

NEWS IN BRIEF

AFTER 66 YEARS of use as a Parish Hall, St. John's Hall, Ashfield (Sydney), has been renovated and enlarged. It was opened by Bishop R. C. Kerle on February 24.

SOUTH GRANVILLE has a new Parish Hall. Archdeacon G. R. Delbridge, Archdeacon of North Sydney with Parramatta, opened and dedicated the new hall at St. Thomas' Church on February 25. A rebuilt church porch was also dedicated in memory of John Rollinson, former Sunday School Superintendent.

A RESTORATION APPEAL is being conducted for St. Paul's Cathedral, Melbourne. A Civic Reception was held in Melbourne on February 27 to launch this appeal. Present were the Archbishop of Melbourne, the Lord Mayor of Melbourne and the Governor of Victoria, Sir Dallas Brooks.

MOTHERING SUNDAY observance will be aided by the Marriage Guidance Council (N.S.W.), who are offering a set of documents of material for the occasion, including suggestions for sermons and for services of Marriage Reunion and Renewal of Vows, etc. The cost is 2/6 per set, post free, from the Council at 2 Wentworth Avenue, Sydney.

SCIENCE TEACHING at the Peninsular Grammar School (Melbourne Diocese) will be enhanced with the opening of a new science block. The block was dedicated by the Archbishop of Melbourne on March 1.

CAULFIELD'S new Vicarage (Parish of St. Margaret) was dedicated by Bishop Redding, Bishop Coadjutor of Melbourne, on March 4.

THE LADIES' HOME MISSION UNION

Jubilee Fete

In The Chapter House, St. Andrew's Cathedral
WEDNESDAY, 28th MARCH, 1962, 11.00 a.m.

Lady Hallstrom will open the Fete at 11.00 a.m.

Stalls will include: Cakes—Jams—Pickles—Groceries—Sweets—Kitchenware—Bathroom Requisites—Miscellaneous—Handkerchiefs—Aprons—Tea Towels—Children's Wear—Flowers—Pot Plants—Seedlings.

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SYDNEY

The Rev. Terence Henry Dicks, Curate-in-charge of the Provisional Parish of Abbotsford and Russell Lea has been appointed Rector of the Parish of St. Barnabas, Fairfield. Mr. Dicks was ordained Deacon in 1957 by the Archbishop of Sydney for the Bishop of Tasmania. He served as Curate of St. John, Launceston, Tasmania from 1957 to 1960.

The Rev. David George Duchesne, Curate-in-charge of the Provisional District of Old Guildford and East Fairfield from 1959, has been appointed Rector of the Parish of St. James', South Canterbury. He was ordained in 1957 and served his curacy in the Parish of Nowra.

The Rev. John William McElveney, Curate in the Parish of All Saints, Nowra, has been appointed Curate-in-charge of the Provisional District of St. Stephen, Villawood. Mr. McElveney was ordained in 1959 and has served curacies in the Parishes of St. Matthew, Bondi and All Saints, Nowra.

The Rev. Geoffrey Charles Chandler, Curate in the Parish of St. Jude, Randwick, from his ordination in 1959, has been appointed Rector of the Parish of Denham Court with Rossmore (Ingleburn).

The Rev. K. T. Percival, Curate in the Parish of St. Paul, Carlingford, has been appointed Curate-in-charge of the Provisional District of Old Guildford and East Fairfield. Mr. Percival was ordained in 1959, and served a curacy in the Parish of St. Nicholas, Coogee, as well as Carlingford. He will be Instituted on March 15.

The Rev. H. D. G. Blackwell, in the Parish of St. Paul, West Manly, has been appointed Curate-in-charge of the Provisional District of The Oaks. He was ordained in 1959 and served a curacy in the Parish of St. Alban at Corral before his appointment as Curate of West Manly. He will be Instituted on April 13.

Overseas

The Reverend J. R. W. Poole-Hughes, Home Secretary of the Universities' Mission to Central Africa, has been elected Bishop of South-west Tanganyika. It is hoped that the new Bishop's Consecration will take place in May in the pro-cathedral of Luili, on the shores of Lake Nyasa. The General Secretary of

Personal

C.M.S., England, Canon M. A. C. Warren, has just completed a visit to Argentina. Canon Warren attended a consultation in connection with the overseas work of the Methodist Episcopal Church in Latin America.

Melbourne

The Reverend S. D. Batholomeusz, at present Rector of Broadford, Diocese of Wangaratta, has been appointed Vicar of Christ Church, Brunswick (Melbourne). Mr. Batholomeusz will take up his position on August 9.

The Reverend Michael Fumedge was inducted to the parish of St. John's, Diamond Creek, on Friday, March 2.

Archdeacon R. W. Woods, Archdeacon of Sheffield, England, brother of the Archbishop of Melbourne, is at present visiting Australia. He preached at St. Paul's Cathedral on Sunday, February 25.

North-West Australia

The Reverend Bruce Woolcott has been appointed to the Port Hedland Parish, North-West Australia. Mr. Woolcott is a B.C.A. Missioner. His ministry will cover a vast area including Marble Bar, Roebourne and Wittenoom Gorge.

Tasmania

The Reverend I. J. Carter, at present at King Island, has been appointed Rector of Beaconsfield and Exeter. Mr. Carter's appointment is to date from the end of March.

On St. Matthias' Day, February 24, five men were ordained to the Diaconate and one Deacon was Priested in St. David's Cathedral, Hobart, by the Bishop of Tasmania. Among those ordained Deacon was Mr. Keith Morley, a former student of Moore College, Sydney. Mr. Morley has been appointed Assistant Minister in the suburban parish of Glenorchy.

The Reverend Basil L. Stock, B.A., at present Curate of Christ Church, South Yarra, has been appointed Vicar of Belgrave. Mr. Stock will be inducted on May 4 by Archdeacon Thomas.

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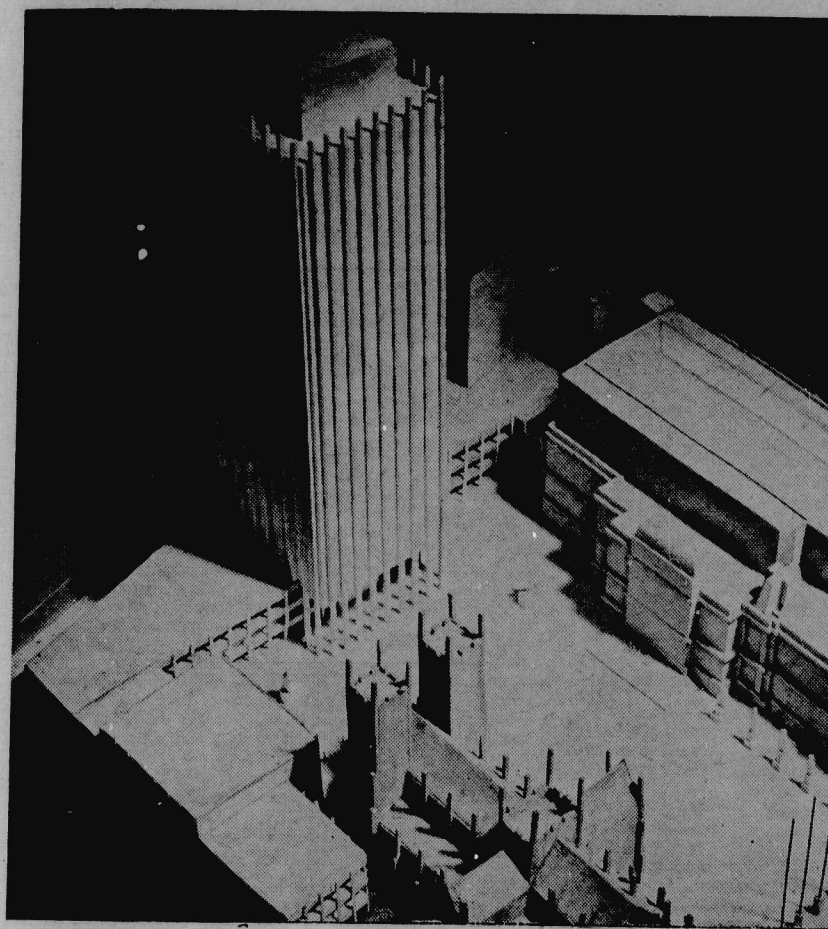
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Special session of synod to consider plan

A Special Session of the thirty-second Synod of the Diocese of Sydney is to be held on April 2 to consider a revolutionary plan for the redevelopment of the Cathedral site.

The scheme, which was announced in Sydney on March 16, is the result of investigations conducted by the Standing Committee and the Cathedral Chapter. The central feature of the plan is a civic square of 1½ acres, on either side of which will be the present Town Hall and Cathedral and at the far end of which will be a multi-storeyed office building.

