

# Mainly About People

## N.S.W.

Canon A. J. Dain, Federal Secretary of C.M.S., leaves Sydney on August 14 for a visit to New Zealand. While there, Canon Dain will address C.M.S. Spring School gatherings in the North Island (Wellington) from August 24 to 28 and in the South Island (Christchurch) from August 31 to September 3. He will return to Sydney on September 4.

The Rev. D. H. Percival, chaplain at Ingleburn Army Camp, has now taken up an appointment at Army Headquarters in Canberra.

The death has occurred in Sydney of the Rev. W. V. Gurnett, who had been living in retirement at Mowll Village, Castle Hill.

Mr Gurnett was ordained in 1913 and after serving curacies in both Sydney and Bendigo dioceses went as a missionary with C.M.S. to Travancore, India. Returning to Australia in 1920, Mr Gurnett served in a number of parishes in both Sydney and Gippsland dioceses. He was at Blackheath from 1934 to 1940 and Pennant Hills from 1940 to 1945. He retired in 1957.

The Rev. Peter Byrne, formerly curate in the parish of St. Stephen's, Port Kembla, has been appointed curate-in-charge of the Provisional District of Berowra.

The Rev. Kenneth Short, newly appointed General Secretary of the N.S.W. Branch of C.M.S., is expected to arrive next month to take up his appointment. Mr Short is at present Principal of the Msalato Bible School, Tanganyika.

The Rev. Stanley Giltrap, newly appointed Financial and Administrative Secretary of C.M.S., is to serve as Assistant Minister (for Sundays) at St. Paul's, Chatswood. Mr Giltrap, who succeeds the Rev. K. B. Roughly in this position, will preach his first sermon at St. Paul's on August 16.

The Rev. W. J. Lawton, lecturer at Moore Theological College has accepted nomination to the parish of St. Jude, Dural.

The Reverend C. D. Turner, formerly curate of Blacktown, has been appointed Rector of the parish of St. Paul, Riverstone.

The Reverend W. V. Payne, formerly curate in charge of the provisional district of Albion Park has accepted nomination to the parish of St. Luke, Clovelly.

The death has occurred in Sydney of the Rev. Charles Williams. Mr Williams, who was rector of the historic church of St. Matthew's, Windsor, prior to his retirement, was ordained in Sydney in 1910. He served in a number of parishes and from 1924 to 1927 was chaplain at the Royal Hospital for Women, Paddington. He was rural dean of the Hawkesbury area from 1940 to 1947. At the time of his death he was living in retirement.

## Victoria

The Bishop of Bendigo, The Rt. Rev. R. E. Richards, will visit New Zealand from September 3 to 16 at the invitation of the National Council of C.E.M.S. in New Zealand. Bishop Richards will visit Auckland, Hamilton, New Plymouth, Wanganui, Blenheim, Christchurch, Wellington and Napier.

The Rev. J. N. Macmillan at present curate at St. Stephen's, Mount Waverley, has been appointed Vicar of Sunbury with Romsey and Lancefield. He will be inducted by Archbishop Woods on November 5.

It is expected that Mr and Mrs Jack Langford will leave Melbourne on August 19, on their return to Darwin. Mr Langford is C.M.S. Field Superintendent in North Australia. The Langfords have been on furlough in Victoria.

A visitor to Gippsland this month is the Rev. Lance R. Shilton, rector of Holy Trinity, North Terrace, Adelaide. Mr Shilton will be conducting an evangelistic mission at St. Mary's, Trafalgar, from August 17 to 24, at the invitation of the rector, Canon Geoffrey Turner.

Towards the end of Mr Shilton's visit, Gippsland will receive another interstate visitor when the Primate, Dr Gough, arrives in the diocese. Archbishop Gough is paying an official visit to Gippsland and will be there from August 22 to 25.

## Overseas

Bishop Loane, who left Sydney at the end of June for ministry overseas (A.C.R., July 2), is this month passing through Iraq, Israel and Lebanon en route to Britain, Greece and Turkey.

In Lebanon, Bishop Loane is to address the Conference of the Armenian Evangelical Church. He will spend a week in London and will then proceed to Greece for a Summer Bible School for the Greek Evangelical Church, from August 21 to 30. He will then travel to Istanbul, Turkey, and will fly from there to Sydney, arriving back in Australia on September 6.

