

## 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', Charter 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 F. 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 Timbom (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 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.

## Baptist Centenary

Eighteen hundred Baptists in more than 250 churches throughout the State will celebrate the centenary of the Baptist Union of N.S.W. during 1968.

Baptist churches which are autonomous have grouped in association for convenience of action beyond the local level.

The year of celebrations commenced on February 9 when a Civic service was held in the Sydney Town Hall. The meeting was attended by his Excellency the Governor of N.S.W., Sir Roden Cutler, and Lady Cutler.

Other guests at the service included the Chief Commissioner, Mr. Vernon Treant, the Archbishop of Sydney, the Most Reverend Marcus Loane, and the heads of other churches.

Addresses were given by Principal-emeritus of the Baptist Theological College, Rev. G. H. Morling, O.B.E., M.A., and Rev. V. J. Eldridge, B.A., Dip. Ed.

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**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 Compston was its first Chancellor.

# THE AUSTRALIAN CHURCH RECORD

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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.

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."

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.

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# UNFASHIONABLE DOCTRINE

REV. Dr. James I. Packer, Warden of Latimer House, Oxford, maintains that among evangelicals there are emphases given to points of doctrine which change from time to time. In this article, published by courtesy of the author and the Church of England Newspaper, Dr Packer looks good-humouredly at some of these in connection with the coming again of our Lord.

EVANGELICAL Christians, like other people, are children of fashion to a much greater extent than they realise.

Among Evangelicals, just as elsewhere, different subjects are "in" and "out" at different times. At one time the "in" topic is guidance, at another revival, at another baptism in the Holy Spirit and tongue-speaking. And as the pendulum of interest swings, so subjects that were once centres of attention drop for a time out of the picture. It is all very natural, no doubt, but it makes balanced living, difficult; you are always being tempted to treat some things as more or less important than they really are.

The hope of Christ's return is a case in point. For the first half of this century, the theme of the Second Advent was definitely "in"; now it is just as definitely "out." Between the wars, "prophetic" meetings were packed, societies which ran them boomed, books on Advent themes abounded, and teenagers were drilled in the mysteries of the tribulation and the rapture as part of the regular Bible class syllabus. Today, however, books on the Second Coming are few and little read, and the theme is rarely mentioned, let alone dwelt on, in public preaching and teaching.

## Not planned

The 22 volumes of Christian Foundations include one on life after death, but none on the Lord's Return; it would not have been like that had the series been planned 30 years ago. Nor, 30 years ago, would an Evangelical minister, booked to address an Evangelical Bible meeting, have been asked, as I recently was, to preach on this subject because nobody nowadays ever said anything about it.

Why has the pendulum of interest swung away from the Second Coming so sharply? Several reasons can be given.

First, the older presentation of this truth was often fanciful, bound up with strange and sometimes silly speculations about the

Beast of Revelation, Gog and Magog, the "signs of the times," the way history would develop over the next few years, and the approximate date when the world would end. Actual events have discredited this kind of "prophetic teaching," and made Christians shy away from it.

Then, too, unfortunate flights of imagination were indulged, as in the all-too-memorable story of the train belting along to disaster because the engine-driver had been "raptured" in the middle of the run. ("God save us from Christian engine drivers!") The atheist might mutter, "It is not surprising that the real, if unconscious irreverence of this and similar attempts to imagine the unimaginable has led to a recoil from the truth in the interest of which they were made."

## Puzzle-book

In fact, any treatment of the Bible as a puzzle-book, with a chronicle of future history embedded in it for those who have the wit to winkle it out, is really irreverent, for it flies in the face of what the Bible itself says. "It is not for you to know the times or the seasons," said our Lord to the disciples (Acts 1:7); and if it was not for them, then presumably it is not for us either. New Testament hints—they are no more—as to what events will follow the destruction of Jerusalem before the Lord returns (world evangelism, the salvation of "all Israel," apostasy, the revealing of Antichrist) are too elusively phrased for it ever to say that what was predicted had not happened before but has happened now. The last word on this must always be our Lord's: "Watch therefore: for ye know not what hour your Lord doth come" (Mt. 24:42).

Second, the older presentation of this truth was often doctrinally rickety—at least it involved principles which it is hard not to have qualms about. The century from 1840 to 1940 was the heyday of premillennialism; that is the doctrine that Christ will reign visibly on this earth for

1,000 years before the final judgment. Premillennialism is based on an awkward interpretation of Revelation 20 and a hazardous insistence that Old Testament prophecy must be fulfilled in the typical terms in which it was given.

Linked with premillennialism in the Scofield Bible and therefore in the minds of many who bought a Scofield for its admirable analyses and reference system, was dispensationalism, the doctrine that the New Testament dispensation of grace is a parenthesis between two eras of legalism. This parenthesis, the Church Age, started when the Jews rejected Jesus, and will stop when the Church is raptured, shortly before the Lord's return, to start his millennial reign. Before it, God dealt with the Jews on legalistic principles, demanding of them works for salvation; after it, He will do the same again.

Dispensationalism, which drives to death the idea that Old Testament prophecy will be fulfilled to the race to which it was first addressed, and in the terms in which it was couched, falls under the condemnation of Article VII: "The Old Testament is not contrary to the New; for both in the Old and New Testaments everlasting life is offered to Mankind by Christ, who is the only Mediator..." The disaster of dispensationalism is its denial of the unity of God's covenant of grace. Premillennialism, even without dispensationalism, is doubtful on other grounds.

How does one justify its "literal" interpretation of Old Testament predictions of future blessing, when the New Testament uniformly "spiritualises" them by applying them to the blessed state of the Church, now and in the world to come? And does not the New Testament synchronise the personal, physical return of Jesus with events which premillennialism puts 1,000 years later—the general resurrection, the final judgment, and the destruction and recreation of this world? Recoil from the hazards of dispensationalism and premillennialism was sooner or later to be expected; unhappily, however, in this reaction men's minds have also turned away from the Advent hope itself.

## Pessimistic

Third, the older presentation of this truth was often pessimistic and escapist in spirit. The world is very evil, and getting worse; the last apostasy is on; there is no hope of reformation or revival any more, the Man of Sin is already abroad; there is nothing to do but hang on, and look for Christ's appearing. During the past 20 years, Evangelicals have largely shaken off this pessimism, and recovered faith in a God who may revive and restore today. But in so doing we have tended to lose sight of the Advent hope itself. The pendulum has swung too far.

It is vital that we keep before our minds the certainty that Jesus Christ is coming back to this world personally, physically, suddenly, in glory. Granted, the event is unimaginable, but it is not unbelievable on that account; the imagination of man is no measure of the ability of God. In the New Testament, the hope of the Arrival (for that is

what the regular Greek word for this event, the word *parousia*, really means), is central. The Lord's Supper looks on to it ("till he come"). The Lord's people wait, and hope, and long for it. The historic Creeds proclaim it ("he shall come... to judge both the quick and the dead"). The crown that Jesus will give is for those who "love his appearing" (2 Tim. 4:8).

Rightly did the Evangelical opponents of modernism insist that Jesus' personal return, which the modernists denied, was a fundamental of the faith. (If you do not expect to see Jesus Christ living and reigning in manifested glory in the future it raises doubt as to whether you believe that he lives and reigns with God now!—and in that case yours is a different Jesus from my Jesus). This is a dimension of New Testament Christianity that we badly need to recover.

How may this be done? Space does not allow any attempt at a full answer, but two clues may be offered.

First, the Advent hope must be thought through in terms not of this world as we know it and what differences in detail Jesus' coming may be expected to make

to it (that way disaster lies), but of the Lord Jesus himself and the relations in which men will stand to Him when that unimaginable, inconceivable day dawns. For this is literally the only thing about which we can form any positive ideas.

