

Mainly About People

Rev Warwick Turvey, rector of Merivale (Newcastle) since 1968, has been appointed rector of St Stephen's Adamsdown.

Messrs T. Binks, W. Churchman and R. Chisholm have been elected lay canons of St Paul's Cathedral, Sale.

Archdeacon John V. J. Robison, rector of St Andrew's Lismore (Grafton) since 1951 and archdeacon since 1958, has announced his retirement in August of this year.

Rev Raymond H. D. Colyer, vicar of Bass (Gippsland) since 1968, was inducted as rector of St George's Cannington (WA) on March 1.

Rev J. Michael H. Rowden, director of Anglican Social Services, Perth, since 1970, has been appointed rector of Merredin with oversight of Kellerberrin parish from April.

Rev Alpha Mohamed, principal-elect of Msalato Bible School (Central Tanaganya) has entered Ridley College, Melbourne, for advanced studies.

Rev Arthur de Q. Robin, vicar of St Paul's Geelong (Melbourne) since 1969, and former chaplain of St George's College, University of W.A., has been awarded a doctorate in philosophy by that university for his biography of Bishop Mathew Blagen Hale of Perth and Brisbane.

Rev Arthur C. Clowdale, rector of St Paul's (Launceston) Tasmania) since 1968, has been inducted as rector of Brighton.

Rev Russell H. Carnaby has been inducted to the parish of Derby-Ringarooma Tasmania) on March 1.

Rev R. A. Ezzy, in charge of Hales (Tasmania) since 1965, and rural dean of the North Central deanery, retired at the end of February.

St Peter E. Muggereton from Deacons House, Sydney, has been appointed parish assistant at St George's, Burnie (Tasmania).

Rev Canon Clifford Robinson, rector of Evandale (Tasmania) since 1968, has been appointed rural dean of the North Central deanery.

Rev John E. Booth, rector of St John's Devonport (Tasmania), has been appointed rural dean of the North West Central deanery.

Rev W. David Ballard, honorary rector of Cobargo (Canberra) has been appointed in charge of Lake Bathurst from early April.

Rev Collin W. E. Rush, rector of Holy Cross, Canberra since 1966, has resigned this month.

Mr David O'Neill, formerly organist and choirmaster of St Anne's Strathfield (Sydney), has been appointed organist of St Paul's, South Yarra, Melbourne.

Rev John E. W. McDonald, curate of St John's Albany (Bunbury) since 1970, has been inducted as rector of Kondinin-Kulin.

Rev Raymond J. F. Moloney, rector of Wyalkatchem (Perth) since 1968, has been inducted as rector of Lockridge.

Bishop Hubert Afonso, auxiliary bishop of Port Moresby, Papua New Guinea since 1957, has been appointed bishop of Aba which has been separated from the Niger Delta diocese. He was installed at St Michael's Aba and six Nigerian bishops participated.

Rev Canon George R. Gibson, rector of St Barnabas' Ithaca (Brisbane) since

1946, has received his honorary canonry of St James' cathedral.

Rev Kenneth A. Patfield, rector of St Paul's Tamworth, has been appointed rural dean of Tamworth. Mr Chiswell was a qualified civil engineer before training for the ministry and has served entirely in the Armidale diocese since his ordination in 1958.

The vicar of St John's Tamworth, Rev Kenneth A. Patfield, has been appointed rural dean of Tamworth and the Dean of St Peter's Cathedral, Very Rev Peter F. Newall, has been appointed rural dean of Inverell.

Rev Peter F. Newall, vicar of St Peter's Lismore (Grafton) since 1968, has been appointed rural dean of Lismore.

Rev G. C. Knack, curate of Ingliston (Qld) since 1968, has been given permission to officiate in Melbourne from February.

Rev John R. Reid, Archdeacon of Cumberland (Sydney) has been appointed to the Diocese of Central Australia on April 1 to fulfil speaking engagements for the Regions Beyond Missionary Union and the Asian Pacific Christian Fellowship. He will arrive in New Guinea on May 1 to accompany the Arch-deacon of Sydney on his walk over the Kokoda Trail.

Rev Thomas Silverwood, rector of Williams (Bathurst) has been appointed in charge of Donnybrook from March 1.

Rev W. Holmes has been appointed curate of St John's Albany (Bunbury). The following were ordained in St John's Albany on Sunday 12 March: **Revs R. Annear** and **R. Goodridge** (deacon) Dr W. Hewson.

An ordination in St George's Cathedral, Perth on Sunday 13 February. **Revs A. Barton** was ordained and **Messrs Thomas G. Cox** and **Robin Burnard** were made deacons.

Mr Peter L. Harrison was made a deacon by the Bishop of North West Australia in Holy Cross Cathedral, Geraldton on Sunday 13 February.

Mr A. M. Wales, superintendent of Pentecostal Children's Home (Perth) for 20 years retires next month. He will be succeeded by **Mr W. S. Couche**.

FIRST ON BRISBANE WATER



CHURCH DEDICATION TO JOHN MARK

Approval has been given for a new church building at Chester Hill, NSW, to be dedicated by the name of John Mark.

This was announced at the recent annual meeting of parishioners of Chester Hill-Sefton, attended by 80 people.

The meeting began with a short service in St Mark's, Chester Hill, a building which has in times past doubled as a church hall. The buildings and land, plus those of Sefton have been sold. An agreement between Sefton and Chester Hill congregations in 1970 cleared the way for development of an amalgamated parish.

This year now marks the next stage of development.

Rev J. R. Greenwood opened the way for discussion of the development plans. It was announced that the Archbishop of Sydney had approved the name of "The Church of John Mark, Chester Hill with Sefton" for the proposed church building. The announcement was so well received that a motion of appreciation was conveyed to the archbishop.

The building will be erected in Proctor Parade, Chester Hill. This might well be the first time the complete name of the Evangelist has been used for a church dedication.

When it is remembered that previously the parish had comprised St John's, Sefton and St Mark's, Chester Hill, the use of the complete name serves to unite two congregations in a unique way.

The home of John Mark, under the loving care of his mother, Mary, was known to be a place of prayer, a haven of refuge and source of hospitality. All these might well be the aim of any church.

RECORD MOVE

From Tuesday, April 4, the Australian Church Record office will be located at Room 820, 160 Castlereagh Street, Sydney (between Park and Market Streets). Phone No. is unchanged.

ARMIDALE'S NEW APPOINTMENTS

The Bishop of Armidale, Right Rev. R. Clive Kerle, has announced the appointment of a new archdeacon and two rural deans.



