

Mainly About People

Rev. Stanley J. Hessey has resigned the parish of Kippel (Rockhampton) to become a full-time Army chaplain.

Archdeacon Rodney M. Murphy has resigned the parish of Blackhall (Rockhampton) and has been appointed rector of Kippel. He remains archdeacon of the West and Administrator.

Rev. K. F. Ansell, curate of St. Thomas, North Sydney, has been appointed to the charge of the new district of Howrah (Tasmania).

The former Archbishop of Capetown, the Right Rev. Joost de Blank, died on January 1 in London, aged 59. He had an evangelical background but to quote the "London Times" obituary, "he later advanced to a truly catholic standpoint." In South Africa he was strongly opposed to apartheid. Later, he was a canon of Westminster.

Among English awards in the New Year honours by the Queen were: Knights of St. John, 1916-67, and Dr. G. R. Driver, eminent Oxford Hebrew scholar. The Bishop of Birmingham, Dr. L. J. Wilson, K.C.M.G., the Bishop of St. Alban's, Dr. E. M. Grested-Jones, Lord High Almoner since 1953, K.C.V.O.

The new British poet-laureate, Mr. C. Day Lewis, was born in Ireland where his father was a Church of England clergyman and later vicar of Edwinstowe, Nottinghamshire.

Rev. Canon Herbert Jones, rector of Kyneton (Bendigo) has announced his retirement from the active ministry.

The Archbishop of Sydney is absent in India during January at the invitation of the Evangelical Fellowship of India. He will attend the E.F.I. Conference at Poona and assist in the conduct of clergy retreats in two Indian dioceses.

Rev. Canon R. S. Foster, Warden of St. John's College, Auckland, N.Z., has been awarded the degree of doctor of theology (by examination) from the Australian College of Theology.

Mr. Wilfred L. J. Hutchison, Diocesan Secretary, Sydney, for the past nine years left on January 24 for five months overseas. During this time he will visit C.M.S. missions in Singapore, Malaya, Kenya and Tanganyika. He will stay for some time with Mr. Stacey Woods in Switzerland. Mrs. Hutchison will accompany him.

Rev. T. R. Grundy, rector of Nyngan (Bathurst), has been appointed Field Officer in charge of the Nyngan Diocese (Canberra-Goulburn) as from February 1.

Rev. P. T. Hill, curate of East Brighton (Melbourne) is to be curate of Morwell (Gippsland).

Rev. Evan Hall has been appointed curate of St. John's, Kerang (Bendigo).

Rev. Graeme Rutherford has been appointed curate of St. Paul's, Bendigo.

Rev. D. G. Johnson, rector of Geelong (Tasmania) has been appointed rector of Queenstown from the end of February.

MEETINGS AT KATOOMBA

Continued from page 1

general to the Australian military forces.

During the daytime convention meetings, children's meetings were conducted in a special building near the youth camp by a Children's Special Service Mission team of nine led by Mr. Chris Dudley.

The open-air meetings were led by the Open Air Campaigners.

Each day began with a well-attended prayer meeting in the auditorium from 7 o'clock until 7.45 a.m. Then, at 10.15 a.m., except on Sunday, Mr. Reid gave a Bible reading and the authority of Christ as seen in the Gospel of Mark.

The Rev. George Duncan, speaking from a wide experience of conventions and conferences, said that the C.M.S. Summer School was "the best of its kind" that he had seen anywhere in the world. He was particularly impressed by the warmth of fellowship and the sense of "family" in C.M.S.

Mr. Duncan is the minister of St. George's, Glasgow, and had been invited to be the special speaker at Summer School, January 5-13. His ministry was deeply appreciated by the large numbers who were present. The attendance at all meetings ranged from 850 to 1,000 on one evening. His addresses were penetrating, refreshing, encouraging, and many spoke during the week of the way in which God had spoken to them through Mr. Duncan.

Rev. M. B. Kirby, rector of Katanning, has been appointed a canon and Sub-Dean of St. Boniface's Cathedral, Bunbury, W.A.

Rev. R. L. Newman, rector of St. Luke's, Rosewood (Brisbane) has resigned as from April 30.

Rev. Frederick C. Allwood will be inducted to the parochial district of Caboolture (Brisbane) on February 2.

Rev. John D. Hughes was inducted to the parish of Killoo (Brisbane) on January 12.

Brigadier J. G. D. McNeill has been re-elected President of the Church of England Men's Society in the diocese of Tasmania.

Rev. W. L. B. Verrall, Director of Christian Education in the diocese of Tasmania for the past 17 years, has resigned as from the middle of 1968.

Deaconess Doris Crawford has been commissioned as Head Deaconess of the diocese of Tasmania. There are now seven deaconesses and one parish sister at work in the diocese.

Mr. B. G. Pearce, Bible Society Secretary in South Australia since 1958 has been appointed Secretary for Asia in London from January.

On Friday, February 2, at 10 a.m. in the Cathedral Church of St. Peter, the Bishop of Adelaide will admit to Holy Orders, the undermentioned:

To the Diaconate: From St. Michael's House, Mr. R. F. Ayres, Mr. G. Roper; from St. Barnabas' College, Mr. R. D. Farrer, Mr. G. A. Gatenby, Dr. K. D. Hall, Mr. F. N. Lewis; from Ridley College, Melbourne, Mr. J. M. Edwards, D. M. C. Hand, D. W. A. Keay, J. L. Parsons, R. W. Duffield, and B. N. Sibley.

Rev. Clive Way, rector of St. Mark's, Chester Hill (Sydney), has been appointed Field Superintendent of the Sydney City Mission as from March 1. He will be in charge of staff in the mission districts and radio programs.

The following men were ordained at St. Andrew's Cathedral, Sydney, in December:

PRIESTS: Neil Ashbrook Flower, Donald Ian Meadows, Milton Myers, Anthony Howard Nichols, Reginald John Piper.

DEACONS: John Harold Cashman, Appointed Curate at Christ Church, Blacktown; David Albert West, Appointed Curate at St. John's, Beecroft; James Walter South, Appointed Curate at St. Matthew's, Manly; Michael Anthony North, Appointed Curate at St. Barnabas', Roseville East; Stuart Neale Langshaw, Appointed Curate at St. Luke's, Duntroon; Peter John Hobson, Appointed Curate at St. Stephen's, Penrith.

Also Ordained to Diaconate: David Mervyn Stuart Cohen, for the Bishop of Mauritius; Robert James Wheeler, for the Diocese of Brisbane.

AUSTRALIAN COLLEGE OF THEOLOGY

CLASS LISTS 1967

(The fire at the Melbourne Mail Exchange in late November, and the work-to-regulations postal strike have combined to retard the receipt of the information which is necessary before the class lists can be finalised).

TH.SCHOL.

SECOND CLASS:

Corbett-Jones, M. A., Th.L., Ridley, Sydney; Herring, I. N., Th.L., Melbourne.