Second, the Advent hope must be thought through in relation to the fact of death. For the doctrine of the Second Coming, so far as we are concerned, is the doctrine of one of the two ways whereby Jesus comes for his people. "In my Father's house are many rooms... when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also" (Jn. 14:3). For every generation of Christians from the time of the Ascension, this word has been fulfilled by Jesus' coming at death. There will be one generation, to which we may or may not belong, for whom the promise will be fulfilled by the public Parousia. But if we are Christ's now, by faith, we know that, however and wherever the road of our life on earth may end, we shall find him there, to welcome us and take us to himself. And that, after all, is what we really need to know.

# THEOLOGICAL TRAINING CRISIS SEEN IN U.K.

Continued From Page 1

specialise more and to benefit from sabbatical terms.

The colleges must brace themselves for a new role, says the working party—that of training men "for a more uncertain and insecure ministry (humanly speaking), with a more ambiguous role and status."

Flexibility must be the keynote. But the working party has not concerned itself closely with the details of constructing a syllabus, etc.; this, it hopes, will be facilitated by the new administrative framework which it is proposing.

Basically, says the report, a theological college must try to do three things: Teach theology, deepen faith and provide a foundation of "professional" training.

"A still too neglected part of the practical training of the clergy which needs new scrutiny in theological colleges and in the post-ordination programs, in accordance with considered policy, is learning how to teach both adults and young people."

## BALANCED

Among the Evangelical colleges, Clifton, for example, has accommodation for 63; the present number of students is 48. At other Evangelical colleges (the terminology is that of the working party) the figures are as follows: Tyndale—accommodation 55, students 45; Ridley—53, 42; Cranmer 50, 55; L.C.D.—78, 66; Oak Hill—72, 63; Wycliffe—55, 28; Rochester—45, 20. Westcott House has accommodation for 45; 47 are in training; Cuddesdon has accommodation for 57; 59 are in training; Chichester has accommodation for 55; 55 are in training; St. Stephen's House has accommodation for 45; 50 are in training; Salisbury has accommodation for 50; 60 are in training.

One matter which attracted the attention of the working party was the question of a balanced composition for the

ministry. Concern is expressed that the proportion of graduates is dropping at a time when the proportion of graduates in society at large is rising.

Similar concern is expressed about the higher average age of the clergy today than 100 years ago. "Is the Church thinking out the implications of older men, and so low a proportion of graduates?" asks the working party.

"Ought not the acceptance of ordinands to be controlled by a constant quotient, relating graduates and non-graduates, younger and older men, in a certain proportion, to prevent a long-term imbalance?"

The situation is such that some colleges are bound to close, says the report.

"The choice must be made whether such closures should be fortuitous and anarchical, the fruits of a Victorian laissez-faire, or on the basis of a considered policy, agreed between the Church and all the colleges, a policy which seeks to train for tomorrow, the ministry the Church needs."

To do nothing would be to allow a college to "stagger into debt, with mounting staff and student anxiety and grievance. Then it will fold up. Other colleges will console their regret with a fuller list of entry, who might have gone to the dead. And wait for the next closure."

## WATCH OUR CLASSIFIEDS



It Pays!

# CLERGY LONG-SERVICE LEAVE PLANNED FOR MELBOURNE

LONG Service Leave for Melbourne Anglican clergymen is due to commence in January, 1969.

At the 1967 Melbourne Synod necessary legislation was passed which—if Melbourne were the only diocese concerned—might have been effective from the beginning of 1968.

## IMMIGRATION CHAPLAINS CONFER

The Minister for Immigration, the Hon. B. M. Snedden, Q.C., M.P., opened the Conference of Anglican Immigration Chaplains in Melbourne on February 8, 1968.

The conference, which is believed to be the first of its kind in the Church of England in Australia, was attended by the Ven. D. Blake (Melbourne), and the chairman of the Federal Inter-Church Migration committee; the Ven. E. R. Chittenden (Brisbane); the Rev. R. H. Pethybridge and Mr. R. C. Lloyd (Melbourne); the Rev. J. M. H. Rowdon (Perth); the Rev. T. R. Fleming (Adelaide) and the Rev. J. R. Henderson (Sydney).

The Minister spoke of the changing attitude of Australians to migrants and emphasised the need for a positive approach to newcomers involving acceptance and friendship. Mr. Snedden indicated the desirability of training church people who could meet and befriend settlers on their arrival.

It was realised that many Anglican migrants have had very slender connections with their Church in the United Kingdom, but the conference was unanimously of the opinion that such nominal migrants present the Church with an opportunity for service.

However, Sydney Diocese, which is participating, did not consider the legislation it would require at its last synod. Several other dioceses will require extra domestic legislation before they can take part.

Nine of the 26 Australian dioceses have indicated they will adopt the legislation to participate.

No further legislation will be required in Melbourne.

Every full time incumbent priest in the Melbourne Diocese is paid at least the minimum recommended stipend of \$2,600 annually, as adopted by Melbourne Synod in 1967. Where necessary, Home Mission grants are made to make up parish shortfalls.

Parishes with rights of nomination are required to pay \$200 above the minimum.

Clergy in the Diocese of Melbourne have retirement benefits under the Australian Clergy Provident Fund Act of General Synod. Subscribing clergy and the diocese contribute roughly equal payments.

Parishes are asked in their voluntary assessments to include a sum which enables the diocese to meet its share.

The fund is administered on a strict actuarial basis. Mr. C. W. H. Barnes, Registrar of the Diocese of Melbourne, has watched the fund closely, and had the satisfaction of seeing it earn 6.599 per cent during 1966, above the published earning rates of the public life companies—which is no mean feat.

At present, this system only operates in those dioceses in Australia which accept the General Synod legislation. General Synod is currently looking into an Australia-wide additional scheme which would help transfer of entitlements from diocese to diocese where necessary. It would be operated on a managed fund basis.—"SEE."

# WHAT MAKES FELLOWSHIP

IN this brief article, the Rev. Peter F. Newall of Glenunga, South Australia makes plain some of the secrets of real fellowship.

Fellowship of the unsuccessful

"Now that I'm no longer a success, my colleagues aren't afraid of me any more, and will talk with me and let me talk with them." This was said to me recently by a man who used to run the biggest, swiftest Sunday night youth-fest in the State.

## American missionaries die in South Vietnam

NEW YORK.—Five American Protestant missionaries were killed at Ban Me Thout, South Vietnam, during the acceleration of hostilities in late January.

The Christian and Missionary Alliance, in reporting the slaying of its missionaries, added that their mission facilities had been "totally obliterated."

The dead were listed as: the Rev. Robert Ziener, 49, of Toledo, Ohio; the Rev. C. Edward Thompson, 43, and his wife, 44, of New Kensington, Pa.; Leon Griswold, 66, of White Plains, N.Y.; and Miss Ruth Wilting, 42, a nurse, of Cleveland.

Three other American staff members were seriously wounded. They were Miss Carolyn Griswold, 41, daughter of Mr. Griswold; Mrs. Ziener 41; and Miss Betty Olsen, 33, a nurse from Nyack, N.Y.

Only the body of Mr. Ziener was recovered. The rest were booby-trapped, the report said.

The Christian and Missionary Alliance has for many years maintained a leprosarium on the edge of Ban Me Thout, a remote village 150 miles from Saigon. Within the village it sponsors a mission station and two churches.

Now that it's folded, he has friends again! That kind of tale makes a man a real humourist.

... of the "Alkies"

Behind all humour stands truth, generally on her head, to be sure. There is a fellowship among some failures. Alcoholics Anonymous prospers because all its members share in the brotherhood of the unsuccessful. "He that is down need fear no fall" is sweet music to a man who learns that at the bottom of misery some have found a well of living water.

... of the sinners.

Do you think it possible that one reason for lukewarmness among people who call themselves members of the Church of England is that many as yet have not reached the place where they have seen themselves as God sees them? Believing that they are "good enough" (successful?) they haven't learned that to know God is to know also the distance that separates man from God.

To know this is to know also the need for forgiveness, for patience, and a new moral power. This is why the New Testament preaches Christ crucified. Christ crucified IS God's forgiveness and the Spirit of the risen Jesus is the well of patience and moral power — which is the new life.