Archdeacon Peter Chiswell

Rev Peter Chiswell, BE, BD, Th Schol, vicar of Gunnedah since 1968, has been appointed archdeacon of Tamworth. Mr Chiswell was a qualified civil engineer before training for the ministry and has served entirely in the Armidale diocese since his ordination in 1958.

The vicar of St John's Tamworth, Rev Kenneth A. Patfield, has been appointed rural dean of Tamworth and the Dean of St Peter's Cathedral, Very Rev Peter F. Newall, has been appointed rural dean of Inverell.

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RC Commission on Agreed Statement

First Roman Catholic reaction to the Anglican-Roman Catholic Agreed Statement on the eucharist came in March from the Catholic Theological Commission. After warmly commending the statement as an important advance in mutual understanding of the eucharist, the Commission went on:

"1. We note that the Statement is not intended to be a fully comprehensive treatment of eucharistic doctrine, as is made clear in the preface and note to the Statement. It must follow that this cannot be adequately expressed in words.

We note that paras. 8 and 9 exclude any merely symbolic or receptionist doctrine. On the other hand the change can be acknowledged by actions, namely by adoration of the consecrated elements.

2. The Statement contains nothing contrary to the Catholic faith.

3. The references to the Eucharist and the Sacrifice of our redemption by the life, death and

resurrection of Christ, would benefit from a detailed treatment or thorough commentary in order to bring out:

(a) the sacrificial nature of the Eucharist and its relation to the other for all atoning work of Christ,

(b) the role of the Christian people in the abiding offering of Christ.

4. The Statement clearly maintains the real and true presence of Christ.

Once it is granted that the change in the elements is of a unique nature, totally mysterious and supernatural in character, it must follow that this cannot be adequately expressed in words.

We note that paras. 8 and 9 exclude any merely symbolic or receptionist doctrine. On the other hand the change can be acknowledged by actions, namely by adoration of the consecrated elements.

5. The Statement envisages that in further discussion "points of disagreement can be resolved on the principles here established." This has been done in one instance by the note on transubstantiation.

THE AUSTRALIAN CHURCH RECORD

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The Christian and Society

If we evangelical Christians are to be taken seriously, we must be prepared to insist on the social implications of the gospel of Jesus Christ. While the gospel challenges first the individual's response to the saving love of Christ, it also challenges those who respond to live and work together as the body of Christ, loving and feeding and healing all mankind.

When Christians turn in upon themselves and focus their energies on nourishing only the body of Christ, they assume the nature of a cult.

While we must insist on the total depravity of man and his inability to help himself, except for the sovereign grace of God, we must not fall into the snare of a pessimism which practically denies the transforming power of the Holy Spirit. God is sovereign and the time surely comes when the whole heaven and earth will be full of his glory.

It would be true to say that only a correct and biblical view of the sinfulness of man can make us optimistic about the world's present ills. Humanitarianism and liberalism with its view of man's innate goodness, is unable to come to grips with these ills because it denies their cause.

While a biblical world view does not suggest that social evils will be eradicated before the coming of Christ, it never absolves believers from the duty of real effort to rid

society of its evils as far as possible. We must work while we have the light.

We must not allow the liberal views of man which prevail today to make us over-react with a refusal to be involved with the serious problems that face society today. With so many aid projects clamouring for our support, it would be fatally easy to ignore them all.

We cannot pretend we yearn for Asia's millions to come to Christ if we are prepared to ignore the hunger, disease and death which stalk so many of their lands. But it is equally unchristian to feed them and meet their other material needs and ignore their need of Christ.

A Christian's responsibility does not end when he has given a coin or a note for relief. If he has gone further and studied at some depth the lands and peoples for whom he has concern, his responsibility has been heightened.

There are those today who would make the denominations instruments of material betterment, of social change or social justice.

They even work on Christians' guilt to weaken resistance to their manipulation of the gospel. Economic development, higher standards of living, social justice have never brought a single man nearer Christ.

We must never equate these things, however desirable we may think them to be, with the gospel of Christ. None of these things change the human heart. It needs the miracle working of the Holy Spirit to do this.

Our Lord reminds us "What is a man profited, if he shall gain the whole world, and lose his own soul?" The same Lord emphasised the value and importance of giving a cup of cold water in his name.

If we study St Paul's epistles, we see that his exposition of sound Christian doctrine is always followed by the demand for its social application. So while we must minister to the manifold needs of a very troubled society without concern for spiritual dividends, we must do it only because we are moved by the constraining love of Christ and we must do it as a true Christian ministry.

MORE ABOUT PRAYER

"Lift up your eyes and look on the fields." John 4/35.

As I cannot, in person, fulfil my Lord's command to "Go into all the world and preach

the Gospel," I must fulfil it in prayer. And I have failed to do so!

By Kenneth B. Roughley



Milan Haimovici

Den lutherske præst Milan Haimovici har tilbragt 8 år i rumænsk fængsel, hvor han har gennemgået ubeskrivelig tortur. Kommunisterne anbragte ham barfodet på glødende kul. Han blev frigjort slæbt i lysken og tvunget til at tomme tusinder af fangers toiletspande med sine egne hænder. Hans tro holdt imidlertid gennem alle disse proviser. Selv de kommunistiske officerer var fyldt med sådan respekt, når de talte om denne levende helgen, at de tog hatten af.

Tusinder af kristne fanger er døde i rumænske fængsler. En beretning om deres heltemodige tro og trofasthed mod Herren kan læses i bogen: »Tortur — for Kristi skyld» skrevet af Richard Wurmbrand. Bogen er en bestseller på 25 sprog.

Vær interesseret i vores forfulgte broders skæbne bag jern- og bambustæpper. Du kan hjælpe dem! Indsend kuponen og modtag bogen: »Tortur — for Kristi skyld» GRATIS!

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Recently, John's Gospel has convicted me that I have never undertaken this responsibility. The main reason is that I have never seriously "looked on the fields."

I have looked at pieces of literature, read a couple of prayer letters and heard missionary speakers, but I have never seen the world, so I have never prayed for it.

I feel I must get a map and write in specific missionary details so that, from my knees, I may see the world at a glance.

This will enable me to see some of the political, geographic and climatic problems some missionaries face. It will show me whether or not the missionary is working in a lonely part or surrounded by hordes of people.

To see these things on a map and to see them on my knees,

will give me the look that grasps the situation and enables me to take it in and so to pray.

All Christian work is fraught with difficulties. Probably most of them come from the personalities of the people involved. Looking at the map on my knees will enable me to pray for them and — to do battle with the devil who is behind it all.

