

Melbourne looks ahead

Melbourne's special synod held 27 February to 1 March at Monash University made far-reaching recommendations for the development of a diocesan structure geared to the needs of a late twentieth century large city diocese.

Prior to the session, synodsmen met in archdeaconries to give consideration to the recommendations suggested for debate. As a result, quite significant changes were made, and the Committees brought out proposed resolutions to be considered by synod.

After an opening session, synod resolved itself into conference under the able chairmanship of Mr Findlay Patrick, upon whom the major burden of the session then fell — and he proved to be the man for the job.

Synodsmen having previously chosen the subject they chiefly wished to be involved with, the Synod then divided up into 23 discussion groups, each concentrating on its particular section, for the rest of Friday evening.

Saturday morning and afternoon, and Sunday afternoon, were then spent in conference considering motions proposed for submission as a result of the findings and recommendations of the discussion groups.

No division

The proposals concerning the regionalisation of episcopal oversight were well received, and these are likely to be put into effect very early without any assumption that they are the forerunners of any division of the diocese in the foreseeable future.

One of the more radical considerations was the proposal to have, in each of the episcopal regions, a sort of mini-synod through which most if not all legislation and important motions would be passed en route to the full synod. They would also appoint representatives to a small central synod.

As the chief problem seemed to be to bring the central synod down to a more manageable size (from about 800), it was felt that by limiting the categories of clergy eligible to sit, and by drastically reducing the lay representation, though retaining a lay majority, the one synod could be made to work very well. Objections of significance were raised to the initial proposal, especially

that some parishes would be bound by a synod in which they had no significant voice, minority and individual opinions would be suppressed.

While the regional "synods" were rejected, it is hoped that regional conferences will be retained and develop a useful purpose in making synodsmen's participation in debate and decisions more meaningful.

The role of the laity seems to be bound to have increasing significance in the life of the church and the government of the diocese. Participation in new ways in the conduct of worship, involvement in lay evangelism, rights of nomination for parishes on a much more liberal scale, equality of representation on the Council of the diocese and a much more significant role for that Council.

It was most noteworthy that, whereas there were some who

would have rather curtailed rights of nomination to parochial charges, the Archbishop was outspoken in his desire that the laity should have more voice in the choice of their pastors rather than less.

Some of the keenest debate and consideration was given to the matter of the tenure of the clergy. It was obvious throughout that the synod almost unanimously wished for an end to the old "parson's freehold," even to the point of making new provisions now proposed retrospective in their application after a period of five years. This further radical change seems likely to go through, albeit with due safeguards for the clergy incorporated in the proposed legislation. An earlier retiring age, at 65 years, is also proposed for the clergy, with adequate provision for superannuation at that age; and there was little if any opposition to that proposal.

No legislation

This session of the Melbourne Synod was again characterised by a complete absence of any divisive or contentious spirit, and matters in all cases were certainly considered and decided basically on their merits.

The special synod had no legislative function and its resolutions must be debated and accepted by synod in October next.

It was an important event in the life of the Church in Australia and many dioceses across the nation will benefit from the hard work of research and debate which the Melbourne Diocese has recently undertaken.

Marryatville university service

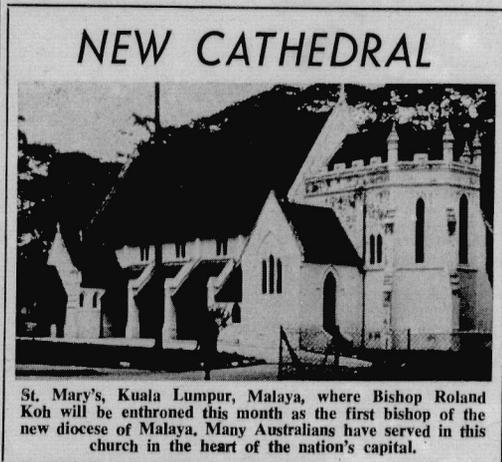
St. Matthew's Marryatville, S.A., held a service for the opening of the academic year at tertiary institutions in March. The guest preacher was Dr Brian Dickey, a history lecturer at Flinders University.



Dr Brian Dickey

Students from Adelaide's two universities, the teachers' colleges and the Institute of Technology attended the service which aimed to encourage students and graduates living in the eastern suburbs in their inquiry into and their expression of their Christian faith.

The lessons at the service were read by Professor A. T. James, professor of statistics and Professor J. C. Thonard, both of Adelaide University.



NEW CATHEDRAL

St. Mary's, Kuala Lumpur, Malaya, where Bishop Roland Koh will be enthroned this month as the first bishop of the new diocese of Malaya. Many Australians have served in this church in the heart of the nation's capital.

SOUTH AMERICAN DOUBLE CONSECRATION

History was made at Buenos Aires, Argentina, recently when two missionaries of the South American Missionary Society were consecrated bishops.

Our picture shows (left to right) Archdeacon J. W. H. Flagg being consecrated as first bishop of Paraguay and Northern Argentina, Bishop Howell of Chile, Bolivia and Peru, Bishop Tucker of Argentina (observed), Bishop Bazley and Rev. David Leake, consecrated as assistant bishop of the new diocese.

Bishop Leake became the first

Argentine-born Anglican bishop in South America. Five Australian S.A.M.S. missionaries are serving in the new diocese.

S.A.M.S., founded in 1844, is one of the oldest Anglican missionary societies but one of the

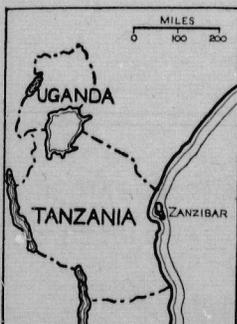


most recent to receive Australian support.

The Australian S.A.M.S. budget was met in full with a small amount over, \$29,941 was given in all. This was revealed at the March annual meeting in Sydney when extra seating had to be brought into the C.E.N.E.F. Auditorium to cope with the large numbers, including two busloads of young people. An Argentinian layman spoke at the meeting and Mr Kevin Bewley, a returned S.A.M.S. missionary, interpreted.

East African province to be divided

The Anglican province of East Africa is to be divided into two provinces, one for Kenya and one for Tanzania.



The province was established in 1960 and Dr Leonard Beecher, a C.M.S. missionary in Kenya and Bishop of Mombasa became the first archbishop. He will resign on August 2 next when the division is to be made.

The present province includes 13 dioceses. An archbishop of Tanzania will be elected on June 4 and an archbishop of Kenya 12 days later when the first synod of the new province meets.

Archbishop Beecher is 63 and has spent almost his entire ministry since ordination in 1929 in Kenya. He was a master at the Alliance High School, Kikuyu, when he was ordained. He has been a bishop for 20 years in the dioceses of Mombasa and Nairobi.

Mosman gives \$30,000 to new area

St. Clement's, Mosman, an old established Sydney parish, has guaranteed to give \$30,000 to establish a parish centre at Busby in the huge Green Valley new housing area. It will be called St. Clement's, Busby.

The multi-purpose building will be opened in June this year and it will cost \$35,000. Mosman has already given \$3,000 and will give the same amount annually for nine years from its budget. The building has been designed for maximum space and

utility with a small area for holding services within it.

Rev. Brian Siverson is the resident minister and one of his staff will be Miss Diana Abbott, a former teacher and Melbourne Bible Institute student who will do youth and women's work

and help with R.I. classes. Miss Abbott is a former parishioner of St. Clement's Mosman, and she is being seconded to Busby by the diocesan Youth Department.

