

ATTEMPT TO WITHDRAW A "A MODERN LITURGY" FAILS

GENERAL SYNOD STANDING COMMITTEE MEETING

FROM A SPECIAL CORRESPONDENT

The Standing Committee of the General Synod had a more interesting time than usual at its meeting in Sydney last Thursday night and Friday morning, when it discussed a motion calling on the Australian bishops to refuse permission to parishes to use the revised forms of service, and the new forms, appended to the Report of the Prayer Book Commission.

The Primate, the Most Reverend P. N. W. Strong, informed the Standing Committee that he had now nominated the members of the Commission on International Affairs which the General Synod met last month to appoint, and that the Commission had held its first meeting earlier in the week.

The Standing Committee resolved that the next General Synod should be held in 1969, instead of 1970. This means that an interval of only three years will have elapsed between Synods. The month has yet to be fixed, but it is expected to be in about August, 1969.

It was Archbishop J. R. Bligh, of Adelaide, who raised the question of the revised prayer book service, and the revised Prayer Book service, with a Motion which he had given notice of in the following form:

"That in view of the fact that several competent theologians, including some bishops, have expressed the opinion that the service entitled 'A Modern Liturgy' which is appended to the report of the Commission appointed by General Synod to explore the possibility of revision of the Book of Common Prayer, contains doctrinal errors and worship in the Book of Common Prayer, and in order to prevent division within the Church of England in Australia and the possibility of litigation, this Standing Committee urges the bishops of the Church of England in Australia to withhold permission for its experimental use, and to withdraw any such permission already given, until such time as the Liturgical Commission has had an opportunity to examine the service in more detail, and that a copy of this resolution be sent to all diocesan bishops."

In proposing his motion, Archbishop Bligh said that "A Modern Liturgy" contravened the principles of doctrine and worship in the 1662 Book of Common Prayer, which was itself a truly Catholic document, which permitted widely differing interpretations.

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SECTION FOUR

"Under Section Four of the Constitution," he said, "the 'permissive' nature of any service must have the same equivalent of interpretation as the equivalent service in the Book of Common Prayer."

Archbishop Bligh said that litigation was possible if certain of the new forms of service were used, and that the Australian Church could be split wide open.

The Archbishop of Sydney, the Most Reverend M. L. Loane, said that although the 1662 Book of Common Prayer, with some verbal changes, would satisfy him for the rest of his life, he was strongly of opinion that the Prayer Book Commission had made significant progress with liturgies the most difficult task that General Synod has asked any committee to undertake.

His Grace said that in his view the whole history of the Report of the Prayer Book Commission had been consistent in that it would be "trial" now to say the hand of either the Commission or that of the diocesan bishops.

The Bishop of Adelaide, Dr.

T. T. Reed, said that it was necessary to consider at what point a "revision" became a substitution. It was an unfortunate fact, he said, that many Church people regarded the draft forms in the Report as the new Prayer Book.

The Bishop of Newcastle, the Right Reverend J. A. G. Housfield, opposed the motion. He said that it was ill-considered because the Commission had duly been debated by the General Synod itself, and that the revised services to the Australian bishops were doctrinal and worship in the Book of Common Prayer, and in order to prevent division within the Church of England in Australia and the possibility of litigation, this Standing Committee urges the bishops of the Church of England in Australia to withhold permission for its experimental use, and to withdraw any such permission already given, until such time as the Liturgical Commission has had an opportunity to examine the service in more detail, and that a copy of this resolution be sent to all diocesan bishops."

PRIMATE'S VIEW
The Primate, speaking from the Chair, agreed with Archbishop Harris, and said his own view was that "A Modern Liturgy", rather than widening differences, would help to bridge them.

As far as the other draft revised forms of service were concerned, the new forms of service, His Grace said he felt sure that diocesan bishops would grant permission for their experimental use for limited periods, and that it did not seem to him the right thing at this stage for the Standing Committee to interpose.

