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NEWS IN BRIEF

"EQUITY IN EDUCATION" is the title of an informative booklet published by the N.S.W. Council of Churches, dealing with the question of State Aid to denominational schools. Copies are available from the Council, 188 Forbes Street, Darlinghurst, N.S.W.

EIGHTY representatives of churches participating in the Australian Council of Churches will meet at Gilbulla Conference Centre, N.S.W., from February 12 to 16 for the Annual Meeting of the Council.

ROMAN CATHOLIC views on ecumenism were stated clearly by the Bishop of Madrid-Alcala in a statement published in "Ecclesia," official organ of Spanish Catholic Action. "We must deal with any human consideration against Protestants when these try to spread their errors and heresies, because after all, true ecumenism means only return to Rome."

"HOW TO ENJOY THE PRAYER BOOK" and "How to enjoy your Bible" are titles of a series of tape-recorded courses conducted by the Church Pastoral-Aid Society in England. The series has been prepared by the Reverend G. R. Harding Wood. Another series on visiting has been prepared by the Reverend M.A.P. Wood.

• TWENTIETH CENTURY CHRISTMAS

According to the Church of England newspaper Hollywood has invaded the celebration of Christmas with a vengeance. At a carol service somewhere in the West Country the Eighth Lesson ended with: "And when they had opened their treasures they presented unto Him gifts, gold and Frankenstein and myrrh."

• NAMES WANTED

Judging by the tremendous output of new religions emanating from the U.S.A. promoters of such movements must be hard-pressed to find suitable names. Among recent newcomers are the Fire Baptized Holiness Church, the Black Muslims and the Apostolic Overcoming Holy Church of God. However, first prize for originality must go to the founders of the Two-Seed-in-the-Spirit Predestinarian Baptist Church! That must have taken some thinking up.

• A BISHOP'S BURDEN

From the Ballarat Church Chronicle comes the story of a bishop who, whilst visiting a church school, questioned the girls on the meaning of three episcopal ornaments, among them the pectoral cross. None of the girls could answer. The headmistress telephoned her opposite number at another school the bishop was due to visit. Unfortunately, the first two questions were answered so well that the bishop's suspicions were aroused so he changed the last one. "What is an archdeacon?" asked the bishop. Back came the unanimous answer: "A cross that the bishop has to carry round his neck."

• MISTAKEN IDENTITY

Readers might remember the letter we published in this column from an Indian national. Another writer began: "I am now writing this letter about your Friendship and I do not know who I am and you do not know whom you are . . ."

SOUTH SYDNEY WOMEN'S HOSPITAL, Gilpin St., Camperdown.

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THE MATRON.

Personal

• Sydney

The Reverend A. Kimmorley was inducted to the parish of Denham Court and Rossmore on January 31. Mr Kimmorley was formerly with the Australian Institute of Evangelism.

Bishop G. A. Chambers is returning to Sydney to live at Eastwood. Bishop Chambers has been serving a chaplaincy at Iringa, Tanganyika.

Bishop M. L. Loane, Bishop-Coadjutor of Sydney, is absent from the diocese on a visit to the C.M.S. fields of Tanganyika, Uganda and Kenya. Prior to his return to Australia Bishop Loane will visit England and Hong Kong.

The Reverend Naftali Lusinde has arrived from Tanganyika to begin a year's studies at Moore College.

The Reverend G. A. Pearson, C.M.S. Secretary for Aborigines, has been appointed an Honorary Canon of the Diocese of Central Tanganyika. The appointment is in recognition of Mr Pearson's outstanding service on the field.

The Reverend T. Griffiths has been appointed Rector of St. Thomas', Rozelle (With St. Mary's, Balmain, and St. Bartholomew's, Pyrmont). Mr Griffiths is at present Curate-in-charge of Villawood.

• Brisbane

The Reverend D. Routley, Assistant Curate of St. Stephen's, Coorparoo, has been appointed Priest-in-charge of All Saints' Church, Monto.

• Melbourne

Archdeacon G. T. Sambell's consecration as second Bishop-Coadjutor of Melbourne will take place in St. Paul's Cathedral on February 24.

The Reverend M. Rogers, Chaplain to Kew Mental Hospital, has been appointed Examining Chaplain to the Archbishop of Melbourne.

The Australian CHURCH RECORD

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

599 George Street, Sydney, N.S.W. Phone 61-2975.

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.

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DIOCESAN MISSIONER



Appointment of Rev. W. Spencer

Announcement has been made of the appointment of the Reverend Walter Spence, Th.Schol. as Diocesan Missioner for the Diocese of Sydney.

Mr Spencer is at present Vicar of the Parish of St. George, Bentleigh, Victoria, in the Diocese of Melbourne.

Prior to entering Ridley College as a candidate for the Diocese of Gippsland, Mr Spencer was a fitter and turner. He was ordained Deacon in 1948 and Priest in 1949.

After serving in the Parishes of Foster and Mirboo North, he completed his Th.Schol in 1953 and was for a time Director of Religious Education in the Diocese of Gippsland, and Examining Chaplain to the Bishop. From 1955 to 1958, he was Organising Secretary for the Church Missionary Society in Western Australia. He will take up his new appointment in March this year.

In this issue of your paper . . .

A correspondent in the last issue of the "Church Record" gave expression to the popular contention that Christians should not try to impose their views on divorce, Sunday observance, etc., on non-Christians. Christ's laws, he said, do not apply to non-Christians.

This is commented on in page four.

"Let us first allow our Rectory families to be a family, then expect them to be the model of Christian family life that is one of the ideas of the Christian Parish."

Portion of one letter in a full page of reader's letters on page seven.

Editorial, page 2; Biblical exposition, page 2; Book Reviews, page 6; Personal, News in Brief, Page 8.

COMMISSION APPOINTED TO CONSIDER CROWN APPOINTMENTS

A Commission has been appointed in England to consider Crown appointments to bishoprics and other offices in the Church.

The Archbishops of Canterbury and York have appointed the commission following a request made by the English Church Assembly, meeting in November, 1961. It is the third commission of its kind set up over the past 30 years.

The new commission consists of seven clerical and seven lay members. The Chairman is Lord Howick and other members include the Bishop of Sheffield (Bishop L. S. Hunter) and the Archdeacon of Oxford (Archdeacon C. Witton-Davies).

The question of Crown appointments has long been the subject of debate in England. Controversy has flared up on two recent occasions. The first was when the new Dean of Guildford was appointed last year. The then Provost of Guildford was passed over and many felt he should have received this appointment.

The subject was again under review when an attempt was made by the Rector of Woodford, Essex (the Reverend J. C. Wansey), to change the customary procedure for appointing a new bishop for Chelmsford. Mr Wansey organised a petition to the Queen asking that the Provost and Chapter of the Cathedral be allowed to elect their own nominee as Bishop. The petition, signed by nearly 5,000 people, was, however, rejected.

PROCESSION OF WITNESS TO BE REORGANISED

Instituted by the late Archbishop of Sydney (Dr Mowll) as a protest against the opening of Sydney's Easter Show, the Good Friday Procession of Witness is to be completely reorganised this year.

The title of the procession is to be, "Good Friday Anglican Witness" and organisers feel that the new arrangements will make a more powerful impact upon the city.

The procession will commence at the northern end of Hyde Park instead of near the Public Library as on previous occasions.

Moving off at 4.15 p.m., the procession will follow a route along Macquarie Street, into Martin Place, George Street, Bathurst Street and Elizabeth Street to Hyde Park South.