Mosman gave \$2,000 in 1963 to help establish St. Clement's, Lalor Park, and has helped in many ways in this and other areas, especially with man-power to carry out surveys and visitations.

Rev. Ray Bomford, rector of

St. Clement's, Mosman, told the Record that at least fifteen Sydney parishes are giving substantial sums each year to assist the new housing areas and many others are helping with visitation, erection of church halls and in other important ways.

This large gift is the second of its kind, St. James' Turramurra having given \$30,000 to erect a parish centre, St. James' Whalan, in the Mount Druitt housing area.

Sunday School outmoded says dean

Dean John Hazelwood of St. George's Cathedral, Perth, has told the "West Australian" that Sunday School is becoming outmoded.

According to the Press report he said that it was no longer an efficient and adequate means to educate the modern child in the Christian religion.

The religious teaching in Government schools was no better.

Stories the children were taught were relevant to 2,000 years ago. They were learnt but their significance was not grasped.

Children felt a sense of carnival in the half-hour-a-week lessons at school. This made teaching difficult, especially because most teachers were volunteers and untrained in this field.

The first thing a child should learn was the worship of God.

Families should worship together at church. Children's services which were sometimes used as a substitute for Sunday school, destroyed family worship.

Theology, the basis for understanding Christ, was an academic discipline.

It involved ancient history and philosophy. Neither of these subjects was generally taught in schools.

This put religion teachers in a similar position to a mathematics teacher asked to teach children advanced mathematics without their having any knowledge of basic arithmetic.

There were two essential elements in the teaching of religion.

Nothing since

First the learning and understanding of theology and second the personal commitment to God.

The two did not always go hand-in-hand.

Too much emphasis could be placed on the Bible. It started with the beginning of the world but ended with the Acts of the Apostles.

"The Bible, as the only text book of religion, would have us think that nothing had happened since," the Dean said.

There was also a great deal to be learnt from the Buddhist and Hindu religions, he said.

Ex-banker pleads guilty to \$41m manipulation

Peter Geoffrey Huxley, former city banker and charity officer, was committed yesterday for sentence on 22 charges.

The charges allege that Huxley manipulated sums totalling \$4,293,521.

Huxley allegedly has association of Australia



Hunger Campaign, and balance from a prison company." In his statement, Deane Tackwell said Huxley then went with him to C.I.B. where he as Huxley how the matter ran. Huxley allegedly said had started about 19 1/2

An air of mystery surrounds the conviction of former bank executive and former honorary treasurer of the Freedom From Hunger Campaign on 22 charges in a Sydney court.

Among the 22 charges to which Peter G. Huxley pleaded guilty were:

Four of falsifying documents relating to the Freedom from Hunger Campaign.

Five of misappropriating funds while treasurer of the Freedom from Hunger Campaign.

One of unlawfully negotiating shares, property of the Freedom from Hunger Campaign.

Although the actual shortages alleged in the Freedom from

Hunger Campaign are \$477,027, the charges allege that Huxley manipulated \$2,360,643 of the charity's funds.

On the day that Press carried news of Huxley's conviction, the Freedom from Hunger Campaign inserted an advertisement in the daily Press saying that the organisation's funds were safe. An investigation into the state of the funds was carried out by Price, Water-

house and Co. (accountants) and Allen, Allen and Hemsley (solicitors) and the funds were found to be in order, no donations had been lost and no mismanagement had been found. The statement was authorised by Mrs G. N. Frost, national president of the Campaign.

Inter-Church Aid is one of several organisations which receives money for overseas aid from the Freedom from Hunger Campaign and its director, Rev. Ted Arblaster, said that he gave a verbal assurance to the last meeting of the Australian Council of Churches that he had heard that the Campaign's funds were in fact intact.

According to police evidence, none of the \$1.8 million had been recovered. Although nothing specific has been said by the Campaign, it has been assumed by many that the bank concerned made good its losses but it is not known who made good the losses, sustained by the alleged unlawful negotiation of shares, the property of the Freedom from Hunger Campaign.

MALTA EVANGELISM
The Mediterranean island of Malta, whose 325,000 citizens are traditionally 100 percent Roman Catholic, recently hosted the first evangelistic services ever to be sanctioned by the Government. Held in the lounge of the island's best hotel, the services drew an average of 75 people with 25 making decision to receive Christ. Banner newspaper headlines announced all activities of team members.

highly interesting audio-visual form and it was unanimously adopted.

Synod asked the diocesan council to review all the assets of the church in the diocese to help establish whether the resources are being fully used.

Results of contested elections were: Board of Presentation — Rev. P. Chiswell; Cathedral Chapter — Rev. P. Chiswell; Council of N.E.G.S. — Revs. E. Barnes and R. Smith; Council of T.A.S. — Rev. E. Barnes and B. Lancaster; General Synod — Ven. M. S. Betteridge and Rev. P. Chiswell; Provincial Synod — Ven. M. S. Betteridge, Canon T. Hayman and Dr D. Penny.

Armidale synod

Forty-four clergy and 80 lay members assembled in the University of New England's Arts Theatre for the opening of Armidale's synod. In his charge, Bishop Clive Kerle spoke at length on the Christian view of abortion and on morality generally.

Canon Frank Coaldrake, chairman of the A.B.M., preached at the synod service and Ven. Maurice Betteridge was collated as archdeacon of Armidale.

The Board of Christian Education presented its report in a

BRISBANE LEADERS DEMAND A REFERENDUM

The decision of the Government parties in Queensland to extend Sunday liquor trading to Brisbane has been described as a "breach of faith" by Archbishop Strong and Rev. S. Y. Potter, president of the Queensland Council of Churches.

In an open letter to the electors, they have called upon the Government to keep its pledge and not to introduce the legislation until the people have been consulted by a referendum.

Numbers of prominent citizens have supported the demand for a referendum. Professor L. J. H. Teakle, Deputy Vice-Chancellor of the University of Queensland said "he was fully in favour of a

referendum. The question of Sunday hotel trading is of social importance, and in view of the split in public opinion the people should have their say on this contentious question. I consider there are adequate facilities for coverage alcohol already existing."

Mr Arnold Bennett, Q.C. has said: "The circumstances are such that all responsible people

should support the call for a Referendum. Experience, decency and democratic principles cry out for a submission of the question of Sunday hotel trading to the vote of the people."

Professor T. J. Rendle-Short, of the chair of Child Health at the University said: "This question is bound up with the individual conscience and should be determined by a Referendum."

Similar views were put forward by Dr E. H. Derrick, Director of the Asthma Research Bureau and Mr H. A. Lowe, Commissioner for Main Roads.

EDITORIAL

Rome—What is happening?

A SHORT TIME AGO a representative group of London Roman Catholic clergy engaged in an "act of repentance" at the Smithfield Martyrs' Memorial for the burning of our 300 Protestant martyrs at the spot in the reign of Mary Tudor. They were met by a group of Anglicans sponsored by the Bishop of Willesden, repenting of past persecutions of Roman Catholics.

Professor Herman Sasse said in 1966 that Rome was on the way to reformation. Pope Paul in 1968 said that his church had gone from self-criticism to self-destruction. "Time" magazine has called Pope Paul the "reluctant revolutionary." However we view it, something is happening to Rome.

