayfarers, there is always this third Presence ready to emerge from the shadows and fall into step along the dusty, stormy way."

GEELONG DEACONESS HONOURED

DEACONESS RUBY MOORE, celebrated 35 years of ordination at a special service in St. Matthew's, East Geelong, Victoria, on St. Matthias' Eve, Monday, February 23.

A large congregation of parishioners and deaconesses of the diocese of Melbourne gathered to pay tribute to Deaconess Moore's loyal service over so many years.

The vicar of St. Matthew's Rev. Peter Payne, preached the sermon from Luke 22:27, "But I am among you as one who serves." He explained, from the context, how men in position revel in pomp and power and how unbelievers delight to build-up structures of superiority and seniority. One nation desires to rule another. One man within a nation desires to control others. "But not so among you," Jesus had said, "rather let the greatest among you become as the youngest, and the leader as one who serves." This was Jesus' example. In leaving glory, Jesus had given up everything for his flock. He insisted upon sound teaching but never domineered his people.

This was the example Deaconess Moore had consistently and faithfully sought to follow in her long ministry. Before ordination in 1935, Deaconess Moore trained at St. Hilda's College, East Melbourne and held positions in the Mission of St. James and St. John and St. Martin's, Carlton. After ordination, she worked in Hobart and Melbourne. Finally, 22 years ago, she came to St. Matthew's,

Wollongong trust fund

A TRUST appeal fund, based on ten-year life insurance policies, has been launched with the object of providing a minimum of \$50,000 for the financial security of the proposed diocese of Wollongong. The diocese of Sydney, from the southern part of which the proposed new diocese will be formed, has already agreed to provide a capital sum of at least \$100,000 for the purpose.

The Sydney Synod decided in 1968 to agree in principle to the formation within ten years of the new diocese, comprising the South Coast and the Southern Highlands, with Wollongong as its see city. Last year Bishop Graham Delbridge was consecrated as a coadjutor bishop of Sydney with the title also of Bishop in Wollongong. He lives in Wollongong, from where he is leading and co-ordinating the work of the Church in preparation for the formation of the new diocese.

The trustees of the fund are Bishop Delbridge, Mr Justice A. R. Richardson (who is chairman), the Rev. Canon B. H. Williams, Mr H. Peedom and Mr C. Chambers. Mr Peter Sutton, of Kiama, is technical advisor.

At an after-church gathering, Deaconess Elsie Wells presented Deaconess Ruby with a gift on behalf of the deaconesses, and Mr Gordon Henderson presented her with a gift on behalf of St. Matthew's congregation.

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Notes and Comments

AUSTRALIA '69

We appreciate the difficulty that the Bishop Grafton as chairman of the Liturgical Commission finds himself in over the experimental communion service, "Australia '69" (see his letter page 5 of our last issue).

We believe he acted in the matter of the optional prayer for the dead in good faith. We accept his statement that all schools of thought were consulted about the words that have given offence. The fact that they were consulted about them shows that doubts existed about the interpretation that would be put on them.

Not one of those consulted has come forward to support his opinion that these words were acceptable to him, although six months have passed. But evangelical clergy and laity from dioceses such as Perth, Brisbane, Adelaide, Canberra-Goulburn, Tasmania and Sydney have come out strongly against the words as being contrary to Scripture and to our existing formularies whose doctrinal standards are main-

tained by our Australian Church Constitution. Evangelicals accepted our Constitution because of these very safeguards for biblical doctrines as enshrined in our present Prayer Book and Articles. Under no circumstances will we countenance any experimental liturgy which permits a doctrine we have not hitherto held and which lacks biblical authority.

The Bishop asks "why cannot a loyal evangelical say such words? May we not think them true . . . in this context. Do they not express what is properly in our hearts . . . ?"

We cannot say them because they, permit, by their ambiguity, the planting of the seeds of many theological errors, they dishonour by imputation, the finished work of Christ and undermine the very ground of our salvation — faith in Christ alone — in sum, they are contrary to both Bible and Prayer Book.

Some may think them true and some may express in these words what is in their hearts. But thinking and feeling are scarcely reliable guides when truth is concerned. The Bible is.

IDENTIFY!

Not so long ago worker-priests in France were held up as examples of Christians serving their fellow men by "identifying" with them.

But some "identified" so completely that they lost faith, joined

the Communist party, resigned their orders. The rest were recalled to their regular ministry. The much-vaunted experiment was a failure.

Is it necessary to "identify" with a people who reject Christ by assuming their dress, their attitudes? Some, even among our clergy, have thought so. Our Lord didn't identify with the lost. He went among them, got involved with them, loved them and saved them just because he identified with God.

You don't save a drowning man by imitating his frantic struggles. You go and offer him your strength, something he hasn't got. You understand his danger and your only object is to get him out.

It is fatally easy to confuse people today by suggesting that they can be Christians without having to undergo a radical change to their way of life. "If any man be in Christ, he is a new creation . . ."

SOCIAL REVOLUTION

Any reading of history shows that there has never been a century when the structures of society were not undergoing violent change. Every age has its agonies and ours is no different from others.

Christians don't lose heart because Christian values are being challenged and denied. It has always been so. Perhaps the present challenges are more blatant, more hostile, than is all.

Some call our age the post-Christian era. When has it ever been Christians? Some tell us that the gospel has failed to win men's hearts, more than half the world has never heard its challenge.

Others would have us believe that man is so devilishly destructive that he will wipe himself out. Some, that he is so sublimely skilful that the whole universe will be his playground.

Bible imagery shows us both the terror and the triumph of God's love as the world moves inexorably to its climax. Science will not usher in a new age, but the coming of Christ in the blinding power of his love will. Man will be humbled and man's Redeemer will reign.

279 R.I. TEACHERS TRAINED

DURING 1969, 279 lay teachers involved in Special Religious Instruction in the State Schools, attended Sydney diocesan Board of Education training courses. One hundred and fourteen candidates successfully undertook assignments and examinations.