The present Chapter House would be replaced by a block containing administrative offices and a Synod Hall, at the rear of which would be the Cathedral Choir School. Off-street parking for 1,000 cars would be provided above and below the Kent Street level.

The scheme, costing an estimated £5 million, is expected to arouse considerable discussion. Already, it has been reported that City Council aldermen are divided in their views on the merits of the proposed development.

Because of the importance of this proposal, a series of meetings was arranged for Synod members prior to the actual Synod meeting. Representatives of the architects and the diocesan administration explained the proposals and large-scale photographs were viewed.

Synod Resolution

This is the first firm proposal for Cathedral site redevelopment since before World War II and is the result of a resolution passed

by Synod in October, 1960, which stated:—

"That this Synod gives authority to the Standing Committee to prepare a scheme for the development of the whole area of the Cathedral site, and directs that no building shall be undertaken on the site, apart from the building for the Choir School to be erected within the next few months, plans and location of which have already been approved by the Standing Committee, until the overall plan has been debated and approved by this Synod."

Several features of the plan will no doubt result in sharp divisions of opinion. The present Chapter House will be replaced, along with Church House. The Chapter House was designed by Cyril Blacket in the 1880s and many will oppose its demolition because of its historic interest.

Civic Square

The Sydney City Council will also be concerned about the Civic Square as for some time now a proposal has been under consideration for such a square on the site of the present Queen Victoria Building. Some aldermen believe the new square would be too small. The area is roughly that of a city block.

Architects for the project are Hely and Bell and it is hoped it would be completed by 1968, the centenary year of the laying of the Town Hall foundation stone.

RIGHT REV. J. C. VOCKLER BISHOP OF POLYNESIA

The Right Reverend J. C. Vockler, B.A., S.T.M., S.T.D. Th.D., was enthroned as Bishop in Polynesia on Wednesday, March 21. The enthronement took place in the Cathedral of the Holy Trinity, Suva, Fiji.

Bishop Vockler was formerly Assistant Bishop of Adelaide. He was trained at Moore College, Sydney, and St. John's College, Morpeth, and was ordained in 1958. He graduated B.A. in 1953, with first class honours, and in 1954 was awarded several scholarships. He was awarded the degree of Master of Sacred Theology by the General Theological Seminary, New York, in 1954.

Bishop Vockler took two texts as the basis of his sermon Psalm 31:9—"Thou . . . hast set

my feet in a large room." and Psalm 16:7—"The lot is fallen unto me in a fair ground, yea I have a goodly heritage."

In his sermon the Bishop said: "Our worship and our work stand equally under the judgment of God who is sovereign Lord over all. It was out of His love and mercy for the world and mankind whom He created that God sent His Son into the world to break down the barriers of sin, disobedience, and rebellion which separate us from Him.

"Jesus Christ, in our frail

humanity, destroyed those barriers and was victorious over every evil which separates man from God and from his fellow man. The Gospel is "Good News" because it proclaims both that victory and also makes ever new the unity which God gives to us as we respond to our Saviour's call to come unto Him. Within the over-ruling mercy of that same wise Providence we all, Bishop, priests and faithful laity are called to exercise our ministry for God's glory and the extension of His Kingdom.

The Bishop, who is the youngest diocesan bishop in the Anglican Communion, also made reference to the work of his predecessor, Bishop L. S. Kempthorne, who retired at the end of 1961.

"Under God I owe to Him the goodly heritage which I have

inherited today and with you and countless others around the world I wish him well and happiness in his retirement. You will, I know, be glad that my first official act will be to give to him my licence to officiate in this diocese and I assure him that so long as God gives me to rule here he will never lack that dignity which is consonant with His Order."

The area under the Bishop's jurisdiction covers 11,500,000 square miles and includes many of the island territories of the South Pacific, including Fiji and Tonga.

MARCH 29, 1962

Laying the monster

The sudden appearance on one of Tasmania's western beaches of the now familiar "monster" gave daily papers an opportunity to indulge their flair for sensationalism and to extract every ounce of publicity from the resilient hide of the mysterious "thing."

Mercifully unknown to it, one of the monster's greatest accomplishments was to bring to light something of the superstition and credulity lurking so near to the surface of a nation which is fast losing any claim to be called Christian. It is ironical that the appearance of a lifeless slab of whale blubber, while ever it remains unidentified, should bring fear to the sophisticated hearts of so many of our country's space-age inhabitants.

Yet perhaps not so strange, for fear, nameless and formless perhaps but fear nonetheless is an ever present companion of this "tranquilised" generation. Not so much the providential fear of danger, implanted to preserve us from harm, not yet the wholesome respect for God spoken of as fear, but the unhealthy, corroding effect of a life shifted from its foundations and adrift in the universe.

Though masked with a coating of gaiety, abandon and zest for living, the underlying sense of apprehension in the heart of our community is brought to the conscious level by such intermittent events as the recent discovery. Fear of the future, fear of Communism, fear of a depression and fear of a hundred nameless things is seen in our national restlessness, our neuroses, our mental ill-health, (more hospital beds are occupied by schizophrenic patients than those suffering from any other condition, mental or physical) and this fear is kept scarcely buried by the avalanche of tranquillisers poured on it.

Our national insecurity is highlighted by the immorality, violence, alcoholism, boredom, wrong relationships and mutual mistrust with which we are all much too familiar.

None of this should surprise us. The Bible shows that Satan manipulates fear to keep the children of this world in bondage. Fear, headed-up in the great fear, fear of death. Hebrew 2:15.

As Dr Babbage has pointed out, it is a strange thought that in an age in which the biological processes associated with the commencement of life are almost obsession, the fact of death is avoided, glossed over, sentimentalised almost ad nauseam.

And why should we fear death? This fear is a consequence of sin.

It stems from the knowledge of imperfection and the apprehension of judgment, as St. John says: "Fear brings with it the pains of judgment" 1 John 4:18 NEB. In other words we are guilty people.

Yet we are reminded, particularly as we approach the season of Easter, that the Son of God has triumphed. At his cross the prince of this world, Satan, was defeated by the decisive, once for all victory. And in his resurrection the Lord Jesus proved that his people's guilt had been put away forever. The real monster is dead, slain not on a Tasmanian beach, but on a Judean hill. There is no condemnation now to those whose trust is in the Son of God, they are freely justified from all things. This is the news, the joyful, healthful, life-giving news, that bore the apostles along on its tide, the news the reformers rediscovered and gave their lives to preserve the news that sparked the evangelical awakening.

This news is still the answer to the fears of our generation, and the only answer. How desperately our generation needs to know salvation by the remission of sins, "that being delivered out of the hand of our enemies, we might serve HIM without fear."

VISIBLE AND INVISIBLE

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

THE distinction between the Church visible and invisible was coined by Luther and Zwingli in the sixteenth century, and was much used by all the Reformers, our own included.

The wording of Article XIX ("The visible Church of Christ is a congregation of faithful men . . .") implies this distinction, and it was in fact basic to all Anglican thinking about the church for more than a century after the Reformation. Jeremy Taylor, in many ways a High Churchman, states it as clearly as anyone.

It is fashionable these days to criticise the distinction as unsound. But its critics persistently misunderstand it.

They take it to mean that there are in the world two distinct churches, one hidden within the other, like Chinese boxes. The larger church (the visible) is the aggregate of local congregations all over the world in which the Christian faith is professed and preached and the Christian sacraments are administered. The smaller church (the invisible) is the aggregate of those within these congregations who are savedly united to Christ by faith in Him.

The critics further suppose that the reason why the latter church is called invisible is that it has no distinctive organisation of its own, but is merged into the organised life of the larger group.

Distinction made

The critics conclude that those who make this distinction think that the visible church, with its organised institutional life, exists merely to provide the means of grace (preaching and sacraments) through which God brings men into the invisible church, by drawing them to Christ.

From this it would follow that the only concern we need have about the visible church is to see that in each local congregation the New Testament gospel is faithfully preached and the sacraments interpreted in line with it.

Certain standard strictures on this doctrine of the two churches are then made. It is first pointed out that such a distinction, if true, would justify unconcern about matters of church policy, and the outward reunion of visible churches.

Visible and Invisible

But, in fact (it is said), the distinction is false. The New Testament knows only one church, not two, and the church of which it speaks is a society with its own public, organised life. The invisible church, as an unorganised, non-institutional fellowship, simply does not exist.

Such observations are valid enough in themselves, but they are right off the target. It may be that there are people who have held this doctrine of two churches, but the Reformers certainly did not. When they spoke of the church invisible and

visible (or, in Hooker's phrase, mystical and visible), they were distinguishing, not between two churches, but between two distinct standpoints from which the one church must be regarded.

They were distinguishing the church as God sees it, i.e. the church as it really is, from the church as man sees it, i.e. the church as it looks to us. The Bible, they said, views the one church from both standpoints, and we must learn to keep them distinct in our minds.