Whatever it is, we Protestants would not have believed it possible in 1960. Few Protestant clergy exchanged anything more than the politest of greetings with Roman clergy then, and very rarely at that.

Today we call many of them friends, invite them to inductions and they pray with us and read the Word of God in our churches and united services.

It all began with Vatican II. The genial Pope John announced the convening of it on 25th January, 1959 — it met first on 11th October, 1962, and ended on 8th December, 1965. It will go down as one of the most significant events of the twentieth century. Its major statement is in a 30,000-word treatise — "Pastoral Constitution on the Church in the Modern World."

Two things done by Vatican II outweighed all others in importance. It encouraged in the clearest terms the study, translation and wide use of the Scriptures in the languages of the people. It laid down policy guidelines for meetings with, prayer with, and united worship with other Christians.

Untold good has already come of this and we may not deny the work of God the Holy Spirit in so much that has happened since.

Roman Catholic biblical scholarship of a high order is one sign of revolutionary change. Many such scholars are already rejecting some Roman doctrines as inconsistent with the Word. Even transubstantiation has been so tested and found wanting.

Not all Roman scholarship is of a constructive kind and we cannot deny that many have fallen prey to the worst forms of German liberal scholarship. But they study the Word and the truth must prevail.

In other ways, a distinct evangelical spirit is abroad in contemporary Romanism. Christ is being honoured in a unique way, Calvin's magnificent exposition of the doctrine of grace is being studied and taught in the seminaries and the cult of Mary and the saints is waning in many quarters.

Much that is happening is by way of reaction. Thousands leave the priesthood, orders and convents. Many renounce their faith or marry or both. The Dutch press for the end of celibacy and for the right to marry.

All this may represent a triumph for the secular spirit and we should beware of reading much more into these things which are played up by the mass media.

We will find large numbers of ordinary Roman Catholics bewildered and confused. We must help them distinguish between the essential truths which remain and the traditional and often sub-Christian which need to go.

The Protestant Reformation, of which we are the proud heirs, was a move to abandon the things which had long seduced the church from its loyalty to Christ and his Word. But Protestants have been seduced from biblical truth themselves and so the need for a new reformation is not confined to Rome.

The will of God and his purposes for his church will be done in all denominations as pre-eminence is given to his Holy Word. Changes for other reasons should give us little to rejoice about.

EVANGELICAL VIEWPOINTS

Holiness

A man said recently at a Parish Study Group, that when men were ordained they came to think of themselves as little Gods or dictators. That man had grasped the truth that holiness is not the prerogative of the ordained ministry. It is the privilege and obligation of the whole people of God.

GOD IS HOLY

Any consideration of holiness as it affects Christians must start with God. In the Old Testament God is described time and again as the "Holy One." Consequently, the Word of the Lord comes through Isaiah the prophet — "To whom then will you compare me, that I should be like Him? says the Holy One" (Isaiah 40: 25 RSV). The basic meaning of the Hebrew word translated "holy" shows out here. It is "separate." God's holiness consists initially in his separation from the created universe. It is not that he is disinterested in it but rather that he exists independently of it. The creation depends on God for its existence, not God on the creation.

But we limit the ideas associated with God's holiness if it is thought of only as his separation from His Creation. God's holiness takes on an ethical note when it comes to describe his separation from sin and evil. In this vein the prophet Habakkuk, having described God as the Holy One, goes on to tell of him having ordained the Chaldean march against Judah as a judgment from Him who is "of purer eyes than to behold evil" (Habakkuk 1: 12, 13).

God's character is holiness which embraces separation from sin and evil.

GOD'S PEOPLE ARE HOLY

Because God is holy, his people must be holy. Again the basic idea of the word is separation; a distinctive difference from the heathen and the world. It is this thought that is the burden of Jesus' prayer for His disciples — "they are not of the world, even as I am not of the world. Make them holy through thy truth." (John 17: 16, 17).

But, as with God, so with his people holiness immediately takes on an ethical meaning. Thus Peter writes "But as he who has called you is holy, so

you be holy in all your life" (1 Peter 1: 15), and then goes on to record the sort of character Christians should have. In summary it is to have the ethical characteristics of God and these have been revealed to us in Jesus Christ. Paul puts it negatively to the Thessalonians as abstaining from every form of evil. (1 Thessalonians 5:22) and positively as being changed into the likeness of Jesus — (2 Corinthians 3: 18).

Rev. Canon Peter Chiswell, B.E., B.D., is vicar of Christ Church, Gunnedah and a canon of St. Peter's Cathedral, Armidale, N.S.W.

HOLINESS AN EVERYDAY THING.

Three important facts stand out about this holiness which Christians are to have. Firstly it is concerned with life here and now, and not merely the hereafter. Perfection comes in Jesus' presence in Heaven, but holiness finds much of its outworking in this life.

Secondly, holiness is not to be confused with piety. Piety is usually understood as applying to specifically religious behaviour; the frequency with which a per-

son goes to church, the posture of prayer, use of certain religious language. Holiness concerns the whole character of a person, and is in fact conformity to the character of Jesus Christ.

Then thirdly, holiness is a progressive thing. There is a growth which Paul describes as "being changed into His likeness from one degree of glory to another." — (2 Corinthians 3:18).

THE MEANS OF HOLINESS

Already, in describing holiness it has been suggested that it is a work of God in the life of the Christian. It is the Spirit of God who changes a man into the likeness of Christ. Because of this Paul can describe the Christian character of love, joy, peace, kindness, faith as the fruit of the Spirit. (Galatians 5:22).

To say this does not mean a lack of conscious effort towards holiness. The two sides of the matter are clearly set out by St. Paul — "Work out your own salvation (referring to living as a Christian) with fear and trembling, knowing that God is at work in you to will and to do according to his good pleasure" (Philippians 2:12,13).

This conscious effort towards holiness will express itself in approaching God with a sense of awe and reverence. To gain a true appreciation of God will always move the believer to become more conformed to God's character. Then, it will also involve a study of the scriptures which "are profitable for teach-



Rev. Peter Chiswell.

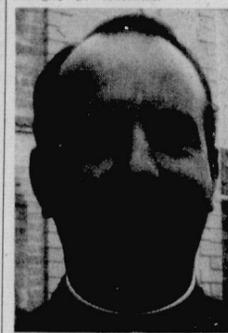
Wings for Bp. Shearman

Bishop Donald Shearman, of Rockhampton, Q., asks for the prayers of his people because he is learning to fly!

Flying will be no new experience for him. He often travels to the far west of his large diocese in "St. Michael," the diocesan plane. At the end of World War II he was for two years in aircrew with the R.A.A.F.

In March he began flying training for an unrestricted private licence. He feels it will be most useful in a large diocese where aerial transport is so essential.

The expense of tuition has been met by a generous gift from a trust fund in Sydney. The Bishop says that he is "not filled with any great boyish delight at the thought of learning."



Bishop Shearman.

Bendigo sport

PYRAMID HILL branch faced strong competition from Kyabram to take the Canon Laity Memorial aggregate trophy for the 1970 Diocesan C.E.B.S. swimming carnival held at Eaglehawk.

Mackenzie Street Methodist Church topped the churches' cricket ladder at the end of the home games round last month. Semi-finals have commenced and the premiership will be decided in April.

Riley won the Girton C.E.G.G.S. House Swimming Sports at Bendigo Olympic Pool on March 4.