To some folk difficulty is opportunity. This is how it will look from my knees. John 4 shows me that Jesus saw opportunity in difficulty. His disciples would say, "four months; ploughing, sowing, waiting."

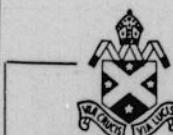
Jesus saw the crowd of enquirers coming from Sychar and He said, "Harvest already!" The seed planted in the sinful woman's heart had quickly produced a harvest.

I am reminded that Jesus set a map before His disciples when He told them, "You shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth." Acts 1/8.

As I look from my knees I see once again my ascended Lord and hear again His plan for the "fields".

On my knees, looking at the map, I can grasp this plan.

Kalgoorlie casino will thrive on wrecked homes says bishop



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The Kalgoorlie Ministers' Fraternal has expressed bitter opposition to the \$5,000,000 gambling casino project for this WA gold-fields city.

The fraternal has written to the State Attorney-General, Mr T. D. Evans, in an effort to block the proposal.

The move was agreed upon at a meeting of the fraternal, which represents all major religious denominations on the goldfields.

The Bishop of Kalgoorlie, Rt Rev Denis Bryant, said that action was taken with the full support and co-operation of all ministers.

He said he did not want to see any more wages out of worker's pockets taken in gambling. Kalgoorlie was already a gambling-conscious town.

"It will be the local boy who will support this casino. It may be proudly said profits will be ploughed back into Kalgoorlie, but this will be done on wrecked homes," he said.

Denominations represented at the fraternal were, Roman Catholic, Anglican, Methodist, Presbyterian, Congregational, Baptist, Church of Christ, Assemblies of God and the Salvation Army.

Generation gap?

Is there really one? Or can youth and age meet together in a mutual give-and-take atmosphere?

Well, there is always need for patience and tolerance, but I think we too easily exaggerate the importance of this so-called generation gap.

I join in a fellowship group which comprises all ages, from late teens through to the 70s.

As a middle-aged member, I find the younger ones refreshing. What impresses me most is their reality; on the whole, they get through to the reality of Jesus quicker than we oldies do.

I wriggle a bit when the latter start quoting the "good old days." In my opinion, those days were, like the curate's egg, "excellent in parts," and only in parts.

When I see a film or read a book of those times, the thing that hits me is the sheer snobishness of the privileged classes. The maid and the butler who moved unobtrusively on and off the scene, were mere nonentities.

What a mercy that nonsense has gone! Now the maids

and the butlers and other former underdogs have their unions, and woebetide any misguided madam who dares to ill-treat them!

By Margaret

I believe we can honestly thank God for much true progress in many walks of life, and above all for a new sense of reality and relevance in the Christian church. Many of our traditional forms of worship and our preconceived ideas are being questioned and brought out into the light of day, and rightly so. We can but benefit from a frank scrutiny of our ways and methods.

Also we don't rush to pin labels on our fellows quite as much as we used to. At our group there are folk from many churches. We all sit down together, with our various translations of the New Testament, and consider what Jesus said, and how it affects us today.

Occasionally someone will remember a friend in need, and a simple prayer is offered. Everyone shares, it's an "all in."

General gap? Certainly not on the Kingdom level.

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GOD WAS RECONCILING

The ancient Greeks thought of God as estranged from man, whereas the Bible sees man as estranged from God and needing to be reconciled. Thus in 2 Corinthians 5:18-21 we are told that God reconciled man to himself. We are also told something of the way in which he did it.

VIEWPOINT

Diocesan boundaries—Do they divide us?

The ecclesiastical divisions of the Anglican Church in Australia separate the country into neat pigeon-holes of administrative activity. There are 27 dioceses today, all carved out of a missionary extension of the diocese of Calcutta. They vary immensely in size, population and churchmanship.

I have sampled only three dioceses as a resident priest, with a visiting preacher's knowledge of half-a-dozen others. It seems every diocese has its own variety of domestic intrigue, stuffy synods, parish lobbying, unsatisfied clergy, disgruntled laymen, pious hopes and committees... above all committees.

Like the whole human scene the church has strange contrasts between self-effacing service and ambitious status seeking; between the hard-working "dare anything" and the retiring traditionalist.

Divisions are an obvious necessity to effective administration. I hope no one ever proposes a cool computer-guided ecclesiastical Canberra in which to centre all the functions of our present diocesan offices.

In dioceses such as my own (209,278 square miles in area) or Sydney with three to four million people the sense of cohesion that is necessary to true diocesan unity and loyalty tends to disappear in the vastness of area or numbers.

Melbourne has shown a way ahead in the appointment of assistant bishops with specific areas of the diocese allocated to their episcopal oversight. It's a good example and ought to be followed elsewhere.

It seems to indicate that larger dioceses centralising administration yet providing fresh areas for co-ordinating pastoral work on all levels, might be a better way ahead than the creation of new dioceses with fresh loads of institutional machinery.

The fact is that every time we create a new diocese in Australia (the last was the Murray) we tend to duplicate administration and isolate the spiritual dynamics.

Whatever provisions are made to overcome it, the tendency is for each diocese to become inbred, feeding on its own experience, wary of the experience of others, suspicious of the strange-sounding shibboleth of the foreigner from another diocese.

In a day when we observe a remarkable acceleration in interstate traffic of people employed by the secular world, the church seems remarkably lacking in significant cross-fertilisation. It happens, but on a very conservative and "safe" level.

There is a town by the name of Mungindi on the border of Queensland and NSW. It has two police stations and two schools representing the two governments involved. It fortunately has only one Anglican Church and one parish priest.

It's a parable. There must be boundaries and divisions for the sake of good order and government, but the spiritual ministry, and our unity in Christ is bigger than our divisions. Let it be:

Jeffrey R. Roper

The first thing that emerges from this passage is that God is the author of reconciliation. Paul says that God "reconciled us to himself" (v. 18), and the tense suggests that this was something accomplished and completed in the past.

Then Paul repeats what he has said, widening its scope and describing the reconciliation now not simply as effected in the past, but, as the tense suggests, as being continually effected. God was "reconciling the world to himself" (v. 19).

His thought is that God has done all that needs to be done for the reconciliation of men, and because of that, the reconciliation of men is always possible.

And the reconciliation of men is always needed, because they are estranged from God by sin. "Estrangement from God," writes R. H. Strachan, "is infinitely more serious than a tragic misunderstanding on man's part."

