

Mainly About People

We regret to record the death of Mrs Isabel Kerle of Roseville, N.S.W., on January 10. She was a life-long parishioner of St. Paul's Chatswood and the mother of Bishop R. C. Kerle of Armidale.

Rev. Ralph W. J. Fraser, rector of Moss Vale (Sydney), has been appointed full-time chaplain to St. Vincent's Hospital, Darlinghurst, N.S.W.

Rev. A. W. Cheesman, who has been in charge of the district of Keith (Adelaide) since 1964, has been appointed Precentor of St. Peter's Cathedral, Adelaide from February 25 and chaplain of the Flinders University.

Rev. C. G. Aiken, curate of St. John's, Gordon (Sydney), has been appointed curate of St. Barnabas', East Orange (Bathurst).

Rev. Hugh R. G. Oakes, rector of Berridale (Canberra-Goulburn), has been appointed Registrar of the diocese of Gippsland from April 30.

Rev. F. Wandmaker, curate of Sale (Gippsland), has been appointed curate of Traralgon.

Rev. Charles Perry, curate of Callide Valley (Rockhampton), has been appointed vicar of St. Matthew's, South Gladstone.

Rev. J. F. Blades, rector of Riverton (Willochra), has entered the House of the Epiphany, Stanmore, N.S.W., to train for missionary service with the A.B.M.

Rev. J. B. Green, curate of Holy Trinity, Fortitude Valley (Brisbane), has been appointed rector of St. John's, Hendra.

Rev. C. R. Collins, curate of St. Barnabas', East Orange (Bathurst), has been appointed rector of Cobarr from February 4.

Rev. J. D. Hughes, vicar of All Saints', Texas (Brisbane), has been appointed rector of St. Mary's, Kilcoy.

Rev. R. S. Snell, curate of St. Paul's, Ipswich (Brisbane), has been appointed rector of St. Peter's, Millmerran.

Rev. J. E. Meakin, rector of Port Lincoln (Willochra), has been appointed rector of St. Paul's, Port Pirie from April 30.

The Rev. William Henry Henderson, O.B.E., formerly Senior Chaplain to the R.A.N., passed away in Melbourne on January 4.

Watchman Nee, author of some well-known devotional books, has now completed his 15-year prison sentence in China, but has not yet been released. He is said to be in reasonably good health.

Mr Henry Fisher, 49-year-old eldest son of Lord Fisher of Lambeth, is to be appointed a High Court judge. He will be assigned to the Queen's Bench Division and will fill the vacancy which will be caused by the retirement of Mr Justice Glyn-Jones early in the New Year. Mr Fisher was called to the Bar in 1947 and took silk in 1960. He has been Recorder of Canterbury since 1962.

The Right Rev. Laurence Woolmer, for over 18 years Bishop of Lahore, in the Church of India, Pakistan, Burma and Ceylon, resigned his see and sailed from Karachi for England on February 4. It is understood that in June he is to be appointed an assistant Bishop in the diocese of Portsmouth.

Rev. Milton McGregor, Warden of St. Mark's College and Warden of the Brotherhood of St. Barnabas and the Rev. Gordon Guy, rector of Holy Trinity, Mackay, have been appointed Honorary Canons of St. James' Cathedral, Townsville (North Queensland).

The Bishop of Central Tanganyika, the Right Rev. Alfred Stenway, has appointed the Rev. Peter Newall, rector of Glenunga, as his Commissary in South Australia. Mr Newall replaces the Rev. S. A. Mainstone who has served for many years as Commissary of the Diocese.

OPEN TABLE AND LAMBETH

A plea to the Lambeth Conference to allow non-Anglicans to communicate at Anglican communion tables was made on Tuesday, January 9, by the Vicar of Islington (the Rev. Peter Johnston).

Mr Johnston was delivering his presidential address to the Islington Clerical Conference, at Church House, Westminster, and expressed the hope that the Lambeth bishops would recommend all Anglican provinces to enter into full communion with the Church of South India, and give the green light to union schemes based on the CSI pattern.

Commenting that the Church union issue would obviously

loom large in the discussions at Lambeth this year, Mr Johnston said that a number of schemes had proved abortive in recent years because Anglicans who had taken part in the discussions had been bound by the decisions of the 1948 and 1958 Lambeth Conferences that there must be "an initial unification of the ministry in a form satisfactory to all the bodies concerned."

Thus various unification rites had been devised none of which had been wholly acceptable. It was therefore to be hoped that Lambeth 1968 would do at least two things.

CSI MODEL

"First—and this is long overdue—recommend that the various provinces of the Anglican Communion enter immediately into full communion with the Church of South India. Much has happened since 1948. It was then feared that there might be a mass exodus of Anglo-Catholics into the Church of Rome if such action were taken. Happily we have good reason to believe that such would not be the case now.

"Secondly, that the green light will be given to proceed with Church union schemes which follow the CSI pattern, if not in detail at least in principle. Surely we have seen by now that a 'unification rite' cannot do what it is intended to do in a way which satisfies the consciences of all concerned.

"For twenty years the Church has been held back by the decision of Lambeth 1948. We sincerely hope that one of the results of Lambeth 1968 will be real encouragement to those who are seeking for reunion in a way which will not strain consciences or prove divisive within our own ranks."

There is a way...

"Sometimes doubts arise for people about certain things in life which tend to make us want some evidence that we are on the right line of thought. Especially is this true about God and His Son and the faith we call 'Christian.' If we expect 'proof' of the kind that comes by a test-tube in laboratory experiments or by the result of a mathematical equation, we are bound to be disappointed. This is because, in that kind of 'proof', God would not be God, since He would be something less than the measure of my own mind. Yet there is a way of being sure, of knowing that God is, and is the rewarder of them that seek Him. When we seek in sincerity, and not just out of curiosity, God will make Himself known to us through His own appointed way, through our Lord Jesus Christ. It is for man to obey the injunction, 'Seek ye the Lord while He may be found.' And He never leaves us in doubt."

—The Rev. J. G. Spencer, Vicar of Broughton-in-Furness, Lancs.



● Sister Kathleen Collett, of C.M.S., Malaya, who was transferred to the Leprosy Mission in Hong Kong in January.

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STEPS IN BELIEVING

—by the Rev. A. M. Stibbs, of Oak Hill College, London.

St. John 4. 46-54

This incident is one of the signs of this Gospel. The evangelist tells us at the end of his record that these signs have been selected for a special purpose — in order to bring the reader to faith in Christ, and into the enjoyment of the benefit which such faith procures. (See John 20.30, 31).

If, therefore, I am to gain full profit from this study, it may help first to ask myself how far I have got in believing.

Do I really believe who Jesus is? Do I believe that what He came to do—to save sinners—is a benefit which I need? Have I acted in the light of it, expecting it to be fulfilled? For this step of faith involves and demands active personal obedience.

One great value of this incident which we are to study is that it shows plainly how progress in believing is made. Let us see what these steps are.

1. SEEKING OR INQUIRING FAITH

Verses 46 and 47 tell us about this man that "he heard," "he went," and he "besought." He had sufficient convictions that contact with Jesus was worth-while to move him to do all this.

He left home at a time when his son was "at the point of death." He travelled quite a distance to reach Jesus. He made his need known. He asked for help. The first question, then, for me to ask myself is: Have I got, or am I willing to go, as far as this? Am I willing to come to Jesus, and to confess my need?

2. RESPONSIVE FAITH

Verses 48 to 50 describe how the man met Jesus face to face. Jesus virtually asked him: Are you prepared to believe? Or do you want to see sensational signs and wonders to persuade you?

The man simply replied, "I wait your help quickly, before it is too late. Jesus then said to him, 'Go thy way; thy son

liveth"; that is, return home; and be assured that your son is going to live and not die.

The man immediately accepted the assurance. He took Jesus at His word. He took the word of Jesus as personally meant for him—as a promise on which he could rest and rely, and expect fulfilment. So he decided at once to go home and see, expecting to find things different.

The second question, therefore, for me to ask myself is: Have I taken this second step of faith? Have I ever taken a promise of God's word as meant personally for me? Have I acted in the light of it, expecting it to be fulfilled? For this step of faith involves and demands active personal obedience.

3. CONFIRMED FAITH

Verses 51 to 53 tell us how the man received the news which assured him that the desired change in his son's condition had actually taken place.

But he got more than that. He got unmistakable evidence of a complete change effected at once, due to the creative word of Jesus. He learnt, not that his son was already getting better; but that, at the very time when Jesus spoke His decisive word, the fever had gone completely, and the boy became fully fit and well.

There was no gradual decline of the fever, no prolonged convalescence, no slow recovery of strength, but instantaneous full health.

So the nobleman's faith was confirmed. He became a man with a testimony to give from his own experience concerning

the trustworthiness and the power of Jesus.

So the third question for me to ask myself is: Am I in this class? Or is it not time that I acted on Christ's word in the obedience of faith, and let the Saviour confirm both His word and my faith by working for me?

4. BECOMING A COMMITTED BELIEVER

Verses 53 also records that this experience led to a final decisive step. The man became a committed and confessed believer in Jesus. This is what all true Christians are.

This is why this Gospel was written, and this incident included in it—in order to establish us in this kind of faith; first, to bring us to acknowledge who Jesus is, as one come from God; second, to persuade us to believe that His God-given mission, the reason why He came into the world, is to bring salvation and life to men; third, to lead us to commit ourselves in faith and obedience to His treatment and control.

The steps of progress in believing are, therefore, these—to seek Him, to respond to His word, to experience His working, to commit oneself fully and permanently to His Lordship.

The fourth and final question is: Am I thus committed? Or, if not, why not?

