

• Sydney

The Reverend Robert McGregor Simpson, formerly Curate of St. Paul's, Lithgow, has been appointed Curate-in-Charge of the Provisional District of Ermington-Rydalmere.

The Reverend Alan Miller, of St. Mark's, Brighton-le-Sands, and the Reverend John Jones, of St. Paul's, Canley Vale, accompanied by Mrs. Jones, sailed on the Himalaya for the United Kingdom on December 30. They will be returning as voyage chaplains for Anglican migrants next March.

The Rector of St. Paul's, Seaford, the Reverend W. K. Deasey, sailed for England on January 30, and he will act as chaplain on the Fairsea departing Southampton on May 19.

• Melbourne

The Reverend Alan Pattison was inducted by Bishop Sambell to the charge of the new parish of Christ Church, Heathmont, on Sunday, February 3. Mr. Pattison's induction took place at the same time as the inauguration of the new parish.

The Reverend R. T. Durance was inducted by Bishop Sambell to the charge of the parish of St. John's, Footscray, on February 5.

The Reverend G. A. Mullins was inducted by Archdeacon T. W. Thomas to the charge of the new parish of Holy Trinity, Ringwood East, on February 7. Mr. Mullins' induction took place at the same time as the inauguration of the new parish.

The Reverend K. Curnow, Home Secretary of the Church Missionary Society (Vic.), and the Reverend Gershom Nyaronga, who undertook studies at Ridley College during 1962, are at present engaged in a tour of the C.M.S. stations in N.T. The final visit will be to Roper River, from February 21 to March 1, after which Mr. Nyaronga will return to Tanganyika and Mr. Curnow to Melbourne.

Dr. Frank and Mrs. Andersen left Melbourne at the end of January en route to California, U.S.A. Dr. Andersen will take up his appointment as Professor of Old Testament at the Church Divinity School of the Pacific, Berkeley, California.

The Reverend David Beyer has been appointed Principal Chaplain (Church of England) for the R.A.A.F. in succession to Canon E. F. Cooper, who has retired on account of ill health.

• Overseas

Canon A. J. Trillo, Principal of Bishops' College, Cheshunt, U.K., has been elected Bishop of Bedford. The Bishop-elect is a former Schools Secretary of the S.C.M.

The Council of Latimer House, Oxford, has announced the appointment of the Reverend R. T. Beckwith, M.A., as Librarian of Latimer House. Mr. Beckwith was ordained in 1954 and is at present teaching at Jundale Hall, Bristol. His special area of study is doctrine and liturgy. He will move to Oxford during 1963 and take up residence with Dr. J. I. Packer, who is Warden of Latimer House, an Anglican evangelical research centre.

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BIBLE Society work in New Guinea will be featured at the Annual Public Demonstration of the British and Foreign Bible Society (Victoria) to be held at Collins Street Baptist Church, Melbourne, on Tuesday, March 5, at 7.45 p.m. Guest speaker will be the Reverend L. Buckman, New Guinea Territorial Secretary.

SYDNEY Town Hall is to be the venue for a rally organised by the United Churches Men's Consultative Council in N.S.W., on March 28. At the rally, visiting M.C.C. cricketer, the Reverend David Sheppard, will be the speaker. The Council was recently formed from men's societies within the Baptist, Congregational, Methodist and Presbyterian Churches, the Churches of Christ and the Church of England. Secretary is an Anglican, Mr. Charles Heesh.

CAMBERWELL'S Church of St. John (Melbourne Diocese) celebrated its Centenary on February 1. Following on that day a parish family gathering was held at the Hawthorn Town Hall. The Dean of Melbourne, the Very Reverend T. W. Thomas, a former Vicar of St. John's, preached at a special Centenary Service on Sunday, February 3.

DEDICATED by Bishop G. T. Sambell, Coadjutor Bishop of Melbourne, a new Parish Centre was opened for the Church of Emmanuel, Oakleigh, on Sunday, February 3.

CONTRIBUTED by Australian Churches, an amount of £39,000 has just been forwarded overseas by A.C.C.'s Inter-Church Aid Division. The sum includes £500 for the relief of suffering caused by floods in Sarawak and £1,000 promised during the East Pakistan cyclone emergency. £35,000 is for Australia's general aid program for 1963 in over forty countries throughout the world.

TRAINING for accepted candidates of C.M.S. will be given at the Federal Training Course, being conducted during February at Deaconess House in Sydney. Candidates from several States are participating in the course.

SERVICES FOR
TEACHERS

THE N.S.W. Council for Christian Education in Schools has announced details of the annual Dedication Services for school teachers to be held at various centres throughout the State.

The city service will be held in the distinguished presence of His Excellency the Governor, Lieut.-Gen. Sir Eric Woodward, in the Central Baptist Church, 619 George Street, Sydney, when the preacher will be the Rev. J. F. Peter, B.A., B.D., Dip. Ed., Federal Supervisor of Religious Broadcasts for the Australian Broadcasting Commission.

The following country centres have notified the council of their intention of holding dedication services:

Albury, February 12; Cooma, February 24; Cessnock, February 25; Wollongong, February 26; Bega, Mullumbidgee, February 26; Lismore, February 19; Temora, February 19; Nowra, February 20; Inverell, February 19; Orange, Bathurst, Casino, February 19; Moree, February 21; Broken Hill, February 26; Leeton, February 19; Murrumbidgee, February 19; Corowa.

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CLASSROOMS at the Blue Mountains Grammar School for Boys at Wentworth Falls were opened and dedicated by the Archbishop of Sydney on Saturday, February 9. The new classrooms have become necessary owing to the growth in the school population. The headmaster of the school is the Reverend A. T. Pitt-Owen.

Planning a Houseparty?
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THE tragic death, following a shark attack in Sydney Harbour, of Miss Marcia Hathaway, well known for her appearances on stage and TV, has taken from our midst one of the converts of the Billy Graham Crusade. Miss Hathaway has been linked with St. Stephen's Macquarie Street, Sydney, since her decision at the Crusade and has often testified to the change wrought in her life since she found Christ as Saviour. Marcia Hathaway played a leading role in the Graham film: "Under the shadow of the Boomerang" and only a week before her passing had made an appearance, together with her fiancé, at a showing of the film in Parramatta. At this meeting she told the four hundred present of her faith in Christ and of her rejoicing that through the film many had come to know Christ.

WITH increasing numbers of English migrant families leaving Australia to return to England or to migrate elsewhere it is heartening to hear of the happy results of the work of a migration chaplain. Mr and Mrs F. J. Bowden and their three children, formerly of Kent, arrived in Sydney early in December. They had been allocated to a migrant hostel but the chaplain arranged for them to spend three weeks in one of the furnished staging houses near the city. This enabled the family to see something of the city and also made it easy for Mr Bowden to find employment. Within a month after their arrival they had moved into their own house in Toongabbie, one of Sydney's outer suburbs, and are happily settled in their new country.

CONGRATULATIONS to our contemporary, "THE AUSTRALIAN BAPTIST" which, with its issue of January 16, has completed fifty years of life as the journal of the Baptist Church in Australia. The first issue appeared in 1913, the year before the first issue of ACR as such appeared (although ACR's predecessors ran back to 1880). Its first editor was J. A. (not I.) Packer, its price was 1d. A past editor, the Reverend A. C. Prior, in an article in the Anniversary issue comments: "Life has usually been hard for religious periodicals. Someone has said that it takes two preachers to make an average Baptist take his denominational paper; four to get him to read it after he has taken it; and six to get him to pay for it." Let us cause mental distress to our own readers we will not comment on the last part of this statement! We will, however, echo Mr Prior's initial remarks. The passing years have seen the birth and death of many religious periodicals, some of them fine productions. Even publishing a secular periodical is beset with many problems and such problems are magnified when the paper is a religious one. Our best wishes to THE AUSTRALIAN BAPTIST.

The Irish evangelist, Miss Monica Farrell, will be visiting Victoria during the month of March. Any who desire her to address meetings should contact toe office of "New Life" — Phone 42-6404 (Melbourne exchange).

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Editorial Matter to be addressed to The Editor, News of Church Life in Australia is welcomed.

Advertising and Business Communications to be addressed to the Secretary.

ISSUED FORTNIGHTLY.

Women Meet in
Conference

More than 100 women from nine denominations attended the first general gathering in Sydney of the A.C.C. Committee on Women's Work. The conference met on January 23 at Wesley College within the University of Sydney. Denominations and organisations represented at the meeting included the Church of England, Methodist, Presbyterian, Congregational, Lutheran, Greek Orthodox and Armenian Orthodox Churches, the Church of Christ, the Salvation Army and Young Women's Christian Association.

The women were addressed by the Director of the World Council of Churches' Division of Ecumenical Action, the Rev. Father Paul Verghese, who is on a short visit to Australia.

Father Verghese, an Indian, is a priest of the Syrian Orthodox Church. One of the many departments for which he has oversight is the Department on the Co-operation of Men and Women in Church, Family and Society.

Responsibilities

Father Verghese said that this century had seen a tremendous increase in the responsibilities of women in many fields outside of the home. Their responsibilities today had to be balanced between duty to the family, the Church and to the community. One of many matters which women might profitably discuss together was the question of what the Church could be doing to meet the needs of the Christian home and family in Australia today. The position of the "working mother" deserved much consideration.

In such discussions, as in all its activities, the W.C.C. was the servant of the Church, not its master, said the speaker.