# MELBOURNE SCHOOLBOYS PUNISHED FOR BISHOP AS GOING TO "WRONG" CHURCH DIRECTOR

ARCHBISHOP GOUGH, in his capacity as Primate, has appointed a director and a co-ordinating committee for initiating plans arising from the "mutual responsibility" call of the Toronto Congress.

The Primate's action follows a request from Standing Committee of General Synod meeting last May.

The Rt. Rev. G. T. Sambell has accepted the position as director. While continuing as Bishop Co-adjutor of Melbourne he will give a considerable portion of his time to this work during the next six months.

The committee has been kept small in order to save travelling expenses and will be meeting under the chairmanship of the Primate twice monthly during the next few months.

The diocesan Bishops will be kept informed of progress and a report will be presented to the next meeting of the Standing Committee on October 29.

The committee asks for prayer as it seeks to study the important question raised by the "mutual responsibility" document and hopes that both clergy and laity will continue to study this document and the Report of the Congress.

## Guidebook

### THE PROTESTANT CHURCHES OF BRITAIN

By Gilbert Kirby, Hodder and Stoughton, 128 pp., Aust. price 7/.

This is a useful "plain man's guide" to organised Christianity in Great Britain today, written by the general secretary of the Evangelical Alliance. It is mainly factual, though the author does offer comments and criticisms from time to time.

In addition to the better-known denominations, there is information about the Brethren, the Pentecostal Churches, the Moravian and Lutheran Churches, the Countess of Huntingdon's Connection and the Free Church of England (founded in 1844 and linked with the Reformed Episcopal Church of the U.S.A.).

—D.R.  
**GEELONG** — The Annual Meeting of the Geelong Association of C.M.S. will take place on Tuesday, August 18, at 7.30 p.m. The meeting will be held in the C.M.S. Rooms, Moorabool Street, Geelong.

ALTHOUGH there is now a greater freedom of religion in Colombia than ever before, persecution still occurs from time to time. One recent incident involving two schoolboys has had widespread repercussions.

Some of the schools in Colombia are receiving U.S. Government aid through a program known as the Alliance for Progress. However, when the scheme was first introduced the country's educational policies were questioned by the U.S.

At the time the U.S. Ambassador expressed this concern to the Colombian Government and received assurances from the Minister of Education that Protestants enrolled in schools supported by the Alliance would not be required to receive classes in religion, nor to attend Mass.

At the time assurances were also given that any problem of discrimination would be taken up without delay, and all religious discrimination would be eliminated.

### Boys enrolled

Earlier this year Sixto Rojas, a member of the Girardot Presbyterian Church, sought to enrol his two boys, one eight and the other nine, in the public school at Girardot, one of the schools helped through the Alliance for Progress.

Senor Rojas informed the principal that the children were Protestants and asked that they should be excused from compulsory attendance at Mass and from attending classes in Roman Catholic doctrine.

The father was assured that the children could be enrolled but only on condition that they obeyed the internal rules of the school. These included attendance at Mass and instruction in religion.

One Sunday the two boys were taken by their father to the Presbyterian Church. They had, as a consequence, not attended Mass in the Roman Catholic Church.

Their class teacher raised the matter early the next

week. As a punishment the boys were made to remain kneeling in their classroom during all recess and luncheon periods for three days.

The father took up the matter with school authorities, and U.S. missionaries raised the question of Alliance support going to such schools. The matter also attracted the attention of Colombia's liberal newspaper, *El Tiempo*, which declared the incident to be an "infamous injustice against the spirit of John XXIII and Paul VI."

When the father requested that the constitutional rights of the children be assured he was told that decrees of the Ministry of Education had "nothing to do with the Constitution."

The matter is still being debated both in Colombia and the U.S.A.