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WILLOCHRA NEWS

The diocese has been notified that a further amount of \$3,545 from the McDonald Estate has been added to the capital of the Home for the Aged at Crystal Brook.

The Ven. E. Robinson, Rev. John Meakin, the Hon. R. A. Geddes M.L.C. and Mr R. E. Cooper have been elected members of the Diocesan Finance Committee.

THE AUSTRALIAN CHURCH RECORD

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CAMBRIDGE VICAR TO A.B.I.

AFTER a period of some two years seeking the man of God's choice, the Council of the Adelaide Bible Institute, Victor Harbour, S.A., has announced the appointment of a gifted young man as the first Vice-Principal of the College. He is the Rev. Dr Bryan Hardman, at present Vicar of the Church of St. Andrew-the-Less, Cambridge, England.

Dr Hardman was for a period editor of "The English Churchman," before going to St. Andrews.

He was educated in England, and was later employed in banking, insurance and income tax work. Emigration to Australia

in 1951 led to his conversion through the Salvation Army. Later he was accepted for training in Moore Theological College, Sydney, during the principalships of Archdeacon T. C. Hammond and Principal Marcus Loane. After ordination he served in curacies at Summer Hill and Hurstville, Sydney.

In 1957 Mr Hardman returned to England for further studies, first for three years at the London Bible College from which he graduated in 1960 with his London University B.D. with First Class Honours.

This was followed by three years at Selwyn College, Cambridge, where he secured his Doctorate of Philosophy in 1963.

Teacher and public speaker

"Adelaide Bible Institute will benefit from Dr Hardman's journalistic skill, as well as from his abilities as a teacher and public speaker," the A.B.I. Principal, Rev. G. C. Bingham, states. He has been in demand among interdenominational circles, while his continuing position as Literary Editor of the "English Churchman" will ensure his academic freshness.

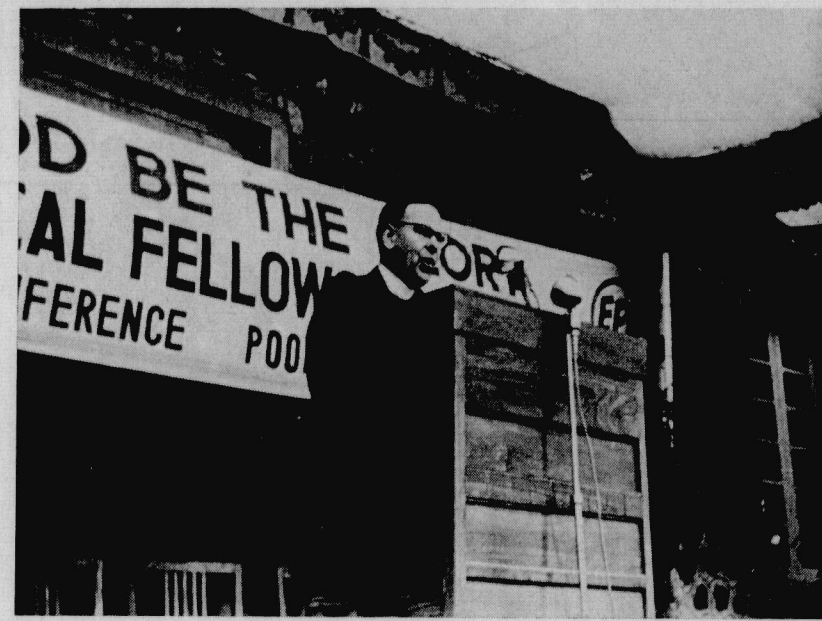
"The advent of Dr Hardman on to the A.B.I. Staff is in pursuance of the clear policy of the Council to ensure the flow of two very clear streams: (i) That the clear Biblical note of conservative evangelical teaching is preserved, and with it a strong devotional content; and (ii) That the Institute should not lack academically.

"Dr Hardman expects to be free to take up his new responsibilities as vice-principal early in October."

120 students expected

In view of the unprecedented leap in applications A.B.I. Council has had to make provision by adapting for student accommodation some of the buildings hitherto reserved for camps and conventions, Mr Bingham states, in view of an anticipated enrolment of up to 120 students for the new academic year commencing on February 20. Of these almost sixty will be first-year students.

The introduction of the "Core Course" pattern will ensure that all students will have a balanced Bible Course, while the addition of elective courses will assist others to sit for external examinations in L.Th., Dip. R.E., Dip. Theol., and B.D.



● The Archbishop of Sydney, the Most Reverend M. L. Loane, returned to Sydney on Sunday, February 4. He was away four weeks. The Archbishop visited Bahrain, Duaha, Abu Dhabi, Muscat and Sharja on the south-eastern tip of Arabia. While in Muscat he paid a short visit to the Arabian Mission. In India the Archbishop passed through Bombay, Poona, Calcutta, Ranchi, Nagpur, Bhopal and New Delhi. He spoke at the Annual Meeting of the Evangelical Fellowship of India held at Poona and shared in two clergy retreats at Ranchi and Nagpur.

ASIA-PACIFIC EVANGELISM CONGRESS

APPROXIMATELY 100 Australians are expected to participate in the Asia-South Pacific Congress on Evangelism to be held later this year in Singapore.

The Congress sponsored by the Billy Graham Evangelistic Association is now to be held from November 5-13, 1968. This announcement concerning the Australian participation and the change of dates was made here by Barry Berryman, Director of the Hour of Decision office, which represents the association's interests in Australia and New Zealand.

He said his office will co-ordinate all arrangements for the Australian and New Zealand church leaders who will attend. In addition to specially selected participants, each national ecclesiastical body would be invited to send an official observer.

Nearly 1,000 church leaders from all Asian countries as well as Australia, New Zealand, New Guinea and Fiji will attend the eight-day Congress. Venue for the Congress will be the Singapore Municipal Hall which has a seating capacity of 1,000 and is equipped with simultaneous translation facilities.

The Congress was first announced by Dr Billy Graham during his Tokyo Crusade in late 1967. Dr Graham, who was Honorary Chairman of the 1966 World Congress on Evangelism held in Berlin, Germany, said this would be the first regional follow-up to the world meeting.

He said Dr Stanley Mooney-

ham, co-ordinating director of the Berlin Congress, will serve in a similar capacity for the Singapore meeting. Dr Mooneyham is vice-president of International Relations for the Billy Graham Evangelistic Association.

Rev. David Mack, of Sydney, has been appointed to the Congress office as an assistant to

Graham will go to Brisbane

Latest news on the Billy Graham Australian crusade is that Dr Graham will speak on three days in Brisbane this April.

This follows weeks of intensive discussions between Billy Graham representative Mr Dan Piatt and crusade leaders in Australia and New Zealand.

Sydney's crusade dates will remain unaltered. However, the Brisbane meetings to have been held on March 22-24 have been changed. Now, a Billy Graham associate, John Wesley White, will address meetings from March 3 to April 4, and Dr Graham himself will address meetings on April 5, 6 and 7.

The Brisbane organisation was in difficulties a few weeks ago over dates, when it appeared there was a double booking for the exhibition ground. Almost as soon as this was straightened out, it was announced that Dr Graham would be unable to go to Brisbane on those dates.

However, the Brisbane organisation, whose director is Rev. R. Jarrott, was able to make an arrangement for Dr Graham to go at the later date.

While there have been no recent bulletins on Billy Graham's health, it is understood permission has been given for him to speak at meetings a week earlier than doctors had previously allowed.

The Melbourne and New Zealand organisations were faced with two alternatives—to continue the crusade as planned, with meetings conducted by a Billy Graham associate; or to postpone the whole crusade, with Dr Graham returning to speak at meetings next year.

Both Melbourne and New Zealand have opted for the second alternative. Mr John Robinson, Director of the Graham Crusade in Victoria, has received word from U.S.A. confirming the change of date for Dr Graham's meetings in Melbourne to early in 1969 (probably February).

The crusade, which was to have been held in Auckland and Dunedin in March, has been postponed for a year and will now be held in March, 1969. The Auckland executive committee has decided unanimously to wait until 1969.

HOW CAN A MAN BE SAVED?

REV. DR KEITH COLE, Vice-Principal of Ridley College, Melbourne, unfolds to us, step by step, the central doctrine of the Christian faith. Understanding this great doctrine is the only key for understanding the Christian faith. To stand firm on justification by faith is to stand on firm ground from which nothing can shake us.

Romans 3:24: Being justified freely by his grace through the redemption that is in Christ Jesus.

In the autobiographical note which he prefaced to the Wittenberg edition of his Latin works, Martin Luther wrote of his religious experience of 1519:

"I greatly longed to understand Paul's Epistle to the Romans and nothing stood in the way but that one expression, 'the justice of God,' because I took it to mean that justice whereby God is just and deals justly in punishing the unjust. My situation was that, although an impeccable monk, I stood before God as a sinner troubled in conscience, and I had no confidence that my merit would assuage him. Therefore I did not love a just and angry God, but rather hated and murmured against Him . . .

"Night and day I pondered until I saw the connection between the justice of God and the statement that 'he just shall live by His faith!' Then I grasped that the justice of God is that righteousness by which through grace and sheer mercy, God justifies us through faith. Thereupon I felt myself to be reborn and to have gone through open doors into paradise. The whole of Scripture took on a new meaning, and whereas before, the 'justice of God' had filled me with hate, now it became to me inexpressibly sweet in great love. This passage of Paul became to me a gate to heaven."