Father Verghese led the meeting in a meditation on John 21: 1-14. During his visit to Sydney he also attended talks between A.C.C. and Orthodox Church representatives and attended a reception at which Protestant and Orthodox Church representatives were present.

DAVID SHEPPARD IN MELBOURNE



THE Reverend David Sheppard talks with clergy before a guest service at which he preached at St. Thomas' Church, Essendon (Melbourne), on February 3. Eight hundred people attended the service, and more than 150 remained to a brief "Instruction Service" on the Christian Faith afterwards. The service was one of the regular pattern of Guest Services at St. Thomas'. From left: The Reverends J. Powell, G. B. Muston (Vicar), D. S. Sheppard, A. A. Smith and J. Stockdale.

ARCHDEACON OF
KEW APPOINTED

The appointment has been announced of the Reverend John Harvey Brown, M.A., vicar of Holy Trinity, Surrey Hills (Melbourne), as Archdeacon of Kew.

The new Archdeacon, who is fifty-seven, was born in Kent, England, and educated at Canon House, Ramsgate, and Jesus College, Cambridge. He was ordained priest in 1930 and served a curacy at St. Paul's, Westminster, Bristol, for four years.

Mr Brown came to Australia to serve under Bishop G. H. Cranswick in the Diocese of Gippsland and was Archdeacon of the Latrobe Valley, Gippsland, during the years 1952-1955 and Examining Chaplain to the Bishop of Gippsland from 1936 to 1955.

Mr Brown's appointment will be effective from March 1. He succeeds the Dean of Melbourne, the Very Reverend T. W. Thomas, who was appointed Archdeacon of Kew in 1959, an office he has held as well as Dean of Melbourne since last year.

PRESS VIEW ON SCHOOL
RELIGION CRITICISED

Criticism of recent Press statements on religious instruction in State schools has been voiced by the N.S.W. Council for Christian Education in Schools.

A statement issued by the council seeks to clarify the issues raised by the recent moves on religious instruction. The statement says:

"The N.S.W. Council for Christian Education in Schools, representing the Church of England (all Dioceses), the Presbyterian, Methodist, Congregational and Baptist Churches, the Churches of Christ and the Salvation Army, has over the past 12 months been vitally concerned with this issue. In July, the Council sponsored a deputation to the Minister for Education and in August it issued the pamphlet, 'General Religious Instruction in N.S.W. Public Schools.' It has continued to keep in touch with developments.

"Regarding the decision of the Minister for Education relating to religious instruction in primary schools, announced in the Press on Saturday, February 2, the Acting Secretary, Mr P. M. Correy, has indicated that the Council has communicated with Mr Wetherell and will issue an official statement after it has had the opportunity to examine the Minister's decision in detail.

Incorrect

"The implications drawn by the secular Press that teachers would no longer give any form of religious teaching would appear to be quite incorrect," said Mr Correy.

"The Minister's statement seems to indicate that general religious instruction by State teachers will be retained, but as a separate subject instead of being included in social studies lessons.

"Certainly, the statement in the Press that before 1959, the only religious instruction in State schools was given by visiting clergymen to denominational groups of pupils is without foundation. In fact, 'general religious teaching' has been provided by State teachers ever since the inception of public education in 1848.

Enthusiasm

"In a letter submitted to the two Sydney morning papers on January 31 (and published in the 'Daily Telegraph' on February 2), the Chairman of the Council, the Rev. A. A. Langdon, clarified the Council's attitude to the provision of general religious instruction at both the primary and secondary levels.

"Mr Langdon said, 'In fairness to Archbishop Gough, to whom the Press seems frequently to attribute the responsibility for having introduced the claim that General Religious Instruction (as provided for in the 1880 Public Instruction Act of N.S.W. and now operative only in primary schools) should be extended into secondary schools, I would point out that this very request was made in 1945 to the then Minister for Education by a deputation of the Protestant Churches led by the late Archbishop of Sydney, Dr H. W. K. Mowll.

"It is this same request which has been repeated by the N.S.W. Council for Christian Education in Schools on deputations in recent years. It is therefore not a new idea of the present Archbishop. He is merely expressing a long-

Good Friday

LARGE PROCESSION
EXPECTED IN SYDNEY

With plans well in hand this year's Good Friday Anglican Witness in Sydney promises to be the largest gathering of its kind yet held.

The procession will cover a shorter route than before, leaving Hyde Park at 4.15 p.m. and proceeding via St. James' Road, Elizabeth Street, Market Street, George Street, Bathurst Street and Elizabeth Street to the corner of Elizabeth and Liverpool Streets.

On arrival at the southern end of Hyde Park an outdoor rally will be held at which the speaker will be the Archbishop of Sydney. Featuring a large massed choir the rally will commence at 5.00 p.m. and conclude at 5.30 p.m. Elderly folk and others un-

able to take part in the actual procession are asked to assemble in the area where the rally will be held.

Prayer

A special prayer has been issued for use in services during Lent. It reads:

"Almighty God, Who hast called us to witness to Thy Son Jesus Christ in the power of Thy Holy Spirit; bless, we beseech Thee, the Good Friday Anglican Witness.

"Give to us, and to all members of Thy Church, grace to confess our Saviour Jesus Christ before men, and use our corporate act of Witness to bring glory to Thy Name and souls to Thy Kingdom; Through Jesus Christ our Lord. Amen."

Further details are available from the Honorary Organiser, St. Andrew's Rectory, Summer Hill, N.S.W. (UA1149).

TASMANIAN
APPOINTMENT

The Right Reverend R. E. Davies, Assistant Bishop of Newcastle, has been elected Bishop of Tasmania.

Bishop Davies has been Assistant Bishop of Newcastle since 1960. He has been warden of St. John's College, Morpeth, since 1959.

The new Bishop of Tasmania was born in England but came to Australia in childhood. He was educated at Cessnock and ordained in 1937. He served in the R.A.A.F. during the war and was a Toc H padre in the Middle East.

On other pages . . .

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CHURCH RECORD

FEBRUARY 28, 1963

Revitalising the Preacher

According to a report from England the Vicar of Saltash Parish Church, the Reverend John Boyes, has decided that, except for Easter, Ascension and Whitsun, he will not preach to his congregation for ten months (see story, page 8).

Instead he will take what is termed a "home refresher course" of reading, prayer and meditation, because he considers his own sermons are not good enough. "They are," says the vicar, "too much like Pharaoh's lean and ill-favoured." Most of the congregation support Mr Boyes although there has been some opposition to his proposal.

The fact that an ordained clergyman has felt it necessary to cease preaching for such a long period is perhaps an indication of insufficient preparation for the ministry during theological training.

The paramount importance of preaching is emphasised again and again in the New Testament. "For the word of the Cross is . . . the power of God" (I Cor. 1: 18, RV) and the Apostles "went about preaching the word" (Acts 8: 4, RV).

The importance of preaching received special emphasis in the Reformation and further emphasis is laid upon it in the Ordination Service when the bishop delivers a Bible into the hands of the ordinand, with the words: "Receive thou Authority to preach the Word of God."

Neglect of the preaching of the Word can only lead to barrenness in the life of the Church of God, the truth of which statement is testified to in the pages of Church history.

However, when all this is said, there is, nevertheless, the germ of a valuable idea in the vicar's action. Time and again during his earthly ministry our Lord felt the need to withdraw from the

pressing need all around Him in order to give Himself to long periods of communion with His Father.

With the increasingly complex business of running a parish demanding more and more of a clergyman's time it is difficult to maintain even a minimum of personal prayer and Bible reading, let alone setting aside any special time for study and meditation. Annual leave is, naturally, taken with the family and as such does not serve this purpose.

When consideration is given to the fact that the average clergyman preaches many hundreds of sermons in the course of a year (150 Sunday sermons alone, based on three per Sunday), along with numerous addresses, Bible classes and school work, it is seen that the task imposed upon him is a formidable one.

It is no wonder that at times the congregations of even the most gifted of preachers detect dryness in what is delivered from the pulpit. Those less gifted as preachers impose even greater strains upon their hearers (and, if they are conscious of their deficiency, upon themselves).

The remedy—if only partial—is perhaps suggested by Mr Boyes' action. If the parish clergyman could be given a Sunday "off duty" periodically—say every three or four months—the time to be spent (apart from attendances at services—strictly in the pew) in his own personal reading and meditation and in, perhaps, a visit to a service in another parish, the result could be of great benefit to both the clergyman and his congregation.

Perhaps parish councils might care to take up this suggestion and thus spare their minister from having to ask for "time off."

Archbishop of Melbourne III

FOR health reasons the Archbishop of Melbourne has brought forward his visit to England from June to the present time and sailed in the Lloyd Triestino Australia on February 26.

The length of the Archbishop's absence from this country will depend almost entirely on how

soon he can completely recover his health.

He still hopes eventually to be at the Anglican Congress in Toronto and the meeting of the World Council of Churches Central Committee in August, which had originally been the main reason for his travelling.

During 1962 Dr Woods was forced to cancel public engagements over a period of months due to ill health.

The Doctrine of Bishops

The first need is to distinguish between episcopacy as an institution and as an ideal. When we speak of episcopacy, we shall not be thinking simply of the institution as we know it—our English diocesan set-up—but also, and primarily, of the ideal of the bishop's office which each bishop at his consecration is charged to fulfil, and by which his episcopate has to be judged.

The normal Anglican view since the Reformation has been that episcopacy, though not necessary for the Church's being, makes for its well-being.