He replied, before the motion was put, Archbishop Bligh made clear that his opposition to "A Modern Liturgy" arose not because it was a radically new form of service, but because it did not contain principles contained in the Book of Common Prayer.

LAMBETH CONFERENCE DATE SET

ANGLIAN NEWS SERVICE

The Lambeth Conference will be held from July 25 to August 25, 1968.

It is anticipated that the total number of bishops will be in the region of five hundred, and on this occasion for the first time, the Commission on International Affairs and assistant bishops from all over the world are being invited.

There will be more bishops than ever before, from countries than ever before. This is the first time, there will be in the region of five hundred bishops in their deliberations, and the first time that other bishops will be invited.

The subject of the conference is "The Renewal of the Church", and attention will be focused on three

to those of the Book of Common Prayer, 1662.

The motion was lost by a considerable margin.

(Continued on page 7)

SHORTAGE OF CANDIDATES AND LESS INCOME AT A.B.M.

At its half-yearly meeting, held in Sydney last week, the Australian Board of Christian Missions (A.B.M.) has announced a serious problem of people offering for missionary service and a fall in income for 1966.

A.B.M. has twelve candidates in its training college, which is a far cry from the 40 declared each year since 1963, when 37 students were trained.

The Board's income in 1966 was \$419,932, which is \$136,926 less than in 1965.

The Chairman of A.B.M., Canon Frank Colclough, emphasized the problem of finding suitable people for missionary service: "It is not a question of finding at all. We need qualified, mature people. The people we need are adult—over 22—with adult responsibility and good faith."

At a time when everything is tending to bring missionary service to a stop, a mission board should be the last body to accept such a trend.

The mission board is a place where history is made, not studied. Of all the bodies of the Church, this is the one to which God still sends missions.

Mr. V. K. Brown called attention to the increasing number of young people willing to work overseas in short-term service. The Primate, the Most Reverend Philip Strong, said that short-

term volunteers have been, and are, very helpful in the mission field.

"The reliance of some people to offer stems from their awareness of a rising sense of national independence in mission areas," said the Reverend N. J. Eley, Organising Secretary of the Anglican Missionary Council of Western Australia.

Canon Colclough said that priests in training were not being brought to consider missionary service. He asked the bishops of the Church to consider how they might make more priests available for this work.

He questioned whether the parishes are talking about missionaries.

MISSION AT HOME

It was noted that the decline in overseas mission interest was accompanied by a new realization of the need for mission at home.

The Honorary Treasurer of A.B.M., Mr. O. S. Dixon, reported that the decline in revenue was the first in eighteen years.

It was reported that in the first quarter of 1967, the Board had

received a greater amount than in the same period of 1966 and 1965.

The Chairman expressed the hope that parishes and dioceses would continue to make their contributions progressively throughout the year. He hoped that the figures indicated a higher level of giving in 1967.

The Bishop of Carpentaria, the Right Reverend S. J. Matthews, addressed the Board about changes affecting his diocese.

The running of Aboriginal mission stations at Mitchell River, Edward and Lockhart Rivers, will be transferred to the Queensland Government on May 1, or very soon after. The Church then provide only a chaplain at each station, the government employing the other staff.

The Bishop stated that, if the new Diocese of Newcastle, Territory is created in 1968, the Diocese of Carpentaria would still have to minister to some 20,000 people. The Cape York Diocese includes about 150 cattle properties.

The diocese's aircraft is most used at Normanston, and monthly visits are being made to most parts of the Territory. The Anglican Church is the only one ministering in this area.

The Bishop of Newcastle, the Right Reverend J. A. G. Housfield, reported that the Conference on Unity and Mission of the National Christian Church of Japan which he attended in March.

The Japanese Church, he reported, is afflicted with the same problem of denominationalism as the Western Churches.

The conference decided that the National Christian Church should become a Council of Churches, that it should be strengthened, and that dialogue should be carried on with other churches.

Bishop Housfield said that a survey presented to the conference indicated that 82 per cent of Japanese people thought some National Christian Council should be set up, 27 per cent favoured Christianity, although less than one per cent were members of the churches.