PASS:

Barnett, P. W., B.D., Th.L., Moore, Sydney; Barton, C. D. H., B.D., Th.L., Adelaide; Chiswell, P., B.D., Th.L., Armidale; Fritzsche, D. E., Th.L., Moore, Sydney; Kernebone, R. A., B.D., Th.L., Armidale; Johnson, M. G., Th.L., Ridley, Tasmania; Oliver, J. R., B.A., Th.L., Ballarat.

OLD TESTAMENT:

Blackwell, G. D., Moore, Sydney; Bowden, R. D., Armidale; Carter, B. A., Willochra; Emery, E. J., Sydney; Ford, D. T., Moore, Sydney; Foster, G., Melbourne; Holbeck, J. E., Ridley, Unatt.; Horne, J., Moore, Sydney; Premie, H. K., Ridley, Melbourne.

NEW TESTAMENT:

Anderson, D. G., Sydney; Begbie, R. A., Moore, Sydney; Cashman, J. H., Moore, Sydney; Derrett, J., Sydney; Gabbott, S. L., Moore, Sydney; Giles, K. N., Moore, Unatt.; Hearn, G. A., Gippsland; Jones, A. V., Bathurst; Langshaw, S. N., Moore, Sydney; McKinney, R. R., Armidale; Nichols, A. H., Moore, Sydney; Niruka, F., Cent. Tang.; Reimer, J. W., Moore, Sydney; South, J. W., Moore, Sydney.

Licentiate in Theology (Th.L.)

(In order of merit)

FIRST CLASS

Pryor, J. W., Moore, Grafton; McCarthy, A. D., Moore, Sydney; Peterson, D. G., Moore, Sydney.

SECOND CLASS

Hohne, A. N., B.Sc., Dip. Ed., Sydney; Bennett, M. L., Moore, Sydney; Edwards, M. G., Moore, Perth; Eland, E. P., Moore, Unatt.; Ainsworth, H. L., Sydney; Corby, J. B., St. John, Melbourne; Adcock, G. A., B.A., G.B.R.E., New Guinea; Ayres, R. F., St. Michael, Adelaide; Hockley, R. E., B.E., Moore, Sydney; Clerke, C. J., Moore, Sydney; Mortimer, J. H., St. John, Melbourne; Shepherd, J. H., B.A., Trinity, Melbourne; Campbell, D. K., B.Sc., Moore, Unatt.; Jordan, A. E., Brisbane; Andrew, R. L., Moore, Sydney; Hall, K. D., B.Sc., ph.D., St. Barnabas, Adelaide; Royal, I. M., Adelaide; Holmes, C. G., B.Sc., S.S.M., Nairn, M., B.E., B.E., Tasmania; Stegemann, W. C., St. Francis, Brisbane; Benfield, D. E., St. Michael, St. Arnaud.

PASS

Turley, J. A., B.A., Christ, Tasmania; Chesterman, P. H., B.A., Dip. Ed., Perry Hall, Melbourne; Fisher, A. M., St. Michael, Unatt.; Thomas, W. E., Moore, Sydney; Roach, B. N., St. John, New-Castle; Boan, D. T., C., Ridley, Melbourne; Stewart, J. J., Moore, Sydney; Wood, A. T., Ridley, Brisbane; Penn, M. R., S. B.A., L.L.B., D.B.E., Adelaide; Gibbons, T. P., H., Wollaston, Perth; Gatenby, G. A., St. Barnabas, Adelaide; Balmer, F. B., Moore, Sydney; Harvey, G. N., J., Wollaston, Perth; Becher-vaise, H. R., L.C.A., A.A.S., G.B.R.E., Melbourne; Roper, G., St. Michael, Adelaide; Boudry, S. F., Ridley, Melbourne; Wilson, R. A., H., Can. Goulb.; Bourne, David, Ballarat; Macneaney, K. A., Brisbane; Morrison, A. G., Carpentaria; Davies, B. H., St. Michael, Sydney; Hardy, J. A., Willochra; Hinton, H. H., Moore, Sydney; Featherston, R., St. Michael, Melbourne; Hoskin, S. M., Sydney; Melbourne; McDowell, R. J., St. Francis, Brisbane.

CONCEDED PASS

Curtis, T. J., Wollaston, Perth; Donald, J. J., St. Francis, Brisbane; Hansen, K. R., Ridley, Melbourne; Prosser, J. A., St. John, Rockhampton.

PASS WITH SPECIAL CONSIDERATIONS

Audemard, P. L., L.Th., Dip.R.E., Unatt.; Dauntan-Fear, A. B.A., B.Sc., Adelaide; Lipscomb, I. C., St. Columb.

FIRST CLASS

Burgess, M. J., Sydney; Burgess, A. C., D.B.E., Adelaide; Anthony, J. M., B.Sc., D.C.E., Brisbane; Thomas, H. K., Sydney; Beer, W. B., Exeter; Drayton, E. N., G.B.R.E., Ballarat.

SECOND CLASS

Kisbee, P., G.B.R.E., Melbourne; Aland, S., D.C.E., Brisbane; Evans, D. E., G.B.R.E., Nth. Old; Gilligan, I., G.B.R.E., Adelaide; Hunter, J. G., G.B.R.E., Bathurst; Wheeler, C. G., G.B.R.E., Can. Goulb.; Moy, M., D.C.E., Melbourne; Spangis, E. V., Melbourne; Dalby, R., B.Arch., D.B.E., Adelaide; Hart, E. M., G.B.R.E., Can. Goulb.; Gipsbys, P. E., Melbourne; Newbold, S., G.B.R.E., Melbourne; Tuckett, M. J., D.B.E., Adelaide; Bush, M., D.B.E., Melbourne; Bell, M., D.C.E., Brisbane; Buckman, E. G., D.B.E., Adelaide.

PASS

Hutchinson, E. J., Deac. House, Melbourne; Fraser, E. P., Deac. House, Tasmania; Novice, W. D., G.B.R.E., Brisbane; Morrison, A. W., D.C.E., Brisbane; McConnell, J., D.C.E., Brisbane.

PASS WITH SPECIAL CONSIDERATIONS

Ritchie, A. R., Unatt.

TH.A. PASS PART I

(In alphabetical order)
Asor, M., Newton, New Guinea;

CHURCH HISTORY:

Bartlett, L. F., Sydney; Begbie, R. A., Moore, Sydney; Cashman, J. H., Moore, Sydney; Cornelius, D. B., Sydney; Farleigh, G. G., Canberra-Goulburn; Feldman, R. C., Sydney; Gabbott, S. L., Moore, Sydney; Giles, K. N., Moore, Unatt.; Knott, J. J., Adelaide; Langshaw, S. N., Moore, Sydney; Maple, G. S., Sydney; McKnight, T. F., Sydney; Myers, M., Moore, Sydney; Newton, W. B., Moore, Sydney; Reimer, J. W., Moore, Sydney; South, J. W., Moore, Sydney; Walker, G. J. A., Ridley, Melbourne.