Truly, there should be no fellowship on earth like that of Christian fellowship. Here are those who, having sinned along with all mankind, know that they have sinned.

Here are those who, as they worship and work together, know that each of them represents the triumph of God over human sin. Here are people delivered from fear of one another, because in the fellowship of the unsuccessful all are debtors to God's love and mercy in Jesus Christ.

"Blessed are those whose iniquities are forgiven, whose sin is covered."

# CRUSADE LEADER HERE

Continued From Page 1

pondence for inquirers, there is a great deal of emphasis on church follow-up.

Dr Harold Ockenga, Pastor of the historic Park Street Congregational Church in Boston, U.S.A., and also a Director of the Billy Graham Evangelical Association, was the speaker at a number of pre-Crusade meetings being held in Sydney recently.

He also conducted a School for Preachers, for clergy and theological students, at Moore Theological College.

## YOUTH PROGRAM

Phase Four of the youth mobilisation for the Billy Graham Crusade—experimental evangelism in centres all over Sydney—is about to be launched.

Included in the program are: Special youth Bible studies called "Arresting the Mod Generation" which went into a second reprint so that a total of 11,000 have been sold.

As early as last September, seven months before the Crusade, a series of Youth Discipleship meetings began to draw the Christian young people behind the Crusade.

A specially-produced audio-visual by Mr Clifford Warne of the C.E.T.S. has been shown at 120 meetings to a total audience of 10,000.

Recently squads of young people in Sydney and three in Newcastle have been taking the audio-visual to church groups and

challenging them with the opportunities of Crusade evangelism.

The "Big Meet" youth rallies will be held in twelve centres on the two weekends, March 22 to 24, and 29 to 31.

Phase Five of the youth mobilisation will be a mass visitation simultaneously to 15 major beaches on Sunday, April 7, to invite young people to the Crusade.

# C.E. convention in Adelaide

The 32nd National Christian Endeavour Convention recently concluded in Adelaide. Hundreds of delegates came from New Zealand, Samoa, New Guinea—Papua and all over Australia.

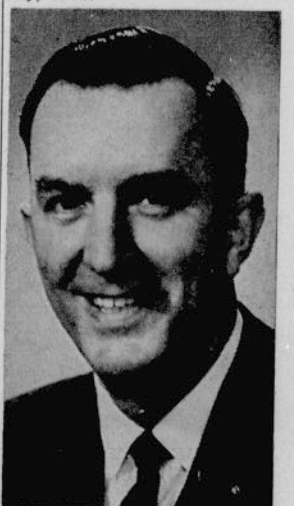
Each night found Centennial Hall, Adelaide, crowded with over 2,000 people listening to Dr Alan Redpath, whose preaching, exposition of the Scriptures and ready wit endeared him to everyone's heart and climaxed the evening inspirational rallies.

Each morning began with Bible Study Sessions led by Rev. R. H. Barnes and Rev. G. C. Bingham. The words of Mr Bingham, "If you don't get excited about the Gospel, then you don't know the Gospel" were characteristic not only of the Bible Study Sessions but of all aspects of Convention.

Junior Christian Endeavourers were very pleased with the Junior Convention where Mr Clifford Warne of TV fame was "the star." With puppets and a great talent for telling Jungle Doctor stories, he held the juniors "spellbound" for many enjoyable hours.

On the last night Mr Richard Cleaver, M.H.R. from West Australia, took over the reins of President. He is the first layman appointed to this position since 1947 and his closing address to Convention challenged Endeavourers to a "Fitness Australia" Program for 1968-1970—fitness not only in body but in mind and spirit.

The next Convention is scheduled for Melbourne, January, 1970.



Mr Richard Cleaver, M.H.R.

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## Notes and Comments

### LAMBETH EXPENSES

The Missionary and Ecumenical Council of England's Church Assembly has been given the task of raising the funds to help bishops from remote areas to get to Lambeth and to Uppsala this year. We fail to see why, in 1968, the burden of this should be left with England. The severe economic crisis which now cripples the country makes it even more inappropriate.

It is not surprising to hear that the Council has only managed to raise a third of the amount it needed from 1,730 English parishes. Many Australian dioceses have set up a Lambeth expenses fund of their own and this is done in other parts of the Anglican communion. While Lambeth may be a high-point in a bishop's career, it is questionable whether very poor dioceses in a missionary situation should accept money for this purpose when really important diocesan work is starved for funds.

### MUGGERIDGE DOES IT

Mr Malcolm Muggeridge has resigned his position as Rector of Edinburgh University as a protest against the demands of its Students' Representative Council that contraceptive pills be made available on request.

At least the well-known television commentator and former editor of "Punch" cannot be called a killjoy. His movement from militant unbelief to a Christian position in recent years has been watched with interest. His unequivocal stand on a moral issue is notable in an age when some who regard themselves as Christians work hard to destroy Christian values.

### HUMANIST SET-BACK

The last Gallup poll taken in Australia showed that 88 per cent were in favour of continuing religious instruction in State schools. This was 11 per cent more than in 1961.

Humanists in England have claimed that a majority of teachers in British schools were against giving religious instruction to their pupils as part of their normal curriculum. A Durham University lecturer in education conducted a national survey which showed that 80 per cent of teachers are satisfied with the present system.

### CULT OF MARY

Protestants have looked in vain in recent years for some signs from Rome of a moving away from the popular extravagances of devotion to the Blessed Virgin Mary. Since the dogma of the immaculate conception was promulgated in 1854 by Pope Pius IX, steps have been taken, even by Vatican II, to tie the whole Church to the chariot of Mary. In 1891, Leo XIII affirmed that "generally, no one can come to Christ except through Mary." Pius XII in 1946 said: "She is

exalted to hypostatic union with the Blessed Trinity . . . Her kingdom is as great as her Son's and God's."

John XXIII in 1962 at the opening of Vatican II declared that they were assembled "under the auspices of the virgin Mother of God." Recently published documents of Vatican II proclaim that Mary "gave life to the world"; that she is "the Church's model"; affirms her "co-operating in the work of human salvation"; and calls her "Mediatrice."

Vatican II urged "all the sons of the Church that the cult, especially the liturgical cult, of the Blessed Virgin be generously fostered."

All this is done in the face of its denial of fundamental Bible truths and of the abhorrence which all Protestant churchmen feel. It is to their credit that many earnest Roman Catholics are also revolted by these excesses, by the extravagances of Lourdes and Fatima.

Mariolatry cuts at the very heart of our redemption which is in Christ alone. His honour He will not give to another.

### UNITED PARISHES

We have been asked by a South Australian reader to comment on united parishes and whether they are an "anticipation of Church union." Since Church union has not yet come, they certainly are in this category. But since union between the Methodist, Presbyterian and Congregational Churches in Australia may come by 1970 or at least by 1972, it is not a rash anticipation. These denominations do not have to overcome serious differences in Church government and similar unions in Canada and South India are well-established.

United parishes where one minister assumes parish responsibility do not present great problems. It is different where experiments are being carried out, notably in Canberra, where one set of buildings is planned to be used by several clergy of different denominations, including Anglicans and Roman Catholics. If these differences only concerned the use and control of buildings, they are fairly easily resolved.

As we have said in these columns before, the differences between Protestant and Roman forms of worship stem from differences in doctrine which affect man's eternal salvation. We believe that our ministry would be intolerable in the situation where our people might be in danger of assuming attendance at either Mass or Holy Communion or Morning Prayer is a matter of indifference. Rome doesn't believe it. Nor do we. United parishes which might give rise to such conflicts are certainly not churches in the biblical sense.

### SECEDING PRESBYTERIANS

Sutherland, N.S.W., Presbyterians who left the Presbyterian Church in N.S.W. have sent us a 12-page statement called "Separation." It begins: "For some time the session and congregation of Sutherland Presbyterian Church have been aware that we could not continue in fellowship with the Presbyterian denomination indefinitely."