On arrival at Hyde Park an open-air Service of Witness will be held. Singing will be led by a large massed choir and the Archbishop of Sydney will be the preacher. The service will commence at 5 p.m. and conclude at 5.30 p.m.



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Palings

MARCH 1, 1962

THE SEASON OF
LENT

From early times the Church has set aside certain days for special religious observance. It is interesting and important to note, however, the purely arbitrary character of most of these days. "One man esteemeth one day above another; another esteemeth every day alike."

Unfortunately, the practice of observing special days reached a point where almost every second day had a particular significance, mostly in commemorating an obscure "Saint."

Since at least the second century special significance has been attached to the period just prior to Easter. So it is that in Tertullian's time mention is made of the forty hours preceding Easter Day as being a time of fasting with great severity. It is thought possible that this period followed a longer one, where fasting was observed in a less rigorous manner.

In fact, the manner of keeping of Lent, as the period came to be known, and the length of the period have both been subject to much variation. Periods of hours, of three weeks and of six or seven weeks have been mentioned.

Indeed, a number of Nonconformist Churches do not observe the period at all. Calvin refers to it as a "gross delusion, which so many clear reasons refute." Doubtless his attitude to Lent was influenced strongly by the superstitions surrounding it in the unreformed Roman Church. However, having regard to Paul's comment, already quoted, it is well that Anglicans should not criticise those from whom we differ in this matter.

Be that as it may, the Church of England has always maintained the observance of Lent during the forty days prior to Easter.

Unfortunately, even today many superstitious notions about Lent (and Easter) are entertained by people, both churchgoers and non-churchgoers. Those who rarely attend church will be heard to say that they are going to do without sweets or some other luxury. Many, among them those who are almost never seen in church, do not eat meat on Good Friday.

Christians, however, can profit spiritually from a right observance of this season. Whether or not fasting is observed and in what manner it is observed is for the individual to decide.

Lent presents a wonderful opportunity for prayer and heart-searching and other spiritual exercises. A way in which the most could be made of the period would be in reading at least one book of a spiritual nature.

Perhaps one of the chief ways in which Lent can be of profit both to ourselves and to the work of God is in sacrificial giving to missionary work or charity (see Isaiah 58).

Living in a country with such high living standards as Australia we come to accept as necessities what would be luxuries elsewhere. Lent provides us with an opportunity to remember the words of our Lord: "A man's life consisteth not in the abundance of the things which he possesseth." There are more important things in life than refrigerators, washing machines and TV sets. (In passing, perhaps Christians with TV sets might find it a worthwhile self-discipline during Lent to cease watching some of the lesser programs they normally view and use the time for Bible reading and prayer.)

The Church's missionary societies, the Bible Society, and other bodies all need our constant and prayerful giving. Many have suffered shortages as a result of fund-raising campaigns drawing off money they would normally receive. Many at the present time face serious financial difficulties. All need our sacrificial giving to maintain their work.

Let us, as members of the Church of England, use these forty days as we have never used them before to give sacrificially to the work of the Kingdom. Let us examine every item of expenditure, every "necessity," to see how we can increase our giving to the work of God during this period, and in so doing find that it is "more blessed to give than to receive."

By Rev. A. M. STIBBS, M.A.
(Vice-Principal of Oak Hill College, England)

The Transfiguration

"... And as he prayed the fashion of his countenance was altered, and his raiment became white and dazzling." (Luke 9: 29).

Our Lord's Transfiguration is an incident which readers of the Gospels are very familiar. We are given three accounts of it, in Matthew 17: 1-13, Mark 9: 1-13 and Luke 9: 28-36.

As an extraordinary event, specially granted by God to three chosen disciples, it was particularly meant to strengthen their faith. For Jesus was, says the record, "transfigured before them." Let us then, with the account of it before us, seek to consider what it signifies, and particularly what it can teach us as ourselves believers in, and disciples of, the Lord Jesus Christ.

In Luke's record the event is explicitly connected with what precedes. Luke says it happened, "after these sayings." To guide our own understandings, therefore, let us notice that four important statements had recently been made. (i) Jesus had been acknowledged by His disciples as "the Christ of God" (Luke 9: 20). (ii) Jesus had for the first time explicitly predicted His passion, saying, "The Son of man must suffer" (Luke 9: 21).

(iii) Jesus had plainly indicated the cost of true discipleship. "If any man will come after me, let him deny himself and take up his cross daily, and follow me" (Luke 9: 23). (iv) Jesus had anticipated His own future manifestation in glory. He had referred to the time when the Son of man "shall come in his own glory" (Luke 9: 26).

Let us then interpret the significance of our Lord's transfiguration in relation to each one of these statements.

Confirmation

(i) It confirmed the disciple's confession of Christ's Person in three significant ways. (a) By the personal glorification of Jesus. A visible change took place, not just in His appearance, but in His body. His clothes glowed with light because of the glory of His body shining through. (b) By the appearance of Moses and Elijah. They represented the Law and the Prophets — the Old Testament Scriptures. According to these Scriptures the Coming One, whom God was to send, was to be a prophet like unto Moses, and was to be heralded, and to have His way prepared, by Elijah.

(c) By the voice of God. As on Mount Sinai, the cloud which came and overshadowed them was the symbol of the presence of God. It filled the three disciples with awe. The voice which they heard gave them God's own confirmation of the identity of Jesus. "This is my beloved Son."

(ii) It made plain that the way of the Cross was divinely intended for God's Christ. The disciples had found our Lord's prediction premissible and unacceptable. Now they heard it spoken of as a path which God's Christ must tread in order to fulfil His divinely-appointed task, and thus, like a second Moses, to accomplish redemption for His people — an "exodus" (to give the literal equivalent of the Greek word translated by "decease") or way out from the bondage of sin and death.

Confirmation of witness (v) It thus provided divine confirmation of the witness of the Old Testament, and particularly of the words of Jesus Himself. Here the disciples were made decisively aware that the exodus foreshadowed and the passion foretold in the Old Testament must be accomplished. So, as Peter testified later the voice of God which he heard made the word of prophecy even more sure as a witness to which we should pay heed (See 1 Peter 1: 16-19).

Here, too, even more explicitly, the disciples were made aware that the teaching of Jesus — particularly His teaching about the way of the Cross for the Christ and for His disciples — no matter how naturally unwelcome or hard to understand, must be heeded and accepted. For God Himself had said in their hearing concerning Jesus, "this is my beloved Son: hear him." "Hear Him." This is, therefore, an injunction for us all to obey. For by our acceptance of, and our submission to, the words of Jesus, we decisively declare our attitude to God and to His Christ, and settle our destiny in the coming day of His glory. Nor is this just our deduction from the evidence. It is truth that our Lord Himself had explicitly declared in this very context. "For," said He, "whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory" (Luke 9: 26).

Peter showed later how fully he had learnt this lesson, when he wrote to persecuted Christians, "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy" (1 Peter 4, 13).

(iv) It provided a pre-view of the bodily glory destined for Christ and His followers. It made plain that man's body is destined, in the fulfilment of God's purpose, not for death and corruption, but for heaven and glory.

This God-given disclosure helped the three chosen disciples to appreciate the resurrection of Jesus. Their minds were thus prepared to believe that His body had been glorified. This same

disclosure should help us, as it clearly helped Peter, to anticipate the bodily glory in which we are to share when the Lord Jesus comes again in all His glory. (See 1 Peter 5: 1).

Confirmation of witness

(v) It thus provided divine confirmation of the witness of the Old Testament, and particularly of the words of Jesus Himself. Here the disciples were made decisively aware that the exodus foreshadowed and the passion foretold in the Old Testament must be accomplished. So, as Peter testified later the voice of God which he heard made the word of prophecy even more sure as a witness to which we should pay heed (See 1 Peter 1: 16-19).