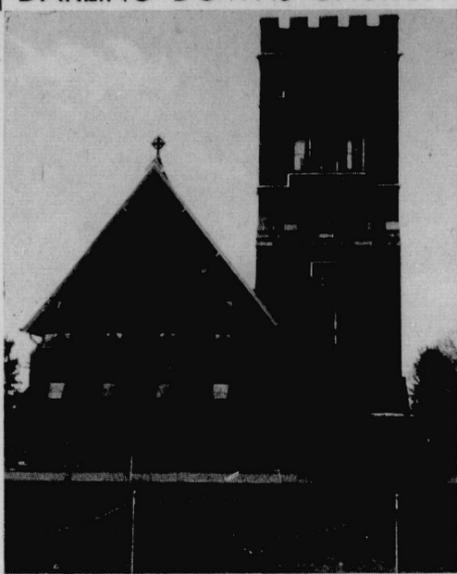
They received certificates at presentation functions held on February 16th at Wollongong and Parramatta, and on February 23rd at the Chapter House. These functions followed Scripture teacher dedication services held at St. Mark's Wollongong — (Preacher: Rt. Rev. G. R. Delbridge), Parramatta (Rt. Rev. H. G. S. Begbie) and St. Andrew's Cathedral, Sydney (Rt. Rev. A. J. Dain).

The Teacher Training Certificate Course, which is in four sections, has been in operation since 1956.

Successful candidates were:

Section One (Preliminary)
B. P. Barbour, East Lindfield; P. E. Pfeiffer, Newport; V. E. Bunter, Mittagong; B. R. Randall, Harbord; J. K. Edwards, Mittagong; J. J. Hughes, Turramurra; N. T. Thomas, Cabramatta; I. E. Gover, Allambie Heights; I. M. Redwin, Camley Vale; M. Roche, Abbotsford; E. M. C. Chamberlain, Kingswood; B. C. Kneeshaw, Sans Souci; V. Mills, Gymea; B. G. Lukins, Emu Plains; I. B. Horner, Wallacia; V. J. Quetcher, Woomona; N. F. Medlin, Oyster Bay; R. A. Chapple, Miranda; W. T. Spargo, Emu Plains; P. V. Black, St. Marys; V. Rush, Blacktown; W. H. McKay, Emu Plains; S. M. Cremer, Blacktown; J. Jones, Bankham Hills; M. R. Austin, Wentworthville; South; J. M. Coombs, Penrith; B. L. Middlebrook, St. Marys; J. D. Lack, Turramurra; E. W. Jeffries, Mulgoona; J. Johnston, South Wentworthville; D. M. Turner, Lindfield; N. V. Grundy, Bankham Hills; C. L. Crichton, West Pymble; N. S. Hunter, Emu Plains; S. J. Meyer, South Wentworthville; D. McMahon, St. Marys; D. J. McLean, Fairy Meadow; M. A. Edwards, Blacktown; J. A. Wilkins, Barrack Point; J. York, Pymble; G. A. Kennedy, Blaxland; J. E. Talbot, Roseville; J. A. Lowe, West Pymble; A. Adams, Austimere; P. R. Allison, Whalan; R. L. Bradford, Carrs Park; E. P. Clinton, Padstow; R. A. Dinevelt, Whalan; A. E. Draycott, Lethbridge Park; F. L. Freeman, Wentworthville South; F. F. Frong, Ryde; J. Garrett, Punchbowl; G. G. James, Kingsgrove; V. A. Lannoy, Beecroft; P. Lyford, South Wentworthville; D. J. Manley, Mount Druitt; M. M. Newton, Archcliffe; V. O'Neill, Castle Hill; R. M. Rich, Punchbowl; P. Richards, West Ryde; B. M. Scott, Whalan; M. Short, Earlwood; N. J. Spivey, Mount Druitt; R. Wallbank, Blacktown; S. Wilson, Riverwood; C. E. Whitham, Whalan; F. R. Conroy, Ryde; L. M. Coupland, Blacktown; L. M. Fogarty, Tregear; D. S. Pantland, West Ryde; H. J. Szolowsky, Turramurra; M. A. Laidley, Ryde; M. D. Duray, Penrith; B. A.

DARLING DOWNS CHURCH



The lovely old stone church of St. Mark, Warwick, Queensland, Warwick is on the southern edge of the Darling Downs, one of Australia's most fertile tracts of land.

Bendigo Women's World Day of Prayer

A LUNCH HOUR service for business women and girl students was held in Rosalind Park sound shell near the business centre of Bendigo on Friday, March 6.

Mrs N. Vawser, wife of the minister of St. Andrew's, Bendigo, led the service and she was assisted by representatives of Bendigo schools.

Guest speakers were university students Doug. Turnbull and John Lamont.

The modern music was led by Miss Joan Shepherd, of the Melbourne Conservatorium.

B.M.M.F. OFFICER'S VISIT

REV DR MARIANO DI GANGI, North American Director of the Bible and Medical Missionary Fellowship, visits Australia March 21 to April 6. He will speak in Perth, Adelaide, Melbourne (including the Belgrave Heights Easter Convention), Sydney and will then fly to New Zealand.

He has ministered in Canada, the U.S.A., India, Italy and Mexico. He has been on the executive of the Canadian Council of Churches and has been active as a civil rights' worker in Philadelphia. He is a member of the General Council of the Evangelical Fellowship of Canada.

MERIDEN CHURCH OF ENGLAND SCHOOL FOR GIRLS

12 Redmyre Road, Strathfield BOARDING & DAY SCHOOL Kindergarten to Higher School Certificate and Matriculation. For further information, apply to the Headmistress, Miss Sheila M. Morton, B.Sc.

Sydney Missionary & Bible College MISSIONARY DAY Saturday - March 21st.

3 p.m. Miss Audrey Neal, Overseas Missionary Fellowship
Rev. R. Douthwaite—African Evangelical Fellowship.
5 p.m. BASKET TEA . . .
6.15 p.m. FILM SCREENING . . .
7 p.m. Mr Wal Job — Missionary Aviation Fellowship.
Mr Ray Cunningham—Borneo Evangelical Fellowship.
A WELCOME TO ALL TO JOIN US

THE LEICHHARDT METHODIST HOMES AND INSTITUTIONS

will be opening a brand-new Geriatric Hospital of 64 beds early in April and will require additional staff. Excellent conditions of work and generous consideration. Our immediate requirements are:

1. A Deputy Matron for 100-bed hospital, live-in.
2. A Senior Sister for our new 64-bed hospital, live-in.
3. Other vacancies for trained Sisters, for Nursing Assistants, Domestic and Kitchen Staff, including experienced Cook, (female).