It appears from the statement that the exonerated of Professor Geering of N.Z. from charges of heresy was the precipitating factor but certainly not the cause of the secession. It is made clear that the minister, the Rev. A. Graham Kerr, thought of separation as long as seven years ago. The Church session is said to have begun to prepare for separation four years ago.

So what happened in December last was carefully planned and would have come about in May this year, had it not been precipitated earlier by the Geering case decision.

It is our clear conviction that the local congregation is of pre-eminent importance in any denomination. Wherever a small company of believing men and women gather in Christ's name, He is in their midst. Denominations need the witness of all such congregations. It is the time to witness fearlessly, not to withdraw because the difficulties of witness appear too great.

## Mrs Castle is woman of year

Mrs Barbara Castle, Britain's Minister of Transport who introduced the Breathalyzer test to reduce intoxicated driving on the country's highways, got "woman of the year" acclaim from the "Baptist Times" in London.

"A lot of pre-Christmas wives are still wives today and not widows because of one person. A person with courage. A person who has earned thanks beyond words. But a person who will get bricksbats," commented the "Baptist Times," weekly journal of the Baptist Union of Great Britain and Ireland.

In calling her 1967 "Woman of the Year" the "Baptist Times" continued, "She defied the drink interested pressure groups in her bid to cut the bloody carnage of the roads . . ."

"In the week before Christmas the verdict on the breath-test (administered to suspected intoxicated motorists at the side of the road or street) became crystal clear. It is a real lifesaver . . . In fact last month's road accident total in London was the lowest for 10 years, despite heavier traffic," said the "Baptist Times."

"In October," the "Times" noted further, "when the Breathalyzer was introduced—there were 4,125 fewer road casualties than last year. Ninety-eight fewer people were killed."

—(E.B.P.S.)

## FACILITIES INSUFFICIENT

Sunday School and creche facilities at Holy Trinity, Adelaide, are insufficient to cope with larger congregations in the morning.

From February 4 an extra morning service is being held at 9.30 a.m.

The rector, the Rev. Lance Shilton, believes that there is the potential to double attendance at morning services.

Rev. John Gelding began his curacy at Holy Trinity on Sunday, February 18, and on the same day at 4.50 p.m. a new Education Centre was dedicated. It took the form of extensions to Trinity Cottage which is used for Holy Trinity's Publishing Society and for its educational program.

A dramatic 16mm sound film "Under the Guns" showing Scripture distributions and actual war scenes in South Vietnam is available for screenings through the Pocket Testament League. Information may be had on application to the League's headquarters 24 Westminster Avenue, Dee Why, N.S.W. 2099. Phone 98-8854.

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# THEY SAY

To know Christ is not to speculate about the mode of his incarnation, but to know his saving benefits.

—Philip Melancthon.

"A dog barks when his master is attacked. I would be a coward if I saw that God's truth is attacked and yet would remain silent, without giving any sound."

—John Calvin.

We need compassion for the world's people, hungry not only in body but in the soul; for those who need the Bread of Life.

—The Primate, the Archbishop of Brisbane.

When one duty jostles another, one is not a duty.

—Mary Slessor.

Although there is evidence of business executives and influential leaders turning their thoughts more to spiritual things, it is true that we are lacking as a community in spirituality. It may be that we accept Christianity readily for its utilitarian value and do not so readily or openly accept its Founder or recognise it as a faith by which to be redeemed and to live.

—Mr Richard Cleaver, M.H.R., Perth, W.A.

The word "fundamentalism" has been transferred from America to Great Britain and a deliberate attempt has been made to use this word in order

## SCRIPTURES FOR VIETNAM

At a special presentation ceremony at Stanmore Baptist Church on Sunday last 10,000 copies of the Gospel of John in Vietnamese were officially handed over by the Pastor, Rev. Victor Willis, to Walter Mottam, Secretary of the Pocket Testament League.

The Gospels were printed by the Stanmore Missionary Press for distribution in South Vietnam and made available as a free gift to the League. Donations from other Pocket Testament League friends supplemented production costs.

Shipping arrangements have been satisfactorily completed and the consignment is expected to be in Saigon within a few weeks.

Already over a million copies of John's Gospel have been distributed by Pocket Testament League international to civilians and soldiers and to Vietcong prisoners in Vietnam. Hundreds of conversions have been recorded.

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to smear conservative Evangelicals. They have been called Fundamentalists in order to imply that they represent something effervescent, obscurantist, anti-intellectual, and hostile to true learning. But this kind of misrepresentation in the long run will only recoil on those who refuse to treat the views of conservative Evangelicals with the calm and balanced consideration which is held to be the hallmark of an enlightened and progressive mind.

—Archbishop Marcus Loane of Sydney, N.S.W.

If you are swept off your feet, it's time to get on your knees.

—Fred Beck.

"I am bothered into sheer heresy about synods, and sceptically think that they are a clever device of the evil one to keep good men from their parishes and addle their brains . . . Don't breathe that bit of unbelief as I should get whipped at our next synod and made to stand in a white sheet on the doorstep of the synod hall with penitential candle and be cursed until I fell at the feet of Canon S."

—Bishop G. H. Stanton, first Bishop of North Queensland.

Now that the experimental period is over there falls to us another job. This is, to try to get some estimate or evaluation of the "Australian Liturgy" as an act of worship. The results of the Experiment, if we can truly assess them, may be of great value for the guidance of those who have the responsibility for leading the Church into new ways of worship.

—Bishop Hardie of Ballarat, Victoria.

One point I would like definitely to emphasise is this: Because there is an additional Clergyman on the Staff, this does not mean that there will be less work for the lay people. On the contrary, it will mean much more work, because we now have an additional work-producing unit.

—Rev. Lance Shilton, Adelaide.

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## Theological colleges

Your editorial of February 8 on the theological colleges situation prompts me to correct a misapprehension.

Ridley never has been just a theological college. It has always aimed at having a good proportion of University undergraduates. Ridley is now a University College with four full-time theological staff members and eight tutors in university subjects. The theological staff spend some time on administration and other college duties for all students.

Your emphasis in the number of Th.L. passes could be misleading. In 1967 10 men did first-year Theology, 18 did the Th.L. examinations, three studied for Th.Schol., two for Melbourne B.D. and three for London B.D. Even remembering that the London B.D. men also did Th.L. studies, the multiple number of courses required and the 34 theological students involved represents a valuable year's work from four well qualified men and a worthy contribution to the life of the church, justifying an even larger staff.

Only matriculated students enter the college. Our wish is that all comers may do a degree course; but provision must be made for others as well, including older and married candidates. So a wide range of studies is essential, unavoidable.

One big advantage of greater concentration of colleges, advocated by your editorial, would be that more staff members would be engaged to share what is a very heavy load. The absence of large diocesan grants and endowment income makes adequate staffing impossible, however desirable.

As things are, the work being done and the results being achieved represent very good value for the property and personnel involved.

(Rev.) G. A. Pearson,  
Hon. Secretary,  
Ridley College Council.

## The Ministry

I find it difficult to believe that Rev. W. Powers (A.C.R. 11/1/68) really believes that a year at university will enable theological students to gain "a thorough grasp of social, psychological and educational issues."

Even at the end of a three-year degree course, one is still very much aware of the complexity of such issues and the surface understanding only which has been achieved.

Added to this is the practical fact that first year Arts courses are mostly introductory in nature and the reading list is so formidable in subjects like Philosophy, Psychology, Anthropology, etc., that any response at depth is precluded—the university making assumption that the students will be pursuing their studies to depth in later years.

When the theolog returns to his college he is swamped by an equally formidable reading list here, and any follow-up of issues which will be vital to his later application of theological principles to pastoral counselling situations is pushed to one side.

Our theological colleges may be training men to a high degree of theological proficiency—for which we praise God. But don't let's kid ourselves that they are training pastors!

—R. Buckland,  
Northmead, N.S.W.