PHILOSOPHICAL THEOLOGY:

Davey, G., Trinity, Melbourne; Goodes, W. J., Adelaide; Holbeck, J. E., Ridley, Unatt.; Houghton, R. S., St. Barnabas, Adelaide; Hughes, F. J., Trinity, Melbourne; Missard, I. B., Adelaide.

MORAL THEOLOGY:

Brassington, L. R., Melbourne; Cuthbertson, J. H., Nth. Old; Jones, A. V., Bathurst; Holland, D. W., Sydney; Ross, G. M., Gippsland; Rutherford, G. S., Bendigo; Timmins, G. E., Bendigo.

COMP. STUDY OF LIVING FAITHS:

Charles, A. O., Brisbane; Walker, G. J. A., Ridley, Melbourne.

HEBREW:

Carroll, P. J., Carpentaria; Horne, J., Moore, Sydney.

Supplementary List 1966

Pass Th.L.: Middleton, T., Can. Goulb.; Freer, K. S., Sydney.

PRIZES Th.L. 1967

The Hey Sharratt Prize for 1967 is John Wesley Pryor, Moore College, Grafton.

The John Foster Memorial Prize for 1967 is Raymond Frederick Ayres, St. Michael's House, Adelaide.

The Frank and Elizabeth Cash Essay Prize for 1967 is Donald Bruce Cornelius, Sydney.

Part I or Part II of the Examination

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I Andrews, N. J., Can. Goulb.; II Bar-tolough, R. G., Moore, Unatt.; I Beaumont, G. E., Perry Hall, Melbourne; II Boys, M. F., Moore, Sydney; I Cole, A. M., St. Francis, Brisbane; II Cox, H. M., Moore, Sydney; II Cross, R. C., Melbourne; II Duncan, L. J., St. Francis, Brisbane; II Dunn, S. H., Moore, Unatt.; I Gardner, G. S., Moore, Sydney; I Gibson, J. H., St. John, Can. Goulb.; II Gordon, A. R., Moore, Sydney; II Halls, J., Moore, Sydney; I Hankum, G. S., Can. Goulb.; II Holland, L. M., Moore, Brisbane; I Ivey, E. H., S., Wollaston, Perth; II Jensen, P. J., Moore, Sydney; I Jewett, T. J., Moore, Can. Goulb.; I Kan, P. P., Ridley, Melbourne; II Kilalo, J. S., Moore, Perth; II Langford, R. B., St. Barnabas, Adelaide; I Lashbrook, D. L., Moore, Armidale; II Lowe, D. A., Moore, Sydney; II Mason, R. G., Moore, Sydney; II Nobbs, R. E., Moore, Sydney; II Ramsay, J., Moore, Sydney; II Rien, D. W., Tasmania; I Sandford, B. I., F., Melbourne; II Sargent, R. J., Moore, Sydney; I Shaw, G. B., Deac. House, Tasmania; I Sibley, B. N., St. Michael, S.S.M.; I Suther, G. R., Ridley, Unatt.; I Stephens, G. R., Ridley, Brisbane; II Thomson, I. F., Moore, Unatt.; I Thorne, J. A., C., Wollaston, Kalamunda; II Thurney, G. D., Ridley, Tasmania; I Tukua, J., St. Columb, Polynesia; I Webster, M. F., Deac. House, Melbourne; II Winter, W. W., Moore, Sydney; I Wheeler, K., Wollaston, Perth; I Wheeler, R. J., St. Michael, Brisbane; I Wood, R. H., St. Columb, Can. Goulb.; I Woolf, M. B., Melbourne; II Wright, D. S., Moore, Unatt.; I Young, J. R., St. Michael, Melbourne.

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"WE DROPPED INDISCRIMINATE BAPTISM"

THIS article appeared in the Church Of England Newspaper, London, on January 5 and is reprinted with acknowledgements to the paper and the author. Increasing concern is being felt in Australia at the practice of baptising all children, irrespective of their parents' or God-parents' faith or lack of it. Here are some interesting reflections from an English parish which took positive steps to remedy the situation. What do our readers think?

"IF WE drop indiscriminate baptism we shall undoubtedly antagonise this vast fringe" (of nominal members brought into contact with the Christian Faith through the occasional offices).

This common feeling about a problem which concerns an increasing number of people was expressed in a recent C.E.N. But will this really be so? I am not sure.

Some six months ago, after a degree of preparation within the church and outside, we "dropped indiscriminate baptism."

The principles we arrived at were that we expected one parent to be confirmed, as expressing some degree of evidence of understanding commitment to Christ in his church, that the sacrament would be administered during public worship, and that we would attempt to maintain contact with such families through a lay member of the existing congregation.

COLD FIGURES

The results in cold figures are that infant baptisms dropped from a yearly 30 over the previous five years, to 29 for the 16-month period. Baptism of 12 was deferred. Six adults were confirmed and one received into the church (from the Church of Rome) arising out of the baptisms. Twenty-one baptisms were in Morning Prayer (nine occasions), five in Evening Prayer (three occasions), three at 4 p.m. (two occasions).

Amongst the individual cases reactions have varied from apparent antagonism to positive appreciation. The initial visit was followed by a visit by myself to the parents together.

We have talked about honesty before God and what faith in Christ means, and while gently retaining the principles, I have volunteered to meet with the parents regularly and continuously until the way ahead has become clear. While no two cases have been the same it is possible to analyse them into broad groups.

TEARFUL NIGHTS

1. A degree of antagonism. Mr and Mrs A. The mother a lapsed R.C.; neither had attended any place of worship recently; no Bible in the house; first child baptised after no contact with clergy. Some four hours spent in three visits, punctuated picturesquely by Mr A. with such phrases as "You're not going to get me conformed." "All this bull gets me." "I bet I'm a better Christian than 90 per cent of the people who go to your church." We parted just amicably. The next day I gave him a N.E.B. The child was subsequently baptised in a neighbouring church where the priest in charge had kept me informed.

In a second case we got no further than the initial inquiry. It transpired that the mere suggestion of further discussion had resulted in sleepless, tearful nights for the mother. In another case while there was no particular antagonism, the approach was broken off when it was realised that we meant what we said.

2. Broken off by parents after a few meetings. In four cases I got as far as about three extended visits (apart from the first inquiry) in which we talked about fundamental Christian matters. In these cases the parents (or the more voluble partner) have not wanted to

bother with all this ("My mate didn't have all this at St. —'s") and in general did not want to become involved with the church. One parent stated he did not believe Christ to be a living reality. One of the four families has moved but the relationships with the others remain cordial.

3. With four families the reasons for deferral have been appreciated and mutually accepted, in some cases in the face of pressure from the parents' own non-churchgoing parents. One has the feeling of a small degree of real spiritual gain here; there is an understanding that baptism is important and not to be gained on the cheap. Pastoral contact is maintained. In three cases, one or other parent has been stimulated into occasional church worship.

4. Baptism where the family was outside the worshipping community, but who comply with the condition, i.e., one parent confirmed but lapsed. Fourteen families (six of whom were West Indian). In a very few cases the families have been drawn in a little to the life of the church. In one case the unconfirmed parent was subsequently confirmed.