A splendid opportunity for married Sisters and also for women in the 35-50 age group who desire to engage in a satisfying vocation. A reference is essential. Apply to the Administrator, Dr H. L. Hawkins, 55 2605, or by letter to P.O. Box 89, Leichhardt, 2040.

Nasty slur

Did I see a slur cast upon golf in the editorial of February 19th? It was suggested that golf was insufficient for the clergyman's good health.

I wish to testify that golf has increased my vocabulary and wordpower tremendously. One time I had great difficulty in calling upon the saints . . . no longer am I wordbound! Again, I have seen strong men bending bars of iron and throwing them many yards upon the greens.

Others strengthen various muscles with sand throwing exercises or find unknown muscles coming into play as they bend double under a small bush and endeavour to hit something out.

A clergyman has many hidden aggressions. Most of them are associated with our flock. I find that muttering names just as I hit the ball a tremendous trauma cleansing experience . . . it also increases the range of the drive!

(Rev.) Barry Bryant, Port Kembla, N.S.W.

Superior paper

I was pleasantly surprised to observe what a superior paper yours has become in recent times. Your assurance that your "columns will be kept open for free expression of viewpoints other than your own" is impressive and I await with interest your reactions to any increased circulation which may occur among those of us who hold such viewpoints.

For example, would you be prepared to make available a page headed "Catholic View-

Letters to the Editor

points" to complement "Evangelical Viewpoints" and invite High Church or Catholic Anglicans to contribute? Then your claim to be "The paper for Church of England people — Catholic, Apostolic, Protestant and Reformed, would be undoubted.

Incidentally, I liked your editorial, "Prayer and Fasting."

One thing only do I ask of you as I accept the invitation to subscribe: Please do not peddle any particular politics! Your erstwhile rival's fate is a warning.

(Rev.) Donald Cornelius, Narranderra, N.S.W.

South Pacific Council

I am somewhat at a loss as to how to comment on your article of February 19 without dissecting it by paragraphs.

The thing that bothers me most about it is its general tone. For example, it begins by sug-

Liturgical Commission's task

Once again you have editorially attacked the Standing Liturgical Commission, this time alleging it to be acting unconstitutionally.

You are surely aware that the issue of whether or not the so-called "prayers for the dead" are consistent with Scripture, the Book of Common Prayer and the Thirty-Nine Articles is one on which opinions honestly differ. Your own correspondence columns have borne witness to this. The task of the Liturgical Commission, as I see it, is not to resolve such legal or doctrinal differences within the Australian Church, and certainly not to take sides, but to serve the church as

Prayer for dead

Rev. Cyril Turner (February 19) quotes only part of Article VI, which says of such books as those of the Macabees, that "the Church doth read (them) for example of life and instruction of manners."

Apparently he rejects the "example" of praying for the dead which 2 Macabees 12:44 says "would have been superstitious and foolish if (Judas) were not expecting that those who had fallen would rise again" and adds "but if he was looking to the splendid reward that is laid up for those who fall asleep in godliness, it was a holy and pious thought" (R.S.V.).

This example and instruction persisted in Jewish worship and it is significant that Our Lord, who attended such worship never rebuked or condemned the practice, though He did not hesitate to condemn other practices such

as buying and selling in the Temple precincts.

Who then has the right to forbid what Our Lord did not forbid? Furthermore, Article VIII says that the Creed "ought thoroughly to be received and believed" and that includes belief in "the communion of saints" — prayer being one of the means of such "communion."

It is a fact that the major part of the Christian Church, both East and West, has prayed for the dead, or more correctly the departed, from the earliest times. If this is wrong, then what becomes of Our Lord's promise that the Holy Spirit "will guide you into all truth"? If one allows that the greater part of the Church has been permitted to go wrong in this respect, then the promise was "of no effect."

Both Rev. C. Turner and Rev. B. J. Seers reject the teaching of the Prayer Book of 1928 and of numerous hymns concerning prayer for the departed, but do they realise that in doing so they are impugning the authority and leadership of the bishops who accepted the book, and the veracity of outstanding Christian saints whose hymns reflect a vital living faith.

If one believes in the resurrection and that death is not the end, it is the most natural thing in the world to commend the souls of those whom we "have loved and lost awhile" to the compassionate care and love of their Saviour and ours. Indeed, it may be said to be one of those "natural instincts implanted by God" in our human nature.

I recall standing in Hyde Park, London, and hearing a speaker vehemently declaim against "prayers for the dead." He had nothing more to say when a young lady in the crowd told of the tragic death of her parents in an accident, and said, "The one thing that kept me sane and free from bitterness was the knowledge that I could still commend them and myself to God's care until the day of reunion in the life of the world to come." When one considers what a solace this has been to countless numbers of bereaved people, it is difficult indeed to understand how any Christian can deny them this "sure and certain hope" which we share with our dear departed in Christ.

(Dr) Robin Sharwood, Member of the Standing Liturgical Commission, Melbourne.

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(Rev.) A. T. B. Haines, Mackay, Queensland.

R.I. classes

Whalan is only one of 12 new suburbs which are being built by the N.S.W. State Housing Commission north of Mt. Druitt. Others already built or in course of construction are Tregear, Emerton, Lethbridge Park and Blackett.

At present there are five public schools, with a sixth to open at Blackett late this year and one High School. By 1976 it is planned that there will be 13 Public Schools and 12 High Schools and Technical Colleges in the development, if in fact it is completed by that date.

This term we began with 73 classes a week (2,600 Anglican children) and they are being taught by a team comprising Rev. John Wise, Capt. Les Ferrance, Rev. John Thompson, nine ladies from Whalan, one from Tregear, two from old Mt. Druitt and myself, 16 in all.