"The latter interpretation, in its turn, carries with it an inadequate view of the place which human sinning has in the Divine heart." He adds, "The essence of the faith of Paul, and of the New Testament, including the Gospels, is that God is stirred to the depths of his being by the condition of men."

Estrangement from God is not just a matter of human sinning. Because God is stirred to the depths of his being by the condition of men, it is a matter of

human sinning encountering the wrath of God.

Nowhere is this more clearly illustrated than in the story of Cain's murder of his brother Abel (Gen. 4:1-16). Cain has jealously killed Abel and hidden his body. But God interrogates Cain. "Where is Abel your brother?" Cain indignantly denies both knowledge and responsibility, "I do not know; am I my brother's keeper?"

estranged from God

God is not deceived, "What have you done? The voice of your brother's blood is crying to me from the ground." Then God pronounces sentence on Cain.

His punishment is to be "a fugitive and a wanderer on the earth," estranged from both man and God, and in bitter anguish he cries, "My punishment is greater than I can bear." Cain the sinner encountered the wrath of God and was estranged from God.

But if the sinner encounters God's wrath, he also encounters the love of God in Christ. And the second thing that emerges from this passage is that Christ is the agent of reconciliation.

Paul says that "God was in Christ reconciling the world to himself" (v. 19). This has sometimes been understood in terms of the person of Christ, "God was in Christ," when he reconciled the world.

But it is more likely that it

should be understood in terms of the activity of God, "God was reconciling," with the phrase "in Christ" expressing the idea that this was accomplished in the work of Christ. That is to say, the emphasis lies more on the identity of Christ's purpose with that of God than on their identity of person.

With the same thought in mind Paul says in the verse before it that God "through Christ reconciled us to himself" (v. 18).

But, how did God accomplish reconciliation through Christ? Paul answers, "For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God" (v. 21).

This is one of the most profound sentences of Scripture, about which many questions have been asked and many answers given.

But of this verse Denney says, "It is not the puzzle of the New Testament, but the ultimate solution of all puzzles; it is not an irrational quantity that has to be eliminated or explained away, but the keystone of the whole system of apologetic thought. It is not a blank obscurity in revelation, a spot of impenetrable blackness; it is the focus in which the reconciling love of God burns with the purest and intensest flame."

Paul tells us in this verse that Christ "knew no sin." This does not mean that Christ had never encountered sin, much less that he had never known what sin was, but that he had never known it in himself. It was no part of his experience. Christ was not a sinner, but Paul says that God "Made him to be sin."

He is not suggesting, however, that Christ became a sinner, for

this would render impossible the very thing he came to do. Nor is Paul suggesting, when he says that God "made him to be sin," that there was any compulsion on God's part or unwillingness on Christ's.

They were both at one in this, and their common purpose sprang from their common love.

Made sin for us

Rather, what Paul is saying is that God regarded Christ as though he were a sinner, so that Christ encountered the wrath of God and was himself estranged from God. "The New Testament at least cannot sever Atonement from Reconciliation," writes P. T. Forsyth. "The greatest passage which says that God was in Christ reconciling says in the same breath that it was by Christ being made sin for us."

The reconciliation is attached to Christ's death, and to that as an expiation. For reconciliation there means more than changing the temper of individuals; it means changing the relations between God and the race.

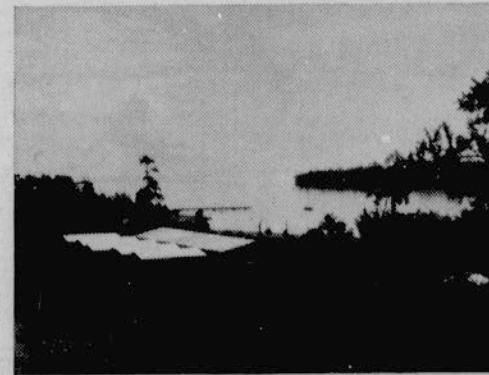
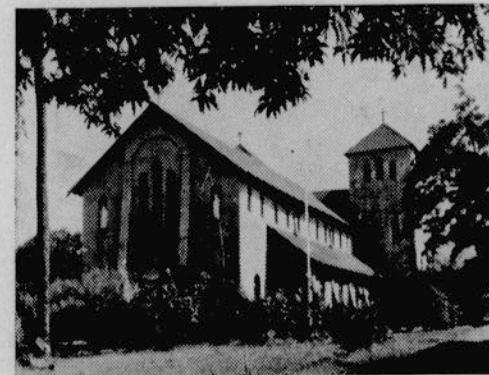
And Christ was made sin "for our sake." He was identified with us, regarded as one of us. He encountered the wrath of God and was estranged from God instead of us. And in the end His death was taken for our death, so that our life might be His life.

This is what Paul means when he adds that this was done "so that in Him we might become the righteousness of God."

There was no moral blemish on Christ's character. He was blameless in Himself where we are not. But because God regarded Him as though He were

More on page four

two extra ports for the Anglican New Guinea Cruise



Dogura

Every passenger on the Anglican cruise to Papua New Guinea in September will now see Dogura, mother station of the New Guinea Mission. The pioneer missionaries landed at Dogura in 1891, and today the famous Cathedral on the plateau looks down on their landing place. Also at Dogura are Holy Name girls' secondary school, St. Barnabas' Hospital and the diocesan theological college. Passengers will spend a full day at Dogura, which is inaccessible to normal tourists, and where no cruise ship has called before.

Oro Bay

A full day's stop will also be made at Oro Bay, site of St. Margaret's Anglican Hospital, near Eroro Mission, and with a road link to the whole northern mission district. The cruise will be the first to visit this newly developed port. To see the northern mission district, passengers may choose between driving to Popondetta from Oro Bay, or flying there at no extra cost from Port Moresby across the Owen Stanley ranges.

Make sure you're on board!

For this special Anglican cruise, the diocese of Papua New Guinea has chartered the air-conditioned, stabilised one-class luxury liner "Marco Polo." The cruise leaves Sydney on Monday, September 4, 1972, and returns on Friday, September 22. Fares range from \$331 to \$710. Highlights include three days in Port Moresby, a day each at Dogura and Oro Bay, two days at Lae, free flights to Popondetta and the New Guinea Highlands, and charter flights to several other mission stations. Everywhere you'll meet the people and see the church in action. Mail this coupon today—our brochure gives you the full story.

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Notes and Comments

Introducing the real Jesus

Congratulations to the Bible Society in Adelaide for the leaflet "Jesus Christ, who are you?" produced for distribution at the recent Adelaide Festival of Arts. Both the original concept and the timing were meritorious.