The previous 10 years spent as an Austin friar were years of spiritual anguish as Luther the monk struggled step by step in his desperate search for salvation. The form which these struggles assumed is well enough known: His crippling sense of sin; his terror of the wrath of God which he tried in vain to

placate by intense contrition, ascetic penances and an ordered sanctification of his way of life. "If a monk got to heaven by monkey, I should have got there too; . . . for if I had gone on much longer, I would simply have martyred myself to death with vigils, prayers, reading and other work," he wrote.

It is not by works—not by what we do that we are accounted righteous before God, which is the meaning of justification, "for," says St. Paul, "all have sinned and come short of the glory of God." There is none righteous, no not one. The way of salvation for the Christian is not in what he does, by obeying a law, for he can never do it properly.

IN ENGLAND

It is by faith, through the grace and mercy of God, in the atoning work of Christ our Lord and Saviour Jesus Christ. "Being justified freely by His grace through the redemption that is in Christ Jesus," He is our righteousness, He is our justification, He is our peace.

This central doctrine of justification by faith became the basis for the reformed teaching in England as well as on the Continent. This is seen in Article XI of the XXXIX Articles.

"We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our works and deservings." The Article then goes on to quote the Homily of Justification which, according to the evidence of Cranmer's great opponent, Bishop Gardiner, was the work of Cranmer himself.

Because all men be sinners and offenders against God, and breakers of His law and commandments, therefore can no man by his own acts, works, and deeds, seem they never so good, be justified and made righteous before God . . . And this justification or righteousness, which we so receive by God's mercy and Christ's merits, embraced by faith, is taken accepted, and allowed of God for our perfect and full justification.

As with an objective view of the atonement as a "full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world," the doctrine of justification by faith become central for an interpretation of other major doctrines relating to the Church, the ministry and the sacraments. On this basis the Church militant here on earth consists of those who have a living faith in Christ; the ministry is interpreted in the light of the priesthood of all believers, wherein all offer to God through our Lord Jesus Christ our worship and praise and thanksgiving; Holy Baptism has cen-

tral within its meaning, repentance whereby we forsake sin and faith whereby we steadfastly believe the promises of God; Holy Communion becomes a means whereby in a spiritual manner through faith, we feast on Christ, His death and passion, and are made one with Christ and Christ with us. Any sense of law, or works or ordinances is done away. Directions and ordinances for the better ordering of the Church and its worship — Yes. But merely as instruments whereby as those with a living and loving trust in Jesus Christ, and His atoning death, are able to have fellowship with other Christians and their mutual Lord.

Since that time, justification by faith alone, has been the strength of men and women who have attempted great things for God and who have achieved great things for God. In 1738, John Wesley, lately returned from the colonies and troubled in conscience as a result of the things which he had heard from the Moravian missionaries, went to a little religious meeting in Aldersgate Street. Someone was reading Luther's Preface to the Epistle to the Romans. As Wesley sat and listened for the first time he really grasped this central doctrine of reformation theology. He wrote:

WESLEY

"I felt my heart strangely warmed. I felt I did trust in Christ, and Christ alone, for salvation, and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death."

Justification by faith is also central in the thinking of many contemporary theologians. Karl Barth, for example, in his Commentary on the Epistle to the Romans writes:

"The Gospel requires—faith. Only for those who believe is it the power of God unto salvation."

It is then not by chance that he quotes from Luther who says: "Faith directs itself towards things that are invisible. Indeed only when that which is believed on is hidden, can it provide an opportunity for faith. And moreover, those things are most deeply hidden which most clearly contradict the obvious experience of the senses." Barth then concludes:

"The Gospel of salvation can only be believed in; it is a matter for faith only. It demands choice. This is its seriousness."

But the doctrine of justification by faith is not just a return to the characteristic classical Protestant expression of belief, nor does its cogency to some extent re-interpretation by leading contemporary

theologians. Its basis is primarily Biblical as the Reformers of the sixteenth century emphasised, and its message is central to both the Old and New Testaments. It was by faith that the great heroes of the Old Testament were justified. Abel in the sacrifice which he offered; Noah in the ark which he constructed; Abraham in leaving the country of his birthplace; Moses through his deliverance of the Israelites from the slavery of Egypt. As we are reminded in the Epistle to the Hebrews, that "without faith it is impossible to please God;" that it was by faith that Abraham looked for a city having foundations whose builder and

maker is God; that it was by faith that he offered up Isaac, counting that God was able to raise him up even from the dead. Nor was it only a personal matter for those of the Old Testament. The People of God corporately were challenged to have faith that God would deliver them from their enemies; that through prophet and priest, the LORD would once again restore the kingdom of David to his people and establish a reign of righteousness and peace on the earth.

This too is seen clearly in the life and ministry of Jesus.

Continued Page 8

EDITORIAL

MEN IN A HURRY

By some happy oversight, the Church of England in Australia, which is by far the largest part of the Anglican Communion outside England, has no representative on the Anglican-Roman Catholic Joint Preparatory Commission. The Commission held its third meeting in Malta in January. Earlier meetings were at Gazzada in Italy and at Huntercombe Manor, England.

The Rev. Professor Eugene Fairweather of Trinity College, Toronto, Canadian delegate, returned home to say that there is a "strong possibility of plotting a course towards unity." He goes so far as to say that organic sacramental unity with the Roman Catholic Church does not seem impossible. Rank and file members of the Church of England will find this very hard to swallow.

Mind you, we welcome the new climate of Roman Catholic relations with other denominations and we know that their clergy are greatly relieved to be able to engage in friendly dialogue with us.

Rome is irrevocably caught in a tide of change which cannot be stopped. We rejoice at her new interest in the study of the Scriptures. Nothing but good can come of it. We rejoice in her acceptance of marriage and baptism in other denominations.

We are glad to hear that she has ordained a married man to her priesthood in Germany, that the majority of her clergy in the Netherlands claim the right to marry, that she has invited Protestant clergy into her pulpits, that Roman Catholics and Protestants can pray together. Who would have thought that all this could happen in less than one generation?

It is becoming clear too, that on basic issues such as the inerrancy of the scriptures, the nature of sin, the objectivity of Christ's atonement, the approaching return of our Lord, evangelicals have more in common with Roman Catholics than radical and liberal theologians. But what is done at the Roman Mass bears no relation to what we do at the Lord's Supper. We cannot put the meditation of Christ alongside the meditation of Mary and the saints. This would blaspheme our Saviour's name. We can accept no doctrine of salvation by sacraments or by the merit of good works or the prayers of the saints.

The process of change within Rome must continue until it transforms its many grievous errors, plainly opposed to scripture. And we will pray and work and witness that these changes may come about.

No evangelical worth his salt is anti-Roman for its own sake. Our sole desire must be the glory of our Lord and faithfulness to His revealed Word. We hold no brief for communists, humanists and secularists who delight in attacking the Roman system for lesser motives.

It is abundantly evident that Anglican theology today is very confused. We are in no state to meet the Roman position with strength and conviction. Roman Catholics cannot be expected to see our point of view when we ourselves are uncertain as to what we believe. Plotting a course towards unity now would be a very dangerous process and frankly, we do not know where it would lead us.

Meanwhile, every member of the Church of England should make himself thoroughly familiar with the historic position and doctrine of his Church. In our ever-increasing contacts with Roman Catholics we will be in danger of compromising the truth unless we know our position.

For a start, every one of us should be able to give a clear answer to four simple questions: What is a Christian? How is a man saved? What is the Church? What place does the Bible hold in the Church? If we are confused about these vital issues, any kind of unity that we might work for would be worse than useless.

We suspect that the Anglican representatives on the Joint Commission are confused about such basic issues. Their haste could well lead them to betray a sacred trust which they have never understood.

OLNEY'S FAMOUS SPIRE

THE Church of the Olney Hymns of Cowper and Newton, situated in the village of Olney, Buckinghamshire which is the home of the world-famous annual Pancake Race, is seeking help to preserve its impressive spire.

This spire has 16 large lights, and the tower below has four even larger ones with mullions and decorative stonework. One of these mullions fell on to the church roof recently and revealed the damaged condition of the stonework, which will need about £12,000 to restore.

Olney church spire is of particular interest, as it is 185 feet high and is one of the finest broach spires in the country, built early in the fourteenth century—about 1325. It is a wonderful landmark in the low lying countryside and is the subject of Cowper's lines—

"Tall spire, from which the sound of cheerful bells,
Just undulates upon the listening ear."

It is also the only church spire featured in the stained glass windows of Westminster Abbey. As one enters from the great West Door of the Abbey the window is on the right, showing the poet Cowper and behind him a representation of Olney church spire.

NEWTON

In the eighteenth century Cowper often went to Olney to visit John Newton, the ex-slave trader who had gone there as a curate at the age of 39. The Evangelical world flocked to the church, and a special gallery had to be built to accommodate the crowds who came to hear Newton preach.

Cowper's longest visit was from April, 1773, to May, 1774, soon after completing one of his finest hymns, "God moves in a mysterious way." Sixty-eight of Cowper's hymns were included in the three books of the Olney Hymns which Newton, who wrote 280 of them himself, had begun in 1771. They include

"How sweet the name of Jesus sounds"; "Glorious things of Thee are spoken"; and "There is a fountain filled with blood."

Olney church has an important American connection: the Junior Chamber of Commerce of Liberal, a small town near Kansas, challenged Olney in 1950 to a Pancake Race, and this international race has been held every year since.

Tradition declares that the race was first run in 1445 but its origin is uncertain. It was revived in 1948 by the present Vicar of Olney, Canon R. W. Collins, who first visited Liberal in 1955 and has been there four times since. Anyone who would like to send a donation for the preservation of the spire should write to Canon Collins at the Vicarage, Olney, Buckinghamshire.