Another four ladies from Whalan and two from Tregear have had training and some practical experience last year but are not at present teaching due to having babies, having to work, etc. They will return to the work when circumstances permit, making a potential staff of 22 at the present time. It is hoped that more will volunteer this year also, as we will have a minimum of 90 classes next term.

Six of the ladies from Whalan and two from Tregear were awarded their R.I. Teachers' Certificates at St. John's, Parramatta last Monday and three of them are teaching High School this year. Most of the others have had an eight-week training course provided at the church here for new teachers as a beginning of formal training. It is hoped that at least some of these will go on to advanced courses this year and thence into the High Schools next year, while newly recruited teachers gain experience at Infants and Primary level.

Their work is having a tremendous impact on the children, the schools and the community because they understand quite clearly that they are not there "to help the rector, poor, over-worked fellow," but to exercise their own ministry to their own children in Christ's name, with the help and encouragement of the local clergy.

Any praise, humanly speaking, belongs to them, not us.

(Rev.) Allan Whitham, Whalan, N.S.W.

Priggish

I cannot imagine what purpose could be achieved by your publication of Ann Deveraux' article "Through the Rectory Door" in your issue of 19th February. The general tone of the article is nauseating, condescending and unloving; but, worse than that, there seems to be running through the piece the assumption that because poor Margot and Frank did not "wait," as Miss Deveraux so delicately puts it, their baby was more likely to die. It is this sort of nonsense that

turns young people away from the Church. It seems to me that the author of your article, at least as much as the society she condemns, "no longer cares about morality, decency, modesty." What a different beginning their marriage would have had if they had waited, says Miss Deveraux. In fact, the baby would still have died, for its death was presumably not brought about by the administration of Holy Matrimony.

I must confess to having been sickened by this priggish and Pharisaic article.

(Rev.) J. H. Bishop, Armidale, N.S.W.

More letters on page six

ST. ANDREW'S CATHEDRAL SCHOOL SYDNEY
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The Church School at the Heart of the Diocese.
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ENROLMENT 300
Accommodation for an additional 100 pupils in the new school.
Primary to Higher School Certificate and Matriculation. Provision for Language and Technical Courses. Staff of experienced Teachers and Graduates. Generous Scholarships provided for Cathedral chorists and Probationers; choral training in the Cathedral and in the School under the direction of Michael Hemans, M. Mus., Cathedral Organist and Choirmaster.
For Prospectus apply to: The Headmaster, Canon M. C. Hewitt, B.A., Th. L., M.A.C.E. (TELEPHONE: 61-7836).

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Darlinghurst, Sydney, 2010
Founded 1919
A CHURCH OF ENGLAND GENERAL HOSPITAL

St. Luke's Hospital performs a very valuable service to suffering people. It takes public patients and therefore receives a Government Subsidy, but the need for improvements and up-to-date medical equipment is always an urgent need. Patients are taken regardless of Creed. Legacies and contributions will enable the Board to improve the service to patients and the conditions at the Hospital. Donations are subject to the Income Tax Concessional Allowance.
F. M. WILDASH
Organising Secretary

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SYDNEY — FRIDAY, 6th MARCH — 7.30 p.m. A.M.P. Auditorium, Sydney Cove
BRISBANE — FRIDAY, 13th MARCH — 7.30 p.m. Qld. Cane Growers Building, (Function Room, 7th floor), 190 Edward Street
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CLASSIFIED ADVERTISEMENTS

Classified advertisements may be left at the office or phoned to 61-2975 up to noon on the Monday of the week before publication. Charge is 5c per word with a minimum charge of \$1.

Positions Vacant

CARETAKERS—Christian husband and wife required for live-in position on Church of England Youth Department premises, Port Hacking, Mon. 6 days per week. \$44.00. Wife, 2 days per week. \$14.00. Trades knowledge preferred. Apply Mr. Thomas on 61-9243 (Sydney).

ORGANIST required for St. Mark's, Chester Hill. Remuneration offered. Conn 2-manual organ. Phone 644 4198.

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Accommodation for 300 patients.

Your help is urgently needed for the immediate and future needs of the Hospital.

It is proposed to establish a 100-bed Hospital at Mona Vale when sufficient funds are available.

All donations over \$2 are allowable deductions for income tax purposes.

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To Let

FLAT, furnished (s.c.) Eastwood. Separate entrance, washing machine, hot water service, phone, \$24 per week. Available from mid. April. Ring 85 5405.

Crossword Prizes

Book prizes for Bible Crossword No. 12 have been posted to Mrs D. L. Delaney of Woonona, N.S.W. and Miss D. M. Evans, Woodford, N.S.W.

LETTERS

From Page 5

Missionary?

I feel I must take you up on your article "Calvin's Mission to Brazil," in which the claim is made, "The first Protestant missionaries to the New World were sent by the Council of Geneva and John Calvin in 1556 to Villegaignon, Brazil."

I suppose it all depends on what you call a "missionary" but it seems to me that usage has given this term a certain meaning, for which Calvin's team does not quite qualify. I suggest to you that the word missionary was coined to describe the deliberate and purposeful proclamation of the Gospel amongst unevangelised people; and it seems to me that Calvin and the Council of Geneva were actually sending out were Christian settlers and their chaplains.

Holiday Accommodation Wanted

CLERGYMAN and family desire accommodation (for six persons) two weeks, January, 1971, near Sydney, beaches, Ring Rev. R. Fraser, 242 5872, after 6 p.m.

For Sale

FOR SALE: 1 church bell. Also a large quantity of second-hand roofing slates. Apply P. Barnett, Phone 660 2161.

CONCRETE BLOCK MACHINE. Makes blocks, slabs, edgings, screen-blocks, garden stools. — up to 8 at once and 96 an hour. \$75. Ideal self-help projects. Send for leaflets. Department C.R., Forest Farm Research, Londonderry, N.S.W., 2753.

Interstate Services

COORPAROO, St. Stephen's, Brisbane Cnr. Cavendish and Chatsworth Roads. Visitors welcome. 7.30 and 9 a.m. Holy Communion. 11 a.m. Morning Prayer. (Holy Communion 1st Sunday) 7.30 a.m. Evening Prayer. Rector Rev. J. Greenwood

Work Wanted

WHEN MOVING! The Shift is to A. R. C. THOMAS. FURNITURE REMOVALS—STORAGE. Modern equipment, efficient men. 21a Sorrell St. and 28 Phillip St. PARRAMATTA. 630-1241. 635-6688.