# Letters to the Editor

## Indiscriminate baptism

You invited discussion of Richard Eldridge's article, "We Dropped Indiscriminate Baptism." An obvious comment is that the law of the Church of England forbids Mr Eldridge or any other licensed minister of the Church of England to lay down conditions to be fulfilled by parents, Hooker (acclaimed by the "Oxford Dictionary of the Christian Church" as "perhaps the most accomplished advocate that Anglicanism has ever had"), condemned as a "wrong conceit" the view that "none may receive the sacrament of baptism, but they whose parents (at the least one of them) are by the soundness of their religion, and demeanour, known to be men of God . . ." (Ecc. Pol. Bk. V.64).

It is not my purpose to defend either the canon or Hooker. My sympathies are with Mr Eldridge. But these two references alone are sufficient to show that any worthwhile reform of baptismal procedure must go beyond disciplinary matters and concern itself with the theological pre-suppositions on which the discipline is based. Why, for example, is Canon 68 sympathetic? What lies behind Hooker's dogmatic assertion? Unless these issues are faced, the revision so-called may be no more than a re-dimming of vision.

Would it not be fair to say that it is the spiritual benefits associated traditionally with baptism that give real point to the canon referred to? The Book of Common Prayer, in all three baptismal services, leaves no doubt that these are deliverance from the condemnation of original sin and spiritual new birth. Granted that faith is required in adults, the Prayer Book position is that baptism is nevertheless the normal channel by which this grace is given. Thus, in the Private service for infants, in the absence of godparents and without any prior undertakings, after appropriate prayer the child is baptised and the minister immediately gives thanks for its spiritual regeneration.

The service for the subsequent reception of the child makes quite clear what was intended by the baptism.

Similarly, in the Public service for Infants, the opening exhortation explains that none can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost (Jn. 3:3). This is why, in Church of England discipline, no infant may be barred—not that the grace is tied absolutely to the sacrament, but, as the revisers of 1662 stated in reply to the Puritans, ". . . baptism is our spiritual regeneration; and . . . we may say in faith of every child that is baptised, that it is regenerated by God's Holy Spirit." Again, I am not defending this position. What I do say is that this helps us to understand why Anglican discipline in infant baptism is (in theory) so strict. The argument is that no child should be denied this means of grace.

Applied to the adult baptismal service, this doctrine leads to a situation in which a minister having been asked to baptise a man who has not received baptism, but who in recent months has been truly born again of the Holy Spirit and made a new creature in Christ, finds that the

Prayer Book requires him to act as though the man is not yet born again, since the service does not recognise his spiritual new birth until he has been baptised. This is no formality, as even a cursory reading of the service will show.

My question is: Are the theological pre-suppositions, such as the traditional interpretation of Jn. 3:3, correct? Does Titus 3:5 really support the Prayer Book view? Is the descent of the Spirit on our Lord at His baptism really relevant to our baptism? And what of personal experience—or lack of it—which makes nonsense of so much that is taught on this subject? Are not these the areas where reform is needed?

—Rev. A. D. Deane,  
Croydon, N.S.W.

## Separation not answer

I am not personally impressed by the sweeping statements of Mr Gregory Fox in his attempts to justify the "Sutherland Case," and his rather careless cries of Apostasy leave me unmoved. Is not Christ's true Evangel still being preached in the Church that he forsake? Are there not still men of God within her pulpits?

The Presbyterian Tradition maintains an exceptionally high and vivid conception of the Unity of the Church. Melville, Rutherford, Brown, Gillespie, Durham, MacLaurin, Erskine, and all the shining hosts spent much of their lives in contending with, and protesting against, ceremonies, rituals, innovations and doctrinal defections—yet they remained within the Church and emphasised the statement "the whole visible Church is one."

Watchful as they were against unsound doctrine, or other forms of idolatry, they in no case could cherish the idea of breaking away from the communion of the Church.

Thomas Boston, venerable father of Lowland Scotland, preached a great sermon on Schism, which was specifically directed against the Rev. John McMillan and the Rev. John McNeil, the two preachers of the Separation (or Cameronians) and its leading notes were that even corruption in the Church does not warrant separation from it.

He warns his hearers by the "grave authority" of the Church not to go near the Cameronian Meetings, and he concludes with his famous six-fold appeal against division so that "Jerusalem may be a quiet habitation, a Tabernacle that shall not be taken down, not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken." (Cf. Boston's Complete Works, Vol. VII, pp. 591-612.)

The evils that fall out from schism and division may frequently be much greater and more hurtful to the whole Christian Church than the very evils that persist in union within it.

Our Presbyterian forebears had a way of distinguishing between a Separation IN the Church and not a Separation FROM the Church. Even the Scottish Covenanters, maligned by the many as the epitome of obscurantist narrowness and Biblical intolerance, insisted upon the universality of the Church and the oneness of all, in every place and under all names who love the Lord Jesus Christ in sincerity.

The Church of England, of Holland, of France, and of Scotland were provinces of a great empire—part of the "totum integrum," so that the qualities existing in the whole also existed in each of the parts (Cf. Dr James Walker, Scottish Theology of eighteenth Century, page 95-96).

The Scottish theologians were also quite generous in their conception of the Roman Catholic Church, so that even the Romish Church, notwithstanding her manifold heresies, her superstitious devotions, and her grievous corruptions which weighed so heavily upon the Reformers, yet they never questioned the validity of the Orders of their priests, nor was the Baptism that was administered by them ever regarded as invalid. These churchmen would not thus lightly render the Seamless Robe of Christ.

Even the despised Cameronians held to an idea of a Catholic Church and a Catholic fellowship with all believers. Alexander Shields writes "such differences as do not make communion in a Church and its Ordinances sinful, cannot be a ground for separation."

Principal Gilbert Rule, one of the old-time Presbyterian writers, in his "Good Old Ways," writes "Our Presbyterian principle is that a Christian should part with what is dearest to him in the world to redeem the peace and unity of the Church; yea, that nothing can warrant or excuse it but the necessity of shunning sin."

Rev. Neil Macleod,  
St. Giles' Presbyterian Church,  
Hurstville, N.S.W.

## Indiscriminate baptism

The article "We Dropped Indiscriminate Baptism" (8/2/68) was very stimulating and as a lay member of the Anglican Church I find myself in complete agreement with the article. Do we wish to antagonise the fringe (nominal members) by following tradition, or do we wish to please God by obeying His word?

This complex problem involves a great deal more than baptism. In a wider sense, it also involves the doctrine of the

"Church." Many noted theologians claim, and rightly so, that the Church is the body of all believers who have come to a personal knowledge of Christ in their lives. Yet some of the same theologians claim we should not refuse baptism to any children, because this is an opportunity to preach the Gospel to the unconverted.

In other fields, we are told the end never justifies the means. The promise or covenant is to believing parents or one believing parent.

God's covenant or promise is not to children of unbelieving parents. We might just as well baptise Moslem and Hindu children, who have parents who don't know the Lord. If the parents so desired baptism for their children, even though they were Moslems or Hindus, would not this also be a chance to evangelise?

I have experienced many times sitting in the congregation during baptism services being bored to tears, because I know the service is meaningless to parents and godparents. Why are ministers required to perform something which most of them don't agree with?

On the contrary to antagonising the fringe, we are guilty of teaching the nominals erroneous beliefs. We are unintentionally teaching the nominals at least the following:

• We believe irrespective of the parents' own personal faith in Christ that it's the social custom and the done thing to have their children baptised.

• There is something magical or mystical about infant baptism in which the child becomes an instant Christian.

It would be better if the children of unbelieving parents were baptised after coming to know the Lord.

Maurice W. Unicomb,  
Elands, N.S.W.

## "Blanket support"

There is a regrettable tendency amongst Evangelicals to give blanket support to any public figures or groups whose theological leanings approximate their own position, despite their own limitations.

A harmless example of this occurred in the rather fulsome review of Sir Arthur Bryant's "Protestant Island" in the Record (Feb. 8/68). While this is a most

• Continued Page 6

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**GEELONG (East).** St. Matthew's, McKillop Street, Evangelical. Sundays: 10 a.m. Morning Prayer. 7 p.m. Evening Prayer. Peter Pavin, Vicar.