Ceylon abolishes Sunday

(Colombo, Ceylon): The new Calendar which the Government of Ceylon has adopted will give Ceylon Christians only SIX Sunday Poya Day Rest days. Forty-six Sundays in 1968 will be working days in Ceylon. The Ceylonese Buddhists (7,000,000 of the 12,000,000 population) worship on the Full Moon Poya Days. Christians worship early in the morning and late at night on working Sundays and work in between services. Many use the Full Moon Poya Day for Sunday Schools and Bible Classes. The Dutch Reformed Church strives to continue all worship services and Sunday schools on Sunday. Christians find it difficult to "Remember the Sabbath Day" in the confusing calendar and occasionally miss services because they have forgotten it was Sunday.

The effect of two years under the new Calendar shows that although the Christian Church can retain a weekly day of worship, the Sabbath as a regular day of rest does not exist any longer in Ceylon. (RES NE 1/30/68.)

AUSTRALIANS IN ARGENTINA

The first Australian-born clergyman to work in the Argentine is Rev. R. P. Upton (originally from St. Paul's, Chatswood, N.S.W.) who commenced work as Chaplain, with the Missions to Seamen in Buenos Aires, March, 1967. Since then three more Australians are to join the Australian team there. September, 1967, saw Rev. Norman Bissett inducted as Chaplain to the garden suburb of Hurlingham in greater Buenos Aires. Prior to that he was working with the Australian C.M.S. in Peru.

At the Bishop's invitation, in mid-December, Rev. Rex Upton

took over the Anglican work in Rosario, the second city and port of Argentina. In this joint chaplaincy, he is rector of St. Bartholomew's Church, and Chaplain, Missions to Seamen. St. Bartholomew's Church is to celebrate its centenary this year—the oldest Anglican Church in the Republic apart from the Cathedral in Buenos Aires. Rosario is a city of 800,000 people. The induction took place on December 15th last by the Bishop, the Right Rev. C. J. Gould, assisted by Ven. J. Tucker, assisted by Ven. J. Gould. It was in an ecumenical atmosphere, having present representatives from the Methodist, Baptist and Lutheran Churches.

Representing the Roman Catholic Church, was the Dean of the Metropolitan Cathedral, and the Archbishop of Rosario.

Rev. R. P. Upton's place in Buenos Aires has been taken by the Rev. C. J. Eldridge-Doyle, one time Federal Secretary for the Missions to Seamen in Australia, and in early 1968 the Rev. D. A. Ganly, until recently Chaplain at Brisbane, is to join the staff at Buenos Aires also.

In such a short time, four Australians are now assisting in the work centred in the Archdeaconry of the River Plate, being a part of the vast diocese of Argentina and Eastern South America.

Chalice decision

Lay administration of the chalice in Episcopal churches in the United States was approved at the General Convention of the Episcopal Church. With clergy and lay orders voting separately the convention ended a dispute which has plagued conventions for many years.

Dr. Massey Shepherd, of the Church Divinity School, Berkeley, described the resolution as "unwise historically, theologically and liturgically." He based his objection on what he felt would be a weakening of the perpetual diaconate by lessening the need for one of its principal functions. The amendment to a canon became effective on January 1.

A Common Room, built in memory of the late George Alexander Chambers, first Bishop of the Diocese of Central Tanganyika, was officially dedicated at St. Philip's Theological College, Kongwa, on Wednesday, November 8, 1967, by the present bishop of the diocese, the Rt. Rev. Alfred Stanway.

In his address, Bishop Stanway spoke of the late Bishop Chambers. Bishop Chambers was born in Sydney, Australia, in 1877 and ordained Deacon in 1901. He was Vice-Principal of Moore Theological College, Sydney, from 1904-1911. From 1911-1927 he was Rector of Holy Trinity, Dulwich Hill, in the Diocese of Sydney, and during this period started the Trinity Grammar School for boys.

On All Saints' Day, 1927, at the age of fifty he was consecrated Bishop of the newly created Diocese of Central Tanganyika, and during the eighteen years of his episcopacy laid the foundations of much of the work in the present diocese and the three dioceses which were part of it.

The Common Room was built with gifts from many friends throughout the world and the assistance of a workparty of young Canadian and American students who shared in the initial building operations in 1966. The room will be used by the students of St. Philip's who come for training from the dioceses of Central Tanganyika, Victoria, Nyanza, Morogoro and Western Tanganyika, as well as the Moravian Church.

Photo: The Bishop Chambers Memorial Common Room St. Philip's Theological College, Kongwa, Tanzania.

Diamond-Shaped Church.—Architects planning a new St. Wilfrid's church on the newbiggin Hall Estate at Westerhope, Northumberland, faced the problem of how to stop it from subsiding into a maze of old mine workings. The answer they found was Britain's first diamond-shaped church. The shape, combined with a new foundation design, will keep it solid and safe. Fourteen thousand people live on the estate. The church will hold two hundred.

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Geering decision bars union

It was perfectly plain to him that no genuine believer in the historic Christian faith could consider for one moment entering into union negotiations with a Church which had officially through its governing body rejected that faith, says the Rev. R. C. Firebrace, in his parish newsletter in Raglan, N.Z.

He was giving the meaning and result as he saw it of the Presbyterian General Assembly's endorsement and vindication of Professor Geering as a teacher in the Church.

"Nothing that has happened during the 35 years since I was ordained has shaken me more, or made me more certain that a crisis of maximum importance confronts us as Christians," said Mr Firebrace, who is vicar of Raglan.

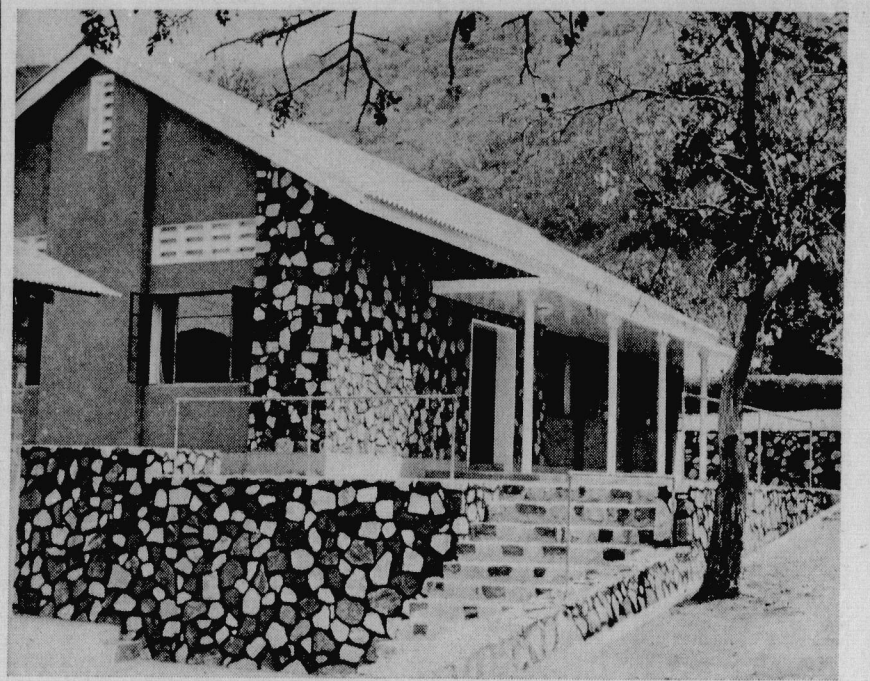
"What does Professor Geering actually hold? It is plain that among other things he does not believe in the Holy Trinity, nor in miracles, nor in the Virgin Birth of Christ, nor that God answers prayer."

He claims to believe in the 'Resurrection' of Christ but holds at the same time that the empty tomb is a myth and that the bones of our Lord's human body still lie somewhere in Palestine.

"Finally, he teaches that we have no right to look for immortality or even survival after death. But the Presbyterian General Assembly, the sovereign body of that Church in New Zealand, maintains that 'no doctrinal error' has been established."

"Where then, do we go from here? Do not forget that we Anglicans have entered into a solemn Act of Commitment with other Churches in this country, including the Presbyterian, to seek a basis for union."

MEMORIAL TO BISHOP CHAMBERS



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Notes and Comments

LENT

Wednesday, February 28, is the First Day of Lent. The word has an Anglo-Saxon origin, meaning "Spring." In England, winter's severity will have abated and the first signs of spring will begin to show.

Traditionally, Lent is a season of fasting or abstinence, but wisely, the Church of England has never given any prescription for its manner of observance. With our Christian brethren in England clearly on our minds as they experience a year of serious financial crisis, we offer a suggestion to all our readers for a really Christian observance of Lent in Australia.

We have referred before to the effects of devaluation of the English pound on missionary giving in that country. Devaluation means that English people must give 15 per cent more to maintain their pre-devaluation level of missionary support. It would be a miracle and we cannot expect that they should do this. To prevent it we have the measures to offset Britain's imbalance of payments. There too, we have the destruction of vast numbers of livestock owing to the ravages of foot and mouth disease. British incomes will fall.

In Britain's extremity and in the face of the needs of the world's mission fields which are a primary Christian obligation and must be met, we in Australia must determine to do something really sacrificial and self-denying this Lent.

GIVE DOUBLE

Both of Australia's larger missionary bodies, C.M.S. and A.B.M., are working in fields which lean heavily on British support. So does B.C.A. and S.A.M.S. and there are many others in the same category.

Britain is suffering now and so are these mission fields. Let us give now and because it is Lent, may we give until it really hurts!

We plead with our many missionary-hearted readers to double their missionary giving in Lent at least. Put folding money in those Lenten boxes and envelopes. Put it in your parish offering envelopes. Post your cheque to your missionary society and mark it "To help offset British devaluation." As Christians, we cannot do less than show that we are seized with the urgency of the present missionary situation.