This is a theological claim about ideal episcopacy; it is not a generalisation based on the known history of bishops, and cannot, therefore, be refuted by pointing to the real or supposed badness of bishops in the past, or defects of diocesan management in the present.

It is for ideal episcopacy that this claim is made, and for actual historical bishops only so far as their ministry accords with the ideal.

The importance of this distinction is that it removes a double confusion. It shows, on the one hand, that one can uphold episcopacy without necessarily holding any brief for the English diocesan form of it; and it shows, on the other hand, that one can strongly disapprove of the English diocesan set-up without being thereby compelled to reject episcopacy as such.

A vast amount of muddle has been caused in discussions between Anglican and Free churchmen through failure to keep this distinction in view.

But where does the episcopal idea come from, we ask. Is it actually stated in the Bible?

Paternal Oversight

No; for the Bible knows nothing of episcopacy as an institution. The episcopal ideal is of one man fulfilling a personal, permanent, paternal episcopate (oversight, government) of both laity and clergy in a single, though often subdivided, local church. "True," wrote Professor H. M. Gwatkin in 1914 (Episcopacy, 1962 reprint, p. 6), "we find 'bishops' in the New Testament, but we find rather too many of them."

The single fact that there were several 'bishops' in one church, as at Philippi, proves that they were not bishops in our sense of the word; and the description of the 'bishop' to Timothy agrees with that of the elders to Titus, in showing that their work was ministerial, not episcopal. The rough practical equivalence of bishops and elders in the New Testament is a settled question.

Recent attempts to prove otherwise have, in the view of most scholars, merely confirmed Gwatkin's verdict; and texts like Acts 20, 17 with 28 (where 'overseers' is episkopos, 'bishops'), and Tit. 1: 5-7, seem to put it beyond doubt.

In fact, the single-bishop form of government (moniscopacy) is not found till the letters of Ignatius, dating from between 108 and 117 A.D. Ignatius, a bishop himself, affirmed that moniscopacy was universal for fifty more years.

But he nowhere says that Christ or the Apostles instituted it, though in view of his evident wish to enhance episcopal authority one would have expected him to say so, had he thought it was true.

Episcopal Origins

The extent and limit of our knowledge about episcopal origins is judiciously stated in the Preface to the Ordinal: "It is evident unto all men diligently reading Holy Scripture and ancient authors, that from the

Apostles' time there have been these Orders of Ministers in Christ's church; Bishops, Priests, and Deacons."

It is true, indeed, that this statement is on occasion abused. Some read more into it than is there, treating it as if it implied that the Apostles actually created episcopacy as a third order of ministry. But that is neither said nor meant.

Others, perhaps in reaction, dismiss this claim that bishops go back to apostolic times, as an egregious historical bloomer. But Professor Gwatkin's judgment seems more sound, when he writes (op. cit., p. 15 f.)

This is a statement of historical fact, and it is historically true—that is, the evidence makes it morally certain.

For, on the one hand, Ignatius could hardly have regarded moniscopacy as a world-wide institution, essential to the local church's life, and existing "by the will of Jesus Christ," had it not had (to say the least) several decades of history behind it in Asia Minor, that part of the Christian world which Ignatius knew.

And, on the other hand, the apostle John, for one, could hardly have died before 80 A.D., for there is a very strong second-century tradition that he lived to

By Dr. J. I. Packer.
Reprinted from the Church of England Newspaper.

a great age in Ephesus, and that Polycarp (born about 69) knew him.

So it seems morally certain that moniscopacy goes back to the lifetime of John, at any rate, if not other apostles too; and thus we conclude that the Preface to the Ordinal states the case fairly and accurately.

Episcopacy as we know it, then, certainly began in apostolic times, but cannot be shown to be of apostolic institution.

The idea that what makes men bishops is an unbroken apostolic succession of commissioning (defined by Bishop K. E. Kirk as "the due transmission of the apostolic authority to those who as yet have it not") (The Apostolic Ministry, p. 47) breaks down right at the start, for we have no grounds for thinking that the first bishops were commissioned by apostles at all.

Pattern of Ministry

The episcopate, therefore, is not on a par with the presbyterate and the diaconate: it does not belong to the biblical, apostolically-instituted pattern of ministry in the Church.

That, no doubt, is why in the Ordinal, though the prefatory rubrics to the Ordering of Deacons and Priests prescribe sermons in each case declaring "how necessary that order is in the Church of Christ" (thus claiming a divine obligation for them), there is no such claim, in the Order for the Consecration of Bishops, "Our first impulse (I confess it was my own)," writes Gwatkin (op. cit., p. 14), "may be to dismiss this argument as over-

strained; but the more we study the minute and careful workmanship visible in every line and every word of the Prayer Book, the more we shall feel that the omission is as deliberate as it is significant."

What, then, is the status of what the Lambeth Quadrilateral (1888) first taught Anglicans to call "the Historic Episcopate" (i.e., episcopacy as it has continued from the second century to our own day)? It is not an extended apostolate, but a form of ministry which grew up very early in the Church to meet certain felt needs.

Since it is not in the Bible, it can only be justified by the pragmatic argument that it is an appropriate means for securing certain ends which the Bible requires; just as the Prayer Book, and Church courts, which also are not in Scripture, have to be justified by arguing that they too are appropriate means to securing biblical requirements—pure evangelical worship in the one case, Church peace and order in the other.

If, of course, the New Testament gave us a Church order as final and definitive as the gospel, so that anyone going beyond it would come under a curse similar to Gal. 1: 8f., no justification for any post-biblical institutions would be possible.

But attempts to find a definitive Church order in the New Testament from Calvin and the sixteenth century Puritans to modern Plymouth Brethren, have only succeeded in showing that there is really none there.

General Principle

Beyond the general principle that each Church should have people set apart to teach and rule (the presbyter's job), and to look after members' material needs (the deacon's job), the New Testament lays down nothing permanent and definite concerning orders of ministry; so that it is left open to the Churches to make any supplementary arrangements in this field that seem to be needed, off their own bat. We are suggesting that the Historic Episcopate should be viewed as one such arrangement.

What are the necessary ends to which the Historic Episcopate is intended as a means? Following in general the Lambeth Conference of 1930, we may define the historic episcopal ideals as follows:

- (1) As chief pastor, the bishop exercises "general superintendence of the church and more especially of the clergy."
- (2) As chief teacher, he is specially responsible for guarding the faith.
- (3) As chief ruler, he has a general oversight of church discipline.
- (4) As representing the local church as a whole to each member of it, he maintains its outward unity through keeping each member in fellowship with himself, especially at the Lord's table.
- (5) As representing the local church to the world church, he maintains the outward unity of Christendom by keeping in fellowship with all other bishops.
- (6) As representing the world church within the fellowship of the local church, he is able to admit and commission men to the ministry of the church universal.

Continued on page 4.

CONFERENCE ON Prayer Book Woman Synod Member Reports on Tour

"Do Prayer Book Services really meet present day needs?" and "How should Prayer Book Language be improved?" are among the topics to be discussed by an important conference in March.

With the Liturgical Commission on Prayer Book Revision meeting in April, the question of Prayer Book revision becomes one of vital concern to every layman and clergyman.

Up till now it has been so easy to take the Prayer Book Services for granted, or to cry for some "radical" revision in keeping with changing theological climate on the one hand, or the modern trend in evangelistic "Guest" Services for the unchurch masses on the other.

Last year marked the 300th Anniversary of the final edition of our Prayer Book. It was the product of the Reformation which did so much to make our Church and Nation what it is today.

Though cast in Elizabethan language, it enshrines a rich heritage of worship distilled from 1500 years of liturgical worship by one of the finest liturgical brains of all time—Archbishop Cranmer.

The time for revision of our Prayer Book Services, in some measure at least, has come whether we like it or not! The recent passing of the Constitution for the Church of England in Australia opens the door to definite Prayer Book Revision.

Already permissive variations to the prescribed Services are being adopted in every diocese in Australia prior to permanent revision of our Prayer Book. However, any proposals for revision must pass through the Synod of the Diocese before they can be accepted. It is therefore imperative that synodmen and other responsible laymen be thoroughly informed of the issues at stake.

A revival of liturgical study has been one of the characteristics of this decade and a great deal of activity is at present going on all over the world. Evangelicals must surely keep abreast of such developments!

It is to this end that the Anglican Church League is planning a three-day Conference at Gullbulla from March 15 to 17 on the subject of Prayer Book Revision. A panel of speakers under the leadership

of the Rev. Donald Robinson, will present short papers on such subjects as: "The Pattern of Sunday Worship" and "Baptismal Practice and Problems." There will be time for discussion and questions.

Discussion and Questions

The Conference is planned over three days to allow both clergy and laity to participate fully. It is expected that clergy will be present mainly on Friday and Saturday, while laymen will be present on Saturday and Sunday.

This Conference should prove one of rich fellowship, rewarding study and stimulating challenge to all. Inquiries should be made to: The Reverend A. Kimmorley, 152 Cox's Rd., North Ryde.

Investing in Biblical Truth

FOR 30 years or more, Evangelicals in the Church of England have been dreaming, thinking and talking of a New Zealand Centre for Biblical Research and Ministry.

Now at last fulfilment is in sight with the Reverend Canon W. A. Orange in residence at Latimer House. This building is ideally situated opposite the main entrance to the new Canterbury University at Ilam in Christchurch.

In return for occupying this house as his home during his lifetime, Canon Orange has given his magnificent library of some 14,000 books to the Latimer Foundation. This very generous gesture by the Canon puts us further in debt to one to whose faithful ministry many in New Zealand owe so much.