Bride of Christ

As God sees the church it is the body and bride of Christ, the company of those united to Him by faith and indwelt by His Spirit. Necessarily, therefore, it is in its own essential nature invisible to man, for neither the ascended Christ, nor faith, nor the Holy Spirit, can be made an object of human sight.

As man sees the church, it is the company of all those who profess faith in Christ and worship together. The church, though essentially invisible, thus becomes visible to men in its corporate life. All who make this profession, and share this life, should be regarded as belonging to the church of Christ, whatever local congregation they may be linked to; though it may be that among their number are some whom

God does not recognise as members of Christ, because He sees that despite their profession, they are without faith in their hearts.

Biblical distinction

The value of this biblical distinction to the Reformers and their successors was at least threefold. First, it disposed of the Roman identification of the church of Christ with the Papal set-up, making it clear that Papal excommunication could not of itself exclude any believer from the church which Christ founded.

Second, it showed that local and national churches, professing the biblical faith, have a real unity in Christ even when they are organisationally separated. Thus it justified the Reformation against the charge of destroying the unity of Christ's church.

Thirdly, the distinction had pastoral value, as a reminder that mere orthodoxy and membership of the church visible will not of itself suffice to save the unconverted. A distinction which clarifies these points still has value today. In particular, it is hard to see how the ecumenical movement can help losing its way, or playing into the hands of Rome, without it. One wishes that Anglican ecumenical theologians were making more of this Reformation insight, rather than so often misunderstanding and belittling it.

ARCHBISHOP IN JERUSALEM

THE ARCHBISHOP IN JERUSALEM, Dr Angus Campbell MacInnes arrived in Sydney on Saturday, March 24.

Dr MacInnes is Archbishop in Jerusalem and Metropolitan and Dean of St. Cathedral of Saint George, Jerusalem. The Archbishop is a graduate of Trinity College, Cambridge, with 3rd class Honours in History. He gained his Master of Arts Degree in 1927 and became a Doctor of Divinity in 1957. He was ordained Deacon in 1926 and Priest in 1927. He was Curate of Peckham from 1926-1928 and served as a Church Missionary Society Missionary in the Diocese of Jerusalem from 1928-1951.

He held the office of C.M.S. Secretary in Palestine from 1940-50; and Secretary in Jerusalem from 1950-1951. He was appointed Archdeacon in Palestine and Trans-Jordan in 1943 and Archdeacon in Jerusalem in 1950. He was Examining Chaplain to the Bishop in Jerusalem from 1943-1951. In 1951 he be-

came Vicar of St. Michael's and St. Alban's and was appointed Rural Dean of St. Alban's in 1953. He held the office of Canon Residentiary of St. Alban's from 1953 to 1957.

He was consecrated Bishop Suffragan of Bedford in 1953 and was translated to Jerusalem in 1957. He has held the Office of Chaplain and Sub-Prelate of the Order of St. John of Jerusalem from 1957.

The Jerusalem Archbishopric extends over three continents and about 20 countries from Cyprus to Iran, Turkey to Ethiopia, the Mediterranean to the Red Sea. It is divided into five Dioceses: Jerusalem itself; Iran, Egypt and Libya; the Sudan; and Jordan, Lebanon and Syria.

The Bishop in Iran is an Iranian, and the Bishop in Jordan, Lebanon and Syria is an Arab; until recently there was a Sudanese assistant Bishop in that Diocese.

14th WORLD'S CHRISTIAN ENDEAVOUR CONVENTION



Preparations are well in hand for the 14th World's Christian Endeavour Convention, which is to be held in Sydney from August 16 to 22.

Plans for the Convention were outlined at a luncheon held on February 27 when the World's Secretary of C.E., Mr Harold E. Westerhoff, met heads of local Churches. Those present were shown copies of an attractive brochure outlining highlights of the Convention and giving details of special convention

tours arranged for overseas and interstate visitors.

Overseas speakers will include the Reverend Arno Pagel, President of C.E. in Germany and Dr Daniel A. Poling, World President of C.E. since 1927. Our own Archbishop of Sydney, Dr Gough, will also be a speaker.

Photo shows, left to right, the Archbishop of Sydney, Dr Gough; Mr Harold Westerhoff; the Reverend J. B. Wilson, President of the Baptist Union of N.S.W., and the Reverend N. W. Lickiss, President of the Methodist Conference, viewing the special booklet produced for the Convention.

60 Women now training at Deaconess House

Over sixty women from different dioceses in Australia, as well as Sydney Diocese, are now in training at Deaconess House.

At the end of November a record number of eighteen students graduated from Deaconess House. Three of the graduates have been accepted by the Church Missionary Society for work among the Aborigines and overseas.

Miss Barbara Maidment an occupational therapist has left to undertake a piece of work among the aborigines who are lepers in the north.

Miss Nancy Collett left on the Strathmore on March 6, to serve as a youth worker in Tanganyika, and Sister Barbara Young, a trained nurse expects to go to Tanganyika, in June. In addition to these, Sister Josephine Brennan has also sailed on the Strathmore, for missionary service in Tanganyika.

Sister Marlene Sweetman has begun work as Parish Sister at St. Stephen's, Coorparoo, Diocese of Brisbane.

St. Michael's Home at Kelso, Diocese of Bathurst, has claimed two of our graduates, Sister

Flo Adamson, who is Sister-in-charge and Sister Barbara Knox is the deputy head of the home. Sister Margaret Sinclair, the former senior student is Parish Sister at St. Mark's, Darling Point, and Sister Jeanette Lawrence at Panania.

Appointments

Sister Maureen Cripps was instituted as Parish Sister at St. Stephen's, Penrith, on December 3, by Archdeacon G. Delbridge. Sister Phyllis Hulse is an assistant at Pallister Girls' Home, Greenwich.

The Board of Religious Education is the sphere of activity for Sister Wanda Sams, an infants schoolteacher.

Sister Margot Poole serves in the Parish of Holy Trinity, Erskineville. Sister Judith Lind has been appointed to the Parish of South Granville. Sister Valerie Clements was instituted as Parish Sister at St. John's, Parramatta, on March 5.

The receptionist at Eversleigh Home of Peace Hospital is Sister Jan Hudson.

Awards

Our congratulations go to Sister Barbara Duncombe, who won the University Gold Medal and obtained honours in latin. Earlier she passed the Inter London B.D. Examination. Sister Barbara is continuing her theological studies this year.

Deaconess House students once again obtained honours in the Australian College of Theology Licentiate of Theology Examinations. Sister Jeanette Lawrence obtained first-class honours and Sister Janice Hudson second-class honours. Seven of the graduates have qualified for first-class honours in the Deaconess Diploma Course.

DJAKARTA, Indonesia

(F.E.N.S.)—Indonesia now has a population of 95,889,000 and has become the fifth most populous country in the world, according to temporary results of the 1962 census. This is a provisional figure, excluding armed forces, police members and dependents living in areas closed to the public.

DISCUSSION BY COUNCIL ON INTERCOMMUNION

Intercommunion was discussed at the annual meeting of the Australian Council of Churches after delegates had considered the report on unity from the Third Assembly of the World Council of Churches at Delhi.

The Council felt called "to take steps to implement the resolutions of the Assembly within Australia" and therefore resolved "to communicate with all the heads of the member churches asking them to consider action as follows:

"(a) to call for reports for their own consideration on the extent of the practice of their own members of receiving communion from ministers of other churches and of members of other churches coming to receive communion in their churches and to make clearly known the mind and practice of their own church regarding these matters;

"(b) to encourage action by the appropriate authorities of their own church for agreements with other Churches for full communion;

"(c) to explore the possibility of entering with other Churches into an agreement to negotiate for union and on the basis of that agreement to allow intercommunion between the members of the churches thus negotiating;

"(d) to take notice of the anxieties especially of the younger churches at the development of world confessionalism and the tensions that are arising between denominational and ecumenical developments."

The Council also asked the study of the Delhi Assembly's understanding of the heads of Churches "to promote unity for which we should work and pray, and in the light of that understanding to recognise the limitations inherent in the present policy of co-operation between the Churches in Australia."

The Council recorded its appreciation of the generous assistance of the Diocese of Sydney in allowing office space at 472 Kent Street, free of rent, since 1957.

Ridley Courses

Dr Frank Andersen, vice-principal of Ridley College, Melbourne, announces that during 1962 the College will offer tutorials in Th.Schol. New Testament Greek; also lectures in Melbourne B.D. Hebrew and Greek.

Rev. Canon L. L. Nash, M.A., B.D., will also take a class in Th.L. New Testament one evening each week for those wishing to do a Th.L. subject. This could be arranged at the Cathedral Buildings. Inquiries should be referred to Dr Andersen at Ridley College, Parkville, FW1396.