Act now and then continue to pray that others will use the opportunity: "Prove me now, saith the Lord."

Money posted to the Church Record, 511 Kent St, Sydney, 2000, N.S.W., will be gladly sent on to missionary bodies.

NOT CRICKET

Brian Booth, ex-test batsman, has joined other cricket greats like Sir Jack Hobbs and David Sheppard, in refusing to play first class cricket on Sundays. Press reports say that he will not be available for Sheffield Shield cricket next season if it is intended to play these interstate matches on Sundays. One first class game has been played this season in Brisbane on Sunday. The Bible says "Honour me I will honour." Sunday is the Lord's Day.

STATE AID RACE

Leaders of the N.S.W. political parties have been vying with each other in pandering to the Roman Catholic vote at the coming State elections. Naturally, the R.C. controlled D.L.P. offers the largest bait. But Labor and Liberals are hot on their heels. Liberal Premier Mr Askin has offered aid where the R.C. schools need it most, in primary education. He has also offered to stream off teachers' college trainees into the independent school system.

All this at a time when State schools are short of teachers and class loadings are strenuously high and when school leavers with very good passes are being refused admission to teachers' colleges.

The only organised resistance to this weakening of our public education system comes from the Teachers' Federation, the N.S.W. Council of Churches and the Parents' and Citizens' Associations. It would appear that the R.C. vote is more important than the public education system.

LAS VEGAS HERE

The proposal to raise funds for the Roman Catholic Lewisham Hospital in N.S.W. by means of a gambling casino on the Italian liner, Galileo, has been abandoned for the moment. Sydney's former Labor Lord Mayor, Mr J. J. Armstrong, made the announcement to the Press. He seemed to be mystified about the strong public opposition to the plan.

On the other hand, the Queensland Labor Party has now adopted as party policy, the setting up of a gambling casino on the Gold Coast. One member of the party's conference, Mr W. G. Hayden, M.H.R. for Oxley, is reported to have opposed the motion in these words: "I don't see how this will improve the

quality of our lives and surely this is our objective as socialist. This can only cause a lot of sorrow, pain and degradation." We agree. We congratulate Mr Hayden, on his firm stand.

It is sad to see the A.L.P. so often behind the spread of a social evil which saps the will and vitality of thousands in our land. Gambling in all its forms; lotteries, racing, T.A.B. shops, poker machines, are a heavy debit in our Australian way of life. On the credit side they contribute nothing except money.

It is a pity that the A.L.P. which has reason to be proud of its history in social welfare legislation, so often gives the wrong lead when it comes to gambling and liquor legislation. For both of these vested interests bring a plague of social evils in their train.

It was all the more refreshing to read that N.S.W. Premier Askin, in his policy speech, said that if re-elected, his Government would allocate substantial additional funds to help various groups of under-privileged people, including patients of mental hospitals.

It is a reproach to our Federal Government that any State has had to step in here into what is a Federal province. However, it is also a tribute to the State Government and particularly to the State Minister for Health, Mr Harry Jago, that it shows such determination to do something in the face of Federal intransigency.

NEGLECTED PEOPLE

In Australia, one in every fifteen of our population will at some time have a mental illness which will need treatment. What will happen if it should be you and you need the facilities of a public mental hospital?

No medical benefit fund or hospital fund will pay you one cent. Yet State departments of health have the right to charge you public hospital fees and they are doing so more often. You will automatically lose any entitlement to unemployment, sickness or any Social Service benefits such as invalid or age pensions. In other words, you will be treated as being something less than human and you will be made to feel that society regards you as such.

You will become completely dependent on your relatives, if you have any with the financial ability to help you.

The Federal Government continues to shrug its shoulders at this state of affairs. But the denial of Social Services benefits is entirely a Federal responsibility. It cannot escape this by claiming that it makes capital grants for mental hospitals. It makes capital grants to ordinary public hospitals too, but it does not cut these patients from benefits. Why discriminate against the mentally ill?

VICTIMS OF PAST

The Federal Minister for Social Services, Mr Ian Sinclair, is a young man, but like many others in their approach to mental illness, he must be a victim of medieval attitudes to the mentally ill, and he cannot bring himself to look at the fact that whatever else he does for the States, he does deny Social Service benefits.

THEY SAY

We are living in a time of moral decline when it is not "Is it wrong?" but "Can I get away with it?" The affluent society tends to encourage selfishness, the desire to acquire, and an insistence on rights without equal awareness of obligations.

—Rev. Victor Maddick, Melbourne.

For many years I have felt it would be wise for young people (who feel attracted to each other, but have not become formally engaged) to spend some time as guests in each other's homes. They would get to know more of each other and of their respective relatives.

—Mrs Muriel Powell in "Mia-Mia."

As Catholics we know that our faith is the only true faith, and that non-Catholic Christians are in error. We are right and they (nearly always) through no fault of theirs) are wrong. Consequently, when we pray and work for unity the purpose of our prayers and work is to persuade them to renounce their error and become members of the one true Church.

—Sir Oscar Morland in letter to "The Tablet," U.K.

The "I don't care" outlook is grossly selfish. As members of Christ in His Church, we have a responsibility not to allow ourselves to harbour this spirit. How shall a man face God to whom all are dear if he has cared for nothing that has happened to anyone but himself? The Cross of Calvary cries out against such an attitude. "Take thine ease, eat, drink, and be merry" is condemned by Christ in the Gospels as foolish.

—Canon W. N. Rook, Epping, N.S.W.

Christian people must learn to use their homes in a neighbourly way. For a Christian family to be unneighbourly is as sinful as for it to be drunken.

—Rev. David Sheppard, London.

"I don't go to church much," said the man apologising to my clerical collar, "but do what I can to live the Christian life: I pay my debts, I try to hurt no man, and where I can, lend a hand to those in need. And that, after all, is the main thing about Christianity, isn't it?"

"A lot of people think so," I replied, "But I have a doubt. If that is so, then why the Cross?"

—Rev. Dr Leon Morris, Ridley College, Melbourne.

Hollywood is the richest six square miles in the world where the average home costs \$80,000. There are 1,900 swimming pools and the average family income is \$16,000 a year.

BUT . . . the 34,000 people have 1,200 lawyers, 34 private detective agencies and 172 psychiatrists.

—Michael Green in "Man Alive."

You have only one life to live. Make it a life of involvement in Jesus Christ and the work of His Kingdom. A life of involvement may be demanding and costly, but it is a life of no regrets.

—Canon Allan Funnell, Eastwood, N.S.W.

The man who has nothing to lose is the most dangerous person in our society today.

—World Communique (Y.M.C.A.).

God creates out of nothing. Therefore, until a man is nothing, God can make nothing out of him.

—Martin Luther.

We are to pray at all times, i.e., that we are to have a spirit of such unbroken communion with the Lord that all things at all times in all places are carried to him with an upward look and an inward attitude. It has been said that prayer is the hardest part of Christian service and if we are prepared to live in the attitude of prayer at all times, then we're learning to be true disciples.

—Rev. Ken Short, N.S.W. C.M.S. Secretary.

Ecumenism does not mean pretending that all denominations are equally true; it does not mean that the Catholic Church has nothing more than other churches. The ultimate object of ecumenism is to unite all Christians under the Vicar of Christ—the Pope.

—Cardinal Heenan, of Westminster.

1968 means that we are one year nearer to the Coming of the Lord. 1967 saw remarkable fulfilment of ancient prophecy in the Middle East and elsewhere. God is steadily working His purpose out for the eventual salvation of all who believe in Him.

—Rev. David Livingstone, Ryde, N.S.W.



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Letters to the Editor

Secession justified

In your editorial of January 11, '68, you say, "we are at some loss to know the precise reasons which led the Rev. Grahame Kerr and his Sutherland, N.S.W. congregation to secede from the N.S.W. Presbyterian Church." I hope that in some measure I will be able to fill in this gap.

First it should be clearly understood that we did not separate as a direct result of the Geering issue. The debacle in New Zealand brought forcibly to our attention the state of our own Church in Australia, which we consider to be worse from a doctrinal point of view. We had been accustomed to regard New Zealand almost as the "home of Orthodoxy," with evangelicals numbering a boasted one-third of the Assembly and occupying many positions on important committees.

We regarded our own Australian Church by comparison as exceedingly miserable but took hope in the seeming success of the Westminster Fellowship. This hope of "Reformation from Within" we now consider to be an empty one, once a demonisation has lapsed into a condition of apostasy.

My ambition is to journey to Australia and to stay there for at least five years. I am middle-aged, widowed, and therefore free to travel to a distant point. I have read extensively concerning Australia and would welcome any opportunity to get there. I am quite willing to work in the outback — in fact I would prefer it.

I worked at "The Abbey" in St. John, B.C. with the late Miss Monica Storrs, sister of the former Bishop of Grafton, the Right Rev. Christopher Storrs, now retired to England. I enjoyed the association with Miss Storrs in her "Abbey" and would like anything similar in Australia.

I would be glad to work for one year in an Anglican rectory anywhere in the outback or as companion-help-governess with an outback family.

Mrs Lillian G. Aubry, C/o General Delivery, Pouce Coupe, B.C., Canada.

No pat answers

It was interesting to read (ACR 11/1/68) Rev. Ward Powers' misconception of my presuppositions.

I. Unfortunately when pat answers are trotted out in response to key phrases, they do not always fit.

I have been referring to the Lord's Supper. If ACR (and Mr Powers) can see no significant difference in measure of importance between the Lord's Supper and Evening Prayer, or what-have-you, then I suggest that it is high time for a re-examination of that N.T. evidence which you apparently think supports your presuppositions (your bold type 11/1/68).