With the winds of liturgical change, and possible doctrinal change, blowing harder than ever, Latimer House may well prove to be a sheet anchor for the faith in days to come.

Long-term planning is necessary in such a project as this, and we must not despise the day of small things. We feel that we are not primarily building for ourselves, but for the Evangelicals of tomorrow who will be grateful, we are confident, for this acquisition to their heritage.

Immediate help is needed. It is the desire of members of the Executive of the Foundation that the existing mortgage of some £3,300 should be paid off as soon as possible in order that subscriptions and donations in the future may be devoted to our development program. Therefore gifts, however small, will be most gratefully received, and may be sent to the Secretary of the Evangelical Churchmen's Fellowship, Mr A. S. Wright.

WHO REALLY STARTED THE CHURCH OF ENGLAND? for the true facts, read TO TAKE IT UPON HIMSELF

By B. W. POWERS 6/- from booksellers everywhere

CONFERENCE ON Prayer Book Woman Synod Member Reports on Tour

Miss I. F. Jeffreys, well-known in the Diocese of Adelaide, and more latterly as the first woman member of General Synod, has just returned from a very comprehensive tour of Israel and C.M.S. Mission Fields in Asia, including Borneo.

She has already spoken at the C.M.S. Summer School, when she was welcomed home and is to speak on the Church of England Half-hour in Adelaide.

One of the contrasts which impressed Miss Jeffreys was that between the poverty of millions and the comparative wealth of a few in each country, but in contrast to her first Asian tour of 10 years ago, it was noticeable that there is now a growth of what might be called a middle class.

This is particularly noticeable

in the big cities, such as Tel Aviv, Teheran, Hyderabad, Hong Kong, and Kuala Lumpur. The rapid growth of populations presents tremendous problems to governments and also to the Christian Church.

Many Christians in India and Pakistan are living in very poor economic conditions, which makes support of the Church's work difficult.

One of the great needs of the Church in Asia (as elsewhere) is for a sense of vocation among its young people and professional classes.

Much more evangelism could



be undertaken if more young men and women, out of the national churches, were willing to serve the Church full-time and if professionals such as doctors and teachers were willing to go out into the needy villages where the bulk of the population still lives.

Tensions

National and racial tensions, political changes, poverty and a growing spirit of materialism provided a difficult background for the work and witness of the Christian Church, quite apart from such long-standing difficulties as those of other religions.

Islam is becoming more militant in many places, Hinduism still engages the thoughts of millions, and Buddhism is becoming stronger; new mosques and temples may be seen in many places.

Nearly all of the 46 Australian C.M.S. missionaries in Asia were visited by Miss Jeffreys, who is also a member of the Ecumenical Affairs Committee of General Synod.

In each area there are openings for missionary service and Bishops, whether nationals or expatriates are happy to have Australians working in their Dioceses.

In view of all the political and religious forces being brought to bear in Asia today, it is vital that the Australian Church should increase the number of missionaries being sent to the countries in Asia.

Miss Jeffreys is one of the Anglican representatives at the Australian World Council of Churches' annual meeting at Gullbulla.

DEACONESS HOUSE GRADUATES ON MOVE

Last year proved to be another very successful one for Deaconess House, Sydney. Writing of the work being undertaken by graduates, Head Deaconess Mary Andrews says:

"We give Our Heavenly Father the Glory for all that has been achieved. Apart from the 23 students who obtained the Deaconess House Diploma, five students passed their final Th.L. examinations, one with first-class honours, and two with second-class honours. Another 10 expect to complete their Th.L. this year.

"Among the students who have graduated, the following will be serving the Church overseas. Miss Janet Wyatt Th.L. (First Class Honours) has been accepted for missionary service with the Church Missionary Society in Tanganyika. Miss Jocelyn Thomas Th.L. (Second Class Honours) and Sister Elsie Elliott, a trained nurse, will be serving with the Church Missionary Society in pioneer work on the Segama River in North Borneo.

"Miss Gwen Boyce will work among the Aborigines in the Northern Territory as a home management instructress. Miss Ruth Crawford Th.L. has gone to the Hebrew University in Jerusalem to continue her studies.

Other dioceses

"An increasing number of graduates are being asked to serve in other dioceses. This year Sister Yvonne Moon has gone to the Parish of Kyabram in Victoria; Sister Ursula Smith to the Parish of Holy Trinity in Orange, Diocese of Bathurst; Sister Daphne Sayer to the Parish of Parkes, Diocese of Bathurst; Sister Shirley Simmons to the children's Home of the Mission of St. James and St. John in the Diocese of Melbourne.

"Two other graduates, Miss Pamela Schofield Th.L. (Second Class Honours) and Miss Anne Lindsay have returned for the time being to service with the N.S.W. Education Department. Sister Rosemary Perrott is Parish Sister in the Parish of Burnie in the Diocese of Tasmania.

"The following students will be working in Sydney Diocese. Sister Joan Hartley Th.L. has been appointed as a nursing

BOOKS

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SALES

Missionary Tour

CANON DOUGLAS WEBSTER, Theologian-Missioner to the Church Missionary Society, left England on February 4 for special work in 10 dioceses of East, Central and South Africa. The trip, which has been arranged at the invitation of the Bishops of the dioceses concerned, is the eleventh overseas tour to be made by Canon Webster, who has been spending five weeks in England after visit to Nigeria. He will return from his present tour on April 11. After giving a series of Lent Lectures in Nairobi Cathedral from February 6 to 8 at the request of the Archbishop of East Africa, Canon Webster went on to Tanganyika, visiting the Anglican dioceses of Zanzibar, Masai, Central Tanganyika and South-west Tanganyika. On March 14 he is to travel to South Africa where he will spend one month visiting theological colleges, meeting clergy and addressing local gatherings.

U.S. Expenditure

PREDICTED expenditure of almost 1,000 million dollars on church construction in the U.S.A. during the present year has been listed by the U.S. Department of Commerce. Nineteen sixty-three will be the fourth straight year in which church construction will reach these figures.

Commonwealth Youth Sunday

COMMONWEALTH Youth Sunday, which is observed on the first Sunday after Ascension Day, will be held this year on Sunday, May 26. In England the chief event of the day will be a service at Westminster Abbey ("parish church of the Commonwealth"), at which a special message from the Queen will be read. This observance originated in the Coronation Year of 1937 and since World War II the observance has spread throughout the Commonwealth and dependencies and a special feature of every service is the reading of a message from the Sovereign, Patron of the Sunday.

The Doctrine of Bishops

... from page 2

The biblical argument for episcopacy, as a lawful and valuable form of church government, is, then, that the functions which bishops are charged to perform are in fact appropriate means of furthering orthodoxy, godliness, good order, and visible unity, all of which the church of Christ is charged to maintain.

Accordingly, the true Anglican position will be, not that episcopacy is the only permissible form of church government, but simply that it is a good form, securing certain unique advantages (e.g., pastoral care for the clergy)—a form, therefore, which is too good to abandon, if one can possibly hold on to it.

But so far we have been thinking only of ideal episcopacy in an ideal church; now we must come down to earth! How far is the episcopal ideal recognisable in the English diocesan set-up? And how far is it right for Anglicans to demand that non-episcopal Churches buy episcopacy off us as the price of full fellowship or reunion? We must return to these questions in later articles.

Elderly Women in Training

WITH the approval of the Council for Women's Ministry in the Church, the Guildford diocesan authorities are to start a non-residential training scheme for older women who wish to qualify for pastoral work, possibly on a part-time basis. A similar scheme has already been launched in the dioceses of Southwark and Chelmsford and is under consideration in the diocese of London. The Bishop of Guildford (the Right Rev. George Reindorp) writes: "It is likely that the Church will need to call on the services of older women, who may have retired from other work or perhaps have brought up a family, to help fill an increasing number of vacancies in the parishes, hospitals and elsewhere."

Quakers Express Views on Sex

A GROUP of eleven English Quakers has published a controversial booklet on sexual morality. The 75-page booklet, "Towards a Quaker View of Sex," advocates premarital sexual intercourse and rejects many of the views held by orthodox Christian Churches on sexual morality.

Questioned on a B.B.C. TV program, one of the booklet's authors, Dr Anna Bidder of Cambridge University, stated: "I don't think premarital sexual intercourse is necessarily an unmitigated disaster. Young people can learn something from it in terms of relationships."

Another of the booklet's authors, Mr Kenneth Barnes, said: "Premarital intercourse isn't necessarily the disaster that some people consider, but sex isn't a trivial thing."

"No physical contact of any kind should be made until a friendship, in the genuine sense of the word, develops. We are not advocating free love."

"Christianity for us is concerned with what is true, not with approved patterns of conduct," says the report. "The fact that homosexuality was widely thought to be aesthetically disgusting was no reason for making it a crime or proclaiming it wicked."

OVERSEAS VISITOR

THE son of a former convert under the Church Missionary Society is at present visiting Australia.

The Rev. James Mundia, whose father was a clergyman before him, has been brought to Australia for a year's study in Ridley College, Melbourne. Prior to his college work in Melbourne, he has been attached for five weeks to St. Matthew's Church, Marryatville, in the Diocese of Adelaide.

The youth and adults of the parish have been greatly blessed by his ministry, and he is learning the pattern of a busy suburban parish.

The Reverend T. J. Hayman is rector of St. Matthew's. He is assisted by the Reverend Peter Payn.