5. Baptism in relation to the confirmation of one parent (or both). Here is an obvious question mark over the whole matter of asking for conditions. Of the five families involved hardly one could be said so far to have been drawn into the active worshipping life of the church. This is in spite of two to three months of regular visits with instruction, and visits by laity. But teaching has been given; one cannot but feel that a part of this has gone home; a real degree of pastoral contact has been established and some real degree of understanding of the church's work and mission achieved.

6. Baptism of a child of regular church members. Little comment except to add the real pleasure in each of the seven cases amongst members of the general congregation at sharing in the welcome of the newcomer.

7. Waiving the principles. Lest all this seem too rigid two cases are worth mentioning where the principles have been waived.

REAL DIFFICULTY

Baptisms have taken place twice at 4 p.m. with no other congregation present, where it was clear that other times would have involved real difficulty for relatives and godparents. On the other hand one baptism was deferred where the mother was confirmed.

The woman's relationships were tragically chaotic, there being one illegitimate child, then one child born in wedlock, but the marriage having broken down, and a third child from a current illicit relationship. The mother accepted that she needed help to sort out the situation just as much, if not more, than she needed baptism for her child.

Within hours of the first extended meeting with her, a young married member of the congregation had called. Another was put in touch with her as well. But a month or two later she had moved. One could only feel sad. We weren't even able to commend her to the next parish.

Such are the facts, stated as

By RICHARD ELDRIDGE

fairly as possible. Now for some comments. When considering the situation described, it must be realised for about half the 152 baptisms during the previous five years, the pattern was —no contact with the church (not even a social function, taking the magazine, or attendance at a greater festival) with a reversion to this immediately after the baptism, although the promises in the service were always explained to the parents a few days beforehand.

While one cannot discount the grace given in these circumstances it is clear that the situation is ludicrously removed from what is desirable. Related to this is the appearance which this pattern has to

the total outsider. One such parishioner scoffed caustically to me about the Church's baptismal practice.

If indiscriminate baptism avoids offending the fringe, it alienates still further those beyond the fringe.

But it is not my experience that dropping the older practice alienates even a majority of those who approach the Church over baptism. Rather there is a sharpening of awareness as to what the Church is about. For church members there is an increased understanding of the sacrament, with natural opportunities for teaching on the whole subject.

Continued Page 4

EDITORIAL

SYSTEM GROANING TO A STANDSTILL

The Church of England in Australia has sunk many millions of dollars into land, buildings, plant, equipment and furnishings for its theological training institutions and much of it is sheer waste.

If you look at the class lists of the Australian College of Theology published in our last issue (page 8-25 January), a few minutes' reading will convince you that this vast mountain has undergone prodigious labour for a further 12 months and has produced a mouse.

No less than 11 institutions achieved a total of 45 passes in the Th.L. examinations, a minimum requirement for ordination. When you remember that some of these have been ordained for years or are not seeking ordination at all, the average of passes for each institution may well be under four for the year. Three of them, Perry Hall, Christ College, Hobart, and Trinity College Melbourne, exist for other purposes and theological training is a sideline. Not so the other eight.

Moore College had 16 passes, including the only three first class honours and eight second class. Ridley had seven, St. Michael's, Crafer's five, Morpeth four, St. Francis', Brisbane three, Wollaston, Perth, three, St. Barnabas' Adelaide two, St. Columb's, Wangaratta one. St. John's Morpeth is often thought to be a provincial college for all N.S.W. dioceses except Sydney. In fact, two of its candidates are for Melbourne and one for Rockhampton. The other was for Newcastle.

Ridley and Moore are evangelical foundations, not under direct episcopal control and between them their candidates were for eight different dioceses. Between them, they always dominate the Th.L. results and it speaks volumes for their discontent with the minimum Th.L. standard that they are the only theological colleges which figure at all in the higher examination for Th. Schol.

The laymen in this matter of theological education, and your editor is such, might be pardoned for asking a number of leading questions. If Ridley and Moore can train men for Perth, Adelaide, Brisbane, Grafton and Tasmania (to quote only this year's results), why can't they train men for Newcastle, Bathurst, Wangaratta, Rockhampton or North Queensland? Geographical isolation and provincial pride might well justify the establishment of Wollaston in Perth of recent years but what justifies the continued existence of St. Francis' in Brisbane, St. John's Morpeth, St. Columb's Wangaratta and St. Michael's Crafer's in Adelaide? The Bishop of Adelaide's re-establishment of St. Barnabas' is understandable.

Some might say that the Australian Church cannot afford to maintain even four theological colleges. Certainly a larger number is inexcusable waste of resources and manpower. The results show that only two or three of the existing colleges can afford staff with first class minds, honours degrees or higher academic qualifications. The rest must be places of frustration for teachers of ability who labour, often in vain, to get two or three students to the minimum pass standard. The gifts of these men could be better used. Property, plant and diocesan subsidies could be diverted to more fruitful uses.

Diocesan tensions contribute to maintaining redundant institutions. Differences of churchmanship contribute even more. As we move towards closer understanding of other denominations, should we not be working even harder on our own divisions, which make us obstinately perpetuate this vast waste?

In England Mr Mark Gibbs recently said in "Christian Comment": "A staff of three or four people, and a student body of 60 is a hopeless proposition, economically, intellectually and psychologically. Yet without ruthless policies about this, they will drag on another 50 years, like so many other ecclesiastical institutions where mere selfish survival seems to suggest sanctity." He went on to refer to "childish authoritarian discipline and quite extraordinary museums of not only ecclesiastical but also of educational conservatism."

The continued existence of colleges which cannot afford the best staff, considerable libraries or proximity to them, which lack the community resources for adequate pastoral training, and which for some or all of these reasons fail to attract a wide variety of men of more than average ability, is totally unjustified.

It is to be hoped that bishops, diocesan councils and all responsible for the stewardship of the Church's limited resources will take the present intolerable situation to heart.

Letters to the Editor

Still Christian?

Some time ago in the "Church Record" I read a paragraph telling how The Wayside Chapel, the Methodist Church in King's Cross was sending forth a missionary — a Christian missionary? No, a Muslim. In England the Evangelicals have protested at the use of Westminster Abbey for a multi-faith service and Canon Montifiore held one at his Parish Church in Cambridge. There are consultations organised I think by the World Council of Churches between Muslim, Christian and other religions. There is even a community in Paris where Muslims visit. The Roman Church has at Vatican II levelled off with the Muslim world. By June 1968, our Government which recently signed an agreement with Turkey, is to bring 2,000 migrants here, and it is hoped from 5,000 to 10,000 per year will come after that. It is a strange fact that this agreement was signed soon after the visit of the High Commissioner for Refugees, who is a Muslim and in Bishop Stephen Neill's book, he states that in the United Nations the Islamic group has considerable power.

It seems to me that the funeral service for Mr Holt is so much eyewitness and would have been better held in the Town Hall as in Adelaide, as I

hardly think our present Government is interested in building up the "spirit" of Christianity in our midst, or whether it and its advisers and pressure groups control its policy.