Wanted

WANTED: Works of John Robinson; Francis Johnson; John Wise (American); Nathaniel Emmeret; Chapman Burrage; Morheim and Neander; Isaac Taylor; Also the Church Historian and the Ancient Christianity. I am willing to pay a good price. Colin Jones, Nicholson, 31 Gordon Street, Burwood, 2134.

SECOND-HAND THEOLOGICAL BOOKS bought. Quotes given. C.M.S. Bookshop, 93 Bathurst Street, Sydney.

BIBLE CROSSWORD No. 14

We will give a book for the two nearest entries to Bible Crossword No. 14 which should reach this office not later than March 30. All answers come from the Revised Standard Version of the Bible.

ACROSS

- O Timothy, — is not greater than his master? (7) Jn. 15:20.
- But you are a chosen race, a — — — a holy nation, God's own people (5, 10) 1 Pe. 2:9.
- And what is greatness of His power in us who believe, according to the working of his great might (3, 12) Eph. 1:19.
- And there are — — — who have made themselves eunuchs for the sake of the kingdom of heaven (7) Mt. 19:12.
- It sparkles in the cup and goes down smoothly. — — — the last it — — — like a serpent and stings like an adder (2, 5) Pro. 23:32.
- And you shall hang it upon four pillars of acacia overlaid with gold, with — — — upon four bases of silver (5, 4) Ex. 26:32.
- For whoever — — — the whole law but fails in one point has become guilty of all of it (5) Jas. 2:10.
- For when they rise from the dead, they neither — — — nor are given in marriage, but are like angels in heaven (5) Mk. 12:25.

DOWN

- For what does it profit a man if he — — — the whole world and loses or forfeits himself? (5) Lk. 9:25.
- Now when Jesus came, he found that Lazarus had — — — in the tomb — — — days (7, 4, 4) Jn. 11:17.
- And the fish in the Nile shall — — — and the Nile shall become — — — and the Egyptians will loathe to drink water from the Nile (3, 4) Ex. 7:18.
- For it is written, "Cursed be every one who — — — on a — — — that in Christ Jesus the blessing of Abraham might come (5, 4) Gal. 3:13.
- But even — — —, who was with me, was not compelled to be circumcised, though he was a Greek (5) Gal. 2:3.
- Michael took an image and laid it on the bed and put — — — pillow of goats' — — — its

Solution to No. 13

But it had to be drawn to the surface by Jonathon Edwards and others, partly to justify the work amongst Red Indians done by himself and others (and especially by his protegee and son-in-law-designate, David Brainerd).

Such missionary theology was immensely liberating to men like William Carey and others, and it helped them to break free from the Reformers' hang-up on missions, and so to carry the rest of the Protestant world with them.

If you are looking for one of the real pioneers in Protestant missions in Brazil then I quote to you from Latourette: "British Protestants early began missions, some among non-Christian Indians and others among Roman Catholics. The most extensive among non-Christians were by the South American Missionary Society . . ."

Perhaps I am being a bit pedantic. But I do not like to see the word used loosely, especially in relation to one who could hardly be said to care for it much at all.

(Rev.) David M. Hewitson, Sydney.

Think again

Reading the letter (19 February) appealing for help in the teaching of Scripture in schools in the Bulli area, I write in the hope that some who read it and have been thinking — "Well, I'd like to help, but I could never do that" may think again.

You can't — but Christ can through you if you will give him the chance. Five years ago, just such an appeal for help made me begin to think and pray about

(Mrs) P. Beazley, Dundas, N.S.W.

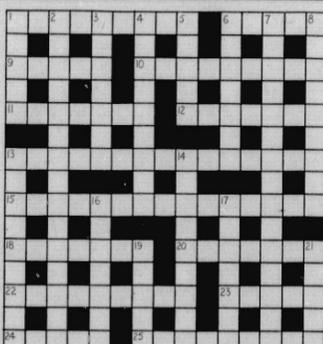
IMAGES OF EASTER

by Peter F. Newall

A morning wind blows cool and the branches of the big gumtree are stirred. The sun catches the waving leaves, and telegraphs the reflected light. A single white cloud, larger than life, passes in the blue. All three, the light, the wind, the cloud, speak with a silent, borrowed eloquence. Jesus said, "I am the light of the world." The spirit of God, like the wind, breathes in the lives of those who love the Light. A cloud led the people of God to the promised land, and received the risen Christ from the gaze of his watching friends.

A brilliant German writer, Erich Heller, has said: "Be careful how you interpret the world; it IS like that!" Don't we prove this again and again? To some of us, the world is a glittering toyshop where all boys with a mechanical mind enjoy themselves. To others it is a nursery garden where the dearest things flourish and sicken and wither. To some, it is a busy stream on which the young sail very bravely, but where old are tied up on lonely backwaters.

Christians interpret the world by God. He is its Maker. The end and purpose of the world is to become the kingdom of Christ. All light is a symbol of Jesus Christ, all love the gift of God, all insight and understanding the activity of the Holy Spirit. When Good Friday and Easter Day come, we sense with joy that love pulses from Calvary, hope rises from the empty tomb, and life lives in the personalities of those who know the Lord.



head, and covered it with the clothes (1, 4, 2) 1 Sa. 19:13.

- For there is one God, and there is one — — — God and men, the man Jesus Christ (8, 7) 1 Ti. 2:5.
- David's anger was greatly kindled against the man; and he said to Nathan, "As the Lord lives, the man who has — — — this deserves — — — (4, 2, 3) 2 Sa. 12:5.
- Do not fear those who kill the body but cannot kill the soul; — — — fear — — — who can destroy both soul and body in hell (6, 3) Mt. 10:28.
- For my yoke is — — —, and my burden is light (4, 3, 2) Mt. 11:30.
- About this we have — — — to — — — which is hard to explain, since you have become dull of hearing (4, 3) Heb. 5:11.
- Then Isaac brought her into the tent, and took — — —, and she became his wife (7) Gen. 24:67.
- Just as day was breaking, Jesus — — — on the beach; yet the disciples did not know that it was Jesus (5) Jn. 21:4.
- — — we — — — that they were unable to enter because of unbelief (2, 3) Heb. 3:19.