Warning on Union

CHURCH union at any price, achieved on the basis of a "least common denominator," would be a "curse and not a blessing," the president of the United Church of Christ in U.S.A. has stated. Dr Ben Mohr Herberster, of New York City, addressed Southern ministers meeting in a retreat at Atlanta's Interdenominational Theological Centre. The group included pastors of Congregational, Methodist and Evangelical and Reformed churches which merged in 1961 to form the United Church of Christ. In unity discussions currently going on among the United Church and the Methodist, United Presbyterian, and Protestant Episcopal churches, Dr Herberster said, "no agreements will be entered into by any of us that mean a surrender of the truth for which our fathers fought and died. Unity bought at the price of slowing up or surrendering the mission of the Church is bought at too dear a price," he added.

Dr Pierce "Arrested" by London Policeman

A World Vision Korean Orphan Choir were taking time out between concerts to visit some of the historic scenes of London (Buckingham Palace, the Tower of London, etc.), they were leaving St. Paul's Cathedral.

A tall London bobby approached. He pointed a finger at Dr Bob Pierce. "I know you," he said.

Dr Pierce turned in surprise. "Oh, have we met? What is your name?"

The bobby smiled. "You wouldn't know my name, Sir, but I know yours. You are Dr Bob Pierce . . . and I shall never forget a sermon I heard you preach on John 1:3 at Westminster Central Hall here in 1947."

"Then, Sir," said Bob Pierce, "you must know our Lord."

The bobby smiled warmly. "Indeed I do, Sir, indeed I do!" And for Bob Pierce, remembering a night of ministry in London some 15 years ago, this was another wonderful reminder that "God's Word will not return unto Him void."

—World Vision Magazine

The Royal Visit . . .

All Australian Anglicans share in the general rejoicing at the second visit of Her Majesty the Queen to her Australian realm. The opportunities for worship with her (e.g., at St. Andrew's Cathedral, Sydney, where lay representatives from each parish will be present and the service will be relayed to parish Churches) seem to be particularly appreciated.

All Church people, whatever their denomination, value the example of regular public worship set so consistently by our present sovereign and her father, King George VI, and recognise that it is no formality, but an expression of their personal beliefs. It remains disappointing that the great popularity of our Royal Family seems to produce so little effect on prevalent habits of religious observance.

Whatsoever the pros and cons of the rally, it will seem intolerable to most citizens that a decision of this kind should be dictated by an organisation responsible to no one but its own members, rather than by the duly constituted government of the State.

Teachers' Federation & Queen's Visit . . .

The New South Wales Teachers' Federation seems to be growing more and more powerful in the politics of the State. Having just succeeded in persuading the Minister for Education to alter the primary social studies syllabus to fit in with its wishes, it has now compelled the State Government to abandon a proposed rally of schoolchildren to see the Queen.

Whatever the pros and cons of the rally, it will seem intolerable to most citizens that a decision of this kind should be dictated by an organisation responsible to no one but its own members, rather than by the duly constituted government of the State.

A Fixed Easter . . .

From time to time, it is urged that the date of Easter should be fixed, instead of moving about between late March and late April as at present. It is generally agreed by all Churches that there is no theological objection to a fixed Easter.

There is one very serious objection to this proposal, however, and that is that it would without doubt increase the commercialisation of Easter. Just as the Christmas season begins as far as the shops are concerned in September, and every year sees an intensification on the efforts of commerce to cash in on it, so if Easter were to be always on, say, the first weekend in April, the Easter egg, Easter bunny, and hot-cross bun sellers would also

begin their selling campaigns two or three months early, and the spiritual message of Easter (which is less immediately attractive to the nominal Christian adherent than the Christmas message anyway) would be crowded out.

This thought is prompted by the fact that in political matters, fixed dates for general elections always lengthen the time spent in campaigning. Contrast American presidential and congressional elections (the date of which is fixed in advance by the Constitution) and British and Australian elections.

Christendom would be well advised to stick to the moving Easter.

Notes and Comments

tional position, but as the leading member of the Church of England (though not, since the adoption of the new Constitution, as the Supreme Governor of our Church).

Books

Meditations

THE MANY-SIDED CROSS OF CHRIST

By Allan Walker, Epworth, Press, pp. 111, Eng. price 7/6.

This book contains the Willson Lectures delivered in Southwestern University, Georgetown, Texas, in 1951, by the writer, who is at present the Superintendent of the Central Methodist Mission in Sydney.

The Lectures reflect an obviously devout evangelical attitude to the Cross of Christ and its meaning. The treatment of the different theories of the Atonement which have been emphasised by Christians in different ages, though necessarily slight, must have been helpful to the student audience to which the lectures were addressed.

The best part of the book is in the chapter headed "The Cross of Identification" in which the need for the Church to reflect the ministry of Christ as the Suffering Servant is cogently argued.

The author gets into deep waters when discussing "The Benefits of Christ's Passion" and comes perilously near to a very unevangelical attitude to the death of Christ.

"Socrates drinking the hemlock; Jesus on a cross; Stephen dying as a martyr; Joan of Arc perishing in the flames; Abraham Lincoln falling with an assassin's bullet in his brain—all had to die to be the truest and finest representatives of the human race." What would the Wesleys have said to this?

On page 36 "Leslie Wetherhead" is credited with the authorship of the hymn "It is a thing most wonderful," actually written by Bishop Walsham How last century.

On page 84, "Professor Ramsey," who must, I think, by inference from the date when these lectures were given, be the present Archbishop of Canterbury, is quoted as saying that people in the first century were suffering from "a failure of nerve." Surely this phrase was first coined by Professor Gilbert Murray.

"How strange it is," remarks Dr. Walker on page 95, "that a follower of the lowly Jesus is referred to as 'my Lord,' as is accepted with the bishops of the Church of England. No doubt it is, but it is not peculiar to their English lordships. A bishop was Dominus Episcopus for hundreds of years before that Church was 'by law established.'"

—C.E.N.

Also Received:

MISSIONARY SERIES Published by Pickering and Inglis. Four titles in a series Missionary Memoirs styled "Noble Lives." William Quarrier, David Livingstone, Mildred Cable and Harold Wildish. Poorly produced.

—ALSO

A MOTHER FOR MI-CIO by Marion Holmes, Pickering and Inglis. Pp. 175 English Price 7/6. A missionary story.

Addition to Th. L. List

The name of Miss E. Waddington, B.A., was omitted from the official list of passes in the recent Th.L. examinations, published in the last issue of A.C.R.

EXAMINATION RESULTS

The following are the names of students who passed in individual subjects in the recent Th.L. examinations. Subjects are:

PART ONE: Old Testament (1); New Testament (2); Doctrine (3); Church History (4); Greek New Testament (5).

PART TWO: Old Testament (6); New Testament (7); Doctrine (8); Church History (9); Prayer Book (10); Greek New Testament (11).

OPTIONAL SUBJECTS: Philosophy (12); Principles of Religious Education (13); Christian Missions (14); Psychology (15); Latin (16); Hebrew (17); Ethics (18).