HISTORICAL EXHIBITION IN ADELAIDE

A historical exhibition of valuable possessions linked with the early days of South Australia, and its pioneer church, Holy Trinity, is being held in the C. B. Howard Building at the church during March.

It is open from March 17 to 31, excluding Sundays, and is an official feature of the Adelaide Festival of Arts. It also commemorates the 125th anniversary of the first official Christian service held in South Australia, which was conducted by the Reverend Charles Beaumont Howard, who was Colonial Chaplain and Rector of Holy Trinity.

For the first time a replica of a cabin on the sailing ship "Buffalo" has been built.

A beach scene with original whaling equipment, part of a private collection of Mr and Mrs E. Tilbrook, is another display, and a scene with models in pioneer dress has been arranged.

Personal possessions of Captain Charles Sturt, explorer and a trustee of Trinity, are also on show.

Early baptismal and wedding records of the church are on view, together with the gold chalice presented by parishioners as a Centenary gift.

Valuable antiques brought out to the State in the early days have been lent by pioneer families, and early paintings from the National Gallery.

The Governor of South Australia, Sir Edric Bastyan and Lady Bastyan attended the official service opening the exhibition on March 18. The Lord Mayor and Lady Mayoress, Mr and Mrs C. J. Glover, were also official guests.

The Rector of the church, the Rev. L. R. Shilton, conducted the service.

Col. F. A. Stretton is chairman of the Trinity Public Relations Committee, which has arranged the exhibition.



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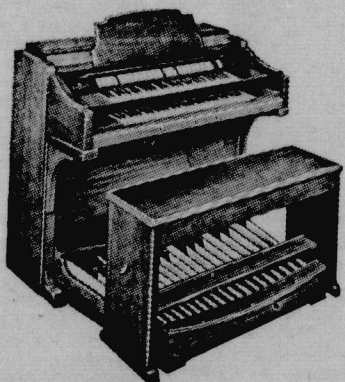
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Notes and Comments

Smoking and Cancer . . .

So the British Government has said that the report of the Royal College of Physicians “authoritatively and crushingly” demonstrates the causal connection between smoking and cancer. No government primarily concerned with the health of the general public which had come to that conclusion could surely do less than to restrict tobacco advertising.

But what government is primarily concerned with public health? In a democracy, governments are primarily concerned with retaining enough popular support to remain in office. Britain, Australia and the other Western democracies being what they are—pleasure-mad, cloud-cuckoo lands whose inhabitants are unwilling to cut down on their fun and games even to pay for their own defence or the education of their children—no government that did not put duty before office (which means no government, period) would dare to suggest restrictions on tobacco advertising. Instead, Britain is to have a “warning campaign” among children and young people. In other words, the pedlars of a life-shortening narcotic are to be left free to persuade the public to indulge in it for their personal profit, while at the same time public money is spent in persuading people to take no notice.

The attitude of the Press is easy to understand, too. Being at the beck and call of their powerful advertisers, and being themselves pedlars of products that are certainly not wholly innocuous, they naturally align themselves on the side of profit and against the public benefit. One particularly silly journalistic argument against restricting advertising calls for comment. It is directed toward the smoking of particular brands and not toward increasing the total amount of tobacco smoked, and therefore it should not be restricted. To see this argument for what it really is, just substitute opium-smoking for tobacco-smoking. Should opium vendors be permitted to advertise their wares freely, just because Willie Wun Lung wants you to smoke his rather than that of Chu Chin Chow? Tobacco is a danger to public health, and governments should act accordingly, whatever the motives of its vendors.

Sydney Cathedral Plans . . .

There has been much interest in plans announced for the redevelopment of the site of St. Andrew's Cathedral in Sydney. They have to be approved by both the Synod of the Diocese and the City Council, since they will affect land near the Town Hall owned by the City Council as well as Church land.

For years past there have been attempts to improve the Cathedral itself or its grounds—even to move it to another site (a proposal which was agreed to by Synod in 1927, the site where the old Mint building stands in Macquarie Street having been offered by the State Government). There does seem to have been a widespread opinion for a long time past that the Church was not making the best use of the site where the Cathedral now stands.

Whether the present proposals will come to fruition remains to be seen. Many Church people will draw some satisfaction from the fact that though opinions will differ there is nothing intrinsic in the plans that involves questions of churchmanship (though they may rear their head before the matter is settled).

Ignorance of Scripture . . .

It is reported from England that a quiz in schools revealed that some children thought that Cheyenne, Bonanza, William Tell and Robin Hood were Bible characters.

There is no doubt that many people in our so-called Christian country are extremely ignorant of the Bible. Whether they are any more ignorant of it than they are of well-known facts of history, etc., is more doubtful. Many adults retain in their minds a version of English history which is very reminiscent of “1066 and All That.”

It is stated that Church leaders will study the matter, and (who knows?) they may for once come up not only with a masterly analysis of what has happened and why but also with a solution. It is worth remembering, though it is no comfort really, that such ignorance is no new thing. Disraeli's “Sybil,” first published in 1845 and giving a picture of industrial workers' conditions that was based on fact and observation, includes among its characters a deformed factory girl who proudly says: “Yes, sir . . . I be a reg'lar born Christian and my mother afore me, and that's what few gals in the Yard can say . . . Thomas will take to it himself when work is slack; and he believes now in our Lord and Saviour Pontius Pilate, who was crucified to save our sins; and in Moses, Goliath and the rest of the Apostles.”

The work of Army Chaplaincy

The history of the Australian Army Chaplains' Department is closely identified with the history of the Australian Military Forces. In World War I, Australian Clergy ministered to the men of the A.I.F. in every theatre of war, and a representation of an Australian clergyman in the uniform of a First A.I.F. Chaplain may be seen in the War Memorial in Canberra, commemorating the valuable service of the A.I.F. Chaplains in the War of 1914-18.

When war broke out in 1939 and troops trained to leave for overseas theatres of war, Chaplains went with them to minister to the spiritual needs of the living and the dying.

In the years 1939-45, 870 priests and clergy of the Church of England, Roman Catholic and Protestant Denominations, together with 3 Hebrew Rabbis, ministered to the Australian soldiers wherever they fought and trained. 13 Church of England and four Protestant Denominational chaplains died as a result of this service. Thirty-six chaplains were taken prisoners-of-war, and 32 received awards for bravery and outstanding service.

The Churches' concern for the spiritual welfare of men does not only involve a ministry to servicemen in time of war. The Royal Australian Army Chaplains' Department is now ministering to the men and women of the modern Army. This work is controlled and directed by the Conference of Chaplains-General—five clergy appointed by the Church of England, Roman Catholic, Methodist, Presbyterian and United Churches, to undertake, in a part-time capacity, this important duty as officers of Army Headquarters, Canberra. A sixth member, with the status of a Senior Chaplain, represents the Hebrew Faith.

Influence on youth

Many of the recruits entering the Army today are of the age 17-20 years—young men whose lives would normally be in the process of being moulded under the influence of their homes and Churches. It is very important that every opportunity should be afforded to these men to enjoy the spiritual ministry which would be available to them in civilian life, and to show them the relevance of the Christian faith to service life.

To this end, the Australian Army has appointed 33 chaplains to the regular Army—12 Church of England, 10 Roman Catholic and 11 Protestant Denominations. These chaplains are serving in Malaya, New Guinea, at Wacol and Enoggera in Queensland, at Ingleburn, Holsworthy and Moorebank near Sydney, at Kapooka near Wagga, N.S.W., at Balcombe and Puckapunyal in Victoria, at the Weapons Research Establishment, Woomera, S.A., and at the Royal Military College, Canberra. Three chaplains, one of each denominational group, form the Army Headquarters Character Training Team.

What is the chaplain's role in the modern Army? How does a priest or clergyman exercise his ministry in the Army?

National Service

Many young men who underwent National Service Training up till 1959 knew at first hand something of the Army Chaplain's work. But with the cessation of National Service Training, the opportunity for a large number of people to gain some insight into a Chaplain's work came to an end.

How, then, are these 33 Priests and Clergy engaged? The Chaplain's work falls into two broad components—Pastoral and Training.

In his pastoral ministry, the Chaplain reaches his men in a variety of ways. At Unit Church Parades, he will meet his men as they join in this corporate act of worship. Here the Chaplain is faced with the challenge of making the Church Service attractive, meaningful, and relevant to the situation of his congregation. In most of the major Army establishments Chaplains have been built in recent years, as an adjunct to the Ministry of the Word and Sacraments.

Religious study groups of a voluntary nature are also provided where required, as well as preparation for Baptism or Confirmation, pre-marital counselling, and provision of Christian literature.

If one were asked to nominate the most important aspect of a Chaplain's pastoral ministry, one would be inclined to stress the importance of the personal counselling of soldiers and their families, which occupies so much of a Chaplain's time, and which often involves him in visits to homes far from his parent unit.