CHRISTMAS BOWL

Mr Vaughan Hinton, Public Relations Officer for Inter-Church Aid told the "Church Record," on March 17, that up to February 28, last, \$400,869 had come in for the 1969 Christmas Bowl Appeal.

Through the rectory door

TODAY, STOPPED at the traffic lights in the city, I spotted a face in the crowd that jolted me with its familiarity. Whoever could he be? I looked again — stared a little I guess — until the traffic moved on. Then I remembered. It was Jack. I cannot summon more than that to mind — just Jack; but his memory brought a tinge of sadness. Jack's mother brought him to our door in the first place. She was middle-aged, with a lined and loving face. Jack looked a nice lad, maybe 14, with curly

hair and a rather worried but pleasant expression. They wanted to know if we had a group of the Boys' Brigade meeting at the church. Well, we hadn't, and it seemed this was their final effort to locate such a group in the area, having walked miles and followed several wrong leads.

When I suggested other similar boys' groups that might appeal to Jack, she explained quietly that it was just Jack that she wanted. He had got used to their way of doing things, having been a member in another neighbourhood for some years. Since moving to our suburb they had not found a group to link up with, and he had nowhere to go, nothing to interest him.

At last she confirmed my growing realisation that Jack was not, in fact, a lad of 14, but a man of 21, and there were not many things he could do, or people who would bother with him — or he with them. His times with this group had been the only respite his mother had from the demands of his presence, and while he looked a nice enough lad, he was not at all easy for her to cope with, especially when boredom and frustration overcame him.

I remember taking them inside and making some phone calls to people who might be able to help, but very little was achieved. The mother was so tired, so sad, and the burdens of those who have handicapped children seemed awesome and overpowering to me . . . the cares of raising ordinary healthy ones are enough. They came again once or twice I think, but all my efforts to locate such a group as they needed were fruitless.

And there he was today, in the street, just the same. I am ashamed. It must be several years since I even thought of those two people, let alone prayed for them or did anything about them. I guess they were, to me, "ships that pass in the night." Thank God He has no ships that pass in the night, that He is faithful to them—and to us—even when we forget each other.

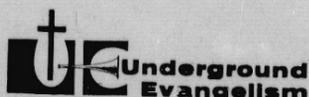
by Ann Devereux



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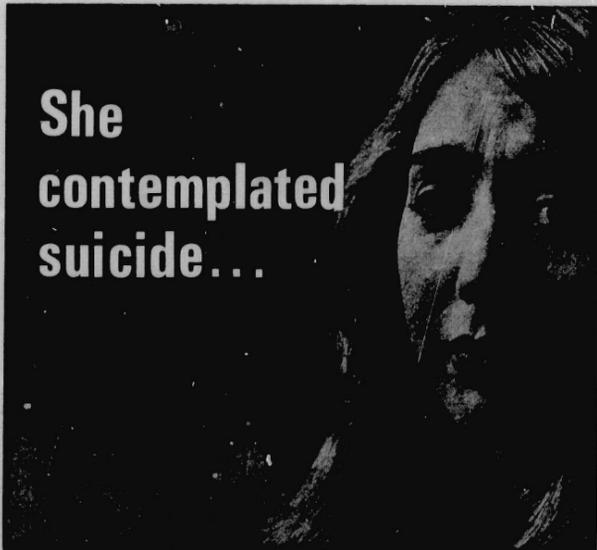
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She contemplated suicide...

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.

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

HOME MISSION SOCIETY

Diocese of Sydney



RECLAIMING HUMAN LIFE

Notes and Comments

THE CHOICE

Archbishop Sambell may well prove to be the strongest and most able archbishop Perth has had but he will have been in the office less than a year when the election comes.

Brisbane is likely to have a new archbishop by then. Judging from the present feeling there, they are likely to elect their first Australian archbishop, probably one already on the bench. If one who has previously been a candidate for Brisbane and Perth is elected, it is not likely that his brother bishops will elect him primate.

The final choice will most likely be between Dr. Frank Woods of Melbourne and Dr. Marcus Loane of Sydney.

Both men are experienced in high office, and both have administrative and pastoral gifts of a high order. Dr. Woods will be 63 by September and Dr. Loane will be 58. But their interests and other gifts differ.

Dr. Woods has been a strong supporter of the Australian Council of Churches, of all kinds of inter-church conversations and pressed very hard to have Anglicans included in the current Methodist - Presbyterian-Congregational move in Australia for

organic unity. Indeed, in some circles, he is regarded as having blotted his copybook for this latter move. Nevertheless, he must be considered a strong candidate.

Dr. Loane has won international recognition both for scholarship and as a missionary and convention speaker and as a Bible teacher in many lands. His strong evangelical convictions have commended him in all the churches, particularly in Africa and among our Asian neighbours. Few have such intimate contact with the world Christian scene as he. But he would be the first to admit that these same strong convictions may lose him some votes on the present bench of bishops.

Party considerations have led the Australian bishops to make mistakes in the past, one in particular which they deeply regretted. It should not happen in 1970.

A.C.R. EXPANDS

Some weeks ago we mounted a circulation campaign which covered over 3,000 potential subscribers in all parts of Australia. Large members of clergy and lay people were reached.

The results were interesting. Each day's mail is bringing new subscribers and as we go to press, the stream has been maintained over three weeks and does not look like drying up. It is obvious that the A.C.R. is

OUR POLICY

We are an independent paper and we have a policy. Unashamedly we promote the evangelical cause in the Church. We

stand for the Protestant and reformed character of the Church of England. Above all, we maintain an unwavering loyalty to the Holy Scriptures and we will admit no authority which goes beyond them.

We are not so foolish as to deny that other viewpoints are strongly and sincerely held. We encourage the expression of all views in our columns and exercise no kind of censorship except that imposed by the limits of space and the laws of libel. We review all sorts of books, whether we agree with them or not. Among our reviewers have been the Bishop of North Queensland and the Principal of Moore College.

Sometimes we have to press our views most strongly. Inevitably we are told we are "attacking" somebody. That's the price of holding views and being prepared to advance them and defend them. An example may be found in Dr Sharwood's letter in last issue (page 5).

We pointed out in an editorial that the Liturgical Commission's introduction of a prayer for the dead in "Australia '69" was in fact unconstitutional. But we took the trouble to post, long before publication, a procopy to a prominent member of the Commission, offering him the freedom of our pages to write either a letter or a longer article, taking a view opposed to us. The offer was never taken up.

We will go to such a limit to be fair and we will always try just as hard to be charitable. The truth must be spoken in love, but it must be spoken.

Our readers are not so spineless that they will bother reading a paper which never provokes them. You would have little regard for a paper which expresses harmless or "official" opinions only. We respect your right to disagree with us at times. You will respect our right to take a strong line when we believe that the great saving truths of the gospel are at stake.

Mostly, we print news and articles in the hope that you will always open the paper with pleasurable anticipation and that you will enjoy reading it. We value our many new subscribers and we ask for their prayers in our newspaper ministry for Christ and His Church.

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Dr Bob Weedon

The hospital, operated by the diocese of Central Tanganyika, is desperately in need of modernisation, so Dr Weedon decided to stage a 20-mile walk from Melbourne to Dandenong to raise a minimum of \$30,000 for improvements. He and his committee hit on the idea of calling it "The Jungle Doctor Safari."

Thousands of people from all over Melbourne, including many secondary school students, took part.

Silence for Queen

About 70 Aborigines at Coff's Harbour, N.S.W., will stand in silent protest when the Royal Family visits Northern N.S.W. on April 11.