### BISHOPS FOR HOLY ISLAND

Five overseas bishops attending the Lambeth Conference this year will visit Holy Island with a pilgrimage from the diocese of Newcastle on Saturday, August 17. The visitors will be the Bishop of Newcastle, New South Wales (the Right Rev. J. A. G. Housden), whose diocese is at the centre of a steel and coal industrial area; the Bishop of Masasi (Dr Trevor Huddleston), the suffragan Bishop of Malawi (the Right Rev. Josiah Mtekatika), the Bishop of Springfield, U.S.A., (the Right Rev. A. A. Chambers); and the Bishop of Haiti (Dr Charles A. Voegel), who was forced to leave his diocese in 1966 and now exercises spiritual oversight from exile.

As well as going on the pilgrimage to Holy Island the bishops will preach in a number of churches in the diocese on Sunday, August 18, and will attend Evensong that day in five deaneries.

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### SPECIAL EVENTS

**THE Clergy Wives Conference** is to be held at Gullubra from Monday, 1st April to Wednesday, 3rd April. There will be an open day on Tuesday, 2nd April to which all clergy wives and retired clergy wives are cordially invited. Provision will be made for child minding during the meetings on open day. For particulars — Mrs W. Walsh, 100 Iberia Street, Padstow.

**THE Sydney Clerical Prayer Union** invite all clergy to St. Paul's Church, Newcastle Street, Rose Bay, on Friday 15th March at 11.30 a.m. Speaker: THE REV. A. J. DAIN. Basket lunch; cups of tea provided. Business meeting to follow.

**THE ANNUAL MEETING** of the **SOUTH AMERICAN MISSIONARY SOCIETY**, Australian Association, will be held on **FRIDAY, 22nd MARCH**, at 7.45 p.m., in the **BIBLE SOCIETY HALL**, 95 BATHURST ST., SYDNEY.

All members and friends of the Society are invited to be present.

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### PERSONAL

**DOING** the I.V.F. Course? Interested to begin? St. Barnabas, Broadway is now providing lectures and group discussions for the course. First lecture March 10, 1968. Ring Miss Nairn 211-5496 (Tuesday till Friday).

**AUTHORS** invited submit MSS all types (including poems) for book publication. Reasonable terms. Stockwell Ltd., Ilfracombe, England (Est. 1968).

### LETTERS

• Continued From Page 5  
readable and scholarly work, its limitations—Sir Arthur's fondness for rhetoric leading him into most debatable sweeping statements and his idealism of the English countryside and middle-class — are sufficiently manifest to make the statement that "Protestant Island" "may well replace G. M. Trevelyan's social history" almost laughable. While one's taste in history books is a personal and inconsiderable matter, the great social and political issues which face Australians today are not and it is to be hoped that good Christian sense will prevail over blind partisanship as Evangelicals face them.

Gary Ireland,  
Waverley, N.S.W.

## DOES IT HAPPEN HERE?

**LIKE** Australia, England is far from satisfied with the existing situation with regard to Baptism, and the English church press carries many articles and much correspondence about it. The following letter was in the Church of England Newspaper recently and probably reflects similar situations in this land.

SIR, — I am angry. Angry on behalf of about 40 non-church-going people who attended an infant baptism service, in a country Anglo-Catholic church at 3.30 p.m. last Sunday. It was the first time for many years that most of these folk had been inside a place of worship. Also, because of the time of the service, my wife had to forego morning service on account of preparing a meal before we journeyed to the village. (Lovers of the 3.00 service, please note.)

We arrived at the church at about 3.20 p.m. No one was there to greet us. About 3.30 p.m. the Vicar came out of his vestry, and handed out service cards (1928 vintage), and made his way behind us to the font. He summoned the Godparents to him, and without a word of explanation began the service. The congregation still had their backs to the font, and as they weren't invited, remained mute during the service which was raced off in record speed. After

the blessing (still from our rear) he took the Godparents with him to the vestry, gave them the certificate, and sent them out. That was all anybody saw of him.

Listening to these folk afterwards made me aware of the damage to the public image of the church done by this one vicar. Forty people who felt snubbed and hurt by the off-hand way in which they had been treated. One after another was heard to say, "Well, he might at least have said goodbye afterwards." Forty people, too, who will no doubt gossip with their neighbours!

Some good did come about, as during conversation with one man (who was seriously seeking an answer) the Lord gave me the privilege of witnessing for Him. But what about the other 39?

Yours faithfully,  
RICHARD H. WILLIAMS.  
Dagenham, Essex.

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## Books

**THE CHRISTIAN STAKE IN SCIENCE,** by Robert E. D. Clark. The Paternoster Press, London. pp. 160. 16/- (U.K.).

Dr Clark is already well known for his other books on science and Christianity and this book is as equally readable. In it he discusses the attitudes of Christians to science and the gaps between science and Christian beliefs. Past and present discoveries in physics, chemistry, mathematics, geology, biology and psychology are presented as fulfilling God's plan as interpreted in Scripture. There is also a very interesting discussion on creation, life, early man and the flood.

Far from there being anything for the Christian faith to fear from science, says Dr Clark, the opposite is true. The Christian definitely has a stake in science, for the more that science discovers, the more the pattern falls out as Christians would have expected and the more constantly are the confident assertions of atheistic materialism confounded. He concludes that science has never been more favourable to Christian belief than today.

Dr Clark states that the destructive nature of some scientific research is making science increasingly unpopular. Divorced from religion, science cannot supply the motives which make life, or science itself worthwhile.

Can we somehow "prove" Christianity? Dr Clark says no; all we discover is relatively trivial and cannot measure up to the vast ultimate of God and His universe.

—E.P.S.  
**MARTIN LUTHER'S 95 THESES** ed. by Kurt Aland. Concordia Publishing House, U.S.A., 1967. pp. 116. \$3.50 (U.S.).

Did Martin Luther nail his thesis to the door of the Castle Church at Wittenberg? Was the date really October 31, 1517? Some moderns have questioned this. Professor Aland, a church historian of the University of Munster, Germany, has no doubts and gives his reasons in this book.

It is one of a series of books published in the four hundred and fifth anniversary year of the Reformation and viewing the Reformation's continuing impact. Aland gives a 21-page historical introduction and the rest of this small, well-bound volume is given over to the Reformation documents in English translation.

It is a unique book in that it presents for the first time a

number of rare primary documents which are of intense interest both to the historian and all interested in the Reformation.

Have you ever read Luther's 95 theses? They only take about 10 minutes' reading time. Then we have Luther's famous sermon on indulgences and grace. With its neat 18 heads it is five minutes' reading. They liked their sermons short in 1518, but this is a sermon with no punches pulled. These two items alone stimulate the imagination but you can add to this many other items which together constitute a unique experience in reading.

Included are Luther's letters to responsible dignitaries, including one to Pope Leo himself; selections from his Table Talk collections and a final section giving us Luther's own mature view of both the Theses and the Reformation. For good measure, we also have Philip Melancthon's 11-page life of his precursor, written shortly after Luther's death.

This is an unforgettable book which takes us behind the scenes of those rich and turbulent days and makes us thank God for the Reformation fathers. It is a book to be read, to be lent to our friends and to be kept for reference.

—R.M.  
**THE FIRST EIGHTY YEARS,** by E. A. Eldridge and Rev. R. J. Bomford. The Parish Council, St Clement's, Mosman, N.S.W., 1967. pp. 66 and 12 pp. illustrations. Hard cover. \$1.00.

St. Clement's, Mosman, N.S.W., is a very large parish church which for many years has been outstanding for the vigour of its parish life, its deep missionary concern and its evangelistic outreach.

In this slender, hard-covered volume which sells at only one dollar, the story of its first eighty years as a parish is plainly told. This is no dry record of purely local interest. From its story emerges the people and the evangelical fervour and the high sense of world-wide Christian responsibility which marks it out as one of the really live and great parish churches of our land.