The attractive leaflet told the story of the historical Jesus, his life and teachings, in answer to the many questions posed but left unanswered by the rock opera "Jesus Christ Superstar."

"Superstar" was having its Australian premiere at the Festival of Arts. Fifty thousand copies of the leaflet were distributed by individuals and churches during the Festival period and after.

This was a positive and timely witness to the Lord Jesus Christ in the face of the false representation in the rock opera.

STANDARDS OF CONDUCT - FORGIVEN PEOPLE

Christian standards and influencing governments

Christians differ as to whether they should try to influence the decisions of government or local government authorities on matters which are of concern to the Christian conscience.

Some take the view that since Christians are a minority, they must accept majority decisions of whatever kind and carry on as best they can their own witness and testimony to the way in which born again Christians must walk.

Others feel that it is quite legitimate in a democracy for groups of people with common interests to band together to influence governmental action towards directions they see as desirable and for the common good. Not to exert such influence, some say, is to abdicate from the rights of citizenship.

Anglican Christians in Australia have taken a stand in the past year or so on public issues in

every State. Legalised gambling and legalised prostitution have been opposed in WA. Abortion and stage pornography have been opposed in SA. Gambling of various kinds has been opposed in both Victoria, Tasmania, NSW and Queensland.

Archbishops, bishops, diocesan councils, local ministers and people have not hesitated to organise to impress their point of view on their legislatures, often with considerable success, sometimes meeting with failure.

Liquor in universities

Strong opposition came from the NSW Council of Churches to the legislation that proposed to permit liquor licences for students' unions at NSW universities.

The churches received, in the event, important support in parliament itself.

The Government had privately sought the views of the university administrations on the question and only Professor A. G. Mitchell of Macquarie University had any qualms at all about it. The rest acquiesced with Government, showing no sign of that academic freedom and originality which universities pay considerable lip-service to.

But Mr Maddison's hope to increase the State's over-developed liquor sale facilities came to nothing. The Labor Party came out very strongly against it. Mr Pat Hills, ALP leader, is a non-drinker. The two independents intended to vote against the Government and a few Government members were believed to be ready to cross the floor and vote against it.

Premier Askin has always strongly supported the liquor and gambling interests but he is too wise to be beaten on this one. The clause was withdrawn.

When they ponder offences done to them, they resolve to "walk in love as Christ loved them and gave himself for them" (Ephesians 5:2). A spiteful Christian is a scandal to the name of Christ. Can we genuinely say the Lord's Prayer and still harbour resentment towards others?

Forgiveness is the road by which the believer enters heaven. It is the great subject of the endless praises of the redeemed who inhabit heaven. Is our citizenship truly in heaven if we cannot forgive our fellows their offences against us when Christ forgives us the debt that we could not pay?

Forgiveness and love go hand in hand. If we find ourselves unloving we will surely find ourselves unforgiving.

That is one thing they can say even if they can say nothing else. They love his person, his office, his work, his name, his cross, his blood, his word, his example, his day and his ordinances.

The second mark is that forgiven souls are holy. They seek above all to do the will of him who has saved and forgiven them. They seek to glorify him in their body and in their spirit which are all his. Carnal and slothful Christians are those who in the words of St Peter (2 Peter 1:9) "have forgotten they were purified from their old sins." Forgiveness and love of sin are like oil and water. The third mark is that forgiven souls are themselves forgiving of others.

When they ponder offences done to them, they resolve to "walk in love as Christ loved them and gave himself for them" (Ephesians 5:2). A spiteful Christian is a scandal to the name of Christ. Can we genuinely say the Lord's Prayer and still harbour resentment towards others?

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Forgiveness and love go hand in hand. If we find ourselves unloving we will surely find ourselves unforgiving.

St Luke Passion in Grafton

On Sunday, March 26, the Grafton Technical College Choral Group performed Bach's "The St. Luke Passion" in Christ Church Cathedral at 8.15 pm.

The RAS first mooted this in 1969 and now this year they warn that they intend to raise the matter for future Shows.

The Government will have to give its approval for the opening on Easter Day. The Anglican and Methodist denominations in Sydney came out immediately against it. The NSW Council of Churches will probably spearhead the approach of the Protestant denominations to the Government if the RAS does go ahead with the idea.

Whatever view Christians take

about trying to influence

Government decisions on these

and similar matters, cabinet

ministers have publicly admitted

that their final stand on con-

tentious issues is always in-

fluenced by public reaction, par-

ticularly by the letters they or

their departments receive.

The marks of

forgiveness

Bishop John Charles Ryle, first Bishop of Liverpool gives us three marks of those people who have found God's forgiveness. They are as sure signs today as they were last century when he wrote them.

Forgiven souls love Christ,

The Group choir was accom-
panied by the Group orchestra
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It provided an evening of fine
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creeds. As it is a non-profit organisation, the Board appeals for your help to raise \$500,000 for this work.

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C. R. JAMES,
Chief Executive Officer.

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GOD WAS RECONCILING

From page three

us, the ground was laid for Him to treat us as though we were Christ.

He was not a sinner, but was treated as a sinner, so that God could treat us as though we were without a blemish, "not counting

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POSSIBLY

First award of \$3000 travelling scholarship

Rev Kevin N. Giles has been awarded the Joan Augusta Mackenzie Traveling Scholarship for 1972.

The Scholarship is worth \$3,000 and is available for a two year period of study and parish experience overseas, for a Church of England clergyman.

Mr Giles holds the B.D. and Th. Schol. degrees. He did his theological training at Moore College and is at present curate of St Michael's, Wollongong, NSW.

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LETTERS

Is Cranmer out of date?

In leafing through some proposed prayer book revisions two wordy sentences caught my eye and a certain amount of sadness set in. What is wrong, what is dated about Cranmer's short and pregnant phrase: "Whose service is perfect freedom?"

If some of our gems are not left as optional at least, these sort of discoveries like that of 2 Kings 22:8 could be commonplace. We must be willing to move, I thought NEAC was good, advertised and read Good News for Modern Man and colourful selections of Scripture etc but let's be sensible.

(Rev) Fred Ingoldsby,
East Geelong, Victoria.

The open table & the rubric

Both Canon Grundy and Rev F. C. Wilcox (April 6)

seem to conclude that the support of the Prayer Book cannot be cited for an "open table" simply because of the concluding rubric at the Confirmation service. I would like to make three observations.

1. The point at issue is really

"Are members of other denominations able to communicate at the Lord's Table in the Church of England or not?"