Personally, I can only pray that God will give courage to any boy or girl who in the next two or three generations has to deal with situations in the north and in our country which this Government has created — that is if Australia is still Christian.

If Christianity is no better and nearer to God's revelation will someone please tell me why we bother to do missionary work which is extremely difficult in Muslim countries. Is it just our perversity?

—Willma Terry, Hawthorn, Qld.

Training clergy

Because of the position he occupies in the world of theological education and the leadership he exercises among the younger Evangelicals, anything Rev. W. Powers writes demands respect and attention. So I found his comments (A.C.R. 11/1/68) on Christian communication and the Anglican ethos interesting, informative and disturbing.

A correspondent (J. Walker) has asked some pertinent questions on modern theological training especially in regard to communication. Parish clergy would share his concern. Modern society has produced some really new and difficult problems. Under the impact of new technological, psychological, cultural and economic stimuli modern man is not responding too well to the traditional methods of evangelism and communication.

Mr Walker posed the question whether a 17th century theology geared to a rural economy is adequate in itself in communicating the gospel to this new 20th century man. Mr Powers' reply is disturbing. Some men go to secular universities and some of these study the sociological sciences for at least a year, "to

give them a thorough grasp of social, psychological and educational issues."

Apart from this any techniques in communication have to be self-taught or picked up in parishes which themselves as Mr Walker rightly states have not the answers. This is a disturbing situation and such an approach by theological educationists is not good enough.

Now on the question of the Anglican ethos and particularly the observation of the Holy Communion does Mr Powers really want an explicit New Testament justification for everything done in the modern church? Can there be no development? If there can not be, then almost everything we do today must go including parishes and theological colleges!

The position would be absurd and chaotic. However, if there is such a thing as legitimate development the question must be faced whether the 1662 Prayer Book is a true expression of the New Testament. Today it is obvious that a number of the younger Evangelicals do not think it is and some in all honesty have left the Anglican fold and it would be interesting to know just how many in Sydney have done so in the last decade.

Now the 1662 Prayer Book does give special importance to the Holy Communion. Morning and Evening Prayer are open to all, but the Holy Communion is not. As far as Anglicans are concerned attendance is limited to participants (no gazers) and these must have received confirmation which itself has strict requirements. But even the confirmed must receive worthy and this requires further preparation and self-examination involving repentance, faith and charity.

This is all in the Catechism and if we care to read it is obvious that by making such plain and hard requirements, the church places more importance on this service than on those which have no such conditions.

In what better way can an Anglican honour the Lord's Day than by making his Communion in the manner his church requires. To denigrate attendance at any service is foolish, especially at a time when fewer Anglicans feel the obligation of public worship as the Rector of Newtown must well know.

—(Rev.) Roy Wotton, Gordon, N.S.W.

The ministry

I am surprised that the Rev. Ward Powers felt it necessary to point out that my remarks on training for the ministry presupposed that a theological college should train an "embryo minister" in a wide range of skills, theological and non-theological. Obviously this was my presupposition. (I grant Mr Powers his implicit restriction of the term "theological" for the sake of argument—I would have thought all the skills I was seriously plugging for could have been deemed "Pastoral Theology").

That Mr Powers has missed the point of this is plain from: (a) His reference to Moore College students being encouraged to do at least a year's university work; (b) the instances he quotes where we may rightly expect an ordinand to acquire qualifications for himself, and which Mr Powers considers analogous to the pastoral training I mentioned.

(a) It has been my experience that many university students, when considering offering for ordination, and even after having taken steps towards offering, instead of feeling equipped for the ministry by the grasp of "social, psychological and educational issues" afforded them by a university education, feel rather that their extra knowledge leads them to the opinion that a denomination which fails to come to grips with these problems itself, is not a denomination in which they would like to serve.

In any case it is Christian people, not the secular university, who have to integrate their theology with their comprehension of the existing social and cultural context. I can't see any more logical place to take the

COLLEGE'S PUBLIC FUNCTIONS

The Sydney Missionary and Bible College announces the following dates for public functions which have been arranged for 1968.

March 23: Missionary Day at the College, commencing 3 p.m.

August 19: Day for Clergy and their wives, at the College, from 10 a.m.

October 19: Young Folks' Barbecue and Rally in the grounds.

November 29: Graduation, at 7.30 p.m. in the Pitt Street Congregational Church.

lead in this than the theological college.

(b) Mr Powers' analogy is an affront. One would not expect a theological college to teach bookkeeping, typing or car driving (sic), would one? No. Well then, why expect it to teach a thoroughgoing pastoral course? This kind of equation of the personal and non-personal reduces the whole question to a trivial level.

Mr Powers' reference to the "whole system of catechists and chaplains," again indicates his failure to see the real issues involved. This system has its (limited) place. But it does not provide the kind of training or experience I was talking about.

The Council for Clinical and Pastoral Education is an illustration of one possible line that might prove fruitful, if it penetrates to the college level. In a recent visit to this country Prof. H. Chinnell of the Claremont School of Theology spoke of a scheme under way in California under the auspices of the Claremont Area Pastoral Counselling Centre, where local clergy, students and some professional people co-operate to discuss some problems of the kind I have mentioned.

Conservative evangelicals are usually wary of anything that smacks of mere "spiritualised social work." There is often good reason for this hesitancy; many contemporary developments in the ministry show this kind of thing in very undesirable forms. But this is no justification for the kind of inertia and stasis, of failure to recognise and face up to social change, that I criticised in my first letter, a criticism with which Mr Powers seems, though tacitly, in accord.

—James C. Walker, Northbridge, N.S.W.

Continued page 5.

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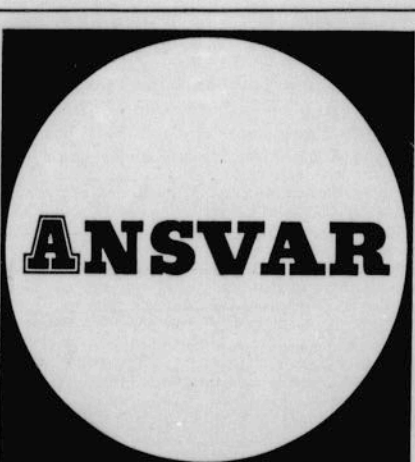
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Notes and Comments

WE WANT TO BUY

Some of our readers must have been confused by the various contradictory reports in the national and metropolitan Press of our offer to buy for cash the goodwill of another Church newspaper called the "Anglican."

The offer was a genuine one, made by phone to its founder, Mr James, the day after the postal strike began. The phone conversation was a most cordial one and lasted for over 23 minutes. Soon after the postal strike ended, the offer was confirmed by letter.

The paper concerned had had a series of financial and circulation crises ever since it was founded in 1952. The latest was admitted in its editorial on January 4, "Either we double the circulation of this newspaper by the middle of the year, OR WE CEASE PUBLICATION." Further on the editorial said: "Is a newspaper like the 'Anglican' any longer necessary?"