Marital problems

One of the most gratifying aspects of this work is the readiness with which soldiers and their dependents seek a Chaplain's guidance and help. Marital problems, so often worsened by periods of separation, by housing problems, and by commitments of Army duty, are freely discussed with the Chaplain. For those who seek the Chaplain's counsel know that the Chaplain is first and foremost a Priest or Minister of the Church of God, who will honour every confidence, and who will try by every means possible to be the soldier's “guide, philosopher and friend.”

This is briefly the Chaplain's Pastoral Ministry. But what of

the Training component of his work?

Before we look at this aspect of the Chaplain's work, it is interesting to observe the context in which this has developed.

The nature of warfare is changing, and such terms as “psychological warfare” and “brain washing” have become part of the Army's terminology. This illustrates that modern warfare is more than a physical encounter—it is a battle for the minds of men.

During the Korean War, some 10,000 United States Servicemen were captured and made prisoners-of-war by the Communists. Of these one-third died, many of them having lost the will to live. Another one-third actively or passively collaborated with the enemy.

The British Forces had approximately 960 taken prisoner. After segregation of officers and NCO's, some 700 men were left. Of these one-third in some measure collaborated with the enemy. Forty of them became confirmed Communists.

Korean War

Following the Korean War, The United Kingdom Advisory Panel made a thorough investigation of all aspects of the war—equipment, personnel, communications, etc. It published its findings in a Report, part of which is entitled “Factors Affecting Individual Resistance in Battle and After Capture.” Part of this Report states:

“The personal qualities which lead to a high standard of conduct in normal times and which inspire courage, determination and self sacrifice in a crisis are by nature spiritual, not physical, and will therefore be fostered and perhaps engendered by a firm faith in God and in the efficacy of prayer. Such a faith may enable the prisoners:

(a) to have a fellowship with others of the Christian Faith which is intangible, and therefore indestructible;

(b) to hold fast to his own individuality, and therefore his self-respect

(c) to gain the impetus and endurance of fighting faith.

All Commanders-in-Chief and all witnesses we have interviewed are agreed that firm religious faith, to those that possess it, is the most important single factor that will sustain a man in battle or as a prisoner-of-war.”

The Report mentions the importance of Courses in Christian teaching and practice, and of Christian leadership, and sug-

gests that Service Departments consider what steps should be taken to further the teaching of Christian principles in the Services.

In line with the terms of this Korean Report, Character Guidance courses were commenced at the Recruit Training Battalion, Kapooka in May, 1959.

The aim of the Course is to provide a Foundation on which to build and strengthen character. The Syllabus of the Course is based on the Ten Commandments, and is carried out by lecture, group discussion, and open forum. Films, especially those of the Fact and Faith series, are also used. The same Syllabus is used by the three denominational groups (C.E., R.C., P.D.), but lectures are held in separate groups, allowing each group to give the application of its particular heritage.

Experience gained in the conduct of these Courses has shown the great lack of religious education occurring at the recruit age level, even in the present period of selective recruiting. There is ample evidence to show, however, that this Character Guidance instruction is very well received and appreciated by Army men.

The Commanding Officer of the Unit makes it clear at the beginning of the Course, that Character Guidance is an integral part of their training program, and is to be viewed as such. During the Course, which occupies the equivalent of 28 40-minute training periods, there is always ample discussion, and many questions are asked.

Lack of religious education

The Students' Assessment Sheets, submitted unsigned at the end of the Course, show repeatedly that the students have enjoyed the Course, even though it was compulsory, and they frequently say that the Course has opened up to their interest and concern, moral and spiritual matters of which they knew little or nothing previously. A close examination of the Assessment Sheets show that less than 5 per cent show any unfavourable reaction to the Course.

Character Guidance Courses are but one part of the Army's Character Training program.

The CO's Hour is a training period set aside during working hours, for moral welfare instruction. For these periods the subject is selected by the Chaplain in consultation with the Commanding Officer, the aim

The substance of a talk was given on the A.B.C. by the Reverend D. C. Abbott, Th. Schol, on Sunday, March 18. Mr Abbott is a Chaplain of the A.R.A.

being to inspire men and women of all classes and creeds with a code of high moral values and a true national idealism.

A third compulsory Course is known as the Conduct Refresher Course. This is arranged principally for soldiers proceeding overseas, to fortify them for the challenge of overseas service, with all its problems and opportunities.

Moral Leadership Courses are now a regular part of Army training. These are courses in Christian Leadership, conducted separately on a three-fold denominational basis, with separate Courses each for men and women.

Moral Leadership Courses are open to volunteers whose applications have been approved by their Commanding Officers and Chaplains. Teaching is given in the Christian Faith and Christian Behaviour, the aim being to strengthen the faith and moral outlook of these Service personnel, to equip them as Christian leaders.

Chaplains

What of the Chaplains themselves? Very few of the Regular Army Chaplains served as Chaplains in World War II. Some served as combatants in the Navy, Army and Air Force, and were Ordained after the War. Some are having their first experience of Service life now. Of the Anglican Chaplains, there is one from each of the Dioceses of Adelaide, Bathurst and Grafton, North Queensland, Perth and Wangaratta, two from Melbourne, and four from Sydney.

The Chaplains' Department includes more than 200 clergy of all denominations, who give part-time Service as Chaplains to the Citizen Military Forces.

There is a great spirit of teamwork among the Chaplains in the Army. This is not at the cost of the principles of the man's denomination, but arises from a unity of purpose, as they serve under one Supreme Commander, Our Lord Jesus Christ.

The Chaplain wears as a collar badge, on all uniforms, the Symbol of the Cross, reminding him and others that he is a representative of Christ and His Church, who desires above all else, that those to whom he ministers, may, in the words of St. Paul . . . “attain to the unity of the Faith and the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ.”

DEATH OF MR GLEDHILL

The death has occurred in Sydney of Mr Percy Walter Gledhill, F.C.E.H.S., F.S.A. well-known Senior Vice-President of the Church of England Historical Society.

Mr Gledhill died suddenly on March 21. He left behind him his wife and two children. A Funeral Service was conducted at St. Paul's Church, Seaford.

As an authority on church history and architecture, Mr Gledhill was widely known. He was very active in the work of the Church of England Historical Society which was formed in 1955, with the aim of extending the knowledge of the growth of the Church in Australia.

AUSTRALIAN GIFT

A gift of over three hundred pounds (Aust.) has been received by the Parish of Melbourne, Derbyshire, England, from Melbourne, Australia. A total of £10,000 is being sought to restore the roof of the eleventh-century Norman parish church. To date over £6,000 has been received.

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Criticism within the Church of Rome

The second Vatican Ecumenical Council and the continued expansion of the World Council of Churches have led to much discussion recently by Roman Catholic commentators.

One line of discussion stems from the book about this year's Vatican Council meeting published by Father Riccardo Lombardi, a Jesuit and a close friend of the late Pope Pius XII.

Father Lombardi's book is entitled "The Council: A Reform in Charity." It was published with the official imprimatur of the ecclesiastical authorities, but it has led to a sharp rebuke from the *Osservatore Romano*, the Vatican newspaper.

The book brings together various criticisms of the Church and its organisations that the author heard during his extensive travels on behalf of the Institute for a Better World which he founded five years ago to reform the Church from within. Father Lombardi appears to share many of the misgivings he mentions and he suggests that the alleged faults and defects should be corrected by the Vatican Council at its meeting.

This has led the *Osservatore Romano* to point out that the "opinions, observations, and criticism" put forward in Father Lombardi's book have a personal value only, and it added: "Rash and unjust, aside from the good intentions, are certain judgments that the author hazards on the clergy and the Roman Curia." A similar criticism of the book, and defence of the Curia, has been broadcast by the Vatican Radio.

The Roman Curia is the central government of the Roman Catholic Church. The newspaper contended that Father Lombardi has not put in their proper light the "high merits and magnificent work of the Curia for the Church and for souls."

Trend to bureaucracy

Lombardi alleges that the Curia manifests a trend toward bureaucracy and he calls for a return to apostolic forms and methods. He suggests that future Popes should be chosen from outside the Sacred College of Cardinals. Another of the criticisms he mentions is that the Roman Catholic episcopacy lives in a style of pomp and splendour which isolates it from ordinary people.

Authority

Another Jesuit, Father Charles Boyer, of the Secretariat for Promoting Christian Unity, has commented, also in the *Osservatore Romano*, on the definition of unity proposed by the W.C.C. at its Third Assembly in New Delhi.

Father Boyer comments that

this definition "still remains a far-away ideal," and adds: "Without being either perfect or complete, there is still too much contained in it to be realised without the aid of an authority. And this authority must be infallible. And it must be visible."

This has drawn a reply to Boyer from Dr Josef Nordenhaug, general secretary of the Baptist World Alliance. In a statement sent to all Baptist papers throughout the world, Dr Nordenhaug writes: "This candid restatement of the old Roman Catholic position on infallibility calls for an equally candid statement by those of us who have an acute and vivid consciousness of the sovereignty of Christ."