"But if the Queen speaks, they will tell her their grievances," explained Mr Frank Roberts, an Aboriginal Anglican social worker. "Captain Cook's arrival in Australia is nothing for us Aborigines to celebrate," he said.

Royal visits have always attracted "nationalism" exhibitions, from London's Isle of Dogs to the remotest colony. As with the Zealots on our Lord's day, nationalistic protest betrays a spiritual desolation and hunger for "freedom" and "self-identification" which Jesus alone can satisfy.

There is no substitute for heaven's bread and water (John 4: 13, 14, 26; 6: 26-58). Christ displayed his compassion for all our needs; we err in our misplaced emphasis.

Pastor Roberts would have a limited ministry if he ignored his people's physical grievance (James 1: 27). It is from their need that he and we can point to the One who alone can reconcile man to man and man to God.

Unfortunately the increasing law-breaking type of revolt (Ecclesiastes 8: 2, Titus 3: 1) invites law-enforcement retaliation. This social cleavage is dangerous as delighted Communist strategists know, precipitating "temporary" dictatorial measures.

Democracy is a way of life. Classical Greek democracy allowed oppressive slavery. The Christian expression of democracy necessitates the personal dignity of all, ensured by responsibility to God (Colossians 3: 1-4: 1). Genuine freedom continues only where at least a significant minority obeys God's Word (Genesis 18: 32) though not removing suffering (1 Kings 19: 18).

Society that significantly spurns Jesus, embraces bad government. Democracy is not a political theory but a way of life. He is Jesus. Is this silence for the Queen because of our silence before God?

(Rev.) Brian J. Seers,
White Hills, Vic.

Ridley's teaching

It seems a pity that in his interesting and scholarly sermon on Bishop Ridley, ("A.C.R." March 5), Dr Keith Cole should have concentrated so heavily on the negative side of Ridley's teaching to the virtual exclusion of the positive.

It is true that Ridley influenced Cranmer and performed an invaluable service in convincing him of the error of the doctrine of transubstantiation, but today the ground has changed. Few contemporary theologians, even among the Roman Catholics, believe in a "natural" or "corporeal" presence of Christ in the sacrament.

Cranmer gave up this idea, after much heart-searching, as Dr Cole has said, but he did not abandon his belief in the sacrament as a real means of grace; an "effectual sign" by which the faithful actually and really receive Christ. The prayer of Humble Access and other prayers of the 1552 Service which he wrote, make this quite clear. This was confirmed, as the mind of the Church, by the section of the Catechism added in 1604, in which it is stated that "the Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper."

I do not doubt that Dr Cole, as a good Anglican, believes that, but I could wish that he had given more emphasis to it, rather than harp on an outworn and unhappy controversy.

Letters to the Editor

Unity among Christians can only be set forward as we concentrate on the positive aspects of our faith and tradition, seeking to find areas of agreement rather than of division. In the same issue you, yourself, said in an admirable editorial, that we must not allow varieties of expression to divide us, but that we

anniversary of death and following a funeral. This to me is as normal and consistent as the placing of flowers on the grave or the annual remembrance made by many in the memorial columns of the daily Press.

(Rev.) John Adam,
Nabiac, N.S.W.

Group objection to Australia '69

The undersigned are a small group of clergy who meet regularly to study new forms of service and have given special attention to the Holy Communion service. We have met several times to discuss Australia '69. There are many features in it which appeal to us.

However, in the light of Bishop Arthur's letter to your paper about the commemoration of the dead in Australia '69 we believe we should say that we are unanimously opposed to such an insertion, even in its optional form. We object because it is ambiguous, if the faithful departed are already in the keeping of God and none can pluck them out of his Hand, what then is the specific significance of the prayer leaving them there?

We think it is a weakness that no indication is given whether N. "must be humble and accepting of each other." I believe that this applies with particular force in questions of sacramental doctrine and practice among Anglicans.

(Ven.) J. Harvey Brown,
Caulfield, Vic.

Already trained

Your issue of March 5, 1970, states on page 8 that "two men... begin their theological training this year." The article goes on to name them as David Meier and Allen Barton.

Allen began his theological training in 1963, and David in 1966. Both passed examinations (subjects of Th.L.) in those years, so that this can be verified from the subsequent year's manual of the Australian College of Theology in each case. Although both continued full-time salaried work, both went into residence at Theological College in the year of their beginning.

Allen in fact hopes that he has embarked on his last year of theology training this year.

(Canon) Tony Pierce,
Clarendon, W.A.

Help wanted

In preparing candidates for confirmation I have found that the Class Notes by Rev. Henry Edwards are a very valuable teaching medium, and are in my opinion superior in method and principle to most other study booklets.

With most other confirmation material the candidates become familiar with the study book, but with the notes prepared by Mr Edwards, the candidate becomes familiar with the Scriptures. By its design the book is usually destroyed or disfigured through use and clearly leaves the student attached to God's Word rather than man's word.

My main problem is that Sydney and Melbourne both seem to have sold out of the books. I would appreciate it if any readers could make available to me another half-dozen copies, or tell me where they could be purchased.

(Rev.) R. G. Gregson,
Merrlands West, N.S.W.

Prayer for dead

Rev. B. J. Seers, of Victoria, makes the following statement, "We praise and thank God for those who have departed this life and are with Jesus, but it is vain to pray for them." Do we assume that 'praise' and 'Thanksgiving' are not integral parts of the practice of prayer.

The great pity of many Anglicans is that they cannot think in terms of the twentieth century and have an objective approach to those of our loved ones in the paradise of God. Many are afraid to remember the dead because they think they might be labelled Romish or medieval.

I encourage my people to remember the names of their loved ones at Holy Communion, on the

We regret greatly the inclusion of this petition in the service of Holy Communion. In the 1662 service, there is no such commemoration of people by name. In the light of a widespread practice of prayers for the dead, it was clear that this was not a practice of the reformed Church of England. The inclusion of it in Australia '69, while in a moderate form, is a departure from that position.

A. M. Blanch, J. C. Chapman, V. Cole, J. H. Darlington, D. G. Davis, J. L. Griffiths, B. K. Johnson, J. R. Reid, G. Robinson, Gordon Thomas, J. J. Turner.

Prayer for dead

I quote from "Doctrine in the Church of England," being the Report of the Commission on Christian Doctrine appointed by the Archbishops of Canterbury and York in 1922. "The Reformers mostly condemned any form of prayer for the Departed. There had been widespread abuses, and when reference was made to Scripture no trace of the practice was found except in the Apocrypha, which the Reformers

did not accept as canonical. But the practice has never entirely died out in the Church of England; the position not only of Bishop Andrews but of Dr Johnson in relation to this matter is well known. It was declared by the two English Archbishops in the Responso to the Papal Encyclical Apostolicae Curae that the words in the Prayer of Oblation include the church expectant, when the prayer is made that "We and all thy whole Church may obtain remission of our sins." Recently, and especially in great distress, such as those of war, the practice has increased and the special forms of prayer issued by authority at such times have often contained petitions for the departed."

I am not concerned with what

Continued page six

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LETTERS

From Page 5

The English Parliament did to the 1928 Prayer Book, the fact remains that the bishops issued it for use in a roundabout way. Later on "The Shorter Prayer Book" was published which contained "some extracts from the Deposited Book of 1928 which are in frequent use," according to the preface. Amongst the extracts are the prayer for the whole state of Christ's Church, and the Burial of the Dead (1928) Services. The 1662 Service has been omitted.