## Revised Lectionary

August 16: 12th Sunday after Trinity. Mt. 2 Kings 18: 13-end, or Micah 6: Luke 4: 1-15, or Philemon.  
 August 17: 13th Sunday after Trinity. Mt. 2 Kings 19, or Isaiah 38: 1-20, or Micah 7; Matt. 18: 15-end, or Ephesians 1.  
 August 18: 14th Sunday after Trinity. Mt. 2 Kings 22, or Habakkuk 2: 1-14; Luke 4: 31-41, or 1 Timothy 6.  
 August 19: 15th Sunday after Trinity. Mt. 2 Kings 23: 1-30, or 2 Chron. 36: 1-21, or Habakkuk 3: 2-end; Matt. 20: 1-28, or Ephesians 2.  
 August 20: 16th Sunday after Trinity. Mt. Ezra 1: 1-8 and 5, or Zephaniah 1; Luke 7: 36-end, or 1 Cor. 13.  
 August 21: 17th Sunday after Trinity. Mt. Neh. 1: 1-2, 8, or Daniel 1; or Zephaniah 3; Matt. 21: 23-end or Ephesians 4: 1-24.

## 50 YEARS AGO

"The Rev. Charles M. Sheldon, the far-famed author of 'In His Steps,' has been giving Melbourne audiences some stirring lectures on the Temperance question. He is a gifted speaker, and indulges in no rash statements but gives chapter and verse for all his facts. His story of the success of prohibition in Kansas should encourage us to work for the same blessings in Australia."

—D.R.

"The news of the war has produced a great seriousness in the public mind. Men are to be seen with set faces, anxiously discussing the international situation, or hurrying along to see the latest bulletins in front of the 'Argus' or 'Age' offices. But there are few smiles, and absolutely no gaiety. We have seldom seen Melbourne in such sober earnestness of mind. Surely, now is the opportunity for the Churches' witness. Lives are being drawn out of the shallow course of pleasure-making into the deep current of life's serious interests."

(From "The Church Record," August 14, 1914.)

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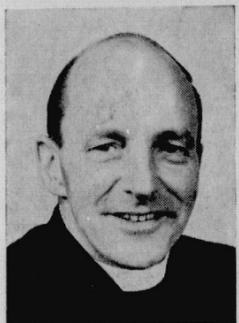
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## CANON WEBSTER TO AUSTRALIA



Canon Douglas Webster, Theologian/Missioner of the Church Missionary Society in London (a sister Society of the Australian C.M.S.), will spend a fortnight in Australia at the beginning of September en route for New Zealand and the United States of America.

Canon Webster who has become widely known as preacher, lecturer and author, spends part of each year visiting the Churches of the Anglican Communion and conducting courses and conferences for clergy and others. By the end of 1964 he will have visited all six continents of the world and every Anglican Province except the West Indies.

Canon Webster plans to fly from London and to arrive in Darwin on August 30.

He will spend a week in North Australia, visiting C.M.S. missions in Arnhem Land, before flying to Sydney where he will take the Bible Readings at the Sydney Diocesan Clergy School, and will meet C.M.S. staff and committee members.

He will spend three days in Victoria, meeting C.M.S. representatives, clergy and students of the new C.M.S. Federal Training College St. Andrew's Hall, Parkville, Melbourne, before flying to New Zealand.

Canon Webster joined the staff of the Church Missionary Society in London in 1953 as its Education Secretary, following six years as tutor and lecturer in theology at the London College of Divinity. In 1961 he was appointed C.M.S. Theologian Missioner, a new office established in response to special circumstances of need in the Churches of Africa and Asia.

For some years before 1961 he had, at the invitation of the Bishops concerned, conducted retreats, refresher courses and conferences for clergy in a number of dioceses.

### CANON WEBSTER'S ITINERARY:

August 30 to September 6: In Arnhem Land, Northern Territory. September 7 to 11: In Sydney. September 12 to 14: In Melbourne. September 15: Depart for New Zealand.

# WETHERELL ACTION UNDER HEAVY FIRE

STRONG protests have been voiced in many quarters over the action of the Minister for Education (Mr Wetherell) in issuing the document entitled "Curriculum for Primary Schools—General Religious Teaching."

Described by the Hon. Secretary of the N.S.W. Council for Christian Education in Schools (the Rev. J. W. Hill) as a document that "leans over backwards to accommodate the children of Humanists, Jews and atheists," the six pages of typematter in the booklet have sparked off a State-wide controversy.

In an address given over station 2CH in Sydney Mr Hill said that the document "treats lightly the feelings of the vast majority of parents in our community who will surely require their children to be withdrawn from 'general religious teaching' of the kind envisaged."