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MASSED CHOIRS
FESTIVAL

A Massed Choirs Festival will be held at the Sydney Town Hall on Tuesday, March 20.

The service will be Evensong, the Canticles sung to Stanford in C, and there will be three anthems.

The Choir will be conducted by Dr Gerald Knight and the Archbishop of Sydney has consented to Dr Knight giving the address on this occasion.

Those wishing to take part will be required to attend two out of six area rehearsals to be planned in early March, and also the final rehearsal to be held in St. Andrew's Cathedral on Monday, March 19.

BROADCASTS ON
PROTESTANT FAITH

The well-known broadcasts on Protestantism conducted by the late Archdeacon Hammond for many years over station 2CH, Sydney, are to be replaced. The new series of broadcasts is to be conducted under the general title, "The Protestant Faith." The first broadcasts in the new series will be given by the Reverend D. B. Knox, principal of Moore Theological College, Sydney.

Broadcasts will be sponsored by the N.S.W. Council of Churches and will be heard each alternate Sunday evening at 8.30 p.m. from station 2CH.

The first of the talks will be heard on Sunday, March 11, when the title will be: "Biblical Assurance of Salvation." Listeners are invited to submit questions.

TELECASTS OF DELHI MEETINGS

The A.B.C. will telecast two episodes from the Third Assembly of the W.C.C. at Delhi. They will be seen in Sydney on Channel 2 at 10.30 p.m. on March 4 and 11. These episodes are B.B.C. productions. The first is a telecast shown in London during the Assembly itself. The second is an

interview which took place at New Delhi between the Rt. Rev. Oliver Tompkins, Chairman of the Assembly's section on Unity, Mr P. M. Kirk, a member of the House of Commons and the Rev. Ken Slack, General Secretary of the British Council of Churches. —(A.C.C.)

Vandals have broken into both the church and hall of North Richmond Church, N.S.W., and smashed all contents beyond repair, including a piano and an organ. Any help would be appreciated and persons interested in assisting should contact the Rector, the Reverend R. V. Ash, telephone Kurrajong 239.

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This property is situated in the lower Blue Mountains, Springwood, and belongs to CEFDOS. Set in 9½ acres of bushland, this 2-storey brick home is available for weekend houseparties and conferences.

Further information may be obtained from the General Secretary of CEFDOS, CENEF Building, corner Kent and Bathurst Streets, Sydney.

HUGE GIFTS TO CHURCH
BY WELSH MILLIONAIRE

A Welsh millionaire, Sir David James, has made a gift of approximately £250,000 (Aust.) for the Church in Wales.

The principal object of the gift is to enable an increase to be made in the stipends at present paid to clergy and to aid pensioners, assistant curates and church dignitaries.

The gift, the largest benefaction in the history of the Welsh Church, will enable a substantial increase to be made in present stipends. Clergymen will now receive an extra £3/15/ per week (Australian).

The donor, Sir David James, is a grain merchant with interests in the cinema industry. The English "Church Times" refers to him as "an entirely self-made man" who cherished hopes as a

boy of entering the ministry, which could not be fulfilled because of economic reasons.

Sir David has made similar large gifts for religious and educational work in Wales. It is estimated that over one and a quarter million pounds (Australian) have been given by Sir David during the past 30 years. The largest of these gifts was to establish the Pantyfedwen Trust, for the encouragement of religion and cultural life in Wales. Another large gift made possible the establishment of a Chair of Pastoral Theology at St. David's College, Lampeter. Sir David has also offered an

amount of over £300,000 (Australian), to a group of Nonconformist denominations — Presbyterians, Baptists, Methodists and Congregationalists, with the proviso that they work out a scheme for Church union among themselves.

The President of the Free Church Council of Wales, the Reverend T. E. Jones, commented: "I do not believe that any union set up because of this offer could be called a spiritual one. It would merely be an economic union, which is of no use at all. That is my immediate reaction, and I think it will be the reaction of the council."

DAY OF
PRAYER

In churches throughout the world on Friday, March 9, women of all denominations will unite for their annual Day of Prayer, sharing the same form of service that will be used all over the world. The Order of Service for this year has been written by women of Uruguay upon the theme: "For God So Loved the World."

The Day of Prayer begins in the Pacific in Tonga, New Zealand and Fiji, and sweeps round the world until, as the day nears its close on St. Lawrence Island near the Arctic Circle, the last prayer is said and the last hymn sung.

It originated in 1887 when a woman in the United States first dreamed of a Day of Prayer, a whole day to be set aside when the women of the nations would come together to pray for the missionary work of the Church. The idea spread and the service is now being used in 150 areas in the world, translated into countless languages, drawing together a multitude of Christians.

Overseas speakers at
Melbourne meetings

Two overseas speakers will participate in the C.M.S. Cathedral Convention to be conducted at St. Paul's Cathedral, Melbourne, on March 1, 2 and 4. They are Bishop Festo Olang, Bishop of Maseno, Kenya, and the Reverend Geoffrey Bingham, from C.M.S., Pakistan.

The chairman will be the Archbishop of Melbourne, Dr F. Woods, who is president of C.M.S. in Victoria. Schools' choirs will provide special music. Evening sessions (March 1 and 2), will commence at 7.45 p.m. with hymn singing and the meeting on Sunday, March 4, will commence at 3 p.m.

The main addresses will be given by Bishop Olang, whose ministry has been appreciated by Christians in Africa, England and India.

A series of Bible Studies will be conducted by the Rever-

end G. C. Bingham. Mr Bingham is well known as principal of the West Pakistan Bible Institute, founded in 1960. He has been a C.M.S. missionary in Pakistan for the past five years. Prior to this he was rector of Holy Trinity, Miller's Point, Sydney.

Last Sunday, February 25, special prayer meetings were held for the convention. These were conducted for three hours from 9 p.m. to midnight at St. Thomas', Essendon, St. George's, Malvern and St. Mark's, Camberwell.

A NEW GOVERNMENT-SPONSORED law recently passed in Malaya will make it easier for Christians to witness to the Moslems about Christ. The law reads in part that if a Malayan citizen contacts a Christian and seeks spiritual counsel and enlightenment, it is within the law to assist him, even if he is a Moslem.



Notes and Comments

Ghetto Christianity

A correspondent in the last issue of the "Church Record" gave expression to the popular contention that Christians should not try to impose their views on divorce, Sunday observance, etc., on non-Christians, Christ's laws, he said, do not apply to non-Christians.

But they do. The God and Father of our Lord Jesus Christ is the creator and sustainer of all men, and His laws lay down the right and proper way for men to live as individuals and in association with one another. They should be obeyed by everybody; the world would be a better and happier place if they were. For, as Addison said, "Obedience to the will of God makes men happy, and disobedience makes them miserable." It is to the advantage of all men, whether they are Christians or not, that they should obey God's laws (though if they are not Christians they will lack the power of the Holy Spirit and therefore not be able to obey them as completely as Christians can). Any man who obeys God's laws with regard to His day of marriage and chastity will be the better for doing so.

It is not kindness, but the re-

verse, to conceal this truth from men and let them think that God's laws are just a private code binding only on the small minority who voluntarily choose to accept their restraints. They are universal in their scope and absolute in their authority, and it is the Church's duty to let this be known. Naturally, in a democracy we cannot force them on an unwilling community, but we should seek to persuade and convince and educate public opinion on these matters.