These statements and others were published in the Sydney "Daily Telegraph" the same day. On reading this in the "Telegraph," A.C.R. directors agreed that an offer should be made.

If other papers question the necessity for their existence, we don't. Years ago the A.C.R. knew what struggle was. But for many years now we have built up an Australian-wide goodwill and a body of staunch, sympathetic friends who value the contribution which an evangelical newspaper can make to the life of the Church in Australia. Of course we want to extend this influence. Hence our offer to buy.

JENNY GEDDES' GHOST

St. Giles' Cathedral, Edinburgh, was haunted on Thursday, January 25, when Roman Catholic Archbishop James Scanlan stood up to read the lesson at a Christian Unity Week service. Conservative Protestants, and Scotland has plenty of them, demonstrated bitterly against his presence at the lectern.

A few centuries ago, Jenny Geddes hurled a stool at an episcopal bishop in this same Presbyterian cathedral.

Similar scenes were witnessed

in Liverpool Cathedral the same day when a Roman Catholic priest was about to preach at a unity service. This cathedral, too, might have been haunted by the ghost of its former bishop, John Charles Ryle.

PERSECUTION IN U.S.S.R.

Russian Baptist women have appealed to U Thant, Secretary-General of the United Nations and to the U.N. Commission on Human Rights, giving the most concrete, detailed and up-to-date account of religious persecution ever to come out of the U.S.S.R. Their husbands have been imprisoned for their faith.

The Rev. Michael Bourdeaux, an Anglican who is doing research into religion in Eastern Europe, has first-hand knowledge from his visits to the Soviet Union, of the extent of the persecution.

Russian Baptists number from three to four millions and over the past two years, they have been the prime target of the Soviet Government's policy of persecution.

These disturbing reports make us wonder what Mr Arthur Calwell meant when he said recently that "Australia was just a nation of hillbillies compared with Russia."

CHURCHMEN

The National Council of the Church of England Men's Society met recently in Sydney. The Society has done a lot of heart-searching of recent years and well it might. The Church in Australia has never been so well off for active, dedicated laymen as it has been in the last 10 years.

"We Dropped Indiscriminate Baptism"

Continued from Page 2

And whatever may be the theological interpretation of asking conditions from parents, where this is not required, the majority of parents come to a child's baptism with gross misunderstandings and go from it with the same misunderstandings.

One or two corollaries are important. The asking for conditions may give the impression of negativism. It is clear that the Church must, at the same time as it requires conditions over baptism, make clear to all the free love of Christ; it must be clearly evangelistic in outlook and practice. It should also go without saying that the Church must make sure that its fellowship is welcoming and its worship intelligible.

Two or three final details. Although the approach reviewed has been discussed twice at length with the clergy of the deanery, only a few deanery churches have adopted anything like similar practices, though there has been a sympathetic understanding of what we have attempted.

You do not have to wait for deanery agreement, desirable though this may be. Secondly, numbers have been small, but it is known that similar approaches have been used with up to five to 10 times our annual number of baptisms, with valuable effect.

Lastly, one cannot help feeling that we have had too many theories and too few descriptions of what has been attempted. Readers may validly criticise what we have done but until more is known as to what has been tried, theological and pastoral theories are inadequate and may be wide of the mark.

Yet these large numbers of men have not made the C.E.M.S. their common meeting ground, as might have been expected.

C.E.B.S., M.U. and the various youth fellowship movements have shown considerable growth over this period and have succeeded in capturing the imagination and loyalty of their groups in a way which C.E.M.S. has failed to do. Some of our best bishops have been National Chairmen, including Bishop Ron Richards of Bendigo at present. Lay leadership has been strong in the provinces of Queensland, N.S.W. and Victoria. Its objectives of active witness, fellowship and service are excellent.

Perhaps the grass roots organisation of membership by nomination, the holding of monthly meetings, etc., needs to be looked at carefully. A looser form of organisation with a wider membership and ad hoc meetings only might be an answer.

Indonesia ruling

President Suharto has reaffirmed the right of Christian Churches in Indonesia to receive assistance in personnel and funds from Churches in other countries. His declaration was made during a meeting of Christian, Moslem and Hindu leaders called together in Djakarta to deal with tensions between Christians and Moslems which have produced repeated incidents of violence in recent months.

Saying that it is not the Government's intention to restrict financial and personnel support from overseas Churches, President Suharto declared that absolute religious freedom includes the right of every Church or religious community to emphasise the universal character of its faith through contacts with brethren in other countries. He said that all religious groups in Indonesia must respect the religious freedom guaranteed by the constitution, and said that the Government would take any steps necessary to ensure to every citizen the right to practise his belief without restriction.

R.C. BISHOP ORDAINS MARRIED MINISTER

NIJMEGEN, Holland — The Roman Catholic Bishop of Den Bosch has ordained Prof. H. van der Linde, who had been a minister of the Dutch Reformed Church and was at one time study secretary of the Ecumenical Council. Now Dr van der Linde teaches history and ecumenics at the University of Nijmegen.

The ordination, attended by the wife and children of the ordinand, took place according to a specially conceived rite. Dr van der Linde was not given the ordination of a sub-deacon or deacon because he had already been a minister of the Dutch Reformed Church.

Another unusual element in the service was that the ordinand gave the Gospel and challenge to the bishop rather than vice versa. This recognised the fact that he had administered these sacraments while a Dutch Reformed minister and will now perform these duties within the context of the Roman Catholic Church and in communion with his bishop, Mgr. J. Bluyssen.

EPS, Geneva.

THEY SAY

Modernism too, is a false religion. Not merely does it corrupt Christianity; by denying the most cardinal Christian truths it has forfeited every just claim to Christianity.

—J. Gresham Machen.

The foe that threatens the existence of the church is found at least as often within the gate as without.

—Professor R. B. Kuiper.

The Parable of the White Rat

One day a scientist who was experimenting with white rats created an intricate maze, and in it he placed one of his choice white rats named "Theo" (short for "Theologian").

For days and weeks Theo was puzzled about the mysteries of the scientist's creation. He said to the other white rats in the laboratory, "How great is our scientist!"

Then one day, after weeks of experimenting, Theo was able to solve the baffling network of the maze.

With an air of arrogance, he turned to the other white rats in the laboratory and said, "Our scientist is dead."

We are not poorer but richer because we have, through many ages, rested from our labour one day in seven.

—Lord Macaulay.

"There will be no artificial inducing of fear, guilt, or emotion. We want no other fear than the kind of fear that keeps you safe on the roads—the fear which will keep you from spiritual danger and loss. We want no guilt—feelings other than those which will lead straight to the getting rid of them at the Cross, and thence to the knowledge that the one who trusts Christ as Saviour is no worm but a son of God. We want no more emotion than is quite inevitable in any experience of the deepest things in life.

—Rev. C. Mather, Needham, Norfolk.

One saw the full intensity of that spirit of worship on the Sabbath. The English kept this day holy and unspotted from the world: that is to say, they did no work on it, avoided travel, attended church or chapel and stayed at home. Here the family virtues were intensely cultivated.