The essentials are taken up in

the exhortation that follows ("Ye that do truly etc"); and explicitly taught in the last answer of the Catechism. I maintain that it is

to these we need to look when

Letters to the editor should not exceed 300 words.

discussing an open table and in so doing have the precedent of the Reformers themselves.

3. The rubric cited was intended, as its history will show, to emphasise the need for an understanding of the faith as a qualification. Since 1549 the Catechism has stood as the pre-requisite of Confirmation. In 1552 the rubric was made clear still by the addition of explicit reference to "until such time as he can say the Catechism and be Confirmed." The present rubric requires a communicant to be "Confirmed, or be ready and desirous to be Confirmed" and has the same goal of preserving this as a domestic rule.

Thus a long history of acceptance of other Christians in good standing with their own denominations shows how the rubric has been interpreted.

2. The Prayer Book itself lays down what we may call the "spiritual qualifications" for receiving Communion: "Repent you truly of your sins past; have a lively and steadfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries" (3rd exhortation).

The rubric which your correspondents cite cannot help us to decide this, since it is stating the internal policy of the Church of

suggest that the charismatic movement is not Christian. If the charismatic movement is teaching that the "overwhelming" of the Holy Spirit is necessary for salvation, then Mr Bennett may have a case. But even Mr Bennett does not claim this.

What he does admit is that (1) some Christians have had a full and overflowing experience of Holy Ghost Power, transforming their lives and ministry, while (2) "one's own ministry . . . seems to be so flat and dead." Obviously the passage quoted is consistent with present-day Christianity. Not every Christian has received the experience.

I Corinthians 14:5a is necessary for a balanced theology. Paul says, "I would that you all spoke with tongues." These chapters in 1 Corinthians are written to people who have already received the "tongues" experience, and they never seek to control them.

Acts 10:45-46 should also be considered: The Holy Ghost fell on all them which heard the word. And they . . . were astonished . . . because that on the Gentiles also was poured out the gift of the Holy Ghost, for (and this is how they knew) they heard them speak with tongues and magnify God."

We must be very careful in any discussion of spiritual experience to remember that the experience is a personal one between an individual and God, and does not in itself make the one who has received it either more righteous or less righteous. Christ is our righteousness, and we should be thankful for any experience which gives either us, or our brothers and sisters in Christ greater power to proclaim the message of Christ.

Dave McKay,
Queanbeyan, NSW.

Within the city wall

I was rather surprised at seeing a photograph of Gordon's Calvary on the front page of your Easter issue, described as "the traditional site of the crucifixion."

Gordon's Calvary and Garden Tomb are outside the city wall and close to St George's Anglican Cathedral, whereas the traditional sites of Calvary and the Sepulchre are now within the city walls of Jerusalem.

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Changed lives in Alice Springs through Bible

Rev David F. L. Harris, State Secretary of the Bible Society in South Australia, recently visited the town of Alice Springs, in the Northern Territory.

Whilst there, he visited a prison and was introduced to Tex, a young 23-year-old Aboriginal who was in prison for stabbing his young wife to death whilst under the influence of drink. Tex had asked for a copy of a New Testament, and this had been made available to him by the local Baptist pastor. After reading it right through, Tex was brought to know Christ.

He wrote to the pastor and told him how his life had been changed, and the minister was deeply impressed with the evidence of what Christ had done for this man, largely through the straightforward reading of the New Testament.

A few weeks later, Tex brought another Aboriginal called Freddie from his cell to see the pastor. Tex led his

prison-mate to Christ, and he, in trouble, as Tex had been moved away from the cell and so he had no access to the New Testament. At once, arrangements were made for him to have one, so that all three of the men had their own copy of Scripture.

It was a great inspiration to Mr Harris to meet those who had been led to Christ in such an unlikely environment, through the Word.

(From "The Churchman," USA).

WA gets its first co-ed church school

When the Governor of Western Australia, Sir Douglas Kendrew, opened the Bunbury Cathedral Grammar School on Tuesday, February 8, the State had the first co-educational independent school built for that purpose.

Over 700 people attended the opening and there were many distinguished guests. The Bishop

of Bunbury, Right Rev Ralph G. Hawkins, announced that \$492,388 had already been given or promised to the building fund and that the appeal would continue until the target of \$800,000 was reached. Most of the money has come from donations from the people of the South-West of WA.

The central theme of the educational program of the school will be to allow the individual child to advance at his own rate and to cater for differential learning experiences.

In the primary grades there will be a non-graded scheme involving co-operative teaching.

The staff student ratio will be kept at approximately 1:20.

At the lower secondary level it is proposed to adopt a "multi-level" approach.

The headmaster is Mr N. Speed.

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(AT CORNER OF BARRACK STREET)

LETTERS

From page five

I don't mention the Board's work for adult Christian education, which is almost non-existent due to lack of money — though the plans are ready if the money became available. With rising costs the Board hasn't the money even to maintain its present services, and the need is to improve teaching materials and help train teachers.

These children are tomorrow's citizens. How are they going to steer a course in our "permissive society" unless they have the chance of learning about Jesus Christ? And how can they learn unless their teachers are equipped to teach, and have the best possible materials to help them? The children will never learn anything more important, and this work is in danger of grinding to a halt.

May I, as a Sunday School teacher, appeal to other Christians to help the children in our schools and Sunday Schools to have that chance by supporting the Board of Education and encouraging their parishes to support it.

Rowan Beckett,
Woollahra, NSW.

"Glory Be" had an aim

Would you mind my commenting on the book review of "Glory Be" that appeared on March 23.

Your review in part said that "lack of any textual material leaves readers guessing as to its purpose, apart from the title."

I consider the book a prophetic work warning of the dangers already appearing in some churches, where people rely on the "world's" methods rather than on God's power to overcome falling church attendance and influence. It was also hoped that the cartoons would be amusing as well as fortelling.

Tom Smith,
Toongabbie, NSW

Proposed diocese of Wollongong

It seems timely that the views of a layman in favour of the proposed diocese of Wollongong should be expressed.

What must be foremost in our minds, of course, when planning

During that time he has seen 350,000 commercials.

Since 95 per cent of American homes have at least one TV set, advertisers see the opportunity to sell products and make a study of "what it is that grabs the child," as Warren Braren of Consumers Union recently put it to the Federal Trade Commission.

Professor Scott Ward of the National Institute of Mental Health has found that by second grade children understand that the purpose of commercials is to sell products and they build up a resistance and distrust, often calling them "stupid," or "false."