Certainly, the main task of the Church is to preach the Gospel, and the establishment of a Christian social order is of secondary importance. But a community which is Christian in its laws and habits is more likely to respond favourably to the Gospel than one which is not. The law is still God's appointed schoolmaster to bring us to Christ. A social set-up that is Christian (in so far as that is possible in a country "whereof all be not governed with the Spirit and Word of God") is one of the greatest helps to evangelism that there could possibly be.

We are confronted today by a strong drift away from Christian moral and social standards in Australia. And none of us likes to be called a wower. But we must resist the temptation to withdraw from the world in the name of a spurious spirituality and tolerance. The God whom we serve is the God of creation, not the God of a ghetto.

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Anglican Church Attendance

The latest Gallup Poll on church attendance in Australia has shown once again that nominal Anglicans attend church less than members of any other religious denomination. Only 13 per cent attend weekly (your commentator was surprised to find the percentage so large; perhaps it includes Sunday school pupils).

As against this, 55 per cent of Roman Catholics, 47 per cent of Baptists, 33 per cent of Methodists and 19 per cent of Presbyterians attend church weekly. This is clearly an unfortunate state of affairs, but it is not difficult to find reasons for it.

The Church of England in Australia is not the established Church, or even "the Church of the nation" in the sense that the Church in England is. Like every other religious body it is no more than a voluntary association from the point of view of the State, and only a minority of Australians claim allegiance to it. But it has inherited some of the difficulties of the Church in England. The main one is that just as in England, everyone who does not expressly dissent from it is for some purposes a member of the Church of England, so in Australia the people who do not think of themselves as definitely belonging to any other denomination

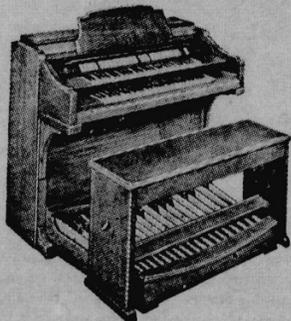
tend to think of themselves as English. And the course of the industrial revolution in England, followed by the evident disunity and lack of uniformity in teaching and worship of the Church in England (which is accentuated in Australia), has led to most of these sleeping partners being alienated in their sympathies from the Church of England even though they are not religious enough to join any other Church or irreligious enough to become agnostics or atheists.

Thus the Church of England finds itself saddled with a mixed multitude like that which followed Israel up from Egypt (Exodus 12.38): a multitude that it is very difficult to minister to but for which the Church of England has a responsibility.

This makes the statistics look bad; but the situation is not really as bad as it seems, since many of these Anglicans in name only have never been in any real sense in contact with the Church. And it does give us a unique evangelistic opportunity, if only we could find a way to use it effectively. We have a shadowy contact of some kind with many of these people, a contact that other Churches lack.

But this situation cannot be expected to continue indefinitely, either in England or in Australia. Nature abhors a vacuum, and so does the human soul. If these decent, Godless folk are not captured by the Gospel of Christ soon, there can be very little doubt that they will be captured by something else.

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Schizophrenia is a mental disease. Our ordinary idea of it is of a split mind and dual personality. The Penguin Dictionary of Psychology speaks of it as "characterised by dissociation, particularly between the intellectual processes and the affective, the latter being also to a great extent disorganised with many varieties" — which means that the impulses which drive the schizophrenic in action are not rational, and bear no reaction to his professed beliefs.

It is greatly to be feared that the Church of England is suffering badly from schizophrenia just at present.

On what symptoms is this diagnosis based? There are many, but for the moment it will suffice to concentrate on one: namely, the compulsive urge to revise the Prayer Book without regard for the Thirty-nine Articles.

The Articles have been the established standard of the Church's faith for nearly four hundred years. They are the only authorised statement of what the Church of England stands for. They have stood the test of re-

peated scrutiny; their teaching has been proved from Scripture again and again.

Calvinists like Thomas Rogers, Latitudinarians like Bishop Burnet, High Churchmen like Bishops Browne and Gibson, and Evangelicals like Principals Boulbee and Griffith Thomas, have expounded the Articles with substantial agreement as to their meaning and rigorous approval of their contents.

Improvement difficult

The verdict of the most authoritative Anglican theologians up

to the end of the last century was that, if what the Church of England wants is a sober, Scriptural, justly proportioned confession of faith, the Articles can hardly be improved on.

Now our present Thirty-nine Articles are a revision of the Forty-two which Cranmer drew up to make explicit the faith which his Prayer Book was meant to express. In his day, and during the whole period down to the last revision of his work in 1662, everyone took it for granted that

be in accord. In an age when doctrinal truth was seen to matter, the utter lunacy of having Articles and Prayer Book contradicting each other was plain to all.

But for almost a century now the Church of England has been in a state of doctrinal chaos. This is the direct result of the refusal of Anglo-Catholic and Liberal clergy to be bound by the historically established meaning of the Articles which they subscribe.

Private Judgment

Leaders of both groups, like Gore and Rashdall, have publicly maintained that the Articles are not fit to regulate the beliefs of twentieth-century clergy. Bishops, fearful of losing good men in a day of clergy shortage, have minimised the significance of subscription to their ordinals. The modern clergyman has thus been conditioned to sit loose to the Articles, to let his private judgment go whither it will, and not to feel that his position is in any way odd if he goes against the Articles.

This background alone can enable one to understand the fantastic conduct of the Archbishops' Commission which has now produced its final revision of A Revised Catechism.

In this final revision, confirmation, matrimony, ordination, absolution, and healing, are described as "other sacramental ministries of grace" in the Church, alongside Baptism and the Lord's Supper. The addition of the word "sacramental" is one of the ways in which, to quote the Preface, the first draft has been "enriched and improved." The preface says: "Our hope is that it (this final revision) will now be tested in use over an experimental period of seven years."

Contradictory

This request is simply staggering. Who is being asked to use the new document? Obviously, clergy preparing candidates for confirmation. But with what face can any clergyman be asked to use it at all, when it contains a section like this? For this flatly contradicts the teaching of Article XXV, which every clergyman subscribed at his ordination.

Article XXV reduces the number of sacraments from the seven recognised by the mediaeval Church to the two ordained by our Lord. These, it says, are "the Sacraments," the only ones there are; "Confirmation, Penance, Orders, Matrimony, and Extreme Unction . . . have not the like nature of Sacraments with Bap-

tism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God." But this Revised Catechism restores the number from two to seven again, changing the mediaeval list only by substituting healing for unction.

The Prayer Book Catechism follows the Article in defining a Sacrament as "an outward and visible sign of an inward and spiritual grace . . . ordained by Christ himself."

Unreformed teaching

But this Revised Catechism goes against the Article, defining a Sacrament as "the use of material things as signs and pledges of God's grace, and as a means by which we receive His gifts," without reference to our Lord's institution, thus restoring the basic mistake of unreformed sacramental teaching.

Yet the Commission hopes that the clergy will try out the new Catechism, and Convocation was asked to authorise them to do so.

It is a downright insult to the clergy to invite them to act in a way which proclaims to the world, not merely that they do not believe every word of Article XXV, but that they think it utterly misguided, and wish to reverse its effect on Anglican belief. It is monstrous to make such a request of men who have actually subscribed the Articles as containing the doctrine of the Church of England. It is a melancholy proof of Anglican schizophrenia when this request comes from a responsible commission presided over by an Archbishop. One could have wished that Convocation had declined to second so outrageous a plea, and as it is, it is to be hoped that the clergy will be wise enough not to compromise themselves by taking any notice of it.

MOORE COLLEGE PRESENTATION OF DIPLOMAS

The Opening of the Academic Year and Presentation of Diplomas will be held at Moore College on Thursday, March 8, at 7.45 p.m. This year the ceremony has been moved forward a day because of the Diocesan missions.