—Sir Arthur Bryant in "Protestant Island."

A religious experience is like a revolution. A prince has taken over a country by means of a coup d'etat.

—Paul Tournier.

WHEEL CHAIR FROM SCRAP

When the Church of England Men's Society branch of St. Stephen's, Coorparoo, Q., learned of an urgent need at Angurru Aboriginal Mission, Northern Territory, members decided to act.

A wheel chair was needed by Miss Yvonne Smyrell of the Church Missionary Society for some of her older and infirm aborigine people. The Coorparoo C.E.M.S. raised the \$120 by selling scrap metal. On Sunday, December 24, the Rector of Coorparoo (Rev. J. R. Greenwood) presented the wheel chair to Miss Smyrell who was in Brisbane on a short furlough.

The ordinary people are not put to great discomfort by a cessation of mail.

—Mr G. Slater, Secretary of the Postal Workers' Union.

A lot of Australian Council of Churches study material that I have seen is up the creek.

—Mr Allan James, Melbourne.

Worry is mostly about the future — what might happen. Fear concerns the present. A modest degree of worry (or anxiety) can be useful for drawing out the best in a challenging situation.

—Rev. Ray Weir, Lindfield, N.S.W.



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Addresses at Katoomba Convention

The following are notes from addresses given at the recent Katoomba Christian Convention:—

The Rev. J. R. Reid, Rector of Christ Church of England, Gladsville (Sydney), gave six Bible readings on the Authority of Christ as seen in the Gospel of Mark.

In Ch. 1:14 Christ preached the kingdom of God — that is the rule of God in the lives of men. This kingdom burst into human experience in the person of Jesus Christ.

It is superior to men's labours (for Simon and Andrew forsook their nets and followed Him), to men's kinship (for James and John left their father and went after Him), to men's wisdom (for in the synagogue, the place of learning, the demoniac was unaffected till Christ, with His astonishing words of authority, 'cast out the unclean spirit'), to men's extremity (for He even healed a leper), and to men's sin (for in ch. 2 He brought forgiveness to the palsied man).

Christ has authority in creation (for He stilled the storm), in new creation (for He liberated the man possessed by the Legion of devils — an extreme case of a man who can no longer master the destructive forces he has played with in the past), and in commissioning men — for He sent this man to preach.

It is interesting to note the effectiveness of his witness; for there in Decapolis, which rejected the Lord at this time, praying Him to depart, we later find a new response to Him (Mark 7:31-37). If the foul, obscene Legion grudgingly obeyed Christ, shall we (clothed in our right mind, sitting at His feet) resist His claims on our time, abilities and service?

The Lord's authoritative demand is that we make a right confession of Him as very God of very God (as Peter did, ch. 8:29, for this is the implication of the word "Christ"), and accept His conditions for service, involving the principle of crucifixion and death (ch. 8:34-38).

At the transfiguration, when the glory of His perfection shone out, the subject of conversation (as we learn from Luke) was His approaching crucifixion. In chapter II we see Christ's authority expressed in judgment. His cursing of the fig tree symbolised the cursing of Israel because it bore no fruit (vs. 20-26) faith, or of expectation (a sense of the reigning power of God, expecting Him to use

it), or of a loving and forgiving spirit.

His cleansing of the temple was carried out in the court of the Gentiles; for this was the place where all nations should be able to seek the Lord, and it had been spoiled, showing the Jews' callousness concerning their missionary responsibility.

The Son of God still exercises that authority. May it not be said of us that He finds "nothing but leaves"? Let us not be void of missionary awareness!

Finally, Christ expressed His lordship as a Servant. When James and John desired to be first, He told them, "The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many." The bloodstained cross of Calvary is the greatest expression of Christ's glory and authority. "Let this mind be in you, which was also in Christ Jesus."

REV. R. HANLON'S MINISTRY

In his first address Mr Hanlon dealt with the seventh chapter of Romans, deprecating the viewpoint which sees the chapter as one of defeat, and speaks triumphantly of having passed out of ch. 7 into ch. 8.

Rather should the chapter be seen as one of discovery, he said, for a growing knowledge of our own badness is a necessary part of sanctification, which is a two-fold thing—a downward growth in knowledge of ourselves and an upward growth in knowledge of Christ.

The way "up" is "down." The Holy Spirit brings us to death that we may live. Sanctification is the product of the life of Another continually conquering our old life, as may be illustrated by a graft, or by iron, which is cold and black and hard, but, when put in the fire, becomes hot and red and malleable. The Lord cannot bless a man till He has conquered him. It was by the humiliating defeat at Jabbok that Jacob came into blessing. We might well pray for God to conquer us. The first conquest may be a crisis; but the conquering must continue throughout our lives.

THE GLORY OF CHRIST

In his second address, Mr Hanlon enlarged on those thoughts, saying that God always matches our vision of Self with a greater vision of the glory of Christ. When the prophet saw the Lord (Isaiah, chap-

ter 6) the results were (a) sin judged, (b) confession, (c) cleansing, (d) self-surrender, (e) communion with the Lord, (f) commission by the Lord, (g) intercession for others; and these results should be seen in us. He should be pre-eminent in our lives.

SECOND ADVENT

In his final address, Mr Hanlon showed the certainty of the Second Advent (the believer's hope and the unbeliever's doom) to be a challenge to Christians to (a) call the world to repentance, preaching the word in season and out of season; (b) abstain from ungodly lusts that war against the soul (not trying to justify behaviour that is "borderline"); and (c) redouble their efforts to seek the lost and rescue the perishing.

THE REV. G. H. MORLING'S MINISTRY

In his two studies, the Rev. G. H. Morling, Principal-Emeritus of the Baptist Theological College of N.S.W., spoke of the three ministries of the Holy Spirit in chapters 3, 4 and 7 of John's Gospel — regenerating, satisfying, and overflowing. In his first address he spoke of the meaning, mystery, manifestation, and necessity of the new birth, finishing with the words, "Let us be sure we are in His family, and live as children of the Father."

This excellent and helpful address was followed by one which we shall publish in another issue.

FOUR ADDRESSES BY REV. L. R. SHILTON

The Rev. L. R. Shilton, Rector of Holy Trinity Church of England, North Tee, Adelaide, spoke in his first two addresses of spiritual conflict in the heart of the believer. How is this to be faced?

The Christian should recognise both his new status, and his new freedom from the power of sin, in Christ, and reckon himself to be dead to sin (and therefore not responsive to it), and alive to God, through Christ. He has not yet received the redemption of his body, and there will certainly be conflict; but he has received the Holy Spirit, and should be ready to rely on this new dynamic, that in all things he may be more than conqueror through the victory of Christ, for it is God Who "gives us the victory."

Mr Shilton's next address centred on the Day of Pentecost. The greatest obstacle to the spread of the Gospel, he said, is not the present world situation, terrible as that is, but our own selves. The infant Church overcame the difficulties of that day by fulfilling certain conditions.