**EVATT, THE ENIGMA,** by Allan Dalziel. Lansdowne Press, pp 186, \$5.50.

Allan Dalziel has written with a cutting edge about the political and national affairs from the time Herbert Vere Evatt resigned from the High Court to contest the Barton seat in the House of Representatives. The book does several things. It gives a vivid portrait of H. V. Evatt, brilliant, untidy, mercurial, arrogant, utterly consumed by a relentless ambition which never allowed him any peace of mind.

Wherever he went, Evatt created an explosive atmosphere and its tension naturally affected his associates. Evatt saw himself as a man of destiny and all such become suspicious of anyone who does not always agree with their policies and ideas.

Party politics aside, Evatt and his colleagues successfully led Australia during the dark days of World War II but they were exhausted by its demands and in 1949 they were banished into the political wilderness.

Allan Dalziel was Evatt's secretary for 20 years. Allan doesn't like "men of destiny" and the reader gathers that they both had to put up with a good deal of mutual irritation. Like many biographers, A. J. Dalziel has a good deal to say for his own viewpoint and he rides his hobby horse at a fast gallop. This adds to the book's interest and is a procedure with which this reviewer agrees.

The next thing which this book does is to give a no-punches-pulled analysis of other leading political figures of the period. If you are one of the many who think that Robert Gordon Menzies is Australia's greatest statesman—then you had better not read this book.

With chapter and verse to support his criticism, Allan Dalziel excoriates the cynical Menzies in the most devastating fashion.

Perhaps the most valuable part of the book is the large section on the Petrov Commission and the shameful treatment of Madame Ollier. Those who couldn't care less about Evatt or Menzies should inform themselves about the implications of a political stratagem like the Petrov Royal Commission.

—B.G.J.  
**READINGS IN THE SOCIOLOGY OF RELIGION,** Edited by Joan Brothers. Pergamon Press, pp. 239, \$3.50.

If the first emphasis in the study of the sociology of religion was the effect of Christianity on the world, then the present emphasis is on the effect of the world upon the Church.

The first part of this book deals with this in a theoretical way and examines in detail religious sociology.

Your reviewer found the examination of "The Urban Parish as a Social Group" in the latter part of the book far more interesting.

The scene is the United States but it would be a brave man who denied the similarity between the conclusions reached about urban parishes in the United States and those in Australia.

Christians who bewail the growing secularisation of religion should read the chapter headed "Religion in a Secularised Society." It will not make them less apprehensive. It may help them to be more understanding. Again this is written about the United States. All we have to do is to make the necessary national adjustments.

—K. R. le H.  
**STORY TIME ONE,** by Pamela Dowman. Scripture Union, price 60c. This excellent collection of 14 Bible Stories for your children makes an immediate appeal. The language is simple enough to be read by young children themselves. Besides this the stories absorb the interest of children when read to them by others.

My daughter of 8 years literally could not put the book down and read it through several times. The familiar Bible stories have a new ring of reality about them. This is another of the few really suitable books for young children faithful to the Biblical record.

—L.R.S.

### Mothers' Union

On Monday, March 25, at 11.15 a.m. the Mothers' Union Annual Festival Service will be held in St. Andrew's Cathedral, George Street, Sydney.

His grace, the Archbishop of Sydney will be the special preacher.

The Festival Service will be followed by a basket lunch in the lower Chapter House.

## SHORT NOTICES

**WARNINGS TO THE CHURCHES** by Bishop J. C. Ryle. Banner of Truth Trust, London, 1967. pp. 171. 5/ (U.K.).

Eight addresses chosen from various works of the great evangelical leader and first Bishop of Liverpool. Some of these works have been long out of print and unobtainable. Each message breathes the fervour, saintliness and forthrightness that evangelicals admire in Bishop Ryle. Although some of them were delivered in 1858, they are strikingly relevant today.

**OUR RISEN LORD** by Archbishop M. L. Loane. Zondervan, U.S.A., 1967 pp. 119. \$2.95 (U.S.).

An American republication of "It is the Lord," published first in 1965. Lots of excellent devotional material here for Easter addresses.

**HOLY CHURCH OR HOLY WRIT?** by Hermann Sasse. I.V.F., Sydney, 1967. pp. 32. 45c.

A scholarly but eminently readable study by Dr Sasse on the meaning of "The Scripture Alone" as used at the Reformation. It arises from Vatican II's decision on the authority of the Scripture. Most important reading for those alive to current theological issues.

**A CATECHISM** by C. H. Spurgeon. Evangelical Press (London), 1967. pp. 40. 1/6 (U.K.).

An interesting document, helping us to see clearly how greatly Baptist doctrine is indebted to the Presbyterian Shorter Catechism. Bible references that follow each of the 82 questions and answers are most helpful, although occasionally they are scarcely apt.

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## Mainly About People

The Rt. Rev. R. G. Arthur, Bishop of Grafton, N.S.W., has recently left for an extended overseas visit. As well as participating in the Lambeth Conference Bishop Arthur will spend some time working in parishes and dioceses in the U.S.A. and England. He is accompanied by his wife, Archdeacon J. V. Robinson, of Lismore, who will be Administrator of the diocese in the Bishop's absence.

Rev. Ron McKinney was ordained priest at St. Cyril's, Narrabri (N.S.W.), on February 4.

On February 2, in St. Peter's Cathedral, Adelaide, Bishop T. T. Reed ordained the following men:

Deacons—Raymond F. Ayles (St. Peter's, Glenelg), Ralph D. Farrer (Good Shepherd, Plumpton), George A. Gatenby (Christ Church, Mt. Gambier), Kenneth D. Hall (St. Augustine's, Unley), Francis N. Lewis (St. David's, Burnside), Graham Koper (St. Barnabas, Croydon), Philip H. E. Thomas (Holy Trinity, Adelaide).

Priests—Robert W. Duffield (St. Richard's, Lockleys), John M. Edwards (St. Cuthbert's, Prospect), David M. C. Hand (Christ Church, Mt. Gambier), David W. A. Keay (Edwardstown-Ascot Park), Jeffrey M. L. Parsons (St. Paul's, Naracoorte), Barrie N. B. Sibley (S.S.M.).

Bishop Reed also admitted Brian E. Newman to the Diaconate and Ian A. Hardy as Priest by Letters Dimissory from the Lord Bishop of Willochra.

The Rev. J. G. Steele, B.Sc., Ph.D., Th.L., has returned to the diocese of Brisbane following two years' study at the University of Harvard, U.S.A., and at Queen's University, Ontario, Canada, where he took up a year's Fellowship in Astronomy.

On February 24 the following men were ordained in St. David's Cathedral, Hobart. Priests: Revs. T. E. Henricks and B. B. Hutchison. Deacons: Messrs Fred Harland, B.A.; Rupert Heyes, Murray Johnson, Reginald Langlois, Stephen Nicholls and David Saltmarsh.

Rev. J. H. Stephenson, of Minnipa, has been appointed Rector of St. Mary's, Burra, in succession to Rev. G. D. Sibley, who has resigned and will be residing in Adelaide.

Rev. G. S. Thorne, of Melrose (Adelaide), has been appointed Rector of St. George's Church, Yorketown.

Rev. J. E. Meakin, of Port Lincoln (Adelaide), has been appointed Rector of St. Paul's Church, Port Pirie.

Rev. David Noble, B.A., Th.L., has been appointed Chaplain at Christ College within the University of Tasmania.

Rev. Canon J. E. Atkins, Rector of the Parish of Kingston (Tasmania), has been appointed to succeed the Rev. H. G. Biggs as Rural Dean of the Southern Deanery.

The Archdeacon of Korogwe, the Ven. Yohana Juma, has been elected Bishop of Zanzibar and Tanga in succession to the Right Rev. W. Scott Baker, who has held the see since 1943 and announced his resignation last year. The Bishop-elect, who is a Tanzanian citizen, will be consecrated in St. Michael and All Angels', Korogwe, on April 25, and enthroned in Zanzibar Cathedral on April 28.