"The doctrine of direct personal access to God in Christ may harbour a certain danger of individualism, but we believe the danger of an authoritarian ecclesiastical institution is greater."

Roman idolatry

A third Jesuit, Father Walter Burghardt, has stated that "the single theological issue which most effectively strangles the ecumenical dialogue between Protestants and Catholics is the Catholic vision of Mary."

Father Burghardt, professor of Patrology at Woodstock College, Maryland, said this in his presidential address to the annual meeting of the Mariological Society of America. He went on: "Mary is 'the wall' — if only because she is, for the Protestant, the visible symbol of Catholic idolatry, the Roman abandonment of Scripture, of history, of Christ."

In his address Father Burghardt stressed that "the temper of our times is ecumenical" and that "unity is in the air — the reunion of Christians." He said that in this context the task of

the theologian is to restudy those doctrinal themes which have proved divisive so as to determine where Christians really differ and why.

He suggested that the most fruitful work a Mariologist could do would be to present to non-Catholics a satisfying theory of doctrinal development and to show "the factual evolution whereby the Church has read progressively the full truth which the revealing God meant to include in His message to mankind."

Big Sales of N.E.B.

In the year since its publication on March 14, 1961, nearly 4,000,000 copies of "The New English Bible: New Testament" have been sold throughout the world, it is announced by the joint publishers, the Oxford and Cambridge University Presses. Of that total United States sales are approaching 1,250,000 and the remainder have been sold in the United Kingdom or distributed from London to overseas countries.

If any revision of the text is considered necessary in the light of criticisms and suggestions which have been published or submitted privately, this will be carried out at or about the time of the publication of the new translation of the Old Testament, which will appear in a few years' time.

★ ★ ★

A day of prayer will be held at Moore College, Newtown on Friday, April 6, beginning at 5.15 p.m. A buffet tea will be held from 6.15 to 7 p.m., which will be followed by Prayer Services from 7 to 8 p.m. and 8 to 9 p.m. All welcome.

Closer ties between Baptist, Church of Christ

Heads of the Baptist Church in N.S.W. have issued a statement indicating the strong possibility of closer ties with the Churches of Christ.

Reviewing discussions held between these denominations the statement said:—

"Serious and frank talk ranged systematically over the main theological issues of the Scriptures, the Church, the Ministry, Baptism, the Lord's Supper, Liberty, Unity, the great doctrines of the Church, and in particular, the way of Salvation."

"The discussions on the subjects mentioned soon centred around the questions of Salvation, the Ministry, and the Lord's Supper. Though there were differences of procedure and also of emphasis on the latter two matters, all felt that they would not constitute grave problems."

This is not the first attempt to bring the two denominations together as similar talks were held some twenty years ago. A major difference of opinion has centred around the question of baptism. The statement makes a significant comment on this:—

"The question of Salvation was discussed at length and, inevitably, in the context of baptism. This had been one of the areas of divergent views in the discussions years previously. Marked unanimity of outlook was discovered."

"On both sides it was emphasised that faith was of paramount importance."

Commented "The Australian Baptist":—"It would be foolish to think that all problems in the way of any union have been swept away, but at least (if we may be permitted to repeat a not very original comment) it's a start."

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LETTERS TO THE EDITOR

Atheists in Heaven

Dear Sir,
I am writing with reference to the article in the Record, of Feb. 15 last, headed Non Christians in Heaven, setting forth the views held and promulgated, by the present occupant of the See of Canterbury.

I presume first of all that the views held in question as expressed, are true in each detail. I cannot conceive that your journal would give such prominence to this matter, if there were not every justification for doing so.

I have not written previously, as I waited for the current issue, to see if there would be any written protest against what I term, spiritual ignorance in high places.

I cannot conceive that any born again child of God would be deceived by such an erroneous distortion of the truth, but I am concerned that this article may have been read by some person or persons who are ready to believe, that the requirements for entrance into Heaven, as set forth in God's Word, are really not necessary after all, especially in view of the fact that such a person as the Archbishop of Canterbury has explicitly stated so.

Will you please grant me space to deal with the three statements in question attributed to the Archbishop, my reply being based on the Word of God only. Quotation: "It is possible to believe that Jesus is Divine, without believing in the Virgin Birth."

The Scriptures are quite clear re the Virgin Birth, Old and New Testaments, therefore I need not quote any scriptures in this regard. If a person professes to believe in Christ, and denies the Virgin Birth, he or she, is one of two things, is not a believer, or if so, is reprobate in the Faith.

Hell. Quotation: "Is certainly not a physical place. It is the state of those who make Hell for themselves by denying God a place in their lives."

The Word of God is quite clear in its teaching, that Hell is a place, after death where there is a conscious existence for those who have rejected God's offer of Salvation. Jesus Himself confirms this in the story He told in St. Luke's Gospel, Chapter 16, verses 19-31. One man after death was in a place of conscious torment. The other was in Abraham's bosom, an illustration of a state of peace, well able to be understood by His Jewish hearers.

Then again, His very solemn warning of Hell as found in St. Mark's Gospel, Chapter 9, verses 42-48.

Lastly Heaven. Quotation: "Heaven is not a place to which we humans go in our present bodily state, nor is it a place for Christians only. Those who have led a good life on earth, but found themselves unable to believe in God, will not be debarrred from Heaven. I expect to meet some present-day atheists there."

It is quite right that we do not enter Heaven in our present bodily state, but the rest of the statement is a direct and flagrant

contradiction, of the teaching in God's Word, as to who shall dwell with God, and His Son, in the Eternal Habitations, or Heaven.

Jesus said, that God gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life. John 3, verses 14-16. Finally, in John 1, 5-11 we read: "And this is the record, that God has given to us Eternal Life, and this life is in His Son, he that hath the Son hath life, and he that hath not the Son hath not life."

Sir, I am absolutely certain that the truth revealed in the Scriptures I have quoted is known and understood by every true believer in the Son of God, and not by his own finding out but by the revelation of the Holy Spirit, given by God to the believer, so that we might know the things that are freely given to us of God. Corinthians 1, 2-12 and as Jesus said, "Ye shall know the Truth, and the Truth shall set you free," John 8, 32.

As previously stated, I am writing with the hope that if someone who holds erroneous views as to salvation, may by the verses from God's Word, that I have quoted, be led into a true and saving knowledge, of the Lord Jesus Christ.

Dear Sir,

In your issue of February 15 under the heading of "Non-Christians in Heaven," his Grace the Archbishop of Canterbury is quoted as saying that Hell is certainly not a physical place, but is the state of those who make hell for themselves by denying God a place in their lives. If this theory is accepted, then it contradicts the creed wherein we say we believe Our Lord descended into Hell. Where would He have descended to if Hell is not a place.

I cannot also for one moment believe that the second part of his statement is applicable to Our Lord. Maybe the Hell in the creed is not the same Hell to which His Grace refers, and further explanation on the subject by someone who knows, will be greatly helpful and appreciated, too.

J. Gordon Boutagy, Mosman.

Overworked Clergy Wives

Dear Sir,

Your Commentator (Notes and Comments, A.C.R., February 1), in his "Advice to Ordinands," gives a wrong impression concerning the etiology of mental defectiveness and of mental deficiency by inferring that the cause "in nearly every case" of mentally defective children being born to clergy and their wives is that the mother is "inevitably caught up in the treadmill of running women's groups, etc., and generally acting as unpaid curate to her husband."

The causation of mental defectiveness may be hereditary, congenital or acquired. The hereditary factors can be ruled out so far as the clergy are concerned. The congenital causes include some factors which are directly hereditary and which, again, can be ruled out. The

other congenital factors causative of mental defectiveness are related to injuries either before birth or during birth and, sometimes, after birth. There is one other congenital factor, namely, severe malnutrition in the mother after the conception and before the birth of the child. No "unpaid curate" that I know of, no matter how hard she works, suffers from malnutrition to this degree. Acquired mental defectiveness is due to injury in childhood or to some acute infection such as meningitis or encephalitis.

While I agree that something should be done "to ease the intolerable strain of a big parish on the clergy and their wives and families," I do consider your commentator's comments on mental defectiveness to be not only inaccurate, so far as the children of clergy are concerned, but also of such a nature that they could cause unnecessary distress to those whose cause he seeks to champion. I question, too, whether there is a higher proportion of mental defectiveness among the children of clergy than in the community generally.

Gordon Beatty,

Homebush.

Dear Sir,

Periodically in our church newspapers a series of articles and letters appear on the problem of "the overworked clergy wife" and her neglected family. As a clergy wife with four children to care for, I would like to express the belief that God's promises apply to us as much as to any other person. He has said, "Seek ye first the kingdom of God and His righteousness; and all these things shall be added unto you," and I believe that one of the many things added unto us is just what Mrs Thiering suggests that many of us lack (March 1 issue): that is "the certainty of the busy world shut out and peace together within the home," and with this the added happiness for the family as they share the home and the love God has given them with the so-called intruders. What wonderful friends these so-called "intruders" become.