PROGRESS OF APPEALS

Readers of "The Anglican" have now contributed a total of \$1,085.40 for relief of distress caused by the Tasmanian bush-fires last February.

Of this sum, \$1,247.40 was sent on directly to the diocese course acknowledged by the Governor's Fund in Hobart; and the balance, \$238.00, has been sent to the Bishop of Tasmania, the Right Reverend R. E. Davies, as a token of readers' concern for the continuing misery in the parishes most severely affected.

The Church of England Information Trust has decided now to close the Tasmanian Appeal in our column, and readers who wish to help this cause are asked to send gift directly to Bishop Davies, Church House, Hobart.

Our remaining Appeals—for the Free Fund, the cost of sending copies by air freight to missionary dioceses and the Trust's Building Fund—remain open, and the Trust gratefully acknowledges the following further donations:

Presbyterian (unspecified)	\$1,307.90
Mr. C. Stansell	1.00
Miss M. J. Powell	1.00
Mr. W. H. Hobson	1.00
R. Rhodes	1.00
TOTAL	\$1,322.90

Gifts received up to noon last Tuesday have been allocated as follows:

Cost of sending copies by air freight to missionary dioceses	\$1,085.40
Polynesian	91.00
Free Fund	122.40
New Guinea	39.20
Building Fund	266.70
Construction Relief	216.20
Miscellaneous	115.00
TOTAL	\$1,322.90

Next week, by courtesy of our friends in Queensland, we shall publish the full, unabridged text of the IV Inter-World "Viewpoint on Viet Nam", by Kenneth Harcourt, with a foreword by the Archbishop of Canterbury, the Most Reverend and Right Honourable Michael Ramsey.

Don't miss this important contribution, one of the major questions of our time by the spiritual leader of the Anglican communion!

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BISHOP'S DAUGHTER MARRIED

FROM OUR OWN CORRESPONDENT

Adelaide, April 10

The Bishop of Adelaide, the Right Reverend T. T. Reed, married his second daughter, Catherine Elaine Thorton, to Mr Richard K. L. Lawson of Paddhuwa, in St. Peter's Cathedral, Adelaide, on Thursday, March 30, at 12 noon.

After the marriage a reception and luncheon for a hundred guests was held at Bishop's Court, North Adelaide.

The bride was given away by her uncle, Mr John Guinand.

The bridesmaids were Miss Mary Hawker and Miss Brony Bago, and the bridegroom's attendants were Mr Donald McEwin of Naracoorte, and Mr John McInnes of Melbourne.

Two delightful flower girls were Jennifer, daughter of the bride's sister, Mrs J. Barbara Black, and Teresa Dainton.

The Governor of South Australia, Sir Eddie Bastyan, and Lady Bastyan were present at the cathedral and also were among the guests at Bishop's Court.

The words of the hymn are as follows:

Almighty Father, bless Thy servants as they stand, Before thee in Thy House of prayer To wed as Thou hast planned. They come to plight their troth, Their constant love to give

INDIA'S THANKS FOR MILK AID

The Indian Prime Minister, Mrs Indira Gandhi has thanked the A.I.D. for India Campaign for gifts of milk and money sent to India for famine relief.

Six thousand dollars was sent recently on behalf of India to India Campaign for Mrs Gandhi's famine relief fund, as well as 700 tons of processed milk which was sent to India for famine relief.

The milk had been collected by volunteers throughout Australia. Much of it has been shipped to India at Federal Government expense but the N.S.W. committee is now reviewing whether the freight allocation will be continued.

In Sydney recently, the honorary secretary of Milk for India, Sydney Division, Mr Michael Maher, said that great interest was being shown in N.S.W. in the Milk for India.

Mr Maher said that India today is suffering as a result of the drought in living memory and millions of children and adults are facing starvation. "Feeling sorry won't help, milk will," he said.

Mr Maher said that already there has been a good response to the appeal and that in the coming months the N.S.W. committee planned to send substantial quantities of processed milk to the Government of India for use in official relief programmes.