Dr. Healey Willan has died in Toronto, aged 87. He was Canada's most noted church musician for over half a century. At Toronto he was organist at St. Mary Magdalene's for 40 years, and Professor of Music at the University there as well as its organist. His 300 compositions included a homage anthem sung at the Queen's Coronation in 1953.

The Rev. John Bilbrough, vicar of Emerald, has been appointed Home Secretary in Melbourne for the Church Missionary Society. C.M.S. has also announced the appointment of Mr. Ken Rogers as Youth Secretary in Melbourne. Mr. Rogers was warden of the Overseas Students' Hostel until recently.

The Ven. Yohana Juma, Archdeacon of Korogwe, has been elected seventh Bishop of Zanzibar and Tanga, in succession to the Rt. Rev. William Scott Baker, who has been Bishop since 1943. The Bishop Elect is Tanzanian, and will be consecrated in St. Michael's, Korogwe, on April 25, and enthroned in Zanzibar Cathedral on April 28.

Rev. A. D. Deane, Principal of the Sydney Missionary and Bible College, Croydon, has relinquished his General Licence in the diocese of Sydney at his own request. Mr. Deane will continue to exercise an interdenominational ministry through the College and, as its Principal, has been granted authority to accept invitations to preach in the diocese of Sydney.

## SLAVIC MISSIONARY SOCIETY

Founded in 1907, this Society is the oldest evangelical agency working among Slavic peoples. Confined until the revolution in Russia, to activity in that country, it is now, with Headquarters in London, ministering to Slavic people dispersed throughout the world.

The settlement of many of these people in Australia has made our country a most needy part of the Society's Missionary field, as we present the Gospel of Jesus Christ to Russians, Ukrainians, Poles and other Slavs. Your prayers and support are needed.

### MISSIONARY WASYL STASYCHYN

of the Ukraine, will be glad to tell of this work at any meeting or service in your church.

Phone 72-2744 or write P.O. Box 180, Fairfield, 2165.

## Synod committee studies the Primacy

THE Committee set up by General Synod in September, 1966, to investigate all aspects of the Primacy in the Church of England in Australia held its second meeting in St. Mark's Library, Canberra, in February.

Members of the committee attending the meeting were: The Right Rev. F. R. Arnott, Coadjutor Bishop of Melbourne Diocese. The Right Rev. C. A. Warren, Coadjutor Bishop of Canberra and Goulburn. The Ven. G. R. Delbridge, General Secretary of the Primatial Registry. The Very Rev. J. N. Falkingham, Dean of Newcastle. Dr. D. W. Dockrill, Department of Philosophy, University of Newcastle. Mr. E. A. Judge, Department of History, University of Sydney. Mr. J. Munro, Attorney-General's Department, Canberra. Mr. R. T. St. John, Registrar, Diocese of Brisbane.

The committee came to no firm conclusions. It will be presenting an interim report to Standing Committee on its findings to date, but its final report and recommendations will be made to the next meeting of General Synod in 1969.

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## THE AUSTRALIAN CHURCH RECORD

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

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# THE AUSTRALIAN CHURCH RECORD

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## AUCKLAND LOOKS AHEAD

THE Editor spent a day in Auckland, N.Z., just recently and took time off from sight-seeing to talk to a few key people about the Anglican Church in this largest city of the land.

One-quarter of New Zealand's population lives in Auckland and you can well believe that it is among the largest cities in the world in area as you survey the whole of it from Mt. Eden on a fine day.

Two years ago, rain obscured everything, but this day it lay at my feet with its vast ramifications and with the Tasman almost meeting the Pacific at one narrow point.

The Bishop of this large see is Eric Gowing, scion of a well-known Sydney family and gradu-

ate of Sydney University. After Wycliffe Hall, Oxford, he spent many years in Manchester until his appointment as Dean of Nelson and has now been six years in Auckland.

### GOTHIC CATHEDRAL

I last met him at Australia's first group life laboratory in Melbourne's Dandenongs in 1958. He had scarcely changed. He is a little greyer but in the mid-fifties, he is obviously healthy and has a firm hand on the reins. His directness in answer to my questions was impressive.



• Rev. E. G. Buckle at the entrance of the incomplete Holy Trinity Cathedral, Auckland, N.Z.



• The choir, east end and rose window of the proposed Holy Trinity Cathedral, Auckland, N.Z.

## MOTHER'S UNION SPLIT ON DIVORCE

THE Central Headquarters of the Mothers' Union in London has expressed considerable anxiety over relations with Canadian members of the M.U.

The Anglican Church in Canada decided last year to permit remarriage of divorced people in church and the Canadian Mothers' Union altered its rules to admit such people to its membership.

As a result, no official Canadian delegates will be allowed to attend the world-wide conference of the M.U. in London next July.

Mrs Joanne Halifax, M.U. central president has said that the alteration to the rules in Canada automatically meant that their delegates would not be eligible for the conference, since they had put themselves outside the world-wide Mothers' Union. They will therefore not be able to attend meetings of

the conference, which are only open to delegates, she said.

Mrs Halifax made it clear that they can certainly attend other meetings and services, and that the Canadian president had been invited as a courtesy to attend all meetings and speak, but not to vote.

### Divorcees

Central headquarters is most anxious to preserve the link with Canada. It had been repeatedly urged to withhold ratification of its new rule until the July conference but it had gone ahead unilaterally.

The M.U. in New Zealand had asked central headquarters in 1965 to consider alteration to the rule prohibiting membership of divorced women.

The diocese of Auckland had stood out against such alteration but New Zealand had been prepared to wait until the 1968 world conference before taking unilateral action.

The Church of the Province of South Africa did not support

the New Zealand resolution but asked that the London conference should review the Mothers' Union objects, name, conditions of membership and contents of the service book with a view to arriving at a world consensus of opinion on the best methods of working more effectively to strengthen, safeguard and promote Christian marriage and family life today.

The diocese of Accra (province of West Africa), the province of Uganda, and the diocese of Sierra Leone (province of West Indies) have sent in resolutions against change.

Considerable anxiety has been caused in England by correspondence in the secular and religious Press in which it has been asserted that the Canadian move represents the general direction in which the whole Anglican communion is marching.

The Bishop of Croydon, central chaplain of the M.U. has denied in a lengthy letter to the "Church Times" that this is indeed so.

## EVANGELICAL SOCIETIES RECEIVE BEQUESTS

THE estates of the late Misses Florence and Frances Allen, of Austimner, N.S.W., have made their final payments of bequests to the many evangelical organisations named in the wills. A total of over \$300,000 has now been disbursed.

The Anglican Church League, the oldest and most active evangelical organisation in the church in N.S.W., has received \$10,500. The Council of the League is at present considering plans for the use of the money to help advance the evangelical cause for which the A.C.L. stands.

The Allen family were lifelong parishioners of All Saints', Austimner, and although quiet and retiring by nature, they loved the Gospel of Christ and the evangelical cause above all things. During their lifetime they supported many causes in Sydney diocese and beyond, generously but unobtrusively.

C.M.S. and the Scripture Union were particularly dear to their hearts. C.M.S. was among the largest benefactions with \$27,000. The Scripture Union received \$10,500.

Other benefactions were (amounts approximate): Moore College \$27,000, Sydney Evangelistic Crusade \$10,000, Deacons Institution, Sydney, \$25,000, Church of England Homes \$27,000, Home Mission Society \$27,000, Legacy Club \$27,000, Missions to Seamen \$10,500, Royal Ryde Homes \$10,500, Home of Peace \$27,000, Queen Victoria and Picton Lakes Homes \$3,000, Sydney City Mission \$3,000, Postal Sunday School Movement \$10,500, Hammond's Social Services \$10,500, Royal Blind Society of N.S.W. \$3,000, N.S.W. Temperance Alliance \$3,000, British and Foreign Bible Society \$3,000, Benevolent Society of N.S.W. \$3,000, Maybank Kindergarten \$3,000, Royal Flying Doctor Service \$3,000, St. Andrew's Cathedral Chapter, Sydney, \$3,000, Bush Church Aid Society \$25,500.