Secondly, God has promised that "they that wait upon the Lord shall renew their strength; they shall mount up their wings as eagles; they shall run and not be weary; and they shall walk and not faint" (Is. 40:31) and the "jangled nerves, squabbling families and, worse than that, hypocrisy" that Mrs Thiering speaks of only come when we neglect to "wait on the Lord."

I thank God that many clergy and their wives "cannot distinguish between total devotion to God's service and firm protection of family life." Surely total devotion to God is the firmest protection we can offer our families. God asks us to do no more than He gives us strength for, and I feel we clergy wives are tremendously privileged to have the opportunities of helping our husbands in their work. Fault in our home lives lie not with the parishioners, but with ourselves when we neglect to "wait upon the Lord."

(Mrs) Margaret Douglass, Booval, Queensland.

Great Age of Choristers

Dear Sir,

Congratulations to Dr Gerald Knight. He has had the courage to say what so many have thought about aged choristers. Dr Knight is reported in the Press as saying, "The sound of some of these people is just too horrible for words. They are too old to do the things expected of them, poor old dears."

Dr Knight was speaking to a meeting of Sydney clergy and it is to be hoped that his comments will bolster the courage of some of our rectors sufficiently for them to clean up their choirs.

Dr Knight's judgment that "the average age in Sydney must be higher than any other diocese I have visited in the world," is a regrettable fact that, on the whole, Sydney's music standards are very low. Of course, there are notable exceptions to this, and some fine choirs do exist.

However, far too many parish churches are afflicted with a group of people, of widely varying age and indifferent talent, who have somehow gravitated together over the years and who form what is called a "choir." It is high time something was done to correct this situation in Sydney.

To quote Mr Robert Kennedy, Sydney radio commentator, "When your hair turns to silver, your top notes turn to lead."

Listener, Sydney.

Christians and Politics

Your editorial "Christians and Politics" (15/3/62) made me think I was reading an editorial in your deplorable contemporary. The Reverend Alan Walker has apparently given you a bilious attack! Well, that is understandable. He just can't keep quiet and simply must pontificate on every imaginable subject but that does not justify your sneering reference to the Central Methodist Mission's "Pleasant Sunday Afternoon" meetings as "little more than forums for the airing of social and political grouches." That is a grossly unfair comment upon a most valuable forum frequently dealing with matters of great concern to all who believe that the Church has a duty to speak on the vital issues of the day.

I hope you are really sincere when you say "It is good that Christians should take an active interest in politics and be prepared to express views on political questions." The tenor of your editorial makes me rather doubt whether you do really mean it. The Liberal Party was to be commended for declaring itself against State Aid for Denominational Schools and it was to be condemned for advocating a form of legalised S.P. betting.

If you are suggesting that the S.P. and State Aid questions were not issues in the March election you just do not know what you are talking about. I am confirmed in this view by your reference to the Country Party's State Aid proposals. The Country Party's interest-free loans proposal was a stratagem to attract Roman Catholic votes.

It failed as it deserved to fail but it caused an unusually violent eruption of the State Aid question and nearly precipitated a "political auction sale" to ascertain which Party would bid most for Roman Catholic support. If you, Sir, had a little more political understanding you would realise how serious the Country Party's action really was.

You do well to direct attention to the comparative silence of the Church of England on these great questions but your suggested "small committee" would be of little help. By the time it had produced a statement which would satisfy your pernickety requirements the issue would be a thing of the remote past. I would suggest that you appoint a committee to guide you aright so that the next Editorial dealing with public affairs will display greater understanding. As you say, let us have an INFORMED VOICE.

Thomas Evans, Sydney.

(Mr Evans seems to be missing the point that our editorial sought to make — that both Liberal and Labour Parties were presenting virtually the same platform on these two questions. True, the Liberal S.P. proposals were more definite than those of the Labour Party, but it is not at all improbable that the latter will add this further money-spinner to the N.S.W. gambling machine, in due course.

Mr Askin himself has stated publicly that major factors in his defeat were the public anger towards Menzies and the redistribution of electoral boundaries.—Ed.)

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Visiting speakers from many parts of the world keep students in touch with present day needs and movement in Christian work. Ample provision is made for practical work. Fees are £135 a year. Students can undertake part-time work. Past students are working with many societies, including the C.M.S. There is a Correspondence Course in New Testament Greek. Stereotyped notes on all Biblical subjects are available for private study. Optional course for L.T.H. also available.

NEWS IN BRIEF

The Reverend Clive Lindsay Brown, B.A., Curate of the parish of St. Mary, Becontree, Diocese of Chelmsford from 1959, has been appointed Curate-in-Charge of the Provisional District of All Saints, Balgowlah. He is expected to arrive in Sydney in May and will take up his duties June 1, 1962.

Mr Brown is a graduate in Arts at the University of Southampton. He received his theological training at Oak Hill College and was ordained in 1959.

THE ORDER OF ST. LUKE was inaugurated in Brisbane on March 5 with the induction of twelve members. The Reverend David Crawford, Rector of Bondi (Sydney), assisted in the Service. The Order is seeking to develop the Ministry of Healing within the Church.

FIFTY YEARS of missionary work in the Sudan will be celebrated by the Sudan United Mission at a "This is Life" Missionary Rally in Sydney on March 31. The Reverend Naftali Lusinde, of C.M.S., Tanganyika, and the Reverend G. M. Fletcher will participate in the meeting, which commences at 7 p.m.

ALTERATIONS to the Church of All Saints, Lorne, were dedicated by the Archbishop of Melbourne, Dr Woods, on March 13.

CHRISTIAN FAMILY SUNDAY was observed on Sunday, March 25, in the Diocese of Sydney, to open Christian Family Year. This is a movement sponsored by Mothers' Union to emphasise the importance of the marriage vow and family life.

PERRY HOSTEL, a new theological hall for married students, in North Melbourne, was opened on March 21. The Archbishop of Melbourne officiated.

"URBAN AND RURAL COMMUNITY DEVELOPMENT" is the subject of a conference to be conducted by the Council of Social Services (N.S.W.) from May 28 to June 1, at Sydney University. Details may be obtained from the Secretary, at 33 Macquarie Place, Sydney.

"HILLCREST" is the name of a United Protestant Association settlement for aged people opened at Stanwell Park on March 24. Five of an eventual thirty cottages were opened.

A TOWER AND SPIRE are to form a war memorial attached to All Souls' Church, Leichhardt, Sydney. Bishop R. C. Kerle will lay the foundation-stone at the church on Saturday, April 7, at 3 p.m. The total cost of the project is £8,000, of which £7,000 is in hand.

STUDENT ACCOMMODATION AVAILABLE
Owing to withdrawals shortly before the beginning of term there is limited accommodation for men students attending Sydney University at But-Har-Gra hostel, 106 George's River Road, Croydon Park. Bus to the University gates passes within 100 yards. Enquiries to the Reverend the Warden.

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MELBOURNE

The Reverend James Fraser, B.A., Th.L., has joined the staff of Ridley College as a lecturer. Mr Fraser was ordained Deacon in 1960. He obtained his B.A. degree in 1961 after studying at Melbourne University, specialising in Semitics.

The C.M.S. Secretary for N.S.W., the Reverend G. M. Fletcher, will be one of the speakers participating in the Belgrave Heights Easter Convention from April 20 to 25.

The Reverend T. R. H. Clark, B.A., Th.L., has been appointed Vicar of the Parish of St. John's, Camberwell.

The Reverend L. Burgess, Vicar of St. Alban's, West Coburg, has been appointed Rural Dean of Brunswick.

Mr Ian Pearce, B.Sc., Dip. Ed., left Melbourne on the "Strathmore" on March 9 to take up a position at the Secondary Alliance School, Dodoma, Tanganyika. Mr Pearce, who comes from Portland, recently completed training at Ridley College in preparation for his missionary work.

The following resignations have been announced:—The Reverend M. F. Green, of Kallista, as from May 31; the Reverend W. A. Reid, of Lilydale, as from May 1, and the Reverend A. S. Denice, of Drysdale, as from February 28.

The Reverend S. T. Ball, Vicar of Christ Church, South Yarra, has been appointed Rural Dean of St. Kilda.

SYDNEY
The Reverend K. L. Loane, Rector of St. John's, Parramatta, has been appointed Rural Dean of Parramatta.

Personal

Mr Loane succeeds the Reverend C. H. Sherlock, now Rural Dean of Ryde.

The Reverend J. A. Friend has been appointed assistant to the Court Chaplain of H.M.S. Mr Friend will have special responsibility for work among children.