Since then the Church of England Liturgical Commission compiled Alternative Services First and Second Series which contained Prayers for the Dead. In its report on the burial of the dead the Commission recognises, nevertheless, that there may be those who are still unhappy to use such prayers. It has therefore made their use optional.

I did not quote II Maccabees to establish any doctrine. I quoted it to prove that prayers for the dead were at least possible about 100 years before our Lord's advent in the Jewish Church. It is usually held that in our Lord's time the Jews were accustomed to pray for the dead and it is a fact that the Jews still pray for the dead in spite of not being members of Christ's Church.

Impossible argument?

Surely it is impossible for you to sustain your argument concerning "the biblical preacher" (Notes and Comments, March 5) that time spent in sermon preparation "might be better spent listening and sharing with people."

St. Paul spent time listening and sharing with people wherever he went, and for years on end in Ephesus and Rome (Acts 20:18-21 and 28:30, 31), and he always valued Christian fellowship. But consider his epistles.

What are these epistles but written "sermons" which he would have preached had he been present with those to whom he wrote? Do they give the impression of having been dashed off in a few minutes? Or do they rather reveal close argument, logical reasoning, and a nice balance between solid doctrinal content and practical exhortation?

The apostle was interested in the questions and difficulties of congregations and with care and compassion he brought the truth of God to bear upon them. That is the task of every preacher, and it is not an easy task.

Professor John Murray has written: "Exposition of the Word of God is an arduous task. It is also a great joy. No undertaker is more sacred. For that reason it is demanding, but by the same token it is rewarding. It is the voice of the eternal God we hear in Scripture and his glory is revealed . . . his faith demands the care and reverence with which Scripture should be handled."

Prayer and pastoral visitation on the part of preachers are essential, but so is diligent sermon

preparation. A good model is set before us by God himself: "Beside being wise, the Preacher also taught the people knowledge, weighing and studying and arranging proverbs with great care" (Eccl. 12:9).

(Rev.) Allan M. Blanch,
Turramurra, N.S.W.

Healing
Two letters (A.C.R., January/22) concern points of divine law without apparent awareness. W. Terry's letter is really a humanist statement without scriptural backing. Mr Bennet's queries concerning God sending sickness as chastisement, especially on God's people. Yet scripture shows this to be merely cause and effect.

It is modest to reject the law of the Lord which is always confused with the added law of ordinances given at Sinai. These ordinances alone were cancelled at the cross by our Lord's sacrifice (Coloss. 2:14). The law remains as it is stated it is from the beginning even for ever (Psalm 119). Noah was the eighth preacher of "righteousness." Abraham kept these laws 400 years before Moses (Gen. 26. 5).

The Lord came not to bring disease, but that we "may have life more abundantly." We have the choice, life or death (Lev. 24). He healed sickness saying "Go and sin no more," for sin is

transgression of the law. We are a sick people because we declare these everlasting laws redundant. Jesus states emphatically they will not fail in one jot or tittle (Matthew 5:17-19). Our own experiences declare their existence and operation today. How can we then suggest God sends sickness upon us?

Peter tells us that "the eyes of the Lord are on the righteous, and His ears are open to their prayers, but His face is turned from them that do evil." Such prayers are not heard, unclean food is not blessed to our bodies, so we are sick. The remedy is obvious, live righteously according to the Law of the Lord and be clean — and healthy (Deut. 4, 30:31).

Edgar Annabel,
Cabramatta, N.S.W.

LETTERS

From page 6

In respect to drugs and sex on the part of the young people, and to insults, ridicule and unprovoked murder on the part of older people whose prejudice against anyone "different" comes through so clearly in this film and has such an impact because it is, unfortunately, all too true.

How often do we, Christians included, look down on someone simply because his haircut or clothes are unconventional, or, if he is a Christian, because he is having spiritual problems?

In what was to me one of the most powerful moments of the film, one young man says that it is characteristic of people who think they are free that when they come face to face with a man who is really free they seek

to crush that man. The film brutally shows the logical conclusion of such an attitude.

But if "Easy Rider" gives Christians a warning against a perhaps unconscious and unrecognised prejudice, it also shows us a remarkable point of contact with the young generation which refuses to conform, and which is seeking freedom. As Christians we can present Christ to those who are earnestly, if mistakenly, seeking freedom in the tragic ways this film portrays. "If the Son makes you free, you will be free indeed."

"Easy Rider" will probably shock many Christian people, but the insight it gives us about young folk of today and how we can communicate the gospel to them make it a must for those who desire to see these young people brought to know Christ whose service is perfect freedom.

(Rev.) A. R. Alcock,
Waverley, N.S.W.

Edgar Annabel, Cabramatta, N.S.W.

Film to see
A controversial film now showing in Sydney is one which thinking Christians should see. "Easy Rider" is not entertainment (at least for those of us who are supposed to be on the wrong side of the "Generation Gap"), but it certainly brings before us two important matters — prejudice and freedom.

The film claims to show the search of youth for freedom — freedom to do and be whatever they want. This leads to excess

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LETTERS

Wollongong Zone Council
A Wollongong Zone Council with advisory functions has been set up by Sydney's Standing Committee.
It is expected that reports from the Zone Council will be adopted by the standing committee, but the right of the standing committee to act independently or to require further investigation will be preserved.

Last year Bishop G. R. Delbridge was consecrated to act as the Bishop in Wollongong, where he and his family now live. St. Michael's Church, Wollongong, has been raised to the status of a provisional cathedral.

The Zone Council will be: Bishop Delbridge; the Archdeacon of Camden, Ven. E. A. Pitt; the senior canon of St. Michael's Provisional Cathedral, Canon B. H. Williams; Canon G. A. Hook (Bowral); the Revs. B. J. Bryant (Port Kembla), J. B. Burgess (Camden), G. C. Chandler (Campbelltown), W. D. Girvan (Kiama), and C. N. Steele (Sutherland); and Messrs C. Chambers (Bowral), A. Dooley (Wollongong), E. L. T. Evans (Dapto), J. A. Mackinnon (Wollongong), W. Macquarie (Bulli), H. Peedom (Wollongong), Q. Stanham (Camden), and R. P. Sutton (Kiama).

Two other lay members, one from the Nowra area and the other from the Sutherland Rural Deanery, are to be appointed.

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Books
GALATIANS by William Hendriksen. Banner of Truth Trust, 1969. pp. 260. 21/(UK).
The author is already well known for his works on Revelation, John, the Pastoral Epistles, and the Epistle to the Philippians. This commentary is good value, although the author tends to be worthy.
There are also many blank pages reducing the effective space used. The weakest part of the commentary is the introduction which lacks real precision in dealing with the problems. The commentary itself is written in a "chatty" style and use is made of many illustrations.

THE CHURCH QUARTERLY Vol. 2 No. 3, January 1970, S.P.C.K. Epworth, pp. 80, 8/6 (U.K.). One of the best balanced issues since the Quarterly replaced two other reviews. Seven major articles and 29 pages of book reviews, added to the respect which the authors (Professors Barr, Wiles, Smart, David Martin and Bishop Ian Ramsey among them) command, make it excellent value. Michael Morton in his "Sacrifice of praise" sympathises with the English Liturgical Commission "in their task of seeking a formula which will bear two different and contradictory meanings" but does not like the outcome in Series II.