Books

INTRODUCTION TO THE OLD TESTAMENT, by R. K. Harrison. Tyndale Press, 1970. Pp. 1215. 60/- (U.K.).

A companion volume to Guthrie's New Testament Introduction this important volume takes a firm stand within the conservative school of biblical studies. The Professor of Old Testament at Wycliff College, Toronto, therefore, is bound to draw attacks from many quarters, not excluding fellow conservatives.

Introductions consider the sources, compilation, date and authorship of each of the biblical books. Harrison does this in 678 pages, prefaced by extensive (480 pages) survey of major Old Testament themes — critical studies, archaeology, chronology, canon, history, religion and theology. These studies are particularly valuable, surveying the development and ideas of major schools of thought in each field.

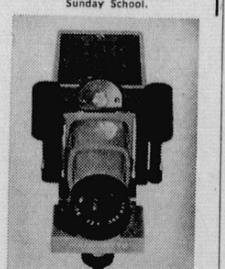
Harrison's main appeal is for sound methodology in critical study, based on restrained form criticism, archaeology, and ancient Near Eastern cultural and literary patterns. His attack on Documentary and other criticism is strong — at times perhaps too strong, p.703 — and his alternative solutions do not always satisfy.

A major weakness is repetition associated with a lack of cross-referencing which, with inadequate indexing (e.g. Exod. 6:3 discussion), will hamper research into specific topics. Some errors of fact were also noted.

No theological student or biblical scholar can afford to ignore this volume nor its constant call for a reasonably based critical study of the Old Testament.

Gordon Garner.

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MAN AND HIS RELIGION. Aspects of Religious Psychology, by Giorio Zunini. Geoffrey Chapman, 1969. pp. 365. 63s. (U.K.).

An interesting addition to the literature on the psychology of religion comes from an Italian priest now teaching at the University of Milan. Fr. Zunini has studied the subject against a background of theology and science. Experience as a university teacher of psychology turned his interest to bridging the gap which for most students exists between psychology and religion. He had the advantage of working under Gordon Allport at Harvard.

The present book, published originally in Italy in 1966, has for its guiding thread which unites the various chapters the same one which guided William James: the study of human nature in the matter of religious behaviour. Indeed, James is one of the author's heroes, but all the major writers in the field are reviewed in the contribution they have made since his pioneering work in 1900.

Man is seen as being inescapably religious, just as he is seen as inescapably sexual and power-hungry. No psychology is adequate which ignores this, nor any religious understanding complete which ignores the light which psychology offers to shed for the student and the pilgrim. A commendable survey with a bibliography for English readers.

G. H. Feltham

THE IMAGE OF MAN IN C. S. LEWIS, by William Luther White. Abingdon, 1969. Pp. 240. \$5.95.

"Reason is the natural organ of truth, but imagination is the organ of meaning." So said C. S. Lewis. If his superb literary skill was effectively employed in "making righteousness readable," as C. E. M. Jones said, then his so-called "imagination" was supremely effective in bringing new insights to an understanding of the nature of man.

Lewis believed that man could never be rightly understood except as a God-dependent creature, and this relationship was the particular field for exploration in his imaginative writings, particularly the Narnia stories.

The writer of this book examines Lewis's pilgrimage to literary fame, his use of myth, allegory and fantasy, and in the greater part of the book his portrayal of man as "a composite creature akin to both angels and tom-cats and not to be understood solely in natural terms."

It is good reading for all lovers of C. S. Lewis. The praise is reasoned and not fulsome and the book's high price is worth paying for fresh insight into the work of the greatest Christian apologist of our day.

Dr A. M. Bryson.

Anglicans at P.T.C. Suva

SUITABLE Anglican students who have graduated from St. John the Baptist Theological College, Suva, are now doing graduate studies at the inter-

denominational Pacific Theological College, Suva.

Two Tongans, Vilame Tohi and Winston Halapua the son of the Assistant Bishop in Polynesia, Bishop Fine Halapua, entered P.T.C. in 1969. A New Guinean, Kingsley Gegeyo, prepared for advanced studies at St. John's and has also entered P.T.C. for the three-year course.

Canon E. Harvey, warden of St. John's, has joined the full-time staff of P.T.C. as from January 1 and Rev. Elijah White is now the warden of St. John's.

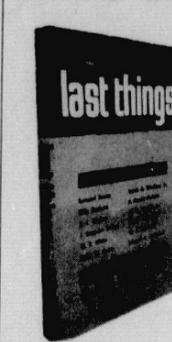
The diocese of Polynesia celebrates its centenary this year. Local men make up 65 per cent of the active clergy and the majority of the parishes now have indigenous leaders.

Diocesan clergy now include Fijians, Tongans, Fiji-born Indians, Fiji-born Solomonis, a Samoan, a Samoan-Tongan, a Nigerian-Chinese, and a Fiji-born European. Expatriate clergy come from England, New Zealand, Australia and the U.S.A.

GEORGE L. SMITH: Soul winning is not the art of bringing people from down where they are up to where you are. It is bringing them to Christ.

Key Books

ACR'S REVIEW EDITOR INTRODUCES SOME IMPORTANT NEW TITLES:



to the understanding of much bitterness and reaction in our troubled society. If you are

LAST THINGS. A symposium of prophetic messages ed. H. Leo Eddleman. Zondervan, 1969, pp. 160. \$3.95 (U.S.). One of the most helpful books on the last things that we have seen of recent years. Despite differing denominational backgrounds, all 12 writers are faithful to the Bible. The book's three sections are: History and Eschatology; The Natural Order and Eschatology and The Spiritual Order and Eschatology. General Harrison writes on The Blessed Hope and Billy Graham on The Climax of History. Dr Peter Stoner writes on Eschatology and Astro-physics. The message of this book is a complete answer to despair.