Aiken, Colin Gordon (10), G.B.R.E., Brisbane.
Allwood, Frederick Charles (2, 3, 4), St. Francis, Brisbane.
Alcock, A. R. (13), Moore, Sydney.
Allott, L. H. (7, 8), St. Columbs, Melbourne.
Winn, William (10), St. Francis, Melbourne.
Anderson, Anne Harvey (2, 6), Ridley, Melbourne.
Andrews, Neville John (2, 10), St. John's, Can-Goul.
Ansell, Kenneth Frank (10, 13), St. John's, Grafton.
Arthur, Joshua James (3), D.B.E., Adelaide.
Atkinson, William John Stanley (3), Can-Goul.
Avery, Gordon Bruce (1, 3), G.B.R.E., Melbourne.
Ayscough, Monica Faith (1, 2, 3, 5, 13), Ridley, Unat.
Bagger, Shirley Anthony (2, 3, 10), Moore, Sydney.
Bannister, Elsie Fay (2, 6), Ridley, Melbourne.
Barham, Raymond James (1, 2, 3), Moore, Sydney.
Barker, Peter Martin (1, 2), Christ, Tasmania.
Barlow, Ian Fleming (4, 10), G.B.R.E., Wollongong.
Battie, Ronald Charles (4), New Guinea.
Becheval, Herbert Robert (2, 3), Melbourne.
Bedbrook, Frederick Ernest (1, 2), G.B.R.E., Melbourne.
Beer, Kenneth Gordon (2, 3, 4), St. Francis, Brisbane.
Bevis, Barry Johnson (L, 2, 3, 4, 13), Moore, Sydney.
Bilsborough, John William (2, 3, 5, 8), Ridley, Melbourne.
Binns, D. J. (13), Moore, Adelaide.
Brewer, K. R. W. M.Sc. (12), Can-Goul.
Blair, Leonard John (3), G.B.R.E., Melbourne.
Bloomfield, Geoffrey Conrad (1, 3), Tasmania.
Bond, Leslie George (6, 9), G.B.R.E., Melbourne.
Bonnie, Shirley Margaret (6), Ridley, Melbourne.
Brent, Sally Elizabeth B.Sc. (6), G.B.R.E., Newcastle.
Broadbent, Kenneth Edward (3), Wollongong, Perth.
Broadhurst, Norman A. M.Sc. (1), Sydney.
Broome, James Edward (3, 8, 10, 13), Unat.
Brink, Clive Edward (2, 4, 5), S.S.M., Unat.
Brown, Peter John (10), G.B.R.E., Can-Goul.
Brown, Trevor William Griffiths (7, 9, 10, 11), S.S.M., Unat.
Buck, William Ian (2, 3), G.B.R.E., Bendigo.
Burgoyne, Barbara (2, 3, 5, 9), Melbourne.
Burn, Robert James (6, 9, 10), Wollongong, Perth.
Butler, Geoffrey Thomas (12), Moore, Sydney.
Butler, John David (1, 2, 4, 10), St. Francis, Bathurst.
Calver, Charles Arthur (10), St. John's, Bathurst.
Cameron, George Ernest Agar (2), G.B.R.E., Adelaide.
Camiloas, Nicholas (5), Melbourne.
Campbell, John Henry (2, 13), St. John's, Bathurst.
Campbell, Raoul John (2, 3, 5, 9), Ridley, Unat.
Campbell, Charles Arthur (4), G.B.R.E., Can-Goul.
Carnaby, E. W. (13, 17), Moore, Sydney.
Carroll, P. J. (13), Moore, Sydney.
Carter, A. (13), Moore, Sydney.
Challen, Paul (3, 4), G.B.R.E., St. John's, Bathurst.
Chick, Raymond Sydney (6), Bunbury, Western Australia.
Chesterman, Peter Henry B.A. (3, 10), G.B.R.E., Melbourne.
Clark, Reginald (8), Sydney.
Clarke, John Graham (2, 3, 14), Ridley, Adelaide.
Clayton, John (2, 4, 5), S.S.M., Adelaide.
Clayton, Robert Oswald (10), G.B.R.E., Bathurst.
Colbert, Keith Stanley William (1, 2, 3, 4, 6), St. Francis, Brisbane.
Cole, Alan Michael (3), Melbourne.
Collier, John Andrew Curwen (3, 4), G.B.R.E., Brisbane.
Conde, Paul Anne (7), Melbourne.
Connell, Neville Allan (2, 4, 5), S.S.M., Unat.
Connelly, David John (1, 2, 3, 4, 10, 11), St. John's, Bathurst.
Cook, Frederick Walter (1, 4), G.B.R.E., Gipsland.
Cooling, Graham (5, 7, 8, 11), Ridley, Melbourne.
Cooper, D. R. (1, 2, 3, 4, 10, 13), St. John's, Unat.
Corbett-Jones, M. A. (13), Moore, Sydney.
Crawley, M. L. (9), St. Columbs, Wollongong.
Crispe, Denis Geoffrey Wingate (6, 13), St. John's, Adelaide.
Crot, Warren David (8, 9), Nth. Old, St. John's, Riverina.
Crosby, John Alan (1, 4, 5), St. John's, Armidale.
Covenry, Alison June (2), Ridley, Melbourne.
Dainton, Baldwin J. (2, 3, 4), Colombo, Sydney.
Davies, Peter Hassall (4), Can-Goul.
Davis, Lorraine Gwyneth (8, 10), Sydney.
Dawkins, David Michael (2, 3, 10), Ridley, Unat.
Deaneley, Frederick Arthur John (2, 6, 10), Perry Hall, Melbourne.
Deary, William Darryl (7, 10, 11), Ridley, Melbourne.
Devonport, John (3, 4), G.B.R.E., Wollongong.
Devitt, Walter William (2), D.B.E., Adelaide.
Dixon, Francis John (9), G.B.R.E., New Guinea.
Drayton, Kenneth John (2, 3, 9, 11), Ridley, Armidale.
Drew, Nancy (3, 8), Gipsland.
Dunne, Charles Maxwell (1, 2, 3, 4), Melbourne.
Ebdiss, Ronald Keith B.E.E. (2, 3, 4, 5), St. Francis, Melbourne.
Evans, Margaret Helen (2), Ridley, Melbourne.
Evans, Reginald Henry (1, 2, 3, 4), St. Francis, Bathurst.
Evensen, Clyde James (3), Bathurst.
Fairleigh, Athol Selwyn (4, 8, 10), G.B.R.E., Grafton.
Farrell, Graham Robert (1, 4), G.B.R.E., Wollongong.
Farrar, Jacqueline Mary (3, 8, 9), Ridley, Melbourne.
Favell, Robert John (1), Melbourne.
Fennell, Albert Edward B.C.E. (1, 2, 3, 4, 10), Ridley, Melbourne.
Forsyth, John Warren B.A. (1, 6), S.S.M., Bunbury.
Fraser, Allan Hardie (2, 4), Ridley, Melbourne.
Freliex, Alexander (5), St. John's, Bathurst.
Gabb, Roy (1), G.B.R.E., Melbourne.
Gaden, John Robert B.A. (3, 4), Trinity, Bathurst.
Gardner, Charles Edward Horne (3, 4), G.B.R.E., Melbourne.
Gardner, Edward John Garrett (1), St. John's, Melbourne.
Goff, Brian (1), Bathurst.
Gore, Eric Jocelyn (8), Christ, Tasmania.
Gins, R. W. (6), St. John's, Riverina.
Gibney, J. L. (13), Moore, Sydney.
Goldsworthy, John Lawlor (10), G.B.R.E., Tasmania.
Goodwin, Douglas Robert B. Com. (3, 4, 6), G.B.R.E., Tasmania.
Green, Barry Warren (1, 2, 3, 9), St. John's, Can-Goul.
Grey-Smith, Donald Edward (7, 9, 10, 11), S.S.M., Unat.
Griffiths, Gwen Shirley (2, 3), Moore, Sydney.
Griffiths, John Herbert (2, 3, 4), St. Francis, Rockhampton.
Griffiths, Rosemary Phyllis (2, 6), Ridley, Melbourne.
Grimes, G. W. (13, 17), Moore, Sydney.
Guyer, Alan James (1, 2, 5), Moore, Sydney.
Grouse, P. J. M.Sc. (13), Moore, Sydney.
Hamilton, John Gordon (3), Wangaratta, Victoria.
Hammett, Noel Clive (3), St. John's, Bathurst.
Hancock, Walter Bruce (10), St. John's, Bathurst.
Hardy, Ian Alexander (2), Ridley, Wollongong.
Hart, Frederick Campbell (1, 10), G.B.R.E., Tasmania.
Hansen, F. G. (13), Moore, Sydney.
Harris, Ernest Edward (2), G.B.R.E., St. John's, Nth. Old.
Harris, William Murray (2, 3, 5, 10, 13), Ridley, Tasmania.
Hartley, Thomas Charles (10), Perry Hall, Melbourne.
Hawthorn, David John (7, 9, 10), S.S.M., Unat.
Hazel, Maxwell Robert Thomas (2, 8, 9), St. Arnaud.
Heath, Judy (2, 5), Sydney.
Helen, Novice C.S.C. (9), Perth.
Hillingson, Edward Howard B.A. (4, 8), Unat.
Hill, Adrian Ray (1, 2, 3, 4), St. Francis, New Guinea.
Hobson, Nancy B.A. (L, 3), G.B.R.E., Kalgoorlie.
Holland, D. W. (13), Moore, Sydney.
Holly, Graham Albert (6), G.B.R.E., Adelaide.
Holmes, Leslie Gregory (1, 2, 3, 5), St. John's, Newcastle.
Horth, Ernest C. (2, 4), Ridley, Gipsland.
Houghton, William (1), St. Francis, New Guinea.
Huggins, Allan Thomas (2), G.B.R.E., Wangaratta.
Humphries, Warwick Arthur (13, 14), St. John's, Newcastle.
Hutchinson, Jay Benjamin (10), Ridley, Newcastle.
Hyde, Peter Sydney (4, 5), G.B.R.E., Newcastle.
Hydon, Merrill J. (2), Ridley, Melbourne.
Hend, Jean Alexandra (2), G.B.R.E., Sydney.
Hendry, Graeme William (1, 3), Moore, Sydney.
Ingall, Michael John Frederick (7, 9, 10), S.S.M., Ballarat.
Irwin, George Thomas Gordon (1, 2, 13), Grafton.
Jackson, Elizabeth Alice Hannah (2, 3), G.B.R.E., Sydney.
Jameson, Donald Alexander (1, 10), G.B.R.E., Can-Goul.
Jarrett, Margaret (4), Moore, Sydney.
Jebb, B. N. (13, 17), Moore, Sydney.
Job, George MacArthur (2), Can-Goul.
Johnson, B. K. (13), Moore, Sydney.
Kaye, E. N. (13, 17), Moore, Sydney.
Keeble, Janet Frances (2, 6), Ridley, Melbourne.
Kellam, Rodney (2, 3, 9), Ridley, Melbourne.
Kenney, Dixon Gerard (7, 9, 10, 11, 17), S.S.M., Unat.
Kenney, Anthony John (1, 6), S.S.M., Melbourne.
Kenney, Charles William (2, 9, 10, 13), Ridley, Gipsland.
Kenney, Francis Raymond (2, 3), St. John's, Melbourne.
Kenwell, Ian Lloyd (4), G.B.R.E., Can-Goul.
Keyes, Roger Alfred (7, 9, 10, 11), S.S.M., Unat.
Kiddier, Henry Harold (2, 10), Perry Hall, Melbourne.
Lacey, Norman Henry (2, 3, 4, 6), Ridley, Unat.
Laine, Allan G. (5), Sydney.
Legg, Robert Anthony Christopher (2, 3, 4, 7), Christ, Tasmania.
Lenné, Geoffrey Raymond (1, 4, 9), Tasmania.
Letchford, Warrick Thomas B. Ec. (1, 3, 4, 10, 12), St. John's, Bathurst.
Lewis, Alan Morris (1, 2, 3, 10), St. John's, Adelaide.
Lindsay, Eric (2, 3), G.B.R.E., Brisbane.
Lindsay, Phyllis Anne (1, 2, 5), Moore, Sydney.
Longfield, Claude Donald A. (6), G.B.R.E., Melbourne.
Lowe, Frank (7, 8), Gipsland.
Lowell, Robert John (2, 10), Perry Hall, Melbourne.
Lucas, Isabel Annetta (2, 4), Sydney.
McAnulty, Alan Frederick (3), Bathurst.
McCall, William David Hair (7, 9, 10, 11), S.S.M., Unat.
McCann, Howard John (4, 5, 6, 8), St. John's, Bathurst.
McConnell, James Edward (1, 3, 8), G.B.R.E., Grafton.
McDougall, David Alexander (1, 3, 5, 13), Moore, Sydney.
McEwen, John (2, 9), G.B.R.E., Nth. Old.
McGannell, Paul Gowans (2), Ridley, Gipsland.
McKenzie, Kenneth Hugh (4, 8), Ridley, Gipsland.
Merriman, Albert Bayne, B.A. (3, 11), Trinity, Melbourne.
Marshall, Arthur Gordon (2, 3), Ridley, Melbourne.
Mason, Denis Andrew (2, 3, 9, 10), Ridley, Armidale.
Mason, Dorothy Maud (10), D.B.E., Adelaide.
Manning, Maxwell Albert Percy (6), G.B.R.E., Nth. Old.
Maxwell, Barry Colin Clarke (3, 4, 5, 13), Moore, Sydney.
Maxwell, Robert Ian (1, 2, 3), Christ, Tasmania.
de la, Stanislaus W. D. (2, 3), Colombo, Sri Lanka.
Merrell, Robert Michael (4), G.B.R.E., Brisbane.
Merriman, Robert Robert (1, 2, 3, 4, 5, 13, 17), Moore, Sydney.
Michie, William John Riach (11), Unat.
Miller, Peter Laird (1, 6), S.S.M., Adelaide.
Mitchell, Ronald Bruce (2, 3, 4), Ridley, Melbourne.
Moore, John Ronayne (4, 10), G.B.R.E., Melbourne.
Moyle, David R. (13), Ridley, Unat.
Munne, Kenneth Barry (10, 13), St. John's, Newcastle.
Murphy, Diane June B.Sc. (4), Sydney.
Nolan, Lewis (7), Newcastle.
O'Donovan, Bartholomew John (4), St. John's, Riverina.
Parker, Gordon Mervyn (1, 2, 3, 4, 10), St. John's, Newcastle.
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Parton, John (1, 2, 3), St. Francis, Bathurst.
Patterson, Conrad Brention (2, 3), G.B.R.E., Wollongong.
Payne, John Michael (14), Nth. Old.
Payne, John Lawrence (10), D.B.E., Adelaide.
Percey, Kenneth William (2, 3, 4, 5, 15), Ridley, Tasmania.
Philp, David Edgar Holden (1, 2, 3, 4), St. John's, Nth. Old.
Pitler, Robert M.A. (2, 4, 5, 9, 10), Tasmania.
Potter, Stanley Raymond (2, 6), G.B.R.E., Nth. Old.
Powell, Baden Clarence (1), G.B.R.E., Unat.
Prescott, David Langleigh (7, 9, 10), Wollongong, Perth.
Price, Barry (7), Nelson.
Pritchard, Desmond Albert (11), G.B.R.E., Can-Goul.
Rien, David Willoughby (1, 2, 3, 4), St. John's, Bathurst.
Rien, David Willoughby (1, 2, 3, 4), St. John's, Bathurst.
Robinson, Beatrice Violet (1, 2, 3, 5), Moore, Sydney.
Robinson, Joseph (3, 4), Armidale.
Rodgers, Margaret (13), Moore, Sydney.
Ross, William Arthur (10, 13), St. John's, Grafton.
Rushon, Peter Lawrence (1, 2, 3, 4, 10, 13), St. John's, Newcastle.
Ruskin, Leslie Edgar (7), G.B.R.E., Riverina.
Sainsbury, Max Henry (1, 4), G.B.R.E., Unat.
Scott, Anthony Peter Allan (2, 4, 5), S.S.M., St. Arnaud.
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Smith, Darryl Leslie (3, 4), Unat.
Smith, Edward Charles (2, 3, 10), Ridley, Melbourne.
Smith, Barry (10, 13), Ridley, Melbourne.
Somerville, Francis Marshall (4, 6), St. John's, Grafton.