A HISTORY OF ANGLICAN LITURGY by G. J. Cuming. Macmillan, London, 1969. Pp. 450. \$9.50.
It is not true that "this is the first history of the Book of Common Prayer to appear since Proctor and Frere's well-known work," as the blurb claims. There is Dyson Hague's fine "Story of the English Prayer Book," for example.

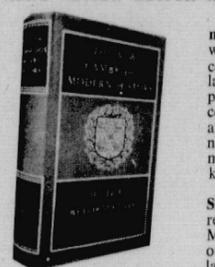
But Cuming's book is an excellent and most welcome volume, nevertheless. It is too expensive, and the plates could easily have been left out — who wants to pay extra for a photo of W. H. Frere? — but the story is told with admirable objectivity, and there are 130 pages of documents, English and Continental, including Hermann's Consultation, and 30 pages of bibliography.

The medieval background and the Continental influences are particularly well described, and show how central, not peripheral, was the Prayer Book in the Christianity of Englishmen. (Today the Prayer Book is peripheral, not central, in the Christianity of almost all Anglicans.) Parsons and students especially should find this a refreshing treatment, and it may restore some much-needed balance to the uncertain state of Prayer Book revision. It makes an excellent text-book, yet is written easily.

Here are some growls. 1. Cuming ignores the Great Debate in the House of Lords in 1548, which is important for the doctrine of the 1549 Book.
2. It is false to say (p. 80) that, if Cranmer's opinion was Zwinglian, the 1549 canon did not express his opinion. What in the 1549 canon is inconsistent with Zwingli's opinion?
3. Cuming claims that the 1549 service was "deliberately ambiguous"; but the evidence he provides does not support this view. 4. His discussion of the offertory (p. 82) does not note that there was a change in the meaning of this.
5. Cuming wrongly infers that, in 1549, clerks "are directed to stay throughout the service even if not intending to communicate." 6. He does not explain that "Procession" means only "Litany" in some sixteenth-century usage.

Key Books
ACR'S REVIEW EDITOR INTRODUCES SOME IMPORTANT NEW TITLES:
THE NEW CAMBRIDGE MODERN HISTORY. II. The Reformation. Cambridge University Press, 1968, pp. 686. 60s. (U.K.). As you would expect, this is a scholarly (in the best sense), thorough and comprehensive treatment of the Reformation period (1520-1559) in all lands and in all its aspects. It must be the definitive volume for the period. It has 16 notable historians from England and the Continent covering the period, among them Professors Rupp, Elton, Bizer, Betts and Dr. Koenigsberger. It has an exhaustive, 70-page index. On the negative side, unlike other volumes in the "New" series, it has neither maps nor illustrations and its pages are monotonously unbroken by any kind of sub-headings.
BIRTH CONTROL AND THE CHRISTIAN. Eds. Spitzer and Saylor. Tyndale House, London, 1969, pp. 590. \$7.20. The title doesn't reflect the almost encyclopaedic proportions of this book. The Christian Medical Society held a symposium in 1968 and the book is one outcome. 26 leading Christian medicals, scientists, geneticists, lawyers and theologians contribute and the full translation of the basic issues to the supreme test of Scripture. The section on birth control alone makes it valuable but it covers sterilization, contraception, eugenics, rape and many other related topics, too. Nobody who is trying to face these burning issues should be without it.
THE FUTURE OF EVANGELISM by Gerald Martin. Zondervan, 1969, pp. 88. \$2.95 (U.S.). Dr. Martin knows that evangelism is not acceptable to everyone—he feels that it should be—he is aware that Satan doesn't like it and is the great enemy of evangelism—and in this powerful little book he says so most convincingly.

Key Books



too difficult to read, too dull to finish, or too insignificant to worry about.
Dr J. Painter.

Books

SHORT NOTICES
DEVOTIONALS FOR TODAY'S WOMEN, by Evelyn M. Anderson. Baker, 1969, pp. 79. A very nicely produced devotional gift book which deals each day with the problems women face in today's world.
THE CHURCH QUARTERLY Vol. 2 No. 3, January 1970, S.P.C.K. Epworth, pp. 80, 8/6 (U.K.). One of the best balanced issues since the Quarterly replaced two other reviews. Seven major articles and 29 pages of book reviews, added to the respect which the authors (Professors Barr, Wiles, Smart, David Martin and Bishop Ian Ramsey among them) command, make it excellent value. Michael Morton in his "Sacrifice of praise" sympathises with the English Liturgical Commission "in their task of seeking a formula which will bear two different and contradictory meanings" but does not like the outcome in Series II.

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Mainly About People

Rev. J. Graham Miller, principal of the Melbourne Bible Institute since 1966, has resigned from 14 May.

Rev. John L. Roderick, rector of Holy Trinity, Ingham (N. O'land) since 1967 will be inducted to St. David's, Burnside (Adelaide) on 15 May.

Rev. Vernon H. Gough-Sherwin, rector of St. John's, Murray Bridge (Adelaide) since 1952, resigned from 12 February.

Rev. Robert S. P. Marrs, in charge of Pinjarra (Bunbury) since 1968, was inducted as rector on 15 February.

Ven. Frederick V. Hart, formerly rector of Manjimup and archdeacon of Bunbury, W.A., has been installed as sub-dean of St. Boniface's Cathedral, Bunbury.

Very Rev. Festus Oluwole Segun, Provost of Lagos, has been elected Bishop of Northern Nigeria, succeeding Bishop J. E. L. Mori.

Rev. Stephen Pak, from the diocese of Taichon, South Korea, is assisting in the parish of Warrnambool (Ballarat) for a year to gain wider parish experience.

Rev. Peter Hushes is on loan for a year from the diocese of Melbourne to assist in Warrnambool (Ballarat).

Rev. David L. Edwards, Dean of King's College, Cambridge, since 1966, has been appointed to be a canon of Westminster and rector of St. Margaret's, Westminster.

The Primate of Canada, Dr. Howard Clark, is to resign the office which he has held for 10 years, in August. He is 67.

Rev. John C. Howells, vicar of St. John's, Footscray West (Melbourne), since 1966, has been appointed Curriculum Research Officer of the Council of Christian Education in Schools, Victoria.

Rev. T. R. Bonsey from England became locum tenens of St. John's, Croydon (Melbourne), from March 13.

Rev. Peter J. Harradence, incumbent of St. Aidan's, Parkdale (Melbourne), since 1964, has been appointed vicar of St. Mark's, Niddrie, from March 12.

Rev. Lionel J. Swindlehurst, vicar of Hammer Springs, New Zealand, has been appointed to the charge of St. Aidan's, Hurstville Grove (Sydney).

Mr. Russel Carnaby and Mr. Peter H. Kearney have been made deacons by the Bishop of Tasmania. Mr. Carnaby has been appointed curate of St. Mark-on-the-Hill, Launceston and Mr. Kearney at St. David's Cathedral, Hobart.

Rev. Alan P. Crisp, D.S.O., O.B.E., V.D., LL.B., has been priested by the Bishop of Tasmania and is an honorary assistant at St. George's, Battery Point, Hobart.

Rev. Charles D. Holmes, of the staff of Christ Church, Downend, Bristol has been appointed rector of Chiswell and Claremont, Tasmania from the end of March.

Canon David I. M. Anthony, rector of St. Paul's, Bendigo is on three months' leave in England. Rev. G. Rutherford is in charge during his absence.