Money donated to the appeal is used to purchase bulk-packed powdered milk processed in New York and full cream powdered milk and full cream powdered milk are required.

OBITUARY

MRS A. M. RICKMAN

We record with regret the death of Mrs. Rickman, daughter of Mrs A. M. Rickman, at the age of 88, on Sunday, April 8, 1967.

She was the wife of the Reverend W. F. Rickman, who served a short time in the Diocese of Goulburn but returned to England in 1904. Her brother is Canon A. J. A. Fraser of St. Ives, N.S.W.

And calm and comfort faithfully they love, they give

The joining of their hands And ring bestowed will be The covenant of their new life

Which shall begin in Thee. Grant them, O Lord, to live In this state of life

According to thy grace and will. May their abiding joy Spring from their love for Thee And fill their lives with happiness And peace continually.

The bride and bridegroom will be their home in the cottage on Pathway Station which the bridegroom's grandfather built in 1840 and which has been re-decorated.

Mr and Mrs Richard Lawson shortly before their marriage in St. Peter's Cathedral, Adelaide, on Thursday, March 30.



—Advertiser photo

CHURCHES CONFER ON THE MINISTRY TO ABORIGINES

FROM A CORRESPONDENT

An inter-church conference was held at Gunnedah, N.S.W., on March 30 and 31 to discuss the problems facing the Church in its ministry to Aboriginal people.

Representatives of the Anglican, Roman Catholic, Presbyterian and Methodist churches and the Salvation Army, together with the Anglican Board of Missions and the Australian Council of Churches and officers of the Aboriginal Welfare Board of N.S.W., attended.

The conference will be to reaffirm their belief in the intrinsic value of the Aboriginal as a child of God, and that every person of Aboriginal descent must be provided with an opportunity to develop the whole personality against a background of security and personal integrity. To this end the conference seeks to initiate the following action.

Recognising the existence of prejudice in both congregations and the community at large in New South Wales, with its lead to discrimination against Aborigines, we declare that this prejudice is un-Christian and we urge congregations to be concerned about this matter and to use all means within their power to eliminate such prejudice and enable the Aborigines to take their rightful place in the Church and Community.

That in the forthcoming May conference of the Churches of New South Wales.

MEETING BRINGS AGREEMENT

ECUMENICAL PEACE SERVICE

Moscow, April 10

Metropolitan Nikolai, director of the Moscow Department of the Moscow Patriarchate, has expressed "complete satisfaction" with theological conversations between the Evangelical Church in Germany and the Russian Orthodox Church in Moscow.

A third official meeting was held on the evening of March 24 at Hochst (Helmstedt) to discuss "The Christian Concept of Ecumenism."

Speaking at a press conference following the meeting, Metropolitan Nikolai said agreement was evident on many points, such as ecumenical conversations, although this agreement was not being expected.

Separate meetings of churches cannot be overcome quickly, he said, but essential points of agreement have been brought to light. Protestant and Orthodox churches are working together.

Similar views were expressed by the Rev. Ernst W. Göttingen, the spokesman for the Protestant churches, and Canon G. H. G. Göttingen, who is also spokesman for the Lutheran churches, to discover each others," he said.

In addition to the above recommendations, a number of important matters were discussed by the delegates, following papers presented by a group of three churches, Archdeacon H. A. D. Graham of the Anglican Church, the Reverend B. Melville of the Roman Catholic Church, and the Reverend J. B. Harshorn of the Presbyterian Church.

Three other speakers, Mr H. J. Green, superintendent of the Aborigines Welfare Board, Mr R. Lacey, a senior lecturer, and Mr M. Wylie, an anthropologist of the Australian School of Pacific Administration also spoke.

The above papers together with the discussions which followed will be compiled into a report of the conference.

ANGLICAN OF THE WEEK

Our Anglian of the week is a grand old lady of North Queensland who turned 85 on April 6. She is Mrs Charlotte Jane Pollard of the Parish of All Saints, Ayr, in the Diocese of North Queensland.