Speed, Richard, Vernon (1, 2, 3, 4, 10), St. John's, St. Arnaud.
Spencer, Joseph Brian Blair (2), Ridley, Melbourne.
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Spittler, David Ian (8, 9), Wollongong, Perth.
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Stewart, John Edward Craig (2, 4), Ridley, Adelaide.
Stone, Ronald Francis (1, 2, 3, 5), St. John's, Can-Goul.
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Strickland, F. E. P. (2), G.B.R.E., Melbourne.
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Talbot, Richard William (2, 3, 4, 5, 13), Ridley, Melbourne.
Tardiff, Cecil Arthur (4), Ridley, Melbourne.
Tattersall, Leslie R. (4, 9), Sydney.
Taylor, John Waldron (2, 4), Ridley, Melbourne.
Taylor, Peter John (2), Nelson.
Thomas, Beverly A. (1, 2, 3, 5, 13), St. John's, Newcastle.
Thompson, David Alan (1, 2, 3, 4, 10), St. John's, Newcastle.
Thompson, Lester (1, 2), Moore, Grafton.
Thomson, Jack George (2, 5), S.S.M., Melbourne.
Tow, David B. E. (1, 3, 4), Sydney.
Tow, Mary Teresa B.A. (1, 3), Sydney.
Tregenza, Derek John (2), Truro.
Trump, Leonard George (1, 2, 3, 4, 6, 7, 8, 10), St. John's, Armidale.
Tutton, Maurice Leslie (2, 3, 5, 10), Ridley, Melbourne.
Tutty, Thomas James (4), St. Arnaud.
Vardon, Denis Andrew (2, 3, 5, 10, 13), St. John's, Gipsland.
Vincent, Edward Henry (2, 3), Melbourne.
Walker, Janet Elizabeth (2, 6), Ridley, Melbourne.
Walker, Mary Margaret (9), Ridley, Melbourne.
Wall, Dean Maxwell (1), D.B.E., Adelaide.
Wallace, Thomas Raymond (2, 5), Armidale.
Walsh, William Leonard (13), Moore, Sydney.
Walters, John Reynell (1, 2, 3, 4), St. John's, Adelaide.
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Williams, Patricia Anne (2), Ridley, Melbourne.
Withers, David Clarence (2, 4, 5), S.S.M., Adelaide.
Wilson, Gordon Noel (2, 3, 4, 13), St. John's, Bathurst.
Wood, Clyde Maurice (2, 4, 6, 10), Perry Hall, Melbourne.
Wood, Ronald H. (1, 2, 6), Ridley, Bendigo.
Wright, Benjamin (6, 7, 9, 10), Wollongong, Perth.
Wyatt, Sheila M. (3), G.B.R.E., Sydney.
Young, Catherine Anne (1, 2, 3, 5), Moore, Sydney.
Zurvas, Russell Ernest (2, 3, 4), St. Francis, Nth. Old.

Jungle Dr Resigns

DR H. WELLESLEY HANNAH, who has been leader of C.M.S. medical work in Tanganyika since 1941, has resigned. Dr Hannah took charge of medical work in Tanganyika after Paul White's departure.

Since his appointment to the work in Africa, Dr Hannah has shown a keen interest in African affairs and for over a year was a member of Dr Julius Nyerere's Opposition in the Legislative Council.

Dr Hannah has built up the medical work and has concentrated especially on the training of African Christian medical personnel. He and his wife, Barbara, have used their home freely to entertain their African and European friends.

Now back in Australia while his five sons are continuing their education, Dr Hannah is studying Psychiatry.

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Letters

Union and Unity

Dear Sir,

With you I rejoice that all who love our Lord Jesus Christ in sincerity are one in Him in a union which might on earth may break. I differ from you, and from Bishop Loane, whom you quote so extensively (A.C.R., 31/1/63), in that I cannot see the consistency of a divided Church with the aims of its Founder. If I don't go into my own corner and repent because I am an Anglican, I doubt not that the present situation, like works done before justification, has the nature of sin. Schism in the Church came about through corruption in doctrine and practice, and the sins of the fathers are visited upon us.

I believe you err in pushing too far the doctrine of the Invisible Church, and in separating it too sharply from the Visible Church. It may have the support of the Reformers, but it seems to me to lack Scriptural warrant. The Church of the Acts and the Epistles is very much a visible body with its ministry and sacraments and ordered life.

If our Lord's disciples are to be one, this unity must surely manifest itself in visible form. Separate loyalties, differing ways of worship, to say nothing of the wastage at home and confusion in the mission field, can only appear to the world as a sham unity, despite occasional acts of corporate worship and witness.

I agree with the Bishop that organic unity cannot be imposed upon people who are not ready for it, but in spite of many difficulties, I believe we must work for it step by step as the Holy Spirit leads.

In our lifetime we have seen examples of corporate union coming into existence in England, Scotland, Canada and South India. It was not enough that members of uniting Churches were already one in Christ; they became one in visible union that the world might know it.