The Archbishop will present the Diplomas and friends of the College are invited to be present.

ALL-OUT EFFORT ON EVANGELISTIC OUTREACH

In an all-out effort to deepen the concern for evangelistic outreach throughout the Diocese of Sydney a series of weekend conferences is to be held during Lent.

The symbol of the conferences will be: "Jesus Christ, the Light of the World." They will be run under the title: "Mission in Depth for the Church; Mission in Breadth for the Community."

Each program of meetings will take the form: Friday evening — Motive of Evangelism.

Saturday (Two Sessions)—1. Methods of Evangelism; 2. Meaning of Mission in Depth and Breadth and plan for continued Evangelism.

Sunday—Message of Evangelism, with special "Invitation Services" in each Parish Church—with guest speakers or interchange of pulpits—and possibly a central after service rally.

It is hoped that these conferences will implement a new thrust in evangelism throughout the diocese. These conferences are to include all clergy, Church officers, deaconesses and Church workers (Church workers being any person whom the rector, clergy in charge deems to be taking responsibility in the parish, such as Sunday School teachers, etc., etc.). Naturally, the weekend's program can be adapted to local needs, especially the suggestion for Sunday.

The dates allocated to deaneries and the conductors of the weekends are as follows:

East Sydney: The Most Rev. Dr H. R. Gough, March 9-11. Manly and Mosman: The Most Rev. Dr H. R. Gough, March 16-18.

Liverpool: The Most Rev. Dr H. R. Gough, March 23-25.

Balmain: The Very Rev. E. A. Pitt, March 9-11.

Cook's River: The Very Rev. E. A. Pitt, March 16-18.

North Sydney: The Rt. Rev.

Goodwin Hudson, March 9-11. Gordon: The Rt. Rev. Goodwin Hudson, March 16-18.

Wollongong: The Rt. Rev. Goodwin Hudson, March 23-25.

Ryde: The Rt. Rev. R. C. Kerle, March 9-11.

Sutherland: The Rt. Rev. R. C. Kerle, March 16-18.

Randwick: The Rt. Rev. R. C. Kerle, March 23-25.

Petersham: The Ven. H. M. Arrowsmith, March 9-11.

The Blue Mountains: The Ven.

H. M. Arrowsmith, March 16-18. The Hawkesbury: The Ven. H. G. S. Begbie, March 9-11.

Parramatta: The Ven. H. G. S. Begbie, March 16-18.

Prospect: The Ven. H. G. S. Begbie, March 23-25.

Berrima: The Ven. G. R. Delbridge, March 16-18.

St. George: The Ven. G. R. Delbridge, March 9-11.

Marrickville: The Ven. G. R. Delbridge, March 23-25.

VICAR STANDS AS COMMUNIST

The Vicar of Holy Trinity Church, Darnall, Sheffield, England, the Reverend A. Ecclestone, is to contest a municipal election as a Communist candidate.

Mr Ecclestone, who is 57, announced his decision on February 9 at a Press conference in Sheffield's Grand Hotel.

The vicar had been acting as chaplain to the Bishop of Sheffield. He joined the Communist Party in 1948 and claimed that the bishop had made no objection at the time.

Mr Ecclestone explained that he had joined the Communist Party in the belief that, while the Church as a whole should not be attached to any political party, individual Churchmen had the

right and duty to subscribe to and work for the formulated program of a party whose aims were based on moral principles.

The Communist Party took Socialism seriously and proposed to end the exploitation of man by man and promote a society in which each would contribute according to his ability and receive according to his needs. To give what help he could to the furtherance of such aims seemed to him to be a matter of plain duty.

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Books

PRELIMINARY GREEK CLASS

A class for beginners in Greek will be conducted at Moore College by the Reverend W. J. Dumbrell on Tuesdays in term time from 6.30 p.m. to 7.30 p.m., commencing on 6th March. The text book will be Machen: New Testament Greek for Beginners (obtainable at C.M.S. bookshop). The fee is £3 a year and entrance standard is Matriculation.

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"Paul of Tarsus"

By Joy Harrington, Hodder and Stoughton, Aust. price, 18/9.

"Paul of Tarsus" was originally written by Joy Harrington as a series of television scripts and although it makes good reading it is easily seen that it is, of necessity, episodic, each chapter being a new episode as it traces Paul's life and his contribution, as recorded in the Acts of the Apostles, towards the growth of Christianity.

Joy Harrington herself describes it as a "Chapter in the story of man's search for God," and Rev. Canon Roy McKay, B.B.C. Head of Religious Broadcasting, says of the author she "has been faithful to the story in the Bible, and she has kept close to its spirit. One of the many good things she has done is the incorporation of passages from St. Paul's letters in their appropriate place in the story."

In this way we have, as it were, Paul's "Acts" and Letters fused and his life filled out yet more by the background given to the various local characters especially through their imagined recorded conversations as they come into contact with the gospel. The book is well illustrated and has a clear map of the places that Paul visited. Canon McKay also expresses in the Foreword the hope that the book "will find its way into schools and provide some lively and interesting scripture periods for both teachers and taught."

(It may be of interest to note that the television series on which this book is based is currently being telecast by the A.B.C.).

—J. R. Cameron.

"Paul"

The Theology of the Apostle in the Light of Jewish Religious History.

By H. J. Schoeps. Lutterworth Press, pp. 303. Aust. Price, 62/-.
H. J. Schoeps is Professor of the History of Religion, Erlangen, Germany. The German edition was first published in 1959 and was especially revised by the author before its translation into English by Harold Knight.

The author is a convinced Jew who writes with an extensive knowledge of the New Testament and New Testament theology. His scholarship is everywhere in evidence and not least when he consistently includes untranslated quotations in (unpointed) Hebrew and Aramaic as well as in Greek and Latin. The reader unskilled in these languages might find this feature of the

work a little aggravating. Another feature of the book which the reviewer found troublesome was the frequent use of Rabbinical terminology which was left unexplained.

Schoeps tackles the central problems of Pauline theology and sets them firmly in the context of Rabbinic and Hellenistic thought. He sees Paul chiefly as a brilliant rabbi who has undergone a singular experience which gives a uniqueness to his theological thought. At the same time Schoeps believes that Paul's debt to Hellenistic religious thought is to be seen in his Christology and Sacramental theology (he follows Bultmann at this point). Perhaps the most valuable and convincing parts of the author's position are his insistence on the centrality of eschatology in the Apostle's thought and his description of the tension that existed between St. Paul and the Jews.

The book, in the reviewer's humble opinion, errs in underestimating Paul's debt to the theology of the primitive Church as well as in overestimating his debt to Hellenistic religious thought. These defects can be corrected by reading "Paul and his Predecessors" by A. M. Hunter (1961 edition) and "Paul and Rabbinic Judaism" by W. D. Davies.

—B. L. Smith.

"The Waiting Father"

By Helmut Thielicke. James Clarke, pp. 192.

This is a book of 16 sermons, on the parables of Jesus, preached in Western Germany. The book is worthwhile reading for preachers as well as for all who look for clear and relevant exposition of the New Testament. The author is Professor of Theology at the University of Hamburg, a post to which he was appointed after World War II, following 20 years' obscurity arising from his oppositions to the Nazi Government.

These are sermons, theologically based, vivid and imaginative in their exposition, and invested with a demand for decision from their hearers. Above all they are completely relevant to men in a semi-pagan and material world, touching continually on the current tensions and potential tragedy of Europe, its prosperity and vanity and its possibility of extinction which, after all, is everybody's problem. The book is to be highly commended.