A report of the US Surgeon General's Advisory Committee on Television and Social Behaviour found that TV "may be contributing, in some measure, to the aggressive behaviour" of many average youngsters and that TV violence encourages real violence.

Can parents assume there will be self-correction of children's programs without protest? Only if there's money in it. Since that is probably not the case, lots of protest is long overdue.

(From "The Churchman," USA).

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When the Governor of Western Australia, Sir Douglas Kendrew, opened the Bunbury Cathedral Grammar School on Tuesday, February 8, the State had the first co-educational independent school built for that purpose.

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(AT CORNER OF BARRACK STREET)

Mr Deane on Baptism

Your correspondent, Rev Arthur Deane (March 23), is a man whom I personally hold in high regard as a Christian gentleman and able scholar. However, am I right in believing his letter to imply that Luther's view of Baptism is uninscriptural and the product of an incomplete reformation?

(a) that will enable those living in it to feel they belong to a witnessing fellowship, a feeling somewhat lost in a diocese the size of Sydney at present;

(b) large enough to engage its bishop fully yet most importantly small enough for him to have a sufficiently intimate knowledge of clergy and people and to fulfil his role as pastor of the people and pastor of the pastors;

(c) large enough to have financial and administrative independence and to organise and plan its work efficiently, yet small enough for the views of all to be effectively expressed in a way impossible in a "parliament" the size of Sydney synod.

In Part 4 of his small Catechism, Luther answers the question, What is Baptism? Answer: "Baptism is not simply water, but it is the water used according to God's command and connected with God's word." He goes on to say that, "It is not water but the word of God, connected with the water, and our faith which relies on that word of God, for without the word of God it is simply water and no Baptism."

He quotes liberally from the Holy Scriptures throughout this section of his Catechism, and concludes with the right of Christian parents to have little children baptised "as has been the custom from olden time in the Church."

If General Synod creates the diocese of Wollongong it will not be creating an isolated embryo but following successful precedent in establishing an efficient and viable spiritual and administrative component of this Church.

I would therefore find it difficult to accept any statement that would suggest Luther's teaching on the subject of Baptism was uninscriptural, and I would most certainly say "Amen" to the Archbishop of Sydney's teaching on the subject.

(Rev) William F. Hayward, Belfield, NSW

Books

ATTITUDES TO CO-ED SCHOOLS

MIXED OR SINGLE SEX S. IOLS! by R. R. Dale. Vol. 2. Some Social Aspects. Routledge & Kegan Paul, 1971.

The author is professor of psychology at West Virginia Wesley College. In an introductory fashion he covers the roots of the kinks of, and the answers to, atheism; including sections on marxist atheism, Christian atheism and unconscious atheism.

The ground is covered with sympathy and understanding and will give the reader an edge over the average atheist.

With deceptive lucidity a great deal is packed into this paperback, including the benefit of atheism to the Christian. There's value for money!

J. A. Dyer.

This reports the second part of the findings of an extensive survey of attitudes to co-education in British secondary schools. The first part studied teachers and pupil-teacher relationships; this concerns the pupils themselves. The replies of ex-pupils in three classes are compared: those who attended single-sex schools only; those from mixed schools only; and those who spent some time at each kind.

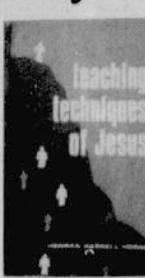
Although of value chiefly to the specialist student of educational psychology, it makes fascinating reading for the interested non-specialist. Had such a study been made years ago, the movement for co-education might have been greatly assisted. It should help to dispel doubts where these still exist.

Hugh Oakes.

THE PURITAN HOPE by Iain Murray. Banner of Truth Trust, 1971. 301 pages. \$4.15.

The subtitle of this book "Revival and the Interpretation of Prophecy" describes the theme

Key Books



THE CHOICE CALLED ATHEISM by Orla Strunk Jun. Abingdon, 1968. 160 pages. \$2.05.

The author is professor of psychology at West Virginia Wesley College. In an introductory fashion he covers the roots of the kinks of, and the answers to, atheism; including sections on marxist atheism, Christian atheism and unconscious atheism.

The ground is covered with sympathy and understanding and will give the reader an edge over the average atheist.

With deceptive lucidity a great deal is packed into this paperback, including the benefit of atheism to the Christian. There's value for money!

J. A. Dyer.

This reports the second part of the findings of an extensive survey of attitudes to co-education in British secondary schools. The first part studied teachers and pupil-teacher relationships; this concerns the pupils themselves. The replies of ex-pupils in three classes are compared: those who attended single-sex schools only; those from mixed schools only; and those who spent some time at each kind.

Although of value chiefly to the specialist student of educational psychology, it makes fascinating reading for the interested non-specialist. Had such a study been made years ago, the movement for co-education might have been greatly assisted. It should help to dispel doubts where these still exist.

Hugh Oakes.

THE PURITAN HOPE by Iain Murray. Banner of Truth Trust, 1971. 301 pages. \$4.15.

The subtitle of this book "Revival and the Interpretation of Prophecy" describes the theme

Mainly About People

The Bishop of Grafton ordained the following in Christ Church Cathedral, Grafton on 19 March: Rev. **Ronald Hastic** (Cathedral), **Bruce Turner** (St Matthew's South Grafton), **Barry Harris** (Muriwillumbah) and **Robert Coutts** (All Saints' Kempton).

Rev. **Malcolm J. Edwards**, Dean of Grafton broke a collar-bone in a motor accident near Grafton on 17 March and was admitted to Grafton Base Hospital.

Rev. **Denis P. Robinson**, curate of Holy Trinity Kingsford (Sydney) since 1970, has been appointed curate of St Faith's Narrabeen.

Rev. **John L. Barnes**, curate of St Peter's Cathedral, Armidale since 1970, left in February to return to parish work in England.

Rev. **Roland Bigring** has been appointed chaplain to the Royal Hospital, Bathurst.

Rev. **Francis G. Knight**, rector of St Matthew's Groveland (Brisbane) since 1965, has been appointed rural dean of Brisbane West.

Rev. **Noel Ludlow**, rector of St Thomas' Beaudesert (Brisbane) since 1964, has been appointed rector of Christ Church, Yeronga.

Captain R. L. Gwilt, Federal Secretary of the Church Army, left for England on April 12 and will attend the UK Conference of the Church Army.

Rev. **John S. M. Morgan**, vicar of Charlton (St. Arnaud) has resigned from May 15 to return to South Africa.