At a function held in the parish church on March 14, Mrs Pollard was formed in the parish in 1916 when the Rev. J. Henry was rector of the parish.

This first guild lapsed during the First World War and was not reformed again, until 1925 when Mrs Pollard was rector of the parish.

In 1928 Mrs Pollard was elected president of the guild and has worked in this capacity until her retirement in 1955.

She still intends to take an active interest in the affairs of the church where she has been a wonderful inspiration and tower of strength over the past fifty years.

C.M.S. CONFERENCE

WILL HOLD MEETING

The Church Mission Society will hold a winter conference at the Westchester Diocesan centre, Melrose, S.A., from June 9 to 12.

UNUSUAL BIBLE EXHIBITION

The Trustees of the Public Library of the City of Adelaide have extended the time of its Unusual Bible Exhibition, which had been arranged to commemorate the 150th anniversary of the Bible Society in Australia to April 30.

This is a most valuable and interesting exhibition of rare and historical Bibles, many beautifully illustrated. It is especially recommended to clergy, students, Sunday school and youth leaders, also day school teachers and classes.

The exhibition is in the General Collections Section, first floor, and is open from Monday to Friday, 10 a.m. till 5 p.m.

GENERAL SYNOD FINANCES

RECEIPTS AND PAYMENTS ACCOUNT FOR THE PERIOD 1st JANUARY, 1966 TO 30th APRIL, 1967

RECEIPTS (April 4, 1967)			
ASSESSMENTS:		\$	\$
General Assessment	2,640.00		
Special Assessment	16,440.85		19,080.85
BANK INTEREST			73.39
INTEREST ON INVESTMENTS			300.27
SALE OF GENERAL SYNOD PUBLICATIONS			149.61
ROYALTIES - OXFORD UNIVERSITY PRESS			60.08
CONTRIBUTION-DIOCESE OF NORTHERN TERRITORY			400.00
DEBENTURE STOCK REDEEMED			189.00
Alliance Holdings Limited	6,000.00		
Commercial and General Acceptance Limited		6,000.00	12,000.00
ALLOUSET ESTATE:			
Interest on Investments			188.30
			\$32,791.50

PAYMENTS (January 1, 1966)			
BALANCE-CASH AT BANK O/D.			3,246.03
			(April 4, 1967)

EXPENSES 1966 SESSION:			
Printing and Stationery	256.30		
Sundry Expenses	381.99		638.29
TRAVELLING EXPENSES:			
Standing Committee	3,388.37		
Prayer Book Commission	44.00		
Liturgical Committee	189.00		
Scoutmaster's Allowance	473.36		
Missionary and Ecumenical Council	1,048.60		5,143.33

PRIMATIAL REGISTRY:			
General Expenses	140.50		
Administrative Expenses	135.40		275.90
SPECIAL ASSESMENTS DISTRIBUTED			16,317.68
PRINTING AND STATIONERY			1,625.18
GENERAL EXPENSES			191.33
SURVEY COSTS			1,000.00
PRIMATIAL TRAVEL			1,253.70
ALLOUSET ESTATE			200.00
LEGAL EXPENSES			150.00
ALLOUSET ESTATE			289.12
Fixed Deposit-Bank of N.S.W.			32,350.58

BALANCE:			
CASH AT BANK			442.92
			\$32,791.50

STATEMENT re ESTIMATES OF INCOME AND EXPENDITURE 1966/1970 as at 5th April, 1967

	Estimated Expenses	Actual to Date	Budgeted for
Fares-General Synod	12,000.00	5	12,000.00
Standing Committee	10,000.00	3,388.37	6,611.63
Other Committee Meetings	8,000.00	1,754.96	6,245.04
General Expenses, 1966 Session	1,000.00	638.29	361.71
Printing and Stationery	5,000.00	3,625.18	1,374.82
Primatial Travelling Expenses	2,000.00	1,253.70	746.30
Primatial Registry	15,000.00	275.90	15,224.10
Sundry Expenses	2,876.00	511.47	1,334.53
	\$56,736.00	\$12,477.75	\$43,898.25

STANDING COMMITTEE MEETS

(Continued from page 1)

On one occasion, which seems to agitate few save readers of THE ANGLICAN, the Standing Committee learned that no progress had been made.