GOOD NEWS FOR CHILDREN. Written and illustrated by Sheri Dunham Haam, Baker, U.S.A., 1969, p.p. 240 \$4.95. Priced book, unusually good. To be read by 7-9 year olds, not to them. Usually large, clear type and most attractive use of colour and drawings, plus silk back. The Bible stories are arranged according to 15 different topics, including sin, the Second Coming and lots more which cover needful truths often avoided in children's books. Worth buying if you want something really faithful to the Bible for younger children.

UNAFRAID TO BE. A study of contemporary English writing by Ruth Etchells, I.V.F. pocketbook, 1969, pp. 128. 4/6 (U.K.). A Christian who is a lecturer in English at Durham University tells us what contemporary poets, dramatists and writers are angry about. A great help thinking hard about your world, don't miss this book.

ROZELL'S COMPLETE LESSONS, 1970. Ed. B. Ramsey, Sondervan, 1970. Pp. 320. \$3.50 (U.S.).

THE INTERNATIONAL LESSON ANNUAL 1970. Ed. H. R. Weaver, Abingdon, 1970. Pp. 447. \$3.75.

Designed for teachers using the 1970 International Bible Lessons Uniform Series, this commentary could presumably be used with any youth or adult Bible study group. Basically an expository commentary, it provides a lesson for every Sunday of the year. There is plenty of help with content but not much with motivation and method.

The other is a commentary based on the 1970 International Series. It has a topical approach and provides a good deal of help as to method, etc., under the heading "Helping Adults Become Involved."

THE GAGGING OF GOD, by Gavin Reid, Hodder & Stoughton, 1969. Pp. 126. 90c.
This book should be required reading for all theological college principals and bishops in Australia. The average clergyman and layman will receive it with delight.
The author is Publications Secretary of the Church Pastoral Aid Society. Readers will know this is a conservative evangelical society, but Gavin Reid is a man of today, concerned with communicating the gospel. He will offend some but inspire most.
K. R. Le Huray.
Ken McIntyre.



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Mainly About People

Rev. Ronald H. Langshaw, rector of Medina (Perth) since 1964, has been appointed rector of Mt. Yokine from April 7.

Rev. Peter Broadbent, for the past seven years a C.M.S. missionary in Singapore diocese, has been appointed rector of Wembley Downs-Woodlands (Perth) and will be instituted in the Hale School chapel on March 20.

Dr Paul H. H. White has been elected president of the Australian Intra-Varsity Fellowship for 1970, and Rev. Noel Polard, Master of New College, University of N.S.W., is chairman.

Rev. Barry J. Bryant, rector of St. Stephen's, Port Kembla, since 1967, has been elected by the clergy to a canonry of St. Michael's Provisional Cathedral, Wollongong, N.S.W.

Rev. Harold Rawson, rector of St. Matthew's, Windsor, since 1961, has been elected by the clergy to a canonry of St. John's Provisional Cathedral, Wollongong, N.S.W.

Rev. R. S. Houghton has joined the Inner-City Mission (Melbourne) and from April is in charge of St. Mary's, North Melbourne.

Rev. Peter Chiswell, vicar of Gunmedah (Armidale), has been elected to a canonry of St. Peter's Cathedral.

Rev. Canon Sidney G. Stewart, rector of St. Andrew's, Roseville (Sydney) since 1949, has announced his retirement to end the end of this year.

Mr Leslie Paul, 65-year-old author of the English Paul Report on the Deployment and Payment of the Ministry, retires from the faculty of Queen's College, Birmingham, this session. He is a lecturer in ethics and social studies at Queen's

and a lecturer in theology at the University of Birmingham. He is to undertake a lecture tour of the U.S.A. and do research for a book — "The Future of Anglicanism."

Rev. Alexander McL. Wright, registrar of the diocese of Bendigo, has been appointed vicar of St. John's, Footscray (Melbourne) from May.

Rev. F. Raymond Kenny, minister of Drysdale (Melbourne) since 1965, has been appointed vicar of Emmanuel Church, Oakleigh, from 6 May.

Rev. Jack Wills, minister of St. Stephen's, Greystown (Melbourne), since 1965, has been appointed vicar of St. George's, Queenscliff.

Rev. Robert L. Butters, A.B.M. Secretary for Victoria since 1966, has been appointed vicar of St. Stephen's, Mount Waverley.

Rev. Alan J. Baxter, minister of St. Luke's, Altona North (Melbourne) since 1968, has been appointed to the staff of the G.B.R.E.

Rev. Richard F. Appleby, of the Chaplaincies Dept. (Melbourne) since 1964, resigns at the end of May to take up an appointment in the diocese of Perth.

Mr Peter Kearney, a grandson of the late Rev. W. T. L. A. Pearce, some time rector of Bowral, N.S.W., was made a deacon in St. David's Cathedral, Hobart, on February 24.

Rev. John Baxter, Board of Education Officer in Wollongong (Sydney), has been appointed rector of St. Peter's, Glenbrook.

Mrs April Hersey, authoress and well known journalist, has been appointed to the staff of the Sydney diocesan Information and Public Relations office.

hot line

Round-up of church press comment

CHURCH TIMES and the **Church of England** Newspaper repeat the misleading Press release put out by Ecumenical Press Service (Geneva) of the World Council of Churches that the Archbishop of Brisbane has re-licensed two clergy who were "suspended for not cutting their hair." Which shows that people read into the news what they would like to find. Jesuit Paul Duffy writes in the **Catholic Weekly** that "no social legislator ever has the right to take away from man the dignity God gave him." He sees in demands for abortion and euthanasia legislation an invasion of basic human rights, and warns that freedom may go by default. A timely warning.

PAUL SCHERER: To take all that we are and have and hand it over to God may not be easy; but it can be done, and when it is done, the world has in it one less candidate for misery.

Seek (South Africa) reports that Archbishop Robert Selby Taylor of Capetown had an operation in January and is undertaking no engagements up to the end of March. **The English Churchman** has an article by a church warden and lay reader at Fort Hall in Rhodesia in which he claims that the Church of the Province of Central Africa "brings itself as strongly Anglo-Catholic as any overseas province." He says it has one lone parish (Avondale in Salisbury) which is professedly evangelical. People travel 15 miles across Salisbury, capital of Rhodesia, to "satisfy their hunger for true and faithful preaching of God's Word."

