

ORDINATION OF WOMEN A THEOLOGICAL ISSUE

ARCHBISHOP'S ADDRESS TO SYDNEY SYNOD

"The ordination of women is not something to be resolved one way or the other on grounds of sentiment or prejudice; still less is it merely a question of being modern, or daring, or avant garde," said the Archbishop of Sydney, the Most Reverend M. L. Loane, in his Presidential Address to the Synod of the Diocese of Sydney on October 14.

"It is a theological issue, and it must be resolved on theological grounds; it is a plain question of what is right or what is wrong in the light of the New Testament deposit of truth."

The Archbishop said he held no new Testament precedent for the ordination of women.

On the contrary, the ordination of women tends to be in conflict with the tradition of Headship and Authority which are rooted in the God-head," he told synod.

Equality in status as persons as stated in "one in Christ Jesus" (Gal. 3: 28) did not imply identity in office or function.

"Men and women are equal in status but their racial distinctions are as real as before the flood and free are 'one in Christ Jesus' but their relative commitments are not altered."

Men do some things which women cannot do; women can do some things which men cannot do."

LAW OF NATURE

The Archbishop said this was a law of nature which we could not obliterate.

Equality in status as persons is not inconsistent with distinctions in ministry even in the Trinity Godhead.

"The Father and the Son and the Holy Ghost are equal in status and glory; yet there is a sense in which the Son is subordinate to the Father and the Holy Ghost to the Father and the Son."

"If the Godhead is the fountain of authority and the pattern of relationship for the Church of God on earth, there is no en-

ECUMENICAL ADDRESS

FROM OUR OWN CORRESPONDENT
Adelaide, October 11

On the Wednesday evening at 7.30 p.m. an informal address was given to the Synod of the Diocese of Adelaide by the Hon. R. A. Giddes, who is Master of Lincoln College, a University College of Methodist Education within the University of Adelaide.

Dr Hamblin is a past President of the Methodist Conference of Australia.

Dr Hamblin spoke for half an hour on the several schemes for healing of reunion in 1970, that of the Union of Methodist, Presbyterian and Congregational Churches in Australia.

He spoke of the different character of the union established by the Church of South India, the present conversations now proceeding in England for healing of reunion in 1970, that of the Union of Methodist, Presbyterian and Congregational Churches in Australia.

He made the important point that the Anglican church and the Methodist both come from the same tradition which should make it easier for these two churches to unite.

A vote of thanks to Dr Hamblin proposed by the Dean of Adelaide and Very Reverend L. E. W. Renfrey, was carried with acclamation.

couragement for the view that equality of status implies identity in function."

These are the grounds on which I thought I ought to tell the Lambeth Conference to oppose the ordination of women."

The Archbishop said he also opposed the ministry of deacons being exercised on the same level as that of deacons.

Before we make a decision there would need to be a fresh examination of the traditional concept of the threefold ministry and the character of the Ordinal.

His Grace made it clear that this criticism was "neither anti-feminist nor misogynist in motive or content."

He valued the great contribution to the Church of women church affairs and in society as well as in the home.

He was strongly in favour of strengthening the Diaconate Order in the Anglican communion but he did not wish to confuse it with identity with the Diaconate.

The Archbishop told synod that he approved of the formation of the proposed new Diocese of Wollongong and even of a further division with a Diocese of Parramatta.

Administrative problems were far more demanding and episcopal duties had constantly multiplied since the last division of the Diocese of Sydney 99 years ago.

There was a growing demand to-day in all quarters for smaller viable diocesan units than had generally existed since the Reformation Settlement.

PARRAMATTA

The Diocese of Uganda since 1960 had been divided into its separate units; and Central Tanganyika since 1963 into four separate diocesan units.

He said that the Diocese that he hoped would be formed from the present Archdiocese of Wollongong, the Archbishop said the arguments in favour of it applied with even greater force to Parramatta and the western half of the diocese.

It is said that there will be a million people living between Parramatta and the Blue Mountains by the dawn of a new century.

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In both civic and Church matters, Parramatta already had a distinct identity.

S. John's Church at Parramatta, whose twin towers are the oldest standing portion of any Anglican church in Australia, would make an ideal cathedral, he said.

If synod were to commend this project, the Archbishop said it would be wise for the necessary planning to start at once.

