

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.

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.

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.

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

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.

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.

CAMBERWELL'S Church of St. John (Melbourne Diocese) celebrated its Centenary on February 1.

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.

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.

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.

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

SUBSCRIPTION FORM

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Planning a Houseparty? GWANDALAN CHRISTIAN HOUSEPARTY CENTRE. Wentworth Falls HAS EVERYTHING! If you enjoy Guest House comfort, with the very best of food, along with the amenities listed below.

The Irish evangelist, Miss Monica Farrell, will be visiting Victoria during the month of March.

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.

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.

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.

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.

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 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.

For free, friendly and courteous advice on travel anywhere, consult MITCHELL'S INTERNATIONAL TOURS. Accredited agents for all major Airlines and Shipping Companies.

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 enjoyed as a family holiday 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 middle 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 direction, and therefore 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.

Permissive Variations

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 synodsmen 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 Gibbulla 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

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Miss I. F. Jeffreys, well-known in the Diocese of Adelaide, and more lately 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 Gibbulla.

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

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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.

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.

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.

The Doctrine of Bishops

The biblical argument for episcopacy, as a lawful and valuable form of church government, is, then, this: 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.

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.

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.

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.

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.

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 Royal Visit . . .

However, that is, of course, not the fault of the Royal Family, and Australian Anglicans welcome the Queen's presence not only because of her constitutionally appreciated.

Notes and Comments

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.

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.

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.

Books

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

EXAMINATION RESULTS

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. Ailwood, Frederick Charles (2, 3, 4), St. Francis, Brisbane.

Alcock, A. R. (13), Moore, Sydney. Allott, L. H. (7, 8), St. Columba, 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), Moore, New Guinea. Bagster, Shirley Anthony (2, 3, 10), Ridley, Unat.

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., Willochra.

Beattie, 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, Basil Sydney (L, 2, 3, 4, 13), Moore, Sydney. Bilsborough, John William (2, 3, 5, 8), Ridley, Unat.

Bins, 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.

Broadbent, Shirley Margaret (6), Ridley, Melbourne. Brent, Sally Elizabeth B.Sc. (6), Broadbent, Kenneth Edward (3, 7), Wollaston, Perth.

Broadhurst, Norman A. M.Sc. (1), Sydney. Bromley, James Edward (3, 8, 10, 13), Unat.

Brown, 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. Bursell, William Ian (2, 3), G.B.R.E., Bendigo.

Burgoyne, Barbara (2, 3, 5, 9), Melbourne. Burn, Robert James (6, 9, 10), Wollaston, Perth.

Butler, Geoffrey Thomas (12), Moore, Sydney. Butler, John David (1, 2, 4, 10), St. Francis, Bathurst.

Calver, James Arthur (10), St. John's, Bathurst. Cameron, George Ernest Agar (2), G.B.R.E., Adelaide.

Camillatos, Nicholas (5), Melbourne. Campbell, John Henry (2, 13), St. John's, Bathurst.

Books

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Diakon, Francis John (9), G.B.R.E., New Guinea. Drayton, Kenneth John (2, 3, 9, 11), Ridley, Armadale.

Drew, Nancy (3, 8), Gippsland. Dunse, Charles Maxwell (1, 2, 3, 4), Melbourne.

Ebdy, 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. Evident, Clyde James (3), Bathurst. Fairleigh, Ahol Seiwin (4, 8, 10), G.B.R.E., Grafton.

Fairleigh, Ahol Seiwin (4, 8, 10), G.B.R.E., Grafton. Farrell, Sydney Gordon (6), G.B.R.E., Gippsland.

Farrell, Graham Robert (1, 4), G.B.R.E., Wollaston. Farrer, Jacqueline Mary (3, 8, 9), Ridley, Melbourne.

Flavel, Robert John (1), Melbourne. Forman, 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.

Fraser, 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 Horncastle (3, 4), G.B.R.E., Melbourne.

Gardner, Edward John Garrett (1), St. John's, Melbourne. Goff, Brian (1), Bathurst.

Goode, Eric Joselyn (8), Christ, Tasmania. Ginn, R. W. (6), St. John's, Riverina. Goodwin, Douglas Robert B. Com. (3, 4, 6), 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.

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.

Guy, Alan James (1, 2, 5), Moore, Sydney. Grouse, P. J. M.Sc. (13), Moore, Sydney.

Hamilton, John Gordon (3), Wangaratta. Hammett, Noel Clive (13), St. John's, Newcastle.

Hancock, Walter Bruce (10), St. John's, Newcastle. Hardy, Ian Alexander (2), Ridley, Willochra.

Hartland, Frederick Campbell (1, 10), G.B.R.E., Tasmania. Hansen, F. G. (13), Moore, Sydney.