First, there was the essential preparation — their obedience (they tarried in Jerusalem), their heart unity, and their expectancy. Then there was their transforming experience — the wind, indicating that the Holy Spirit was active in their experience; the fire of guidance and purifying; and the speaking for Christ. Today God is able to open the mouth of the Christian to speak for the Lord. Let us then, like Peter, lift up our voices in His name, allowing the Holy Spirit to do His work through us.

"FOLLOW ME"

Mr Shilton's last address was on Christ's call, "Follow Me," in the closing half-chapter of John's Gospel. To follow Him means certain things in practice:

(1) Obedience and belief. Like the man who said, "Let me first go bid them farewell," it is easy for our pretended

LETTERS continued

Australian way of death

I would like to comment on the article by the Rev. A. Nichols in your paper of Jan. 11. It was entitled "The Australian Way of Death."

One of the main issues brought before us was the holding of funeral services in Churches as against Chapels, etc. The three ministers quoted clearly showed preference for and even insistence on services in churches. It appears they mean this to apply to everyone. Thus the nominal "Anglican" (and sometimes not even that) seems to lay claim to an equal level of ministry as the regular churchgoer who by his attendance has aligned himself with the people of God. All this would appear to come under the title of a "pastoral" ministry.

As I read the New Testament it seems that the "pastor" or "shepherd" is always that to those who are "in Christ," e.g. Acts 20:28. They watch over and feed the souls of those who by baptism and subsequent life call Christ Lord (1 Cor. 1:2). Thus to hold a funeral service in a chapel for a regular or even fairly regular attendee of Church is unthinkable.

Here the Rev. J. Reid's contention is surely valid that "the church building is the normal place where Christians gather for the ministry of the Word of God" and this being "the normal place for Christian ministry" is the correct building for the funeral of a professing believer.

What of the nominal "Anglican"? In many cases the baptism vows are never confirmed. The minority who are confirmed deny these vows by the life they live. Article 19 of our Church reminds us that "the visible Church of Christ is a congregation of faithful men in which the pure Word of God is preached, and the Sacraments be duly ministered."

Can those who refuse to so congregate claim a "pastoral" ministry? Can we with Biblical consistency claim the masses as members of God's people? Surely

the clergyman's ministry to them is "to do the work of an evangelist" (2 Tim. 4:5). If by a funeral service they call on us to minister to them let us thank God.

Let us proclaim Christ Who is the way to the Father. I do agree with the Rev. J. Turner that "too much is made of this so-called evangelistic opportunity presented by funerals." This however does not absolve us from our clear responsibility to "seek by all means to save some" (1 Cor. 9:22). Thus I can see no real objection to this ministry being exercised in a funeral parlour or crematorium chapel. Indeed I have found some church based funerals far more difficult to take.

Another point greatly disturbs me. In our land of so much nominal Christianity, the majority of people are quite sure their departed loved one is safe "in God's hands." The sure judgment of a holy God very rarely indeed even enters their minds. My ten years in the ministry have forced the conclusion on me that church services for the complete outsider foster the "Rest in Peace" attitude.

Numbers of times the relatives in point have thanked me for the comfort they have received through the funeral service where I have before God felt there was no room for comfort. Apparently they have felt the Church service has removed any doubt. Their loved one has gone to the "better land." I have sometimes felt guilty of crying with the false prophets of Ezekiel's day "peace, peace, where there is no peace."

At least a Chapel or Crematorium Service reminds the gathered people that the departed died as he lived, "outside" the professing people of God.

I am quick to agree however with Mr Nichols on the importance of suitable chapels. They must be sufficient in accommodation and portray the sacredness of the occasion. And certainly the minister must be given liberty to conduct the funeral service as he sees fit. (Rev.) J. Imisides, Shellharbour, N.S.W.

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Continued page 6

Mainly About People

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

OPEN TABLE AND LAMBETH

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

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

Commenting that the Church union issue would obviously

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

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

CSI MODEL

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

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

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



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

THE AUSTRALIAN CHURCH RECORD

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STEPS IN BELIEVING

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

St. John 4. 46-54

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

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

Do I really believe who Jesus is? Do I believe that what He came to do—to save sinners—is a benefit which I need? Have I committed myself to Him? Am I enjoying through Him new God-given life?

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

1. SEEKING OR INQUIRING FAITH

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

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

2. RESPONSIVE FAITH

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

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

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

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

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

3. CONFIRMED FAITH

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

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

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

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

the trustworthiness and the power of Jesus.

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

4. BECOMING A COMMITTED BELIEVER

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

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

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

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

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WILLOCHRA NEWS

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

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

THE AUSTRALIAN CHURCH RECORD

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

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CAMBRIDGE VICAR TO A.B.I.

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

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

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

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

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

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

Teacher and public speaker

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

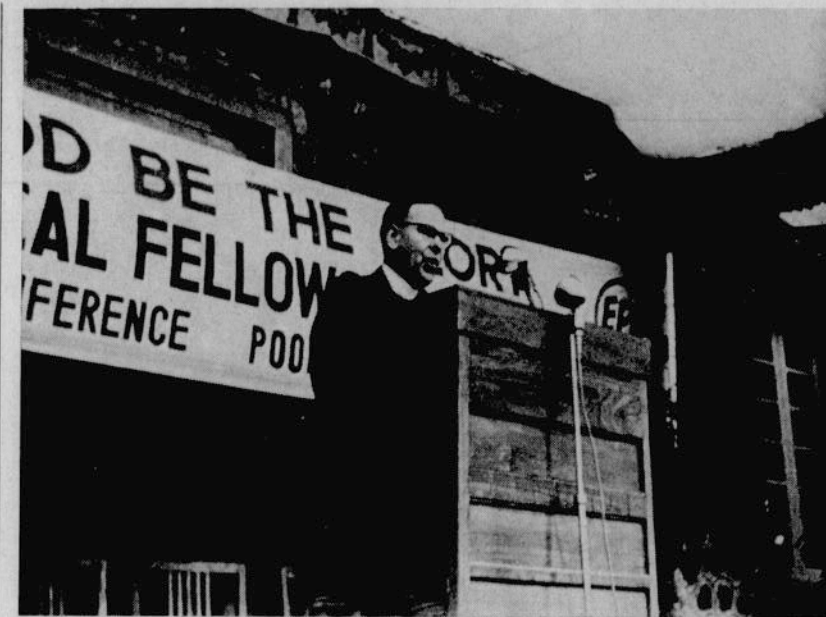
"The advent of Dr Hardman on to the A.B.I. Staff is in pursuance of the clear policy of the Council to ensure the flow of two very clear streams: (i) That the clear Biblical note of conservative evangelical teaching is preserved, and with it a strong devotional context; and (ii) That the Institute should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

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

120 students expected

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

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



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

ASIA-PACIFIC EVANGELISM CONGRESS

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

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

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

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

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

He said Dr Stanley Mooney-

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

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

Graham will go to Brisbane

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

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

Sydney's crusade dates will remain unaltered.

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

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

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

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

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

Both Melbourne and New Zealand have opted for the second alternative.

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

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