THE NAME CHANGE CANON REJECTED AT WILLOCHRA

FROM OUR OWN CORRESPONDENT

Peterborough, October 11
The second session of the nineteenth triennial Synod of the Diocese of Willochra, held at Port Augusta on October 4 and 5, was a business-like and good-humoured occasion.

The Bishop, the Right Reverend T. E. Jones, looking fit and well, had returned for many months, had returned from Lambeth, via America only a week before.

He celebrated the Synod Eucharist, assisted by the rector, canon D. A. Richards, Pugh, Archdeacons J. Meakin and F. Bastian, and the Hon. R. A. Giddes, M.L.A., Diocesan Treasurer.

In his pastoral address, the Bishop spoke particularly of the Lambeth discussions on the Ministry of the Laity.

No doubt to emphasise this aspect of ministry, the Bishop asked Mr Giddes to read the Epistle and administer one of the challenges. Mr Giddes is a diocesan lay-reader.

In rejecting the "Anglican Church of Australia" canon, the main consideration was for the great trouble and expense needed to change a phrase for a word meaning the same thing.

The clergyman spoke against the spirit of the "Long Service

for Clergymen" canon, saying that the call to the priesthood is not a matter of looking for a dusty armband and conditions, on the next step being perhaps hours of work and overtime rates!

Others spoke of the need for refreshment and renewal after a period of years for both a priest and his wife. This canon was passed.

Much discussion went to a motion considering clergy stipends.

There was an adjournment of synod while the House of Laity went into committee — the thing being that they might talk more freely without the presence of the Bishop of clergy.

It was argued that all parishes ought to be missions, and few in these parts are entirely self-supporting, and that there is little difference in the work being done anyway.

ARCHBISHOP WELCOMED

FROM OUR OWN CORRESPONDENT

Melbourne, October 10

S. John's Parish Centre, Camberwell, was a magnet for clergy and their wives on Thursday morning, October 10, when several hundred of them accepted the invitation of Bishop Arnott to morning tea in order to welcome back the Archbishop of Melbourne.

Mr Woods after their recent visit to England for the Lambeth Conference.

Tea was available through the good offices of the ladies of S. John's as visitors arrived, and in the Vicar, Canon Russell Clark, spoke on behalf of the clergy in saying welcome home to Archbishop Arnott.

He was supported by the Rev. Richard Apperly, Vicar of St. Matthew's, Glenory, and the Rev. T. J. John, a vicar of a group of rectories and laity.

And this attitude was carried into the amended motion.

It was also decided to place assistant priests and deacons on the same financial level, largely on the grounds that a man beginning his ministry is likely to be faced with great initial expense, such as a car, robes, typewriter, and so on.

The two amounts determined are respectively \$2,600 for the former and \$2,200 for the latter, both being minimum stipends and together with a house.

The assessment rate for the forthcoming year is 11 cents in the \$1.

The Bishop was given a standing ovation at the adjournment on the Friday night, after the Hon. R. A. Giddes had presented him with an inscribed wristlet, watch "with affection from the people to mark his tenth anniversary as Bishop."

A bishop's chair is to be placed in his honour in the new chapel now being built at the Conference Centre, Melrose.

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Perida Faye Miller, 16, of Jackson, Mississippi, is attending an all-white high school in Garden City, New York, as a result of the personal concern of the Right Reverend E. C. and Mrs Sherman with whom she now lives. The Bishop of the Diocese of Long Island and his wife are sponsoring Miss Miller in her junior and senior years under the National Urban League's Student Transfer Educational Programme in order that she may benefit from the facilities of an upper-middle class school district and improve her chances of attending a high culture college. Miss Miller, an A student, is one of the first two southern Negroes admitted by the school board.

DAYAK TO BE BISHOP

APPOINTMENT TO KUCHING

The Archdeacon of Kuching, 1945 and the Venerable Basil Temengong, who has been appointed Bishop of Kuching in succession to the Right Reverend Nicholas Alenby, who resigns on October 31 to become a bishop.

Born in 1918 in Sarawak, Archdeacon Temengong received his early education in St. Augustine's School, Betong, and St. Thomas' School, Kuching.

In 1939 he went to Bishop's College, Calcutta, for the theological training and while still in college was ordained deacon in November 1941.