My understanding of the N.T. is that we are explicitly commanded to observe the Lord's Supper, till He comes (daily if you wish). Can you (or Mr Powers) produce any comparable support for engaging in activities such as Evening Prayer? (I would not be convinced by Babylonian antecedents).

To reiterate my original dissent: If you wish to bring out the shortcomings of the slogan "the Lord's own service . . . etc.", you will have to look elsewhere than in sweeping statements of comparison with Evening Prayer or Baptism.

2. Regarding the work clergy-men do in connection with marriages: Whose time does the clergyman use?

Allen Hampton, Delungra, N.S.W.

City mission

For the past eighteen months Mr Charles Chambers, a Sydney businessman, has acted as Hon-

orary Superintendent of the Sydney City Mission.

Because of the progress and expansion over the past 12 months and the plans for the immediate future, the Mission Council has decided to abolish the position of General Superintendent and to appoint an Executive Director, and a Field Superintendent to supervise the work in the Mission districts.

Mr Charles Chambers has been appointed Honorary Executive Director of the Mission, his appointment to become effective immediately. Mr Chambers was educated at North Sydney Boys' High School and entered the family business on completion of his education. He served in the R.A.A.F. as a Fighter Pilot and returned to the family business at the end of the war.

He has been actively associated with Sydney Youth for Christ and is also a director of the South Sea Evangelical Mission. Mr Chambers has served on the Council of the Sydney City Mission since 1960 and is Honorary Treasurer. He will retain these positions.

Rev. Clive Way, who is at present Rector of Sefton/Chester Hill, has been appointed Field Superintendent and will commence duties on March 1st.

The Mission plans a program of expansion to meet the needs of the people of our city in the inner city areas and the outlying suburbs such as Green Valley, Blacktown, St. Marys and Mount Druitt.

On 28th February, 1968, an appeal for \$250,000 will be launched by the Minister for Child Welfare and Social Welfare, Mr A. D. Bridges, M.L.C., to establish a Community Centre at Green Valley.

Mrs M. Hurcomb, Organising Secretary, Sydney, N.S.W.

'The Australian way of death'

Few would disagree with the Rev. Alan Nichols (A.C.R. 11/1/68) that there is a real need for Anglican clergy to take a fresh look at the problems related to their ministry to the bereaved; but it is to be hoped that they will not adopt the unscholarly attitude of the Rev. John Reid's "I don't know why I should exercise my ministry in a shop."

Is he perhaps suggesting that our Lord's ministry might have been more effective had He confined it to the four walls of the Temple or Synagogue? Happily for Mr Reid and the rest of mankind Jesus Christ came to us — His love took precedence over the finer points of theological niceties.

A great deal is said about the Word of God, and rightly so. But are there not occasions when actions speak louder than words? Perhaps a funeral conducted in "a shop" may sometimes be such an occasion.

—(Rev.) Peter Hill, Maxwell, Vic.

Canadian inquiry

I have been referred to you by Church House, Toronto, Ontario. I am seeking employment as housekeeper, companion-help, preferably in a rectory or in the home of elderly people needing housekeeping assistance. I am a trained teacher with first-class certificate, so would also be willing to go outback in Australia as companion-help-governess.

My ambition is to journey to Australia and to stay there for at least five years. I am middle-aged, widowed, and therefore free to travel to a distant point. I have read extensively concerning Australia and would welcome any opportunity to get there. I am quite willing to work in the outback — in fact I would prefer it.

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"ACR MUSIC": Second Network (2FC, 2NA, 2CY, 3AR, 4QG, 5CL, 6WN, 7ZL) and 2CY. 7.30 a.m. E.T. 7.00 a.m. C.A.T. 7.50 a.m. W.A.T. From St. John's Cathedral, Hobart.

"ENCOUNTER": First Network (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 6WF, 7ZR) and Third Network (Regionals). 11.00 a.m. in all States. And Darwin (8DR) 9.30 a.m. Presbyterian Church, BLACKBURN, VICTORIA.

"DIVINE SERVICE": Second Network (2FC, 2NA, 2CY, 3AR, 4QG, 5CL, 6WN, 7ZL, 8DR) and Third Network (Regionals). 11.00 a.m. in all States. Presbyterian Church, BLACKBURN, VICTORIA.

"FRONTIER": Second Network (2FC, 2NA, 3AR, 4QG, 5CL, 6WN, 7ZL) and 2CY. 4.00 p.m. E.T. 3.30 p.m. C.A.T. 4.00 p.m. W.A.T.

"COMMUNITY HYMN SINGING": First Network (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 6WF, 7ZR) and Third Network (Regionals). 6.30 p.m. E.T. 6.00 p.m. C.A.T. 6.30 p.m. W.A.T. From St. John's Cathedral, Hobart.

"IN QUIRES AND PLACES": Second Network (2FC, 2NA, 2CY, 3AR, 4QG, 5CL, 6WN, 7ZL) and 2CY. 9.15 p.m. E.T. 8.45 p.m. C.A.T. 9.15 p.m. W.A.T. St. John's Singers, Sydney.

"FACING THE WEEK": Second Network (2FC, 2NA, 3AR, 4QG, 5CL, 6WN, 7ZL) and 2CY. 10.00 a.m. in all States. The Rev. Alan Baxter.

"EVENING SONG": Second Network (2FC, 2NA, 3AR, 4QG, 5CL, 6WN, 7ZL) and 2CY. 10.15 a.m. E.T. 10.00 a.m. C.A.T. 10.15 a.m. W.A.T. SA Regionals 11.30 a.m. C.A.T.

Monday, 4th March: Mrs June Webb, Tuesday, 5th March: The Rev. Tony Boff.

Thursday, 7th March: The Rev. Vernon Cornish.

Friday, 8th March: The Rev. Father Nicholas Crotty, C.P.

Saturday, 9th March: "In Between." 10.00 a.m. E.T. 11.30 a.m. C.A.T. 10.15 a.m. W.A.T. SA Regionals at 11.30 a.m. C.A.T.

SUNDAY, 25th FEBRUARY: 11.00 a.m. DIVINE SERVICE—Scots Church, HOBART.

GREENSLAND: 11.00 a.m. DIVINE SERVICE—Wesley Church, FARMVILLE.

SOUTH AUSTRALIA: 11.00 a.m. DIVINE SERVICE—Scots Church, ADELAIDE.

WESTERN AUSTRALIA: 11.00 a.m. DIVINE SERVICE—Epping Presbyterian Church, SYDNEY.

TASMANIA: 11.00 a.m. DIVINE SERVICE—St. James, King Street, SYDNEY.

SUNDAY, 25th MARCH: 11.00 a.m. DIVINE SERVICE—All Saints, SOUTH HOBART.

QUEENSLAND: 11.00 a.m. DIVINE SERVICE—St. John's Cathedral, BRISBANE.

SOUTH AUSTRALIA: 11.00 a.m. DIVINE SERVICE—St. James, King Street, SYDNEY.

WESTERN AUSTRALIA: 11.00 a.m. DIVINE SERVICE—St. John's, FREMANTLE.

TASMANIA: 11.00 a.m. DIVINE SERVICE—Auburn Baptist Church, SYDNEY.

A.B.C. TV

SUNDAY, 3rd MARCH: "WITH HEART AND VOICE": First Network (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 6WF, 7ZR) and Third Network (Regionals). 7.00 a.m. E.T. 6.30 a.m. C.A.T. 7.00 a.m. WAT.

"ACR MUSIC": Second Network (2FC, 2NA, 2CY, 3AR, 4QG, 5CL, 6WN, 7ZL, 8DR) and Third Network (Regionals). 7.30 a.m. E.T. 7.00 a.m. C.A.T. 7.50 a.m. W.A.T. From St. John's Cathedral, Hobart.

"ENCOUNTER": First Network (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 6WF, 7ZR) and Third Network (Regionals). 11.00 a.m. in all States. And Darwin (8DR) 9.30 a.m. Presbyterian Church, BLACKBURN, VICTORIA.

"DIVINE SERVICE": Second Network (2FC, 2NA, 2CY, 3AR, 4QG, 5CL, 6WN, 7ZL, 8DR) and Third Network (Regionals). 11.00 a.m. in all States. Presbyterian Church, BLACKBURN, VICTORIA.

"FRONTIER": Second Network (2FC, 2NA, 3AR, 4QG, 5CL, 6WN, 7ZL) and 2CY. 4.00 p.m. E.T. 3.30 p.m. C.A.T. 4.00 p.m. W.A.T.

"COMMUNITY HYMN SINGING": First Network (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 6WF, 7ZR) and Third Network (Regionals). 6.30 p.m. E.T. 6.00 p.m. C.A.T. 6.30 p.m. W.A.T. From St. John's Cathedral, Hobart.

"IN QUIRES AND PLACES": Second Network (2FC, 2NA, 3AR, 4QG, 5CL, 6WN, 7ZL) and 2CY. 9.15 p.m. E.T. 8.45 p.m. C.A.T. 9.15 p.m. W.A.T. St. John's Singers, Sydney.

"FACING THE WEEK": Second Network (2FC, 2NA, 3AR, 4QG, 5CL, 6WN, 7ZL) and 2CY. 10.00 a.m. in all States. The Rev. Alan Baxter.

"EVENING SONG": Second Network (2FC, 2NA, 3AR, 4QG, 5CL, 6WN, 7ZL) and 2CY. 10.15 a.m. E.T. 10.00 a.m. C.A.T. 10.15 a.m. W.A.T. SA Regionals 11.30 a.m. C.A.T.