The Reverend Gregory Blaxland, Curate-in-charge of The Oaks, is to sail with his wife and son, Peter, to Chile, where he will take up work among Spanish-speaking people in Santiago, under the auspices of the South American Missionary Society.

The Reverend A. A. Kimmorley has been appointed Curate of St. Anne's, Ryde. Mr Kimmorley will be resident at North Ryde and will become the Curate-in-Charge of the Provisional District of North Ryde, to be created shortly.

Bishop M. L. Loane returns to Sydney on March 31, following his extensive overseas tour. Bishop Loane has been visiting the C.M.S. fields on Tanganyika, Uganda and Kenya and also England and Hong Kong.

The Reverend L. P. Parsons has been appointed Rural Dean of Balmain. He succeeds the late Archdeacon T. C. Hammond in this office. Mr Parsons is one of the Senior Clergy in the Diocese, being ordained in 1919. He has been Rector of All Souls', Leichhardt, since 1933.

Following the resignation of Archdeacon Arrowsmith as Rural Dean of Cook's River, the Rev. K. L. Child, Rector of the Parish of St. Paul, Sydney, has been appointed Rural Dean of this area.
Mr Child has been Rector of St. Paul's, Sydney, since 1957 and also has oversight of the Parish of Holy Trinity, Erskineville.

The Reverend Peter Goodwin Hudson, who has been Deputy Director of The Church of England Boys' Society, has been appointed Director. Mr Hudson will still retain his position as Assistant Chaplain to Youth.

Adelaide
The Reverend A. A. W. Gray, formerly S.C.M. Chaplain at the Victoria University, Wellington, N.Z., has been appointed first full-time General Secretary of the A.C.C. State Council of South Australia.

New Zealand
The Reverend David Taylor has been appointed Associate General Secretary of the National Council of Churches. Mr Taylor, formerly Vice-Principal of Christchurch College, has been for some time Assistant Secretary of the Australian Council of Churches in Sydney.

The Australian

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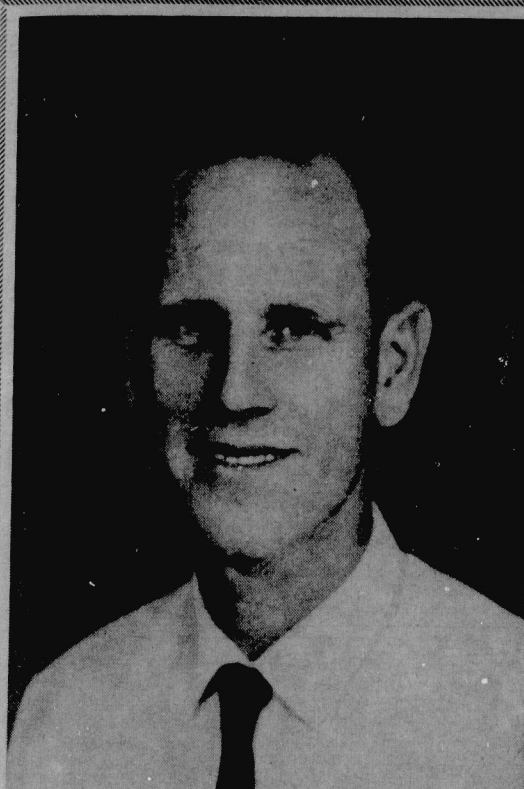
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PLAN APPROVED UNANIMOUSLY BY SPECIAL SYNOD

A Special Session of the Thirty-Second Synod of the Diocese of Sydney, held on April 2, unanimously approved a plan for the redevelopment of the St. Andrew's Cathedral site, submitted by the architects, Messrs. Hely and Bell.



The Reverend G. C. Bingham

Heavy bookings for Convention

Many parish groups have made block bookings for the C.M.S. Town Hall Convention which commences on Friday, April 13, at 7.45 p.m. Four meetings will be held on Friday, Saturday and Monday evenings, April 13, 14 and 16, and on Sunday afternoon, April 15, at 3 p.m.

The two main speakers for the Convention will be Bishop Festo Olang, of Maseno, Kenya, and the Reverend G. C. Bingham, Principal of the Hyderabad Bible Institute. The Reverend Gershon Nyaronga, an African pastor from the Diocese of Central Tanganyika, at present studying at Ridley College, will also participate in the Convention.

Bishop Olang has, during the last three months, visited Victoria, Tasmania, New Zealand and New South Wales, where he has spoken at Conventions, Summer Schools and church meetings. He is one of the first chosen for

the practice of conferring degrees in virtue of nomination to ecclesiastical office has been discontinued by the Archbishop of Canterbury.

In a statement issued on March 21, the Archbishop said: "Since the time of King Henry VIII the Archbishop of Canterbury has possessed the prerogative of granting degrees to persons of his own choice. The present Archbishop has thought it right to review the practice in relation to the standards and methods of the universities, and to define the principles which he intends to follow.

"Degrees will be given in virtue of contributing to scholar-

The plans were drawn up by the architects following a motion passed by the First Ordinary Session of the 32nd Synod, held in October, 1960. The original motion was tabled by the Reverend D. W. B. Robinson, Vice-Principal of Moore College, and gave authority to Standing Committee to prepare such a scheme.

Mr Noel Bell, representing the architects, was given leave by Synod to explain the plan for members. Mr Bell's address was a model of lucidity, and was accompanied by a varied and interesting selection of colour slides, plans and sketches and by scale models of both the scheme itself and possible alternative proposals.

Following his address synodsmen were given an opportunity of questioning him on various facets of the scheme. Previously a series of prepared questions and answers had been circulated to members, dealing with many of the questions already raised.

Mr Bell emphasised that the scheme allowed for additions to the present Cathedral building if these became necessary.

One suggested plan allowed for an increase of 800 to a seating capacity of 1,650 in the Cathedral. However, Mr Bell emphasised that such development was not envisaged in the immediate future.

The plan also made adequate provision for the Choir School, allowing for the accommodation

of up to 400 boys with suitable recreation and gymnasium facilities on the top of the building.

Central feature of the scheme is the civic square, surrounded by the Town Hall, Cathedral and perimeter buildings.

Civic Square
Mr Bell drew interesting and informative comparisons between the proposed square — to be called St. Andrew's Square — and other famous squares overseas, such as St. Mark's, Venice.

The area is as long as the section of Martin Place between George Street and the far side of Pitt Street and its width one-and-a-half times that of Martin Place. It compares more than favourably with many similar squares.

One alternative proposal before the City Council is for the creation of a civic square on the site of the Queen Victoria Building. Mr Bell pointed out that this site has an area of 57,000 square feet, whereas the proposed St. Andrew's Square would have an area of 76,000 square feet.

Synod Hall
A Synod Hall would replace the present Chapter House. It would accommodate 1,200 people with modern lighting and amplifying facilities.

In view of some public disquiet concerning the Chapter House and its historic value, Mr Bell stated that it was thought possible that this building might be satisfactorily re-erected elsewhere.

The present Church House would be replaced with a block of church offices, providing approximately three times the space now available.

Following the question time Mr Norman Jenkin, Q.C., moved the motion supporting the scheme and giving authority to Standing Committee to continue negotiations with the City Council and other authorities. If such negotiations proved successful the motion gave further authority to Standing Committee to implement the plan and present a detailed report to the next Ordinary Session of Synod in October.

The motion was supported briefly by Bishop R. C. Kerle and the vote taken at 9.55 p.m. It was passed without a dissenting voice.

Council consideration

In Sydney, on March 26, the City Council planning committee deferred a decision on approving the scheme in principle.

Under the scheme financing of the building program would be shared with the Council on basis to be determined. Confidential negotiations are being conducted between the Council and Standing Committee.

The Archbishop emphasised that there would be no assessment on parishes or public appeal to financing the plan. The general nature of the financial proposals is that the scheme would be financed so that there would be no call upon, or diversion of, usual Church funds.

Archbishop of Canterbury on Lambeth Degrees

The practice of conferring degrees in virtue of nomination to ecclesiastical office has been discontinued by the Archbishop of Canterbury.

In a statement issued on March 21, the Archbishop said: "Since the time of King Henry VIII the Archbishop of Canterbury has possessed the prerogative of granting degrees to persons of his own choice. The present Archbishop has thought it right to review the practice in relation to the standards and methods of the universities, and to define the principles which he intends to follow.

"Degrees will be given in virtue of contributing to scholar-

ship, and care will be taken to avoid disparity with academic standards. They will not normally be given in virtue of nomination to ecclesiastical office. Degrees will also be given occasionally in the manner of honorary degrees."

A Lambeth Degree is a degree conferred by the Archbishop of Canterbury in the exercise of

powers given to him by an Act of 1534. The hood and gown of such degrees are by tradition those of the same degree in the Archbishop's University.

Doctorates of Divinity are conferred by a university in recognition of scholarship in the form of thesis or published work. They are also conferred, as are