CALCUTTA

He was ordained priest in March 1943 and for a time lived with the Oxford Mission to Calcutta while serving a curacy at St. Thomas', Calcutta, under the guidance of the Right Reverend, the Right Reverend B. Bryan.

He returned to Sarawak in 1945 and for several years worked in the parish of Betong and St. Augustine's School.

In 1955 he attended St. Augustine's College, Canterbury, for a year, six months at the House of the Resurrection, Mirfield, three months at St. Albans, Popular in East London, and three months at All Saints', Margaret Street, in West London.

He returned to the diocese in July 1956 and served in a number of parishes until his transfer from Simanggang to be Archdeacon of Kuching in 1965.

He became a Canon of Kuching Cathedral in 1960.

In 1964 he was awarded by the Government of Sarawak the Order of the Star of Sarawak.

DR DE MEL FOR SUNNEY

The Metropolitan of India, Burma, Pakistan and Ceylon, Dr Lakshmi Narayan, is to preach at Curate at St. Matthew's, Glenory, in the opening of General Synod in Sydney in September next year.

Price: \$0.80 (postage 9 cents).

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HEALING GOD'S REALITY TO-DAY

This is eternal life: to know that Jesus alone atonement has made God real to Christ whom thou hast seen. John 17:3

How we make God real to people to-day? This is the fundamental question of our age and it can be answered by following clues which may lead to an understanding of the Church and its mission. The Church is not irrelevant, it will find itself exiled from the thought and life of modern man.

The answer will come not through increasing the decibels which we sound our message, not in making our machinery more powerful and efficient, not in making more effective use of modern media of communication.

Those who only help if the message is right, if we have an authentic faith of our own and if we are prepared to live by it, and risk everything for it.

The Lambeth Conference had as its theme "The Renewal of the Church", and it studied it under three headings: Renewal in Faith, Renewal in Ministry, and Renewal in Unity.

DISAPPOINTING
The conference, to my mind, did not spend too much on Ministry, but it did spend too much on Faith, and it did spend too much on Unity, but it did spend too much on Faith, and it did spend too much on Unity.

We said nothing really inspiring or penetrating about the faith, but we said too much about the unity. Perhaps we tried to do too much under too great a pressure of time. I now realise the wisdom of the Roman Church in extending its Ecumenical Council over several years.

For we do not realise the immensity and complexity of the task. The Archbishop of Canterbury in his sermon at the opening service at Canterbury, tried to do too much in too little time.

"To-day," he said, "the earth is being shaken, many things are cracking, many things are falling apart, and it is for us Christians to distinguish the things that are shaking and to receive gratefully from the things which are falling apart, the Kingdom of our crucified Lord."

Of the faith to which we are called," the Archbishop continued, "it will always be a scandal and to the world, it cannot be in the usual sense of the word. It is a scandalous faith and it cannot adapt itself to the passing fashion and the man of the hour."

"But it will be a faith alert to distinguish what is shaken, and is meant to go, and what is not shaken and is meant to remain."

"When men to-day tell us that they revere Jesus but find God or heaven without meaning it some people think that the image of God as Christians in our practice present it is the image of a God of religious concerns but not of compassion for all human life, and it is just not recognizable as the God and Father of Jesus Christ."

So, too, when men reject the thing it sometimes means that they do not accept it in the same way any easy, facile assumption that the universe has a plan, a centre, a purpose.

"It is for us Christians to be sure that our faith is not a facile assumption but a costly conviction. It is in Christ that we are risen, in suffering and victorious love and in no other way, that is a plan, a centre, a purpose."

FURTHER CLUES
"In dying to live, in losing life to find it—there is the place where divine sovereignty is found and where, having meaning and vindication."

At the beginning of our Synod I was put before some further clues which seem to me to be worth examining.

The first clue may well be to discover that God is not real to us, but we may know a lot about God, but we may not know God personally.

Our first need is to be honest to ourselves, to break through to the reality of the God who is present, to take off the mask that we present to ourselves, and which often deceives ourselves.

Perhaps we have to be honest to tell, before we can be honest to God.

What am I deep down in the heart of me, when I am alone with myself, stripped of the clothes I wear in public?

My image of myself needs to be as honest and true as one is.