—E. D. CAMERON.

Darwin Before

And After

By R. E. D. Clark. pp. 192. Paternoster Press.

The centenary of Charles Darwin's famous work, "The Origin of Species" (first published in 1859) was celebrated in 1959 with much publicity and popularity. In the face of this, Dr Clark writes with real knowledge and vigour, making clear the significance of Darwin and his work.

Why is it that Darwin's theory "triumphed"? His theory

took its rise at a time when rationalistic movements in philosophy and theology were becoming influential—notably those of Huxley and Spencer. More than this, Darwin's theory of selection and chance appeared to many to give them a system which made God unnecessary, and therefore suited those who did not wish to believe in God.

The early chapters give a background of the history of Evolution from earliest times. The following chapters give an interesting account of Darwin's "inner" attitude to life. "He was determined at all costs not to believe and therefore rationalised his unbelief. His life was one long attempt to escape from God and the Church—natural selection was a substitute for God." The development of the whole situation is related with care and great interest and is very readable. The final chapters are devoted to a discussion of the scientific evidences in the realm of the biological sciences and physics and the conflict existing between evolution and scientific thought.

Although evolution provides a framework into which many observations could be fitted—yet it does not follow that the theory is a correct one and that it provides the only framework.

"Today," says Dr Clark, "the evolutionary outlook" stands primarily for an attitude of mind—and it is dangerous and ugly—it encourages pride and is still exactly what Darwin made it—a substitute for God."

Dr Clark's well-written book will be greatly appreciated and easily intelligible to those who are not familiar with the "jargon" of the subject.

DEATH OF MRS LOANE, Sen.

The death occurred on February 13 of Mrs Flora Gwendoline Loane, wife of Mr K. O. A. Loane, of Chatswood, and mother of the Right Reverend M. L. Loane, the Reverend K. L. Loane, and Mrs B. Barnard, of Warwick, Queensland. Another son, Owen, was killed on active service.

At the funeral service which was held in St. Paul's, Chatswood (Diocese of Sydney), the Right Reverend R. C. Kerle conducted the prayers, the Reverend A. C. Yuill read the opening sentences, and the Reverend J. E. Whild read the lesson and spoke of the life and witness of Mrs Loane.

Mr Whild based the message on the text: "The Lord gave" and paid tribute to Mrs Loane's service for many years as Secretary (and later as Life President) of Moore College Women's Auxiliary, of her membership for over 30 years of the Chatswood Circle of the Home of Peace, and of her interest in the work of Chesalon Homes.

Mrs Loane was an active member of St. Paul's and Mr Whild said the congregation gave thanks for the life which "The Lord gave" and for its influence not only within the diocese and parish, but especially within the home and family circle.

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LETTERS

to the

EDITOR

Divorce And Remarriage

Dear Sir,
It is not always realised that the "exception clause" in Mt 5.32 and 19.9 does not say "adultery," but uses "porneia," a word which could be stretched to cover a wide variety of sexual "misconduct" before or after marriage. Quite apart from the fact that Jesus stated principles, and was not in the habit of expressing exceptions, it is incredible that He would use such a vague term.

In his fine work, "Design for Life," Prof. A. M. Hunter states (on Mt 5.32): "But does this 'exception clause' go back to Jesus? We may gravely doubt it. For (1) if it does, Jesus is simply taking sides with Shammai against Hillel in the current dispute; (2) neither Mark nor Luke nor Paul seems to know anything about it and (3) in Matt. 19.9 where the exception also occurs, Matthew has clearly inserted it into his Marcan source. Probably therefore the clause is a later addition by some Christians who found Christ's teaching too rigorous to apply in certain cases."

"The truth seems to be that Jesus was not laying down a binding law about marriage, but stating the divine ideal. (If this saying is a piece of legislation, it stands alone in the Sermon). Marriage, in Jesus' view, is a God-given institution, having for its aim the life-long union of a man and a woman, and divorce is a declension from the divine will for them."

There is, of course, no reason to doubt that the official Anglican attitude, forbidding marriage in Church of divorced persons, except for adultery, was a desirable measure when originally introduced many long years ago.

But today, in our changed circumstances, the only effects would appear to be (1) to convince divorcees who turn to Christ, that, unlike her Lord, the Church could not care less for their welfare, and (2) ironically enough, to encourage adultery as a ground for divorce.

J. B. Henderson, Roseville.

There is no evidence to suggest that St. Matthew's report of Our Lord's words is not thoroughly authentic.

★ ★ ★
THE VATICAN'S Congregation of the Holy Office has issued a warning against too free interpretations of the Bible because these "gravely endanger the exact historical and objective truth" of the Scriptures.

Although the ardour of some Biblical students is praiseworthy, it said, all those who study and write about the Bible should "exercise great prudence and respect . . . and bear in mind constantly the teaching of the early Fathers, and the views of the Church and its leaders" so that they will not "trouble the minds of the faithful, nor injure the truths of the faith."

E.P.S., Geneva.

Dear Sir,

Mr Crawford's letter (18/1), on divorce and remarriage, states a number of propositions which in the light of Scripture considered as a whole, require modification.

First, the marriage bond is indissoluble, not of necessity but of obligation, and the bond is in fact dissolved by death, and by certain breaches of obligation, being specifically, the sins of adultery and of desertion of a believing by an unbelieving spouse.

Secondly, where, by reason of such sins, the marriage bond is violated, the offended spouse may, but need not, opt for divorce, and that divorce not simply "a mensa et thoro" but really "a vinculo," so that both spouses may marry again, the sin lying not in the divorce or in the remarriage but in the acts by which the marriage was violated.

Thirdly, divorce is not permissible upon any other ground than these, and where divorce is given on some lesser ground, remarriage is not permissible, and where remarriage occurs, it is, if the other spouse of the first marriage is alive and has not contracted another union (itself adulterous), an act of adultery.

When the teaching of Scripture is thus viewed, and for its detailed exposition I refer to John Murray's "Divorce," the pastoral problems are not less difficult but there are less of them and they are not of our own making. Let me make a few comments in amplification of the view expressed.

First, if it is agreed that death dissolves a marriage then what is equivalent to death should, in equity, dissolve the marriage, as when a spouse is judicially presumed dead. But is not the sin of adultery equivalent to death since it was punishable by death until our Lord mercifully abrogated the death penalty and substituted divorce? And is not the sin of incurable desertion of a believer by an unbeliever equivalent to death in the logic of the Pauline exception?

Secondly, whether the offending spouse opts for divorce or not is a right which should not be taken away, but, in exercising that right, such a spouse must take into account the possibility of repentance and reconciliation and the welfare of children, which may well give pause to hasty action.

Thirdly, where there is a divorce on adequate grounds both the guilty and the innocent spouses may remarry without sin, but the Church, in the exercise of discipline, may properly withhold her ministrations, as such remarriage apparently occurs in consequence of a sin which is unrepented, in the case of the guilty spouse, and such remarriage degrades the status of marriage, so that the innocent

spouse, if there is ever such, should be prepared to forego these ministrations.

A fortiori, the Church can never bless the remarriage of a spouse who has divorced or been divorced on inadequate grounds, unless adequate grounds have arisen since or were not availed of then.

There are indeed conflicts between the Divine law on divorce and the State law, but Christians who are faced with a divorce petition, and who have to decide whether to counter-petition (on an adequate ground) or run the risk of being divorced (on a legally adequate but morally inadequate ground) would be faced with less problems of conscience if the bald statement "divorce is sinful" were properly analysed, for, where the ground is adequate, it is not sin but the appointed remedy for sin.