Rev. E. Donald Cameron, Federal Secretary of C.M.S., leaves Sydney on April 3 to visit C.M.S. headquarters in London, East Africa and Peru.

Rev. Geoffrey D. Sibley, formerly of Adelaide diocese, has been appointed curate of St. Paul's, Canberra, in suc-

cession to Rev. Alfred W. Batley, who has resigned and will live at Port Macquarie, N.S.W.

Rev. James L. Hansen, rector of St. Andrew's, Summer Hill (Sydney) since 1965, has been appointed chaplain at the Gladesville Psychiatric Hospital from May.

Rev. Lance A. Johnston, curate of Holy Cross, Hackett (Canberra-Goulburn) has been appointed curate of St. John's, Young, from March.

Rev. Peter Brown, formerly curate of Beqa (Canberra-Goulburn), has been appointed assistant at St. Saviour's Cathedral, Goulburn.

The Bishop of Oxford, Dr. Harry Carpenter, will resign the see in December. He is 68 and was appointed in 1955.

Very Rev. Patrick C. Rodger, Provost of St. Mary's Cathedral, Edinburgh since 1967, has been elected to succeed Dr. W. L. D. Greer as Bishop of Manchester. He is 48 and trained at Westcott House, Cambridge, after graduating from Oxford.

Bishop Chandie Ray, Director of the Co-ordinating Office for Asian Evangelism, Singapore, arrives in New Zealand on 12th April and will spend a month there and in Fiji.

Rev. R. McNaull of the Protestant Episcopal Church of the U.S.A., is doing a year's post-graduate study at Moore College, Sydney.

hot line

Round-up of church press comment

SEE (Melbourne) puts it very nicely when it reports a man as saying: "People think the alternative to the permissive society must be the restrictive society, but it isn't. It's the creative society." The reference is to the stage exploration of sex. The Methodist calls for a "Mission Extraordinary" with Australia as the field, all three million square miles of it. It calls for a penetration of the barriers to bring home the gospel to every man. It doubts the mass approach but calls every minister, every Christian, for they are already in the front line, to give evangelism first priority. Social welfare, it says, is not synonymous with salvation.

Church of England Newspaper asks if Southern Sudan is another Biafra. Suffering there is extreme

after 15 years of civil wars and racial strife. Christian missionaries have been expelled. There may be two and a half million refugees. The Canadian Churchman carries the statement of the Primate, Archbishop Howard H. Clark (aged 67) on his retirement next August. He says that a man eligible for the old-age office of primate. By existing canon in Canada, the primate must retire at 70.

Christianity Today carries some reminiscences of John A. Mackay, president emeritus of Princeton Theological Seminary. He says that his most revolutionary discovery in his 80 years has been "the reality of God as a loving and sovereign Presence."

Church of Ireland Gazette breaks the news that there are proposals for a merger between the famous Trinity College, Dublin, and University College, Dublin, T.C.D. is under the control of the Church of Ireland but proposals envisage the setting up of a faculty with separate teaching departments for Roman and Anglican theology. Decision carries a fully illustrated report of the first Latin-American Congress on Evangelism. 760 delegates attended it at Bogota, Colombia. 24 nations were represented.

Southern Cross quotes Archbishop Loane on a remarkable feature of the New Testament: "It never tells why a blood sacrifice was necessary as an atonement for sin, it always takes it for granted."

THE AUSTRALIAN CHURCH RECORD

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

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Bp. Baker at N.S.W. Provincial Synod

Bishop Gilbert Baker of Hong Kong will preach at the opening of the N.S.W. Provincial Synod on Monday 13 April.



Bishop Baker

Bishop Baker, whose diocese of Hong Kong is one of the most thickly populated and fastest-growing parts of the world, will spend most of April visiting many Australian and New Zealand dioceses.

Hong Kong now has a population of over four million people, almost all of whom are Chinese. Most of the diocese is on land leased from China until 1998, when the leases expire.

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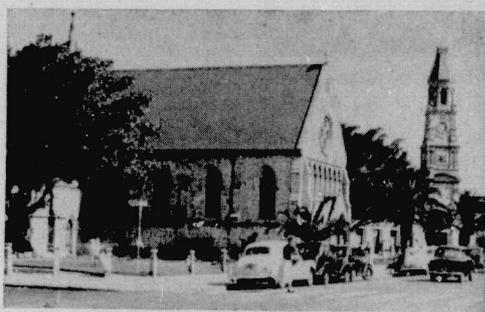
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Unusual P.R. officer for Mission

Mrs Edith Dizon, a 48-year-old Philippine woman, has become Public Relations Officer of Melbourne's Mission of St. James and St. John. She is also organist at St. James' Old Cathedral, West Melbourne, which is attached to the Mission.

Mrs Dizon met the Missioner, Canon Guy Harmer, at the Singapore Congress on Evangelism in 1968, when she was a Philippines delegate. Shortly after, when she visited Australia, she spent five days at the different homes run by the Mission and was so impressed with the quality of its work that she has now become part of it. Four of her six children are living in Melbourne with her. She is a widow.

Her qualifications are many. She is a highly qualified organist and holds arts degrees in music and in English. She is a licensed pilot and was for a time the only woman pilot in the Philippines Air Force. She is also a journalist and is fond of judo.

The "Record" asked her to comment on her first impressions in her new work and she said: "I believe in this organisation and am proud to be part of it. I am getting used to Melbourne weather and have learned to drive on the left side of the road. For over 12 years I have stayed on the right.

"I find that the people in the Mission, from Canon Harmer to the secretaries, and notably the deaconesses and social workers, have to work very hard to keep up the high Christian standards of the Mission. In the homes, the tender loving care for the children is felt. Watching Sister Shirley Simmons of the St. Luke's Home for Toddlers in Bendigo, one is sure that she does love all the children. This work is a challenge to do one's best, not just an ordinary eight-hour-a-day job.

It demands more than that. I find it very interesting and rewarding."



MRS EDITH DIZON

Sydney inner city committee

An Inner City Advisory Committee of five clergy and five lay members has been appointed by the Sydney Standing Committee.

Synod last October recommended that a continuing committee, with a director, should be appointed, to confer with the archdeacon of the area and to advise the Archbishop generally on the inner city ministry. The report also recommended the amalgamation of some parishes.

The committee comprises Archdeacon J. R. Reid (chairman), Bishop Dain, the Rev. P.

W. Barnett (rector of St. Barnabas', Broadway), the Rev. A. F. Donohoo (rector of All Souls', Leichhardt), the Rev. B. W. J. Gook (rector of St. John's, Darlinghurst), Miss Joyce Willis (parish councillor, St. Aidan's, Annandale), Mr. Neil Cameron (churchwarden and treasurer, St. Barnabas', Broadway), Mr. John Gillroy (St. Peter's, Cook's River, and Marrickville municipal councillor), Mr. Robert Irving (churchwarden, St. Mary's Balmmain), and Mr. L. R. Linegar (secretary and treasurer, St. Paul's, Redfern).

This committee will prepare an ordinance for the next session of Synod in October to provide for the election of a permanent Inner City Committee.

First in Gippsland

FOR THE FIRST time within the diocese of Gippsland, Roman Catholics participated in an interdenominational service.

On March 15 they joined Anglicans, Methodists, Presbyterians and Churches of Christ for the evening service at St. James' Church of England, Traralgon.

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