Hansen, F. G. (13), Moore, Sydney. Harris, Ernest Edward (2), G.B.R.E., Bendigo.

Harris, William Murray (2, 3, 5, 10, 13), Ridley, Tasmania. Hartley, Thomas Charles (10), Perry Hall, Melbourne.

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Alcock, A. R. (13), Moore, Sydney. Allott, L. H. (7, 8), St. Columba, 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), Moore, New Guinea. Bagster, Shirley Anthony (2, 3, 10), Ridley, Unat.

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., Willochra.

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Bedbrook, Frederick Ernest (1, 2), G.B.R.E., Melbourne. Beer, Kenneth Gordon (2, 3, 4), St. Francis, Brisbane.

Bevis, Basil Sydney (L, 2, 3, 4, 13), Moore, Sydney. Bilsborough, John William (2, 3, 5, 8), Ridley, Unat.

Bins, 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.

Broadbent, Shirley Margaret (6), Ridley, Melbourne. Brent, Sally Elizabeth B.Sc. (6), Broadbent, Kenneth Edward (3, 7), Wollaston, Perth.

Broadhurst, Norman A. M.Sc. (1), Sydney. Bromley, James Edward (3, 8, 10, 13), Unat.

Brown, 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. Bursell, William Ian (2, 3), G.B.R.E., Bendigo.

Burgoyne, Barbara (2, 3, 5, 9), Melbourne. Burn, Robert James (6, 9, 10), Wollaston, Perth.

Butler, Geoffrey Thomas (12), Moore, Sydney. Butler, John David (1, 2, 4, 10), St. Francis, Bathurst.

Calver, James Arthur (10), St. John's, Bathurst. Cameron, George Ernest Agar (2), G.B.R.E., Adelaide.

Camillatos, Nicholas (5), Melbourne. Campbell, John Henry (2, 13), St. John's, Bathurst.

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Letters

The Editor welcomes letters on general, topical or controversial matters. They should be typewritten and double spaced. For reasons of space, the Editor may omit portions of some letters. Preference is given to signed correspondence, though, in certain cases, a *nom de plume* will be accepted.

Union and Unity

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. Jerim, 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.)

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,
—Arnclyffe, N.S.W.

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Ghosts

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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. Peters 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. Peters 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. Peters.
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. Peters 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. Peters, 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.

Membership is open to all who are willing to declare their faith in Jesus Christ as Saviour, Lord and God. This statement implies a willingness to serve God through all of life, at the University and beyond. Membership is a calling from God to serve Him in coming to deeper understanding of Him through His Word and in our task of student evangelism.

Finally, the term "Evangelical" conveys a specific attitude to the person of Christ as the only mediator between God and man, and the authority of the Bible in matters of faith and conduct.
More information about the E.U. may be obtained from the Secretary, at Box 58, The Union, Sydney University.

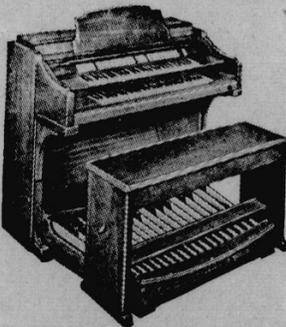
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BISHOP SPEAKS ON CHURCH ARMY WORK

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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ASSISTANT MATRON REQUIRED: Enquiries are invited from dedicated Christian women for the position of Assistant Matron. Live-in position with good accommodation. Duties will entail supervision of household arrangements, spiritual and general counselling, and assisting the Matron in the conduct of the Hostel.

Nursing Certificates NOT essential. Enquiries to the Matron, 44-7026, or the General Secretary, Home Mission Society, 511 Kent Street, Sydney, 61-8938.

ORGANIST wanted for St. John's, Lane Cove North. Stipend £52 p.a. Please ring Mr Allingham, JB3641, for particulars.

NURSING Staff (Double Certificate) — Hospital Assistants and Domestic help for Old Folks' Home. Opportunities for Christian service. Information from Organising Missioner, Bush Church Aid Society, B.C.A. House, 135 Bathurst Street, SYDNEY (Tel. 25-3164, Sydney Exchange) or 276 Collins Street, MELBOURNE (Tel. 63-8962, Melbourne Exchange).

DENTIST required to serve in association with staff of Christian Doctors and Nurses. Modern equipment and services available. Cadbury, A. Details from Organising Missioner, Bush Church Aid Society, B.C.A. House, 135 Bathurst Street, SYDNEY (Tel. 25-3164, Sydney Exchange) or 276 Collins Street, MELBOURNE (Tel. 63-8962, Melbourne Exchange).

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THE MOST REVEREND THE LORD ARCHBISHOP OF SYDNEY

Headmaster: H. D. HAKE, O.B.E., M.A.

For the special provision made for the sons of Clergy and for further particulars, apply to the Headmaster.