The continued failure of the Commonwealth Government to pass certain Ordinances evoked to give effect to certain provisions of the Constitution of the Anglican Church in New Guinea and other Territories under Commonwealth control.

It is now nearly ten years since the Commonwealth Government was asked for this legislation. Nothing has happened, even after formal requests from the former Prime to the Prime Minister.

The decision to hold the next General Synod in 1969 is in line with the feeling expressed by members of the last Synod, who will that in a changing society four years was too long an interval.

The decision was helped by an analysis of the cost, prepared by the budget sub-committee.

(See also leading Article, page 4).

WHY DOES IT HAPPEN TO ME?

By JOHN RENDEL-SHORT, PROFESSOR OF CHURCH HEALTH, UNIVERSITY OF QUEENSLAND

As a doctor I am sometimes asked, after some disaster has befallen an individual, "Why does it happen to me?"

There is no certain answer to the problem of pain because at first we shall know no day to a glass darkly. One may wonder how shall know as we approach all these problems.

It is very important for each of us to have a philosophy of suffering before the necessity for it occurs.

Once a severe blow falls we are often so shocked and stunned that we are not able to think clearly enough to work out why this should have happened to us.

It must be realised that the problem of pain is a specifically Christian dilemma.

The reason is that not only does the Christian believe that God is Omnipotent, but all religions believe in an Almighty God but the Christian believes also that God is a God of Love.

Thus the problem basically is: if we are to be dealing with a God who is able to do everything, why does He allow us to suffer, if He loves us, surely it is impossible to imagine that He would permit evil and suffering to befall us.

His father has it in his power to prevent his son being injured, he would be less than human if he permitted any suffering to take place.

When can a God of Love allow wars and cancer and mental illness?

Let us look at the facts. That God is a God of Love is a fact which is throughout the Bible.

We frequently read about God's love in the Old Testament and in the New Testament we see Jesus' compassion for those who were suffering and we are told specifically that "God loves the world."

But above all we see the love of God in the death of our Lord Jesus Christ.

We also read in the Bible that God is Omnipotent: "All things are possible for God," says a Great King above "For God is not limited by all the corners of the earth, the heights of the mountains are His, also. O come and see His might and how down we let us kneel before the Lord our Maker."

But although God is Almighty, His power has two limitations.

The first of these is that He is limited by His own character. He is the God of order not of chaos. He has made the Universe to set plan, and because of this there are some things which are impossible for Him.

For instance, a square peg cannot fit exactly into a round hole, nor is it possible to convert one third into decimals.

On the other hand we must realise that God sometimes alters the accepted order of things and does a miracle, but the definition miracles are most uncommon.

WE CAN REJECT

The second limitation is that God has permitted man to reject His love and forgiveness. He reads that, "You have not chosen to have chosen you."

"We cannot choose to become Christian because we are in His promises and sins. And there is nothing as stark and cold and merciless as a dead man. A dead man has no initiative, cannot reject His offer of salvation and turn our back upon Him. He will love us up to us."

This brings us to the connection between sin and suffering. The medieval idea was that as sin often gave rise to suffering, therefore suffering always resulted from sin.

Some disciples thought that for they asked Jesus concerning a man who was blind, "Did this man have sin?"

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Jesus replied that the man himself nor his parents were the cause of his blindness. It had occurred in order that the works of God in healing might be made manifest.

On the other hand there obviously is a connection between suffering and individual sins such as unfaithfulness, cruelty or selfishness.

Then again suffering is fundamentally there to sin. The sins of disobedience and in disobedience in the direct sense of sin in thoughts and briars and tribulations. It is the sin of our own family relationships for the woman.