In making this comment Mr

### Not intentional

Mr Hill commented on a statement in "The Sydney Morning Herald" referring to churchmen speaking darkly of the Christian religion being driven from the classroom and claiming that it is nonsense to believe that the Scripture Readers previously used in schools will now be dumped. The "Herald" continued: "That is not the department's or the Minister's intention."

## Child Care Week

# "Over-indulgence by parents is neglect"

OVER-INDULGENCE of children by parents who had forgotten how to say "no" was one form of neglect, said the Rev. Neale Molloy, chairman of Victoria's Child Care Week committee. Mr Molloy was preaching at a service in St. John's, West Brunswick, to mark the opening of Child Care Week on August 9.

Parents, said Mr Molloy, were not prepared to fix limits but "nothing is more important to Australian than her children for they determine our future."

"It is therefore incumbent upon all of us to see that everything possible is done to promote the physical, mental, psychological, social and spiritual well-being of children."

"The Church must stress the importance of preventive programs in all fields of social service."

### First legislation

This year's celebrations marked the centenary of the first Victorian legislation dealing with child care, and services were held throughout the State to mark the occasion. Mr Molloy also stressed the

"How," said Mr Hill, "does the 'Herald' or anyone else know what is the intention of the Minister or the Department? Their personal intentions are irrelevant, anyway. Staffs change. The Minister has already indicated his intention to retire."

"The only intentions which a responsible body can accept are those which are written in black and white into the syllabus and I don't like what I see."

"There are two Scripture Readers in existence in schools now. They both contain Biblical material. Paragraph six of the syllabus states: 'The instruction must be free of material to which parents might object.'"

"Does this mean that if a class contains one pupil who is a Humanist or Jew or Buddhist—that no Christian teaching is permissible? It would appear so."

### Normal procedure

"Normal procedure is to appoint a responsible committee made up of all branches of the teaching service—representatives of the administration, inspectors, teachers' colleges, Teachers' Federation, practising teachers and so on."

"In this instance, according to the public Press and other sources, the Minister by-passed these channels and prepared the syllabus himself with, perhaps, the help of a few personally selected helpers, within or outside the department."

"That one man—even if he were a trained educationist—should exercise such power, is surely not in the best interests of a democratic country."

"How often is our community to be confronted with a 'fait accompli' of this kind? The education of the nation is too vital a matter to be handled in this cavalier manner and such action deserves the censure of the community."

Commenting on the move, the Rev. Bernard Judd, secretary of the N.S.W. Council of Churches said:

"Perhaps the Minister for Education, Mr Wetherell, is glad to use the Secular Defence Society as an excuse to foist his own anti-Christian viewpoint upon the community."

"He uses the desirability of knowing about our Asian neighbours, which should be in the Social Studies syllabus, as an excuse to eliminate the kind of teaching our Public Schools have given since 1880," said the secretary.

Mr Judd said that Mr Wetherell had given his personal

agnostic attitude free rein in drawing up the new Primary School curriculum for General Religious Teaching.

### Great merits

One of the great merits of the 1880 Act was its inclusion of General Religious Teaching by the Education Department's staff. This was in addition to the lessons given by the visiting clergymen.

This General Religious Teaching was based upon the excellent Scripture Lesson Books authorised by the Department of Education. Now all this is to be changed and the Scripture Lesson Books are ignored at the dictates of the Minister who has always danced to the tune of the Secular Education Defence Society—a tiny body of militant unbelievers dedicated to the elimination of Scripture teaching in the State Schools.

Heads of Churches are seeking to have the Premier receive a deputation from them on the question.

A meeting is to be held in the State Theatre, Market Street, Sydney, on Sunday, August 30 at 3 p.m. to protest about the Wetherell move.

## 50 YEARS AGO

**BIBLE IN STATE SCHOOLS.** In the Dominion of New Zealand, in Victoria, and South Australia, those who desire that children should become familiar with the teaching of the Book of Books are conducting a vigorous campaign for the introduction of the Bible into the Government Schools.

Their objective is the New South Wales system, which includes Scripture instruction by the teachers during school hours. . . . We should give all the support we can, both by prayer and sympathy, to those who are fighting this battle. Both from the point of view of the Education Department, and from that of the Churches, it has worked exceedingly well.

The number of children withdrawn under the conscience clause is very small, and evidently the vast majority of parents desire that their children may receive some instruction from the Word of God.