Monday, 4th March: Mrs June Webb, Tuesday, 5th March: The Rev. Tony Boff.

Thursday, 7th March: The Rev. Vernon Cornish.

Friday, 8th March: The Rev. Father Nicholas Crotty, C.P.

Saturday, 9th March: "In Between." 10.00 a.m. E.T. 11.30 a.m. C.A.T. 10.15 a.m. W.A.T. SA Regionals at 11.30 a.m. C.A.T.

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TASMANIA: 11.00 a.m. DIVINE SERVICE—Auburn Baptist Church, SYDNEY.

MONDAY, 4th MARCH: "WITH HEART AND VOICE": First Network (2BL, 2NC, 2CN, 3LO, 4QR, 5AN, 6WF, 7ZR) and Third Network (Regionals). 7.00 a.m. E.T. 6.30 a.m. C.A.T. 7.00 a.m. WAT.

Mainly About People

Rev. Robin Roe, chaplain with 1st Bn., Lancashire Regiment in Aden until recently, has been awarded the Military Cross. He is a former Irish Rugby Union international.

Rev. Keith Entwistle, rector of Southern Cross (Kalgoorlie), has been appointed archdeacon of the Goldfields.

Rev. J. J. Donald has been appointed curate of St. Luke's, Toowoomba (Brisbane).

Rev. K. A. McQueen, curate of St. Bartholomew's, Mt. Gravatt (Brisbane), has been appointed curate of All Saints' (Brisbane).

Rev. D. A. Voller, curate of St. Peter's, Southport (Brisbane), has been appointed vicar of All Saints' (Brisbane).

Rev. G. T. Morphet has been appointed chaplain to the Missions to Seamen, Brisbane.

Rev. G. Jefferys, curate of St. Barnabas', East Roseville, has been appointed curate of St. Michael's, Wollongong (Sydney).

Rev. Stanley Barrett, curate of St. Stephen's, Coorparoo (Brisbane), has been appointed curate of St. Andrew's, Lutwyche.

Rev. Arthur Prosser has been appointed curate of St. Stephen's, Coorparoo (Brisbane).

Mr. W. E. Andersen, senior lecturer in psychology, University of N.S.W., was a speaker at a recent conference at High Leigh, England, organised by the Evangelical Alliance.

Rev. M. C. Welch, senior hospital chaplain in Wellington, N.Z., has begun duties as first full-time hospital chaplain in Nelson, N.Z.

Rev. Dr. Wilfred Stott, a former B.C.M.S. missionary, has been appointed principal of St. Paul's United Theological College, Limuru, Kenya. Rev. Samuel Kibicho has been appointed vice-principal.

Rev. Reginald P. Gee of Mona Vale, N.S.W., has returned home after seven weeks in hospital with a broken hip. He is making good progress.

Mr. Thomas H. Marshall passed away recently at the age of 96. He was a former full-time Catechist at All Souls', Leichhardt (Sydney) and a syndesman Canon Robert A. Marshall, of Narrabri, is a son.

Rev. Dr. Bryan E. Hardman, vicar of St. Andrew-the-Less, Cambridge, has been appointed vice-principal of the Adelaide Bible Institute from October 1 next.

Dr. Carl F. Henry, editor of "Christianity Today," has announced his resignation from July 1. He will engage in theological research and writing. He was chairman of the 1966 World Congress on Evangelism held in Berlin.

Rev. Graham Walden, rector of St. John's, Mudgee (Bathurst), was collated as archdeacon of Barker on 16th February.

Canon P. St. John Wilson, formerly headmaster of Brighton Grammar School Victoria, is acting as headmaster of All Souls', Charters Towers, in 1968.

Rev. E. H. Arblaster, a former C.M.S. missionary and rector of Nedlands (Perth) since 1966, has commenced duties in Sydney as Associate Secretary of Inter-Church Aid and Refugee World Service of the Australian Council of Churches.

Dr. Harold Ockenga, a leading U.S. Congregational minister from Boston, is to be guest speaker at services and functions at St. Andrew's Cathedral, Sydney, in February and March.

Deaconess Pat Owens has been appointed General Secretary of Home Mission Society Women's Auxiliary (Sydney).

Rev. John A. S. Campbell, formerly an Army chaplain, was inducted to St. Alban's, Leura (Sydney), on 9th February.

Right Rev. J. L. Wilson, Bishop of Birmingham and war-time Bishop of Singapore, intends to resign his see in mid-1969. He is 70 and has held the see since 1953.

Rev. Brian Newman has been appointed curate of Melrose (Willochra).

Rev. Alan Cole has been appointed curate of St. John's, Horsham (Ballarat).

Taking advantage of the Archbishop of Sydney's presence in England for the Lambeth Conference, the Keswick Convention Council have invited him to give the Bible Readings at this year's Convention (July 13-20). Dr. Marcus Loane's subject will be "John the Baptist and the Son of God."

Rev. Alan Baker, formerly in charge of the district of Timboun (Ballarat), has been appointed curate of Darwin.

Dr. Siu Choh Leung, an outstanding Christian leader in China for many years, died recently in Hong Kong at the age of 79. He was secretary of National Y.M.C.A. in China (1951-49) and then associated general secretary of the World Alliance of Y.M.C.A.s for South and East Asia (1950-56). Dr. Leung organised the First Eastern Asia Christian Conference held in Bangkok in 1949.

James Lancelot, 15 year old clergyman's son, of Birmingham, has won the diploma of Associate of the Royal College of Organists. He was a chorister at St. Paul's Cathedral 1961 to 1966 and is exceptionally young for this diploma.

The Right Rev. John C. S. Daly, who is retiring as Anglican Bishop of Taejeon, Korea, will arrive in Australia at the end of February.

Rev. Russell C. Fowler, rector of St. Luke's, Miranda (Sydney) since 1962, has been appointed Chaplain to Child Welfare Institutions and will begin full-time duties on October 1 next.

Rev. J. Barry Burgess, rector of St. Luke's, Dapto (Sydney) since 1958, has been appointed rector of St. John's, Camden.

Deaconess B. Robinson, formerly of Sydney, was commissioned on Sunday, February 11, in St. John's Church, Launceston (Tasmania). She will work in this parish, as well as being the Divinity Mistress at "Broadlands House", C.E.G. Grammar School.

Rev. Percy and Mrs. Moore have resigned from the "Bungaribill" Boys' Home, Tumbarumba (Canberra-Goulburn) to take up educational work in Victoria.

On February 2, the Bishop of Canberra and Goulburn ordained three men to the diaconate in St. Paul's Church, Manuka.

They were John Gibson, who has been appointed to St. John's Canberra, Christopher Simon (Cootamundra), and John Small (Holy Cross, Canberra).

HOW CAN A MAN BE SAVED?

Continued From Page 2

His preaching sought faith in the hearers; his parables enjoined that they believe that the kingdom of God had come in Him; the miracles indicated the necessity for faith in Him. The purpose of the Gospel narrative is well summarised by John where he says: "These things are written that you might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name." As Jesus made Himself known as the Christ, the response and demand which He makes to this revelation is faith. To the question "What must we do, that we may work the works of God?" Jesus answered "This is the work of God, that ye believe in Him whom He has sent."

It is in the epistles, however, that the full significance of the term justification by faith is expressed in theological terminology. The best example of course is the Epistle to the Romans. Luther in his preface to this epistle wrote: "The epistle is in truth the most important document in the New Testament, the gospel in its purest expression."

Paul says:

"Now the righteousness of God has been manifested apart from the law . . . the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: since all have sinned and fall short of the glory of God, they are justified by His grace as a gift, through the redemption which is in Christ Jesus whom God put forward as a propitiation by His blood, to be received by faith."

Speaking of this passage Luther says that "here is the very centre and kernel of the epistle and of all Scripture." Barth says:

"God is just: and He is the justifier of those who dare to leap into the void. Believing in Jesus, we believe in the universal reality of the faithfulness of God. Believing in

Jesus, to us the righteousness and justification of God are manifested and displayed."

But this God-given gift of faith is manifested and expressed in love. It is what St. Paul calls in the Epistle Galatians, after another long dissertation on justification by faith, a faith which works through love. Faith is the basis of love. We cannot love unless the love of God is shed abroad in our hearts. We cannot love the Lord our God with all our heart, with all our soul, with all our mind and with all our strength unless we believe that God is and trust in Him. And without this faith we cannot love our neighbours as ourselves. This is why Article XII states:

"Albeit that good works, which are the fruits of faith, and follow after justification, cannot put away sins . . . yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith."

EXPRESSED IN LOVE

Good works, of which the central feature is love if I Corinthians 13 is any guide, according to the Article, can only spring out of a living faith in Christ. Conversely the same is true. If a person claims that he has a living faith in Christ, then this faith must be manifested in love. Commenting on this passage, Luther states:

" . . . he who hears the word of Christ sincerely and clings to Him in faith is at once also clothed with the Spirit of love . . . For if you love Him sincerely, it is impossible for you not to love Him forthwith since He has done and borne so much for you."

A little later he says:

"Very judiciously, therefore, and very significantly he speaks of 'faith working through love.' That is, as Erasmus shows from the Greek, a faith which is powerfully active, not one that snores once it has been acquired, nor one that is strong through miracles, but one that is powerfully active through love . . . for the word expresses energy."

A justifying faith is one that shows immediately and always love. "Faith is expressed in love" and love is the expression of faith. Let me close by quoting (in this sermon of many quotations) from the Homily "Of Good Works."