The three most fundamental activities of life: birth, gathering of food and the body, all work intimately connected with suffering.

If suffering is not sent as a punishment by God, why does it occur?

Suffering is permitted by God, but not directly sent by Him.

The book of Job was written to answer the question of why good men suffer. In the first chapter we find God talking to Satan and here we learn that God permitted Satan to plague Job.

In the New Testament Jesus described a woman who came to Him with a bowed neck, one whom "Satan had bound these eighty years."

Paul, discussing his thorn in the flesh, says some ailment for which he had begged God on three occasions to be relieved but he was not answered. He said of Satan to buffet me. "No, God, I will not be so overcome."

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the poor Job had suffered so much — now mine eyes see this. Therefore I despise myself and repent in dust and ashes."

Paul learnt the lesson that God's grace and power was made perfect in his weakness. Brother Lawrence cried, "if we know God we love him. Love will be ready to receive."

We understand with indifference the good and the bad, all work pleased which comes from Him."

What then may the modern Christian learn from suffering? This is the trial of his faith.

Just as gold has to be purified by the heat of the furnace to remove impurities, so the Christian has to suffer disappointments, pain and sorrow in order to purge him of the evil and present him faultless before his Father in Heaven.

And of course the Christian does not go this way alone. His Master Jesus went the same way. We hear His cry, "if it is possible let this cup pass from me, nevertheless not my will, but thine be done."

God's Megaphone

The servant is not above his Lord. In this is the way the Master went, and we have to follow him, cannot expect to do other than follow the same route.

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into perspective. He rebuked his fellow criminals by saying "Do you not fear God since you are standing in the same instance of judgment?"

Edward — we seldom hear these words today. But there was a time when to say a man was God-fearing was a great compliment you could pay him.

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THE ANGLICAN DIOCESE OF CANBERRA AND GOULBURN announces its

DIOCESAN DEVELOPMENT FUND

Loan Funds Offered for Necessary Church Works

Interest payable —
 Deposits For No Fixed Term 4% p.a.
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Enquiries to
 The Secretary, Diocesan Development Fund,
 P.O. Box 1243,
 Canberra City, A.C.T.

APPOINTMENT ABORIGINAL AND ISLAND AFFAIRS MECHANICS & CARPENTERS

Vacancies exist for Mechanics and Carpenters at each of the following Aboriginal Communities:

Edward River;
 Mitchell River;
 Lockhart River;

Wages will be paid at the rate of \$51.45 per week (Mechanics), and \$52.60 per week (Carpenters), plus Perity Allowance applicable to those areas. Free quarters will be provided.

Mechanics should hold an "A" Grade Motor Mechanic Certificate, and have had experience in maintenance and stationary engines—Petrol and Diesel. Carpenters must be fully qualified tradesmen, and proficient in all phases of building, in particular cottage type construction.

Applications should be forwarded to the Director of Aboriginal and Island Affairs, 135-147 George Street, Brisbane, by April 24, 1967.

APPOINTMENT QUEENSLAND PUBLIC SERVICE ABORIGINAL AND ISLAND AFFAIRS

Applications are invited from qualified persons for appointment to the undermentioned positions: **MICHELLE EDWARDS** and **LOCCA HART RIVER COMMUNITIES**. Except where indicated, vacancies exist at each of the three (3) centres. Quarters will be provided.

MANAGERS
 \$176.00—\$184.00 per fortnight
 (\$4590—\$4800 approx. per annum)

ASSISTANT MANAGER (Mitchell River)
 \$164.50—\$172.50 per fortnight
 (\$4290—\$4500 approx. per annum)

FARM OVERSEERS (Mitchell and Lockhart Rivers)

GENERAL OVERSEERS GENERAL OVERSEER (INDUSTRIAL)

(Mitchell and Lockhart Rivers)
 \$101.60—\$108.50 per fortnight
 (\$2650—\$2830 approx. per annum)

LIASON AND GUIDANCE OFFICERS (MALLE)