Furthermore, Christian ministers would be faced with less problems of conscience, when confronted with applications for remarriage, if the application of the Scriptural principles to the complicated, and sometimes barely ascertainable facts, of each particular case, was not left to their own discretion in the light of a Diocesan rule of thumb, but was the responsibility of a properly constituted Diocesan Tribunal for Matrimonial Causes.

Yours faithfully,
Brian D. Bayston,
LL.B., B.Com.

Extract from December 1961 issue of "All Souls"—letter of the Reverend John R. W. Stott.

I am hopeful that every reader of All Souls knows what emphasis the Reformers placed on the union of word and sacrament in the Christian ministry. The sacraments should never be administered, they rightly insisted, unless the word is also preached. Word and sacrament belong together, because when the word is preached the gospel is audibly declared, while when the sacraments are administered the gospel is visibly dramatised. Word and sacrament together constitute, in fact, a divinely intended audio-visual ministry.

It is strangely ironical, therefore, that the Holy Communion, which is the only Prayer Book Service in which a sermon is enjoined, is now the service from which it is commonly omitted! This is a lamentable situation, and we mean in the New Year to do a little to remedy it in our church. With the full approval of the Parochial Church Council, and beginning on January 7, a brief sermon will be preached on Sundays at the 8 o'clock Communion in All Souls. I am confident that our members will welcome this decision.

Young people who accept too greedily their welcome at the Rectory should be reminded by older members of the congregation of the Rectory family's needs (not "rights"); greater efficiency should see to it that the trivial visits are eliminated; rectories should be designed with separate family and working quarters.

Let us first allow our Rectory families to be a family, then expect them to be the model of Christian family life that is one of the ideals of the Christian parish.

Overworked Clergy Wives

Dear Sir,
The connection your Commentator draws (Feb. 1) between mentally defective children and overworked clergy wives seems to be a somewhat reckless piece of obiter dicta. It is a pity to cloud a very real issue with such a dubious proof.

The issue is indeed real. A great many of our rectory families are leading a life that is not so much overworked as unnatural. There is no such thing as the seclusion of private family life, the certainty of the busy world shut out and peace together within. At any moment they must be ready to accept intrusion by phone or door (both front and back), often on trivial errands, and, if they are dedicated to their calling, force themselves to welcome this intrusion in the name of love to their flock. A mother breastfeeding her baby must also accept harsh interruptions, though it means physical shock for both the child and herself. The rector-father cannot be sure of time to be alone with God.

The result must be jangled nerves, squabbling families, and, worse than this, hypocrisy. The pretence of love and sweetness with which some clergy wives hide their fear and resentment of their parishioners is pitiful to see; it is even more pitiful for the rector's wife, who began in a spirit of high dedication, to feel this compulsory hypocrisy forced upon her.

The cause of this is a little in the clergy and their wives themselves. There is a kind of immaturity that cannot distinguish between total devotion to God's service and firm protection of family life. There is also a rather unpleasant school of thought which uses one passage of Scripture (Luke 12:51-53) to support disruption of family life in the name of Christian service.

Many a clergy wife is subject to a kind of hysteria; she is uneasily aware of the atmosphere of silent criticism that surrounds her husband, and drives herself to excessive lengths in order to avert charges of "unfriendly," or "not keen," or to prove herself better than that other rector's wife one always hears about, who never even went to a single meeting, dear.

But the fault is chiefly, of course, with the inconsiderateness of the parishioners. Sometimes I think church people are the most selfish community in the world. (This with many exceptions, whom one remembers with gratitude.) But there are many who remember only that their minister is their servant, that they pay him to visit them, to feed them, to pander to them. He is indeed a servant, but so are they: we are servants of each other, and of God.

Sincerely,
(Rev.) Harry Harper,
Shirley, N.Z.

NEWS IN BRIEF

A FOUNDATION PLAQUE for the new rectory of Holy Trinity, Erskineville (Sydney), was laid by the Archbishop of Sydney on February 10. The building is situated at the corner of Rochford Street and Erskineville Road.

DURAL PARISH (Sydney), saw the 75th Anniversary of Christ Church, Kenthurst, this month, when a special service was held on Friday 11 to mark the occasion. The Archbishop of Sydney was the preacher.

MOOROOLBARK (Victoria) saw the laying of foundations for the new hall of St. Frances' Church on February 18. The Bishop Coadjutor, Bishop Redding, laid the stone.

CHESALON parish nursing homes are to be extended further. On February 18 Bishop R. C. Kerle laid the foundation stone of extensions to home at Woonona, on the South Coast. This home brings to eight the number now in operation.

THE SYDNEY Ladies' Home Mission Union will hold a fête in the Chapter House, next to St. Andrew's Cathedral, on Wednesday, March 28.

SOUTH AMERICA will be in the spotlight at the Annual Meeting of the South American Missionary Society (N.S.W.) to be held in the Chapter House on Friday, March 2, at 8 p.m. The Annual Business Meeting will be held at 7 p.m.

PLANS are well in hand for the forthcoming C.M.S. Town Hall Convention in Sydney. Meetings are to be held from April 13 to 16. Weekday meetings will be at 7.45 p.m. and Sunday at 3 p.m. Bookings for seats open on March 1.

VOTES FAVOUR FULL COMMUNION

The Convocation of Canterbury, in both its Upper and Lower Houses, has voted in favour of full communion with the proposed Church of North India and Pakistan. The Lower House of York Convocation has, however, rejected such communion.

The vote in Canterbury's Upper House was 13 in favour, nine against. In the Lower House 65 were in favour, 63 against. In York approval was supported by five of the nine bishops but the Lower House rejected the proposal by 60 votes to 29.

The two Convocations were also at variance in the vote on a new service of Infant Baptism proposed by a Liturgical Commission. Canterbury has commended the Commission's work but York has rejected it. York favoured a service compiled by one of its own committees.

The Convocations were united in adopting the Revised Catechism for use during the next seven years. This Catechism has been the subject of much debate since the deletion of the name, Devil, from earlier drafts.

The Catechism as adopted has had the Devil restored to it in the phrase, "I will renounce the Devil and all evil."

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Page 8—The Australian Church Record, March 1, 1962

MELBOURNE

The Reverend A. D. Dargaville, at present Leading Curate of St. George's, Malvern, has been appointed Vicar of St. Thomas, Werribee. He will be inducted by the Archbishop of Melbourne on April 28.

The Archbishop in Jerusalem, Dr Campbell MacInnes, will be visiting Melbourne from March 10. He will also be visiting other Victorian centres.

The Reverend H. A. Cairns, formerly Chaplain to the Sunbury Mental Hospital, has transferred to the Kew Mental Hospital and Kew Children's Cottages.

The Reverend B. Mathew, from the Parish of Lockhart, Riverina Diocese, has taken Mr Cairns' position at Sunbury Mental Hospital.

The Reverend J. H. Brady, Assistant Curate of St. Paul's, Burwood (Sydney), has been appointed Assistant Chaplain to Trinity College, Melbourne. His appointment is to take effect from March 1.

The Reverend R. H. Ford has been appointed Vicar of Kilsyth, Montrose and Mooroolbark. The Reverend T. R. Clark has been appointed Vicar of St. John's, Camberwell, and the Reverend O. D. Dowling has been appointed Vicar of St. John's, Camberwell.

SYDNEY

The Reverend R. C. Weir, Rector of St. Matthew's, Manly, left Sydney on February 14 to attend a Field Conference of the Bible and Medical Missionary Fellowship in India. Mr Weir is President of the Fellowship in N.S.W.