World Vision features an article by and Indian, Rev. John Methuselah who says that "outdated (missionary) methods must go. Updated methods must be brought in. However, they must fit the culture they work in. The issue is given over to a critical examination of missionary strategy."

New Life mentions that a Melbourne publisher may be buying the subscription list of the defunct journal "The Anglican" with a view to rallying national support for another Church of England paper. **The Australian Baptist** gives details of the report of a Victorian committee which has found widely differing practices among Baptists there. It is puzzled why some people apply for baptism but not church membership and why some are baptised but denied church membership.

The Methodist editorial asks Sydney's Ted Noffs why he intends to invite the U.S. Black Panthers to come to Australia and speak at the King's Cross Wayside Chapel. It sees no place for the "agent provocateur" here. **New Zealand's Church and People** asks "How does the plan for church union stand up to the historic creeds?" It is not encouraged by the fact that Professor Geering says he accepts them but still denies the resurrection.

New chaplains for Orange and Goulburn

THREE NEW full-time chaplains are to be appointed to N.S.W. psychiatric hospitals, the State Government announced recently.

The new appointments will be the first to country hospitals and will include an Anglican and a Roman Catholic chaplain to Bloomfield Hospital at Orange and an Anglican chaplain to Kenmore Hospital at Goulburn. The Goulburn chaplain will be asked to prepare the way for a chaplaincy also at Goulburn Gaol and then will follow a further appointment of a Roman Catholic chaplain for Goulburn.

The Bishops of Bathurst and Canberra-Goulburn have been advised and appointments will soon be announced.

Adelaide to Kenya



Mr and Mrs Don Dalby and son Paul before leaving for Kenya.

MR and MRS DON DALBY, of St. Matthew's, Marryatville, S.A., have left for service with the Church Missionary Society in Kenya, East Africa.

Mr Dalby will work at the Christian Industrial Training Centre in Nairobi as a building instructor, training African teachers, who in turn will teach

building trade skills to African boys.

Mr Dalby served his apprenticeship as a carpenter and later did a degree in building technology and a course in building administration. He also completed a year at Moore College in preparation for missionary service.

Primate will appoint Willochra

WILLOCHRA'S special synod in February to make a further attempt to elect a bishop for the diocese failed to reach a decision.

Many lay representatives could stay no longer in view of the urgency of the wheat harvest. It was decided to use a proviso in their diocesan bishopric election ordinance which permits them to ask the Primate of Australia to make a nomination.

This has been done and as we went to press the Primate informed the "Church Record" that he was not yet able to make an announcement.



The Primate.

When the election synod adjourned, opinion was divided between two senior South Australian clergy, one an evangelical and one an Anglo-Catholic. It is believed that one of these may, in fact, be nominated.

Adelaide B.I. record enrolments

ADELAIDE: Bible Institute principal, Rev. Geoff. Bingham, reports a record enrolment of 118 students from all parts of Australia and overseas. There are 66 men and 52 women.

As an extension of the institute's ministry, A.B.I. has had for some time a Monday night Bible class in the city and a correspondence course. This year Monday evening lectures were

begun in Adelaide and 340 people attended on the first night. The majority of these were young people.

Rev. Arthur Deane, principal of Sydney Missionary and Bible College, is to be the guest speaker at the institute's Thanksgiving Day.

MERGER PLANNED FOR NINE U.S. CHURCHES

A **MERGER** of nine Protestant denominations is planned in the U.S.A. It was made public by the Consultation on Church Union on February 16. The Anglican Church is involved.

The nine denominations involved in the consultation are the African Methodist Episcopal and African Methodist Episcopal Zion Churches, Christian Church (Disciples of Christ), Christian Methodist Episcopal Church, Episcopal Church, Presbyterian Church in the U.S., United Church of Christ, United Methodist Church, and United Presbyterian Church in the U.S.A.

The name proposed for the united body is Church of Christ Uniting. According to Dr William A. Benfield, Jun., chairman of the drafting commission, this puts the emphasis on union as an

ongoing process rather than "the end of the pilgrimage."

Elements from the traditions and government of each of the nine denominations are included in the plan. The united church would recognise as ordained ministers all those ordained by any one of the Churches at the time of union; no "reordination" would be necessary.

The basic unit would be the "parish," normally composed of several congregations, and "task groups." Parishes would be grouped into districts and districts into regions.

At the national level there would be a presiding bishop as chief executive officer and an assembly with a moderator. The plan stipulates that the first presiding bishop would be a black person from one of the uniting communions.

A final decision is expected in the next five to 10 years.

C.M.S. budgets

VICTORIAN C.M.S. was more than half way to its budget of \$168,000 at the end of the first six months of the financial year. At January 31, it needed another \$80,429 to achieve the State budget.

N.S.W. budget is \$215,300 and at January 31 \$137,435 was still needed to make up the considerable leeway.

The annual conference of the Victorian Medical Missionary Auxiliary is being held on March 19, at St. Matthew's, Prahran. Queensland C.M.S. is having a house party at the Mt. Tambourine Easter Convention March 27-30. Rev. David Hewetson, C.M.S. Education Secretary is one of the speakers. The branch is aiming to have 1,000 members by September 30. There are 700 at present.

EDWARD B. PUSEY: What have we to expect? Anything. What have we to hope for? Everything. What have we to fear? Nothing.



Archdeacon Maurice Betteridge, recently appointed Archdeacon of Armidale, N.S.W.

The Scripture Union of Queensland

Two vacancies from early 1971

I.S.C.F. TRAVELLING SECRETARY

A young man to train leaders, organize weekend and vacation camps and encourage Christian witness in groups in both city and country secondary schools.

CHILDREN'S MISSIONER

A young man to train leaders, organize weekend and day Bible Clubs in conjunction with local Churches and to train Sunday School teachers and others in children's evangelism.

Further details from The General Secretary,

Scripture Union, 363 George St, Brisbane, 4000.