HYGIENE OFFICERS (Mitchell and Lockhart Rivers)
 \$113.50—\$120.40 per fortnight
 \$2960—\$3140 approx. per annum)

HEAD STOCKMEN
 \$95.60—\$103.50 per fortnight
 \$2520—\$2700 approx. per annum)

LIASON AND GUIDANCE OFFICERS (FEMALE)

\$90.40—\$95.00 per fortnight
 (\$2337—\$2477 approx. per annum)

SISTERS
 \$96.50—\$101.10 per fortnight
 (\$2517—\$2637 approx. per annum)

Full details concerning qualifications and experience required for appointment and conditions of employment may be obtained on application to the Director of Aboriginal and Island Affairs, 135-147 George Street, Brisbane.

Applications containing full particulars concerning name, date of birth, marital status, qualifications, experience and present employer, and three recent photographs, should be sent to the Secretary, Public Service Commission's Department, Box 59, Post Office, Brisbane North, Queensland, by April 24, 1967.

WORTH THE RISK, SAYS U.S. PRESIDING BISHOP

The Presiding Bishop of the Episcopal Church in the U.S.A., the Right Reverend J. E. Hines, in his Easter Message drew a parallel between the risk of being a Christian and

He said: On January twenty-seven the nation was shocked and saddened by the single death of three astronauts as they returned for the first Apollo flight.

The immediate reaction was to raise the question, "Is it worth this?" should we not put our lives at risk to go to space before even more young men are sent?

Several months before, one of the astronauts who died had said that he would not go to space to accept it. We are in a risk business, and we hope that anything happens to us it will be a Christian delusion. The conquest of space is the risk of life.

At the foot of the Cross, and outside the heavily barricaded tomb on that first Good Friday the tiny band of Jesus' followers asked themselves the hard question: "Is it not worth the price to stop?" In the light of the brutal crucifixion it is not the cost too great? If death marks the end of him, as it has thus far marked the end of the astronauts, has not human hope been voted away by the powers of darkness?

Human ingenuity coupled with the desire for endless pursuit deeply seated within the spirit of man, has also led us to the doubts and anxieties raised over the moon quest by the astronauts.

For answers can be found to the as yet partial questions which delay progress in the realm of human knowledge.

But only God could give the answer to the grieving queries of the few who stood bereft and comfortless before the death of man's purest hope, Jesus called Christ.

The answer God did! The answer rolled away the stone! The answer emptied death of its ultimate content, and the tomb of its most vital and obedient air.

The answer shook the earth around Jerusalem, and the tremors throughout the world. "He is risen," the answer proclaimed. "Death cannot hold Him — nor any in whom His spirit dwells."

Well, the astronauts were right.

F.A.O. SENDS FOOD TO MALI

ECONOMIC AND PEACE SERVICE
 Rome, April 10

Dr. B. S. Sen, director-general of the U.N. Food and Agricultural Organization (F.A.O.), has arranged for food worth \$254,000 to be sent to Mali, Republic, where about half a million persons are victims of a drought causing the loss of crops.

Disastrous floods, which followed the drought, have caused the loss of 90 per cent of the rice crop.

The food sent by F.A.O. is to be distributed free to needy persons. The Government is invited to give something to help pay for internal transport for the food sent by F.A.O.

NO VISAS FOR CHURCHMEN

RECREATIONAL PACE SERVICE
 Berlin, April 10

Representatives of the Evangelical Church in Germany, the United Evangelical Church and the United Lutheran Church in Germany have no political rights, and therefore permits to enter the German Democratic Republic are not required to participate in celebrations marking the 45th anniversary of the Reformation.

This prediction was made by Dr. Johannes Janeschke of Magdeburg, who together with Bishop D. Gottfried North of Dresden, head the preparatory committee for the Reformation Jubilee.

He said that the German Ecumenical Province of Saxony, which the D.D.R. Government had appointed a "general invitation" of entry visas for guests from the Federal Republic of Germany of the above-mentioned churches probably would not be considered.