I am, etc.,
(Rev.) C. M. GILHESPY,
—Arncliffe, N.S.W.

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Ghosts

Dear Sir,

I am enclosing some newspaper clippings which may be of interest.

My interest was aroused when I read the newspaper reports that the couple approached the minister to remove the ghost. That gave me another problem—they won't say who the minister was.

I have looked into the Encyclopedia Britannica and have come to the conclusion that this is Roman Catholic teaching. I can't for the life of me imagine it was the Church of England minister.

R. Young,

Launceston, Tas.

(The report referred to by our correspondent concerns three people who were said to have "seen a spirit" in a modern Burnie home after the owners had brought back a stone from an old church in the convict settlement of Port Arthur. The family cat arched his back high with fright whenever the ghost appeared. The wife eventually went to an un-named minister of religion who went through each room of the home and exorcised the spirit. According to the report the spirit has not been seen or heard since. The house, cold during the visits of the spirit, minister had been. Commenting on the report, the Rector of St. John's, Launceston, the Reverend H. A. Jerriam, said that exorcism had its basis in the New Testament, and could not be ruled out in the Burnie case. In mission fields evil spirits had been exorcised, he added.)

Science and Religion

Dear Sir,

You have been very kind, in allowing both Dr Hastings and myself such space for our correspondence. I do not want to transgress much further, but in case some Hebrew Scholars may have been anxious over my reference to the meaning of bara, I would like to add a few words by way of reassurance.

My statement in regard to it did not, purposely, exclude other meanings, but was the one most to the point, especially with reference to Hebrews 11:3. I am well acquainted, I trust, with the uses of bara and its etymological significance. In particular, I would like to say that a leading thought is, the bringing into being of some new thing. This can be seen, for example, in Jer. 31:22: "the Lord has created a new thing in the earth, a woman shall encompass a man." (A.R.V.)

A long and helpful quotation from Kiel and Delitzsch ("Pentateuch," Vol. I) would assist us materially, but these words might be sufficiently apposite to be used in conclusion.

In referring to an untenable translation of Gen. 1:1, they say, "this construction is invented for the simple purpose of getting rid of the doctrine of a creatio ex nihilo, which is so repulsive to modern Pantheism."

The verb bara, indeed, to judge from its use in Josh. xvii. 15, 18, where it occurs in the Piel (to hew out), means literally 'to cut, or hew,' but in Kal it always means to create, and is only applied to divine creation, the production of that which had no existence before.

Yours sincerely,
D. A. LANGFORD.
Winchelsea, Vic.

History

Dear Sir,

A piece of St. Peter's district will disappear soon after February 16 when the tower on the historic St. Peter's, Cooks River Church will be demolished.

The church will be 125 years old in July.

The tower has been a landmark in the St. Peter's area and it was part of the original construction when the church was consecrated in July, 1838.

In the past few years the tower has rapidly deteriorated. It has now reached the stage when it is a positive hazard to public safety. Reluctantly, the parish has decided that the tower must come down.

Historians and architectural students are invited to come out to inspect and photograph the church before part of its beautiful architecture disappears. The church is located at 187 Prince's Highway, St. Peter's.

Lack of finance is preventing the Parish restoring the tower in its original condition at this stage. But there are hopes that one day the tower on St. Peter's will rise again to be the focal point of the District—a symbol that man has a way out of the chaos which he has created around him!

K. N. Stubbs,
Publicity Officer,
St. Peter's, N.S.W.

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INTRODUCING E.U.

With the start of the Academic Year in March we would like to draw the attention of university students to E.U. and its aims and objects. The following notes have been supplied by the Publicity Officer and the E.U. group at Sydney University.

The E.U.—the Evangelical Union—is an organisation consisting of Christians in the University who have come together on a basis on which they are all agreed in order to help and encourage each other in the task to which God has called them: to be His witnesses and ambassadors while at the University and afterward.

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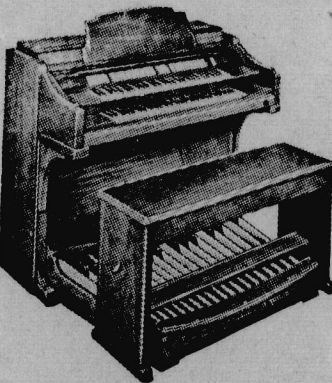
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BISHOP SPEAKS ON CHURCH ARMY WORK

Bishop R. C. Kerle spoke at the Public Welcome, which followed the Institution of the Rev. A. W. Batley as Rector of St. Michael's, Flinders Street, Sydney, on Thursday, February 7.

The Service in St. Michael's Church was conducted by Archdeacon Clive Goodwin in the presence of a capacity congregation of over 200 people.

Many of them were friends and supporters of the Church Army, of which the new Rector is Federal Secretary. The neighbouring parish of St. Paul's Rector, where the Rector is Rural Dean, provided a robed choir for the occasion and they gave a strong lead to the congregational singing.

Clergy of the Diocese were well represented and they gave a colourful touch to the robed procession.

Sincerity

The Bishop, in his address spoke of the need for both sincerity and enthusiasm in clergy and people if the Church was to combat the entrenched materialism of our modern cities.

He welcomed Captain Batley's appointment as the opportunity for the Church Army to make a significant contribution to the work of the Diocese in the inner-city area.

At the Public Welcome in the Parish Hall, greetings and good wishes were extended to the new Rector by the Rural Dean, the Reverend K. Child, a representative of the local ministers fraternal, and the Rev. John Cowland on behalf of the clergy. In reply Captain Batley thanked all who were responsible for the Service and Welcome and then introduced the four Church Army workers who would be associated with him in the Parish.

Missionary Response in South Australia

DESPITE competition from Test cricket, nearly 150 people attended the various sessions of the C.M.S. Summer School held at Belair, South Australia, over the Australia Day weekend.

The chairman was Canon George Pearson, whose Bible studies covered the work of the Holy Spirit in the daily life of the Christian. Both he, and the two African speakers, the Reverend N. Lusinde and the Reverend G. Nyaronga from Tanganyika, spoke of the necessity of complete commitment to the Lord Jesus Christ.

Many young people were challenged by their addresses, and several were confirmed in their desire to offer for missionary service, whilst others responded for the first time to the challenge to serve the Lord overseas.

The Reverend N. Lusinde gave a very graphic talk on what Africans believed and suffered before the coming of the missionaries brought them the light of the Gospel. His own grandfather had been a witch doctor.

It was a very touching moment when Mr Lusinde was so anxious to convey his exact feelings that he asked Canon Pearson to interpret for him, as he felt he could only express himself properly in Swahili.

Stimulated

Many minds were stimulated by thinking upon the points brought out in the booklet "Seven-fold Secret" by Canon Max Warren. The seven points of Doctrine emphasised by Evangelicals were brought out in the study groups on the book, the questions having been prepared by the Reverend Peter Payn.

Excellent colour slides taken by Miss I. F. Jeffreys (C.M.S. Lay Secretary) on her tour of Asia, illustrated the many types of people who are representative of the millions living between Tel Aviv and Hong Kong, who consciously or unconsciously are in need of our help, as much as the man from Macedonia whom St. Paul saw in a vision.

The Church Missionary Society is endeavouring to bring to Asians the light of the Gospel, by working with the Church in Asia through ministering to the physical health of the people, through vital educational institutions, specific welfare work, such as the Blind School in Isfahan, as well as more direct evangelistic and pastoral work being done by clergy and deaconesses.

Difficulties

In her final talk, Miss Jeffreys spoke of the difficulties of the political and economic situations which face the Church in so many Asian countries.

Canon George Pearson pinpointed the needs of the C.M.S. missions to Aborigines, which are, of course, one of Australia's prime responsibilities.

The General Secretary, the Reverend John Brook, drew attention to the 57 vacancies for missionary posts with the Society, and specific needs were prayed for as he led the intercessions in Chapel each day.

A Summer School Reunion will be held on March 11 in Holy Trinity Hall, North Terrace, Adelaide, when Miss Jeffreys will show for the first time her colour slides of Nepal, and Bishop Marcus Loane will give an address. This meeting will continue the missionary vision brought to Summer Schoolers, and is open to all interested people.

Legend

WOODBINE WILLY

An Anglican Incident
By William Purcell, Hodder and Stoughton, 1962 pp. 224, Aust. price 31/9.

The subtitle is: "Be- account of the life and times of Geoffrey Anketell Studdert Kennedy, poet, prophet, seeker after truth, 1883-1929." The portrait on the cover is enough to deter most people from reading it, yet there must be many who will be glad of some account of a man who became a legend in his life-time and whose poetry, though not first class, had a direct human appeal. The book is not easy to read, and could not have been easy to write. There is not enough coherence. Kennedy was a brave and unselfish Christian, but his message is strangely unsatisfying. He had a wonderful sympathy with the sorrows of his time, but did not really rise enough above them to have any strong message. But the biography throws some light on the religious thought of the first world war period, and of the decade which followed it. The author, Canon Purcell of Coventry, recently wrote the biography of Sabin Baring-Gould.

—D.W.B.R.

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THE word "leprosy" will not appear in the new translation of the Old Testament, due to appear in 1966. Professor G. B. Driver of Oxford University explained that the word has changed its meaning—the disease which causes whitening and flaking of the skin is now known as "psoriasis." Dr R. G. Cochran, medical adviser to American Leprosy Missions, added that "historically, medically, and exegetically" it is wrong to apply the old conception of "leprosy" to the disease as known.

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