The second clue is that we tend to think of God in terms of an idea, a concept in the mind, rather than as the Living God, who is the reality, the centre, the disturbance, the interference.

We have to have to think about Him, to interpret our experience of Him, to have some image of the image, it is only this. But we must not suppose that the image is the reality, it is only the best word-pictures that we can find in which to speak of Him.

We shall find sooner or later that every mental image is inadequate, that the image which at one time seemed to satisfying has to give way to something better. The interval between one image and the next is a difficult one, when our faith will need to be steady as it is drawn to some thing nearer the truth.

There is only one authentic image of Him—Jesus Christ.

He bears the stamp of God's image, and the fact that the Jews of Hebrews tell us, as the Archbishop of Canterbury reminded us, that the image of God is the image of God.

We said to us all our thoughts are by what we have seen of Jesus Christ, from the teaching of the Scriptures, from the study of the Bible, from the study of the life of Jesus Christ, from our own experience of Him in the world.

There is growing reverence for Jesus Christ as a man and as a teacher.

Marxists are beginning to see that every mental image is inadequate, that the image which at one time seemed to satisfying has to give way to something better.

They who look at Him with interest and reverence must not lose the fact that God is the central reality of His life.

THE EVANGELICAL GOD
He claimed to know God, to return to God yet in some way remaining present and operative in the world.

He said that He worked in the world, and that He was the man who He heard God saying to Him. He did the things that God wanted Him to do.

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This is the text of the Archbishop of Perth's Charge to the Synod of the Diocese of Perth, given on October 6.

of God, an insight found also in the Hindu religion that the spirit of man is akin to the universal spirit.

If a man in the springs of his being, the image of God, we can learn something of God, from our experimental knowledge of ourselves.

It was St. Augustine who said that the image of God in man is the image of God, it is deeper than the sub-conscious knowledge which dreams and the psychiatrist can help bring to the surface.

REVELATION
Our generation begins with man himself rather than with God.

It delves deep into the life of man and finds some light there. With its forgetfulness of the spiritual dimension it hungers for spiritual experience and satisfaction.

It wants to find God within as well as above God immanent as well as transcendent.

It knows that the spiritual is what the hippies are groping towards in their use of psychedelic drugs and experiences.

Jung says: Too few people have known the divine image as the innermost possession of their own soul. Christ only meets them from without, never from within the soul.

Christ is both the revelation of God and the revelation of man. He is the image of God, the Creator and transcendent and God immanent in the universe and in the human soul.

If we find Him within, and he looks like Him, and he can happen to every one, it will be but a short step to find the image of God within.

We should be able to find the image of God within, and he looks like Him, and he can happen to every one, it will be but a short step to find the image of God within.

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aims at breaking through the cerebral barrier into direct insight with reality.

The Lambeth Fathers called to clergy, laity and themselves alike, to take the image of prayer, remembering that our Lord's periods of withdrawal for prayer were periods of preparation for His further service in the world.

"The Church," they said, "should pay more attention to the development of that capacity for silent prayer which exists in all our members, and should encourage corporate and personal waiting upon God."

I would like to see more silence in our corporate worship, so that after the reading of the epistle and gospel after the sermon, to three minutes in which points from the words read or sung could have some impact upon us.

Our age is discovering the primary need of love in human life, and the disasters that happen to those who are deprived of love in early childhood. Love is the central characteristic of God is love. We Christians discover love through God.

It is surely equally possible to discover love through God. In a conference with communists, I was asked to give a lively discussion about human love as a personal, spiritual and intangible quality, not subject to rigid logic and scientific materialism.

SOURCE OF LOVE
They accepted the point that to discover the source of love is to discover the source of life in God.

"Who you love," says John 13: "is born of God and knows God." It is creative, Redemptive, and it is the source of life.

Sometimes it is said that we are limited by our limitations. We limit His operation to the Christian Church.

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scores of millions of years to create a universe and to develop self-conscious and intelligent life, it seems to me that the giving life, producing growth, development, complexity.

Another clue sees Him unrecognised at work in Marxism with its faith in inner laws of nature, its sense of purpose, its tendency to produce a worldly utopia, a unity of mankind.

That thinker also sees how the supposedly Marxist purpose is failing, because of a failure in principle, an absence of a real centre, with no coherence of love within it, and therefore inevitably failing part.