Rev. **Douglas J. Stevens**, curate of Swan Hill (St. Arnaud), has been appointed vicar of Charlton from June 7 next.

Most Rev. **Felix Arnott**, Archbishop of Brisbane, will attend the North Queensland Diocesan synod on May 15.

Rev. **Chandos G. H. M. Morgan**, who was on the full-time staff of the UK Scripture Union before becoming a naval chaplain in 1951, has been appointed Chaplain to the Royal Australian Navy, succeeding Archdeacon Ambrose Weeks.

Rev. **Alton W. Bosser**, rector of Braintreewood (Canberra) since 1967, has resigned from April 30 and will be away overseas.

Rev. **John W. Taylor** has been appointed Personnel and Staff Training Officer of the Mission of St James and St John, Melbourne.

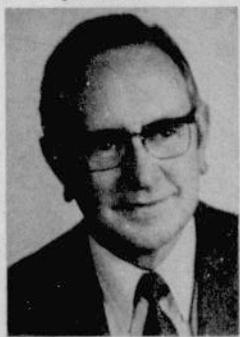
Rev. **William H. Orting**, chaplain of the Royal North Shore Hospital, North Sydney, since 1969, has been appointed rector of St Clement's Marrickville from June 1.

Rev. **Anthony J. Humphries**, rector of St Luke's Emmons with Stamford (Sydney) since 1968, has been appointed rector of St John's Balmain (North Sydney).

Archdeacon **Arthur O. Charles**, rector of St. Paul's Ipswich (Brisbane) since 1966, has been appointed Senior Chaplain and Director of Religious Studies at Christ Church Grammar School, Perth, W.A., from mid-May.

Right Rev. **Denis Bryant**, Bishop of Kalgoorlie, has accepted nomination as rector of Northam (Perth), an assistant bishop of Perth and Anglican of the eastern wheatbelt and the goldfields.

Rev. **A. Norman Aphor**, rector of Northam (Perth) since 1966, has been appointed rector of Kalgoorlie and will take up his post when he returns from long service leave late in July. He was



Mr ALAN KERR

RSCM FESTIVAL IN ST. PETER'S ADELAIDE

Floodlit St Peter's Cathedral, Dr T. Reed was assisted by the Dean, Bishop L. E. W. Renfrey in an act of worship for the choir and congregation. The theme was "Christ in our Community Life."

A combined choir of about 150 voices, drawn from any churches affiliated with the RSCM, sang psalms and five anthems, one of which was Bach's "God is our Hope and Strength."

Ashleigh Tobin conducted the choir and David Swale was organist.

The congregation joined in the singing of two hymns and among the prayers offered were those for social justice and for all in their daily work.

We do not receive things by prayer. We receive them by faith. Armin Gesswein.

To live a disciplined life, and to accept the result of that discipline as the will of God—that is the mark of a man. Coach Tom Landry.

The ground is holy, being even as it came from the Creator. Keep it, guard it, care for it, for it keeps men, guards men, cares for men. Destroy it and man is destroyed. Alan Paton.

WELCOME TO THE FAMILY

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AUST. MOTHERS' UNION HAS 21,146 MEMBERS

According to figures published in "Mia-Mia," official organ of the Australian Mothers' Union, 21,146 members were enrolled in 25 dioceses. Only the diocese of Canberra-Goulburn has no branches.

The province of Victoria with 5,413 members leads the rest and is closely followed by Queensland with 5,350 members. Others in NSW 4,829 members, South Australia 2,847 members, Western Australia 1,768 members and the diocese of Tasmania 939 members.

SU world council meets for first time in Asia

For the first time, the International Council for Scripture Union is meeting in the East Asian region. It is meeting at Golden Sands, Port Dickson, West Malaysia, from April 24-29.

Subjects under consideration include Bible Training of Voluntary Workers in the Movement's Activities, Bible Reading Today, the Institutional Church and the Present Generation, Youth Movements and Their Challenge for Scripture Union.

Delegates come from each of the six major regions under which Scripture Union is administered. 2 Indian, 4 European, 4 African, 4 American, 4 ANZEA and 4 British. Mr Alan Kerr (Melbourne) and Professor Khoo Oon Teik (Singapore), Mr J. C. Robinson (Secretary) and Rev. David Chan (East Asian Secretary) are the four representatives from ANZEA (Australia, New Zealand and East Asia).

Small swing against UK union plan

With voting by English dioceses completed on the proposed Anglican - Methodist union, three per cent fewer than in 1969 have voted in favour of existing union proposals.

Sixty seven point nine per cent approved but a majority of 75 per cent will be required in General Synod on May 3. The swing has been analysed and shows that the lower vote came from both clergy and laity.

The Convention begins on April 21 at Concord Baptist with the National Fellowship Tea and Rally where the guest speaker will be Mr Alf Chesterton, the National President of Christian Endeavour who belongs to St Matthew's, Birrong.

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Newcastle churches organise for community action

Twelve denominations in Newcastle have formed the Newcastle Churches' Association for action on matters of mutual concern in the area. The Newcastle Council of Churches which was associated with the Australian Council of Churches, has been disbanded.

The President of the Associa-

tion is the Bishop of Newcastle (Rt Rev J. A. G. Housden), Secretary (Rev. L. Arthur) and Treasurer (Mrs I. Sercombe).

All denominations send four delegates to the Association.

In a statement to the press, the secretary, Rev L. Arthur said that he envisaged corporate action to encourage the Week of Prayer for Christian Unity, united missions and crusades, establishing chaplaincy in industry, religious instruction in

THE AUSTRALIAN CHURCH RECORD

Largest diocesan membership is in Melbourne with 3,917, followed by Brisbane 2,474, and Sydney 2,456. Adelaide has 2,066, New Guinea 2,000, and Newcastle 1,009.

Largest enrolments in country dioceses are North Queensland 609, Grafton 474, Armidale 452, Willochra 428 and Ballarat 421.

Expenditure for the Commonwealth Council of M.U. last year was \$25,376. By far the largest single item was \$6,642 for the Overseas Fund. \$900 was sent to the Bishop of New Guinea to assist Mothers' Union in his diocese.

Subscriptions \$4 per year, posted. Editorial and Business: Room 820, 160 Castlereagh Street, Sydney. Phone: 61 2975. Issued fortnightly, on alternate Thursdays.

The province of Victoria with 5,413 members leads the rest and is closely followed by Queensland with 5,350 members. Others in NSW 4,829 members, South Australia 2,847 members, Western Australia 1,768 members and the diocese of Tasmania 939 members.

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