Personal

Mr Weir will also visit mission stations in India, Pakistan and Nepal and will return to Sydney on April 7.

Miss Barbara Malmend, who has just completed two years' study at Deaconess House, Sydney, and Miss Joan Mulloy, who has spent a year at St Hilda's House, Melbourne, left Sydney on February 27 for work in N.T. A farewell Communion Service was held for Misses Malmend and Mulloy and seven other young people on their way to the mission field.

Mr Tony Nichols, of Sydney, a secondary school teacher, has been located to St Patrick's School, Tawau, North Borneo. Mr Nichols is among the first of a number of "Short Service Missionaries" C.M.S. is sending to the field for teaching work.

The Reverend D. W. B. Robinson has returned to Sydney following his visit to England. Mr Robinson is Vice-Principal of Moore College.

The Reverend H. Henningham, Th.L., has been appointed Rector of St. Oswald's, Haberfield. Mr Henningham is at present at Fairfield.

In the Australian College of Theology results published in the last issue of "A.C.R." the name of a Th.L. candidate was omitted. She is Miss G. Lawrence, who gained a First Class pass in the examinations.

MISSIONARIES SAIL FOR TANGANYIKA

A number of missionaries from Melbourne, Sydney and South Australia will sail on the Strathmore which leaves Sydney on March 6 and Melbourne on March 9, for Tanganyika.

They are: Mr Ian Pearce, a secondary schoolteacher from Melbourne who has spent the past year in Ridley Theological College; Mr and Mrs Richard Brook from S.A., who are "Short Service missionaries" and will spend three years in Tanganyika; Miss Nancy Collett, a trained teacher from Sydney with a Diploma in Religious Education, who will specialise in youth work; Miss Josephine Brennan, a triple certificated nurse from Sydney, who has just completed two years in Deaconess House, and Miss Coralie Potter, a medical technician from S.A.

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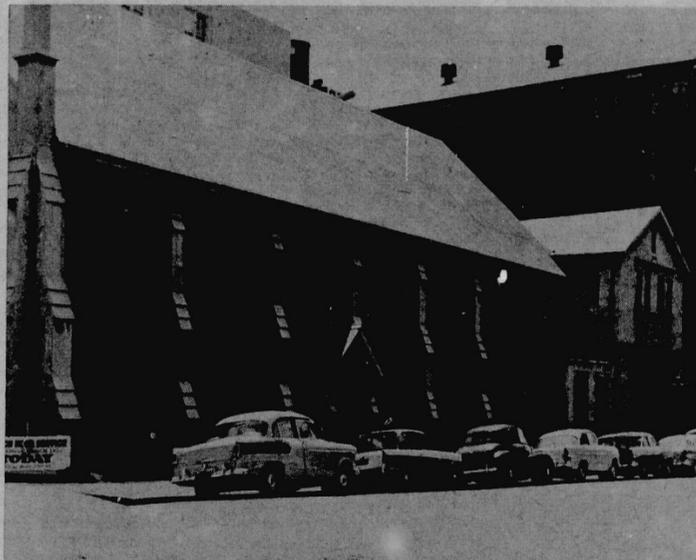
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New venture in youth work at St. Barnabas', Sydney



Church and Hall of St. Barnabas', Broadway, Sydney, where a new venture in youth work is to be commenced at the end of this month. See story on page 5.

Copies of Gospel taken as contraband in Spain

A consignment of copies of the Gospel of John has been confiscated as contraband material by the Spanish Customs.

The Gospels were in a British registered car driven by Mr R. E. Love, an American citizen, who is a representative of the publishing house of Ediciones Evangelicas Europeas, Winterthur, Switzerland.

With him was Senor Reuben Gil, a Spanish citizen who conducts a Bible study correspondence course called Luz de Vida (Light of Life). The Gospels were destined to be distributed

to the 15,000 members of the study course.

Mr Love and Senor Gil have been informed that they will be prosecuted for attempting to import prohibited literature.

Earlier, the author and the printer of two evangelical books were arrested and sentenced to one month and one day's imprisonment for publication of publicacion clandestina, that is

writing and publishing literature without the imprimatur of the Roman Catholic Church. Some 10,000 books were seized, including copies of Hymns for Children.

Spanish Protestants are reported to be planning an appeal to the United Nations' Human Rights Commission, protesting the seizures and arrests.—EPS, Geneva.

MARCH 15, 1962

Melbourne Diocese

NEW COADJUTOR BISHOP CONSECRATED

On Saturday morning, February 24, at 10 a.m., Archdeacon G. T. Sambell, B.A., was Consecrated a Coadjutor Bishop of the Diocese of Melbourne. The Archbishop of Melbourne, Dr Frank Woods, presided, and Bishop Donald Redding preached.

Bishop Sambell preached his first sermon in the cathedral as Bishop Coadjutor on the following Sunday at the 7 p.m. service. Earlier in the day the Bishop dedicated a new vicarage in the parish of St. John's, Lilydale.

The service, which took place in fine weather, was commenced with a procession into the Cathedral made up of members of various diocesan organisations, theological students and clergy.

Present in the Cathedral were representatives of many other Churches, including Greek Orthodox. A number of Bishops took part, including Bishop Donald Baker, who was Principal of Ridley College at the time of Bishop Sambell's training there.

The Sermon was based on the text of Matthew 20: 25-28. Bishop Redding, in delivering the sermon, spoke of the place of the Minister of Christ in being ser-

vant of all and of the necessity of the Bishop having a likeness to Christ in the qualities of love, patience and humility.

Director of Centre

Bishop Sambell, who is 47, was the first Director of the Melbourne Diocesan Centre, a venture designed to bring new life to some of Melbourne's inner industrial parishes by working in them as one unit.

In 1955, he was appointed Archdeacon of Essendon and early in 1961, Archdeacon of Melbourne and Director of Home Missions. He was author of the concept of a "Task Force" for work in new areas. Under this scheme, a small group of ordained men and other specialists go into a new area and work it intensively for a year or so and then leave one of their number behind as the first permanent clergyman.

ORDINATIONS IN SYDNEY AND MELBOURNE

Ten men were ordained to the Diaconate in St Andrew's Cathedral, Sydney, on February 25. On March 18 in St Paul's Cathedral, Melbourne, fourteen men were ordained to the Priesthood and nine to the Diaconate.

The Sydney Ordinands were:—

Stuart Noel Abrahams, Th.L.
Charles Maxwell Dunse
James Garfield Fraser, Th.L.
John Bryan Lawley, B.Comm., Th.L.
Hugh Watt McCartney
Gerald Ains, Th.L.
Frank Frederick Copland, Th.L.
John Nicholas MacMillan, Th.L.
Barry David Huggett, Th.L.
James Stirling Murray, Th.L.
Philip Newton Oliver, Th.L.
John Rice Oxley, Th.L.
Elwyn Deris Moxey Sheppard, Th.L.
Derrill Ambrose Radford
David Charles Woodbridge, Th.L.
Arthur Melville McLauslin
Ronald Charles Clout
As Deacon: Alan Ormond Baker, Th.L.
Ian Frederic Brown, Th.L.
Harvey Arthur Joseph Dineen, Th.L.
Paul Johnston Harvie, Th.L.
Sidney Henry Isaulden
Philip Edward Kitchin
Ronald Peter Robins, Th.L.
Noel Alfred William Stone
Timothy McLellan Thorn, B.Comm., Dip.Ed., Th.L.

The Melbourne Ordinands were:—

Leslie George Bond
Archie Lynn Browne
Norman George Curry, B.A., B.Ed.
Neville Leighton Curtis, Th.L.