OTHER FAITHS
I myself have many years of contact with men of other faiths who have to recognise Him in other religions, yet I see equally clearly how all religions need God-in-Christ to fulfil and cleanse them.

These considerations are only clues, but enough for me and for you for our common faith.

But faith without works is dead, as St. James insists. I must express this faith in deeds, live this faith in action, in the face of the doubts, hesitations and deceptions of a secular age.

The best witness to the Christian faith is a sincere, unpretentious, however much we may tremble in a changing world, in the impact of a secular age, the doubts, hesitations and deceptions of a secular age.

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I.V.F. VERY ACTIVE IN TEACHERS' COLLEGE

YOUNG PASTOR LEADS DISCUSSIONS

FROM A CORRESPONDENT

"Jesus Christ—Mianic or Messiah?" The Christian Fellowship at the Conservatorium of Music in Sydney held a meeting on September 13 with this as the topic.

About thirty students went along in the lunch-hour to hear the Reverend Rowland Croucher and ask questions at the end.

Ten or so of the non-Christians were particularly active in questioning, so when the meeting failed to finish, they arranged to meet again at the Croucher's home when examinations are over.

This is typical of the happenings at Teachers' Colleges throughout Australia.

The 28 Evangelical Unions and Christian Fellowships at Teachers' Colleges are officially affiliated with the Inter-Varsity Fellowship, and also on the Croucher's campus, such as the Varsity Conservatorium, there are active C.F.s not affiliated with I.V.F.

To assist the students of all these C.F.s and encourage them to help to introduce their fellow students to Jesus Christ, the graduates and students of I.V.F. Graduates' Fellowship assist Teachers' Christian Fellowship support Rowland Croucher—a keen young Baptist pastor, himself an ex-teacher.

Rowland, his wife and family live in Sydney, and from there he travels to the various Teachers' Colleges, giving talks, working with committees and preaching in churches at the week-ends.

On September 27 he left Sydney for Victoria, where the B.A.U. C.F.s there until October 10, then on the weekend-October 11-13 he will be the B.A.U. T.C.C.F. house pastor. He will be in Melbourne on October 13.

"Teachers are surely V.I.P.s. Christian teachers are v.I.P.s. There will be moulding the lives of the next generation."

GREAT POTENTIAL

"Many teachers become missionaries, entering theological colleges and Bible institutes."

"It is most important that correct procedures and goals badly be formed while at college."

"There are 40 teacher training colleges in Australia with 35,000 students. What potential!"

The T.C.C.F. Executive Committee of teachers and student teachers was formed last year to provide greater contact and help for the groups.

A magazine, "School", for non-Christian as well as Christian teacher trainees has just been published.

Suggested two-year pro-

MELBOURNE GROUP ASKS DR MACKAY THREE QUESTIONS "WITH NOTICE"

FROM A CORRESPONDENT

The Anglican Committee for Social Action in the Diocese of Melbourne (Liberal, N.S.W.), following his Reverend David Pope made the House of Representatives on September 26.

The letter is signed by the chairman, Archdeacon W. H. Graham, and the secretary, the Reverend P. J. Newman.

The committee says Dr Mackay's remarks were based on inadequate information from those who were inferred damaging implications.

"The fact that Dr Mackay is a churchman makes his action more significant to us, and we are justified in asking for an explanation of his action as between Christians."

"We have therefore caused the following letter to be sent to him and we await his reply which we would hope to publish."

"Dear Dr Mackay, "We express our concern at the way in which you, a Chris-

tian minister, used your position as a member of Parliament to ask advantage of a brother clergyman, the Reverend David Mackay, a member of the House of Representatives, asking questions without notice which could seriously embarrass and affect his future career."

"We would, in turn, ask you questions of similar import."

"What was the purpose of your action from the point of view of the Christian faith, and the Christian social responsibility?"

"Do you agree that in the first place, the inevitable conflict of political views among Christians should be better pressed through such a body as the A.C.N.W. than in a place which could be equal opportunity to debate without privilege?"

CZECH VISIT TO GERMANY

ECUMENICAL PRESS SERVICE
Geneva, October 4

A party of 100 Czechoslovak Protestants has paid an unexpected visit to the Lutheran "Croucher" Home at Neuendettelsau, Germany to learn about the organisation and methods of work of this church body.