In our opinion the New South Wales system is the most satisfactory solution of the religious question which has been devised. . . . It enables the wishes of the majority to be carried into effect, while providing fully for the conscientious objections of the minority.

We hope that before very long the whole of Australia and New Zealand may rejoice that God's Holy Word is being adequately taught in all State Schools.

(From "The Church Record," August 21, 1914.)

**MASS VESTMENTS LEGALIZED IN U.K.**  
 —report p. 8

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## General Religious Instruction and State Aid

The question of Mr Wetherell's action on General Religious Instruction in State schools is not unrelated to the question of State Aid, and both are in the news right now.

Many Sydney churchmen were somewhat dismayed to hear of Standing Committee's action in recommending Synod's acceptance of Federal science aid grants.

When it meets in October, Sydney Synod will be asked to express an opinion on the question and it is to be hoped that it will set its face against such aid.

We regret that by only a small majority Standing Committee voted to recommend acceptance—16 to 11 out of a total membership of 44.

The reasons for opposition to this aid are manifold. To start with, the proposition was obviously vote-catching.

In ordinary life to accept a bribe as well as to offer a bribe is wrong — a sin against God because a sin against your neighbour — and when bribery enters into a community it is extraordinarily difficult to eradicate it.

Bribes are only offered to those who are in need of the offer; that is what makes them so extraordinarily attractive, but however great the need a bribe must be refused for our own sakes and for the community's.

Secondly, the Federal grant should be refused for the sake of our educational system. The principle which should govern this system is a simple one, that Government money should be spent on Government schools and that independent schools should be financed completely from independent sources.

These sources may be various, but if the Government finances independent schools, they cease to be independent.

The size of the grant does not affect the question. If a school depends upon Government money even for a part of its income, this dependence compromises its independent action and so vitiates the contribution it can make to the community as an independent school in times of crisis.

In a free community there will always be inde-

pendent schools financed from fees or from gifts such as endowments, and that denominations should be the organs which run such independent schools is probably for the best. But it should be recognised that this subjects the denomination to the temptation of political bribery.

A system of independent schools controlled by the denomination is quite different from the old system of denominational schools throughout the community.

There are some members of our church who wish to return to this old system as the Roman Catholic hierarchy insists that the Roman Catholic Church adopt that system. But there are grave disadvantages in such a system which need not be reiterated here.

The one advantage that Church people see is the greater opportunity of religious instruction which Church schools should, though very often do not in practice, provide.

If the State system were an anti-God system this consideration would be paramount, but in a Christian community like our own there is no reason why the State system should pull against Christianity.

There is no reason why the State system should not accept within itself an adequate degree of religious instruction.

And this is where Mr Wetherell's action is so unfortunate, coming as it does at a time when aid on both a Federal and a State level is doing much to increase tensions between various groups within our community.

Church people should turn their attention to improving the State system and particularly the religious aspect of the State system rather than seeking an extension of the independent schools system at the cost of its independence.

As a first step let us go out of our way to write letters of protest in the strongest possible terms to our State Members, to the Minister for Education himself, to the daily newspapers and to anyone else involved, seeking speedy withdrawal of the offending document.

As one contribution to current discussion on the Ecumenical Movement we reprint, by arrangement with the publishers, *The Banner of Truth Trust, London*, extracts from the recently published book, *"Unity in the Dark"* by Donald Gillies. Copyright reserved by *The Banner of Truth Trust*.

## ECUMENISM AND REFORMED FAITH

**I**N an evaluation of ecumenism, it is necessary to consider whether the teaching is truly Biblical and Christian. This is by no means a simple procedure since the Ecumenical Movement has no system of theology. Within the World Council of Churches a wide range of doctrinal diversity is comprehended.

Its fundamental and fatal weakness is its attitude to doctrine and theology. The authority of the Bible is set aside in practice. As a result, doctrinal differences which were thought in the past to be a matter of life and death are blurred. The distinction between truth and error is no longer thought vital. These are serious charges and must now be substantiated.

Certainly, to accuse the World Council of Churches of altogether ignoring or discounting theology would be unjust. Liberal tendencies in this direction seem to have been checked by the "Catholic" element in the Council.

The quest for unity seems inextricably bound up with the quest for an ecumenical theology. Yet this ecumenical theology, according to one speaker at New Delhi, must