"Faith is it that doth commend the work of God, 'for,' as St. Augustine saith, 'whether thou wilt or no, that work that cometh not of faith is naught.' Where the faith of Christ is not the foundation, there is no good work, what building so ever we make. There is one work in which be all good works, that is, faith which worketh by charity. If thou have it, thou hast the ground of all good works; for the virtues of strength, wisdom, temperance, and justice be all referred unto this same faith."

Being justified by His grace as a gift . . . to be received by faith we have peace with God. Peace through the redemption that is in Christ Jesus . . . And this faith is expressed in love. Love to God, love to our Saviour, and love to all men.

O Lord who hast taught us that all our doings without charity are nothing worth; Send thy Holy Ghost and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before thee. Grant this for thine only Son Jesus Christ's sake. Amen.

THE AUSTRALIAN CHURCH RECORD

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LOS PICAFLORES & S.A.M.S.

"The Humming Birds" as we would say in English are Terry (22), Rosemary (18), Hilary (16) and Patricia (14), four children of Archdeacon Tony Barrett, Field Director for the South American Missionary Society in Paraguay, South America. The Archdeacon and his musical family are at present engaged in a whirlwind tour of Britain for S.A.M.S.

The group has made a great hit in South American countries since it hit the headlines in Chilean newspapers two years ago. The group consists of a lead guitar, two Paraguayan harps and a guitar. It has used is talent to open up a field of evangelism in South America and now in Britain where they have appeared on television and radio.

Complete outsiders come in large numbers to hear The Humming Birds and man y end up enrolling for correspondence courses in the New Testament.

On December 14, 1967, a Special Meeting of Council was called to consider a report from the Federal Secretary regarding the state of affairs then in existence within the Flying Medical Service.

Earlier reports from our Executive Officers at previous Council Meetings had revealed a trend and sequence of events which had given us cause for great concern.

The resignation of our doctor, and her appointment by the Murat Bay District Council to the Ceduna practice created a serious situation and at the November meeting we had appointed a doctor for a period of six months to allow our investigations to be carried further.

"This appointment did not give us the breathing space we had hoped for as the doctor resigned after one week of virtual inactivity whilst responsible for the flying work only. This, coupled with the dramatic drop in radio work following installation of a P.M.G. radio phone at Coober Pedy, indicated that it was unlikely that there would be sufficient justification for maintaining the service effectively during 1968.

"We had accepted these developments with the knowledge that it may well prove inevitable that we were approaching the time of achievement of our purposes in originating this work.

"Negotiations with Royal Flying Doctor Service, have resulted in that service assuming responsibility for aerial and radio work from February 15.

"We are aware that to many members of the Society this decision will come as a shock. We all regret the practical circumstances which have brought about the cessation of this vital aspect of Society endeavour."

BACK TO WILLIAM AND MARY. The Bishop of London (Dr Robert Stopford) renewed a 275-year-old American link on Saturday, February 10, when he gave the Charter Day Address at the 275th anniversary celebrations of the College of William and Mary in Williamsburg, U.S.A. The college was granted a Royal Charter by King William III and Queen Mary II when the colony of Virginia was under the jurisdiction of the Bishop of London. Bishop Henry Compton was its first Chancellor.

THE AUSTRALIAN CHURCH RECORD

THE CHURCH OF ENGLAND NEWSPAPER — EIGHTY-EIGHTH YEAR OF PUBLICATION

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THEOLOGICAL TRAINING CRISIS SEEN IN U.K.

A THOROUGH shake-up for the theological colleges, said to be in a state of crisis, is prescribed in the long-awaited report *Theological Colleges for Tomorrow* just published.

B.C.A. ABANDONS FLYING MEDICAL SERVICE

AT a meeting of the Executive Council of B.C.A. it was decided to publish the following statement concerning the closure of the Flying Medical Service.

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The three-man working party which has produced the report, bases its proposals on the suitability in educational and economic terms of a college with about 120 students—about two or three times as large as most colleges at the moment.

In 10 years' time, the report says, there should be no more than a dozen or so theological colleges, as against 25 at present.

The colleges at Lichfield and Salisbury should be amalgamated to make one experimental college, says the report; Oak Hill should follow the example of Kelham and adapt its methods to a contemporary education approach.

Cuddesdon should amalgamate with St. Stephen's House, Ripon Hall with Westcott House, Ridley with Wycliffe, Queen's, Birmingham, with Wells, Clifton, with Tyndale.

The London College of Divinity should move, as proposed, into a university context at Nottingham. (There is no reference to any amalgamation of L.C.D. with another college; an expansion from 90 to 120 places is envisaged without this.)

St. Aidan's should be combined with Lincoln, and also, possibly, the Methodist Hartley-Victoria College to form an ecumenical theological college.

The colleges at Worcester, Rochester, Cheshunt and Chichester should be closed—although the report suggests that the Lichfield-Salisbury merger might be sited at Chichester, in view of the new buildings available there.

ADMINISTRATION

The report proposes far-reaching changes in the administration of theological colleges.

The Advisory Council for the Church's Ministry should be represented on each college council, the report recommends. Each governing body should also set up a sub-committee to advise the principal on the ordering of the teaching work of the college.

There is no explicit suggestion that senior men on the college staffs should be given places on their college council, although the working party believes that a sub-committee, as mentioned, could well lead to this.

The report starts from the observation that "a crisis of survival already faces some theological colleges."

The crisis, it says, has been brought about by the falling number of ordination candidates. In October, 1967, only seven of the 25 residential English colleges had numbers at or exceeding the agreed figures of maximum accommodation. Three colleges were less than half-full.

The situation is bound to get worse in the next year or two, says the report.

Describing the onset of the crisis, the report refers to a 10-year boom in ordination candidates which began in 1955 and was followed by a slump.

A program of capital grants to colleges was begun to provide extra accommodation.

BOOM AND SLUMP

"Just as the program of grants was completed, the boom became a slump, and the number of candidates recommended for training fell dramatically from 737 in 1963, to 472 in 1965.

"It was immediately possible to predict that the number of men in the colleges would fall from 1,453 in 1963 to an estimated 1,256 in 1967 and 1,060 in 1968 (the actual total for 1967 turned out to be 1,154)."

Turning to the staffing of the colleges, the working party recommends a careful attention to a proper balance between senior and junior men, and career academics and experienced men pulled in for a period to provide practical training.

Bigger colleges, say the working party, would enable staff to

Continued Page 2

CRUSADE LEADER HERE



DAN PIATT, Australasian Director of Billy Graham Crusades, is pictured here with his wife, Mel, sons Dave and Tim, and daughter Judy. The family has taken up residence in St. Ives, Sydney.

MR DAN PIATT, full-time representative of Dr Billy Graham in Australia, last week explained to two hundred clergy in conferences in Sydney and Parramatta major changes in Crusade strategy since 1959.

"One of the biggest changes is that the Christmas Life and Witness Class is aimed at the whole church membership rather than just the 15 or 20 most qualified leaders from a church, and the Crusade counsellors are chosen more selectively.

"The follow-up methods have also been considerably changed. As well as the six-week personal Bible Study course by correspondence . . ."

Continued Page 3

FREEDOM AND LOYALTY IN THE CHURCH

"ARE we for ever to consume our energies in this fruitless warfare?" The Church Missionary Society 1968 Sermon by the Bishop of Liverpool in St. Martin-in-the-Fields Church, London, WC.2. Monday, Jan. 29, 6pm.

The recent withdrawal of the Roman Catholic theologian Professor Davis from his Church raised important issues of the relation between freedom and loyalty, said the Bishop of Liverpool, the Rt. Rev. S. Y. Blanch, speaking at St. Martin-in-the-Fields Church in London on Monday evening (January 29). The Bishop was delivering the Church Missionary Society Annual Sermon, an event which has been sponsored by this Church of England society each year since its foundation in 1799.

The Preacher said that the problem might be put thus: "How does a Christian, afire with zeal for the Lord, ambitious for perfection, eager to witness to the Gospel in all its purity, learn to live with a Church which is manifestly corrupt, painfully conservative, and hostile, so it seems, to the free play of the Spirit?" This was no new pro-

blem. It had been with the Church, not simply from Apostolic times, but "from the time of Abraham."

Healing

In New Testament terms, the problem could be expressed as "What relationship does Jerusalem bear to Galilee?" "Galilee is the scene of healing, and good news, and hope, and fellowship. Jerusalem is the scene of the passion, the betrayal, the denial, and the death." But before that, the history of Israel was "the story of one long struggle between the great institutional elements of Israel represented by priesthood and monarchy, and the free ranging life of the Spirit as represented by the prophets."

Galilee and Jerusalem, prophecy and institution still fight for dominance. Christian history still stinks with the corpses of those slaughtered in this inconclusive, never ending conflict. "On the whole," continued the Bishop, "the age of active persecution is past.

The dominant attitude throughout Christian history had been to regard one or the other as right and its alternative wrong. But if this would not do, perhaps "we should learn to live with the conflict?"

"If this is the best we can offer then I fear that the good ship of ecumenical relationships will founder on this rock." For the real issue was not between Roman and Protestant, or between Lutheran and Reformed, but between two attitudes of mind found in every group. And "we shall find our missionary enterprise all over the world constantly inhibited by an uncertainty of aim, oscillating between the desire to build Christian institutions and a total distrust of those institutions once built."

However, the Preacher believed that on the evidence of the Bible and of Christian history, "the church is neither on the one hand simply a great institution with historical continuity, nor is it, on the other, a free discontinuous expression of the Spirit of God, but that it is both." It was characteristic of the true prophet that he loved and saw the need of the very thing that he felt called of God to condemn.

The prophet loved the city in which he was nevertheless to perish. "Christ is still to be found in his Church. For his sake let all who love his name and value his Church make it easier for him to be found there."

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