Although the visit had been arranged, it was unexpected because the group would not be able to leave their country.

To have their enquiries about the exit permit, made to Czech border authorities a few days before their departure, met with a positive response.

The group, including members of parishes around Prague, also saw the Jan Hus memorial centre in Konstanz, Switzerland, and was received in Geneva by Pastor Jean-Pierre Jönck, general secretary of the Protestant National Church.

One purpose of this trip, according to a participant, was to "make our contribution to the solution of the situation in our country."

ROMAN CATHOLIC COMMISSION APPROVES JOINT DECLARATION

ECUMENICAL PRESS SERVICE

A three-year programme of co-operation with the World Council of Churches on problems of world economic development was approved by Roman Catholic authorities at a meeting of the Pontifical Commission, Justice and Peace, held in Vatican City late last month.

The study and education programme had been formulated by the Joint Committee on Economic Development, set up by the Pontifical Commission for Justice and Peace last May and received W.C.C. approval in July at the Pontifical Assembly in Upper Rome.

The secretary of the Joint Committee's office, located in Geneva, is Father George Dume, S.J.

The programme calls for an educational effort to develop through church and secular means the capabilities of research teams on specific development issues on which further studies are planned. It also includes regional and national consultations, seminars, as well as studies on peace.

The Commission's meeting in Rome was the first since the Beirut Conference, sponsored jointly by the W.C.C. and the Pontifical Commission last April.

The Vatican deliberations were based on the work of four working groups.

The first dealt with the task of furthering theological thinking and social doctrine in the field of development and peace.

The second considered the necessity of world-wide co-operation, following up recommendations made at Beirut. The third group examined problems of peace and development in the light of the question of human rights.

The fourth group dealt with the

the four groups discussed racism, revolution and violence. At a press conference Archbishop Engelbert Gerberich, New York, stressed that the Pontifical Commission had fully endorsed the views of the Beirut Conference and said there was abolition of the Commission in the report and the recent encyclical "Humanae Vitae."

The Beirut report said, "Churches and Christian agencies must emphasise the duty and right of parents to decide on the number of their children, taking into account the needs of the family and the claims of the social situation."

This also applies to the question of population.

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SENIOR BIBLE STUDENT CORINTHIAN CORRESPONDENCE

By WINIFRED M. MERRITT

THE LETTER SETTING.

In every respect except those of education, ancient history, and artistic and philosophical culture, in which it was overshadowed by Athens, Corinth, with its two good harbours on the Gulf of the isthmus on which the city was built, was the most important city in Greece in Roman times.

The poverty of the stony soil, and the scarcity of water, also compelled the Corinthians to be a maritime people. It was customary to haul ships across the narrow stretch of land from one sea to the other on a man-made track or causeway, a method which, in addition to saving time, also protected the sailors from the dangers of a somewhat hazardous voyage across the southern cape in a heavily laden vessel.

Large ships could not, of course, be handled in this way, and their cargoes were probably taken overland and placed back on board at the opposite harbour. Corinth was crowded with

traders and travellers of every description, and many nations met there, not Greek but Italian, not Greek but Roman, not Greek but Oriental.

The population was comprised of descendants of early Roman colonists, resident strangers, of whom Jews would have formed a large number, government officials and business men, in addition to a large Greek population.

Some commentators claim that the inhabitants were, in general, "not Greek but Italians," the Caesar's veterans and freedmen, but by the time Paul visited the city, many Greeks had certainly become linguists.

The current language was in the main Greek, the descendants of the first Italian colonists having become largely Hellenised.

It was the place of residence of the Roman Proconsul, Corinth was proud of its political importance, its commercial supremacy, and its mental astuteness and activity.

The old city of Corinth had been the most licentious in Greece, if not of the Empire, and the name Corinthian had become a byword for the grossest profligacy, associated with the indulgence with pagan religious worship.

Whether or not such worship was transferred to the new city built on the site of the old in the order of the year 46 B.C., sufficient evidence remains that Corinth derived its very evil reputation.

Professor A. M. Hunter employs an interesting designation *doxê rhachê* in Corinth as "the Church of God in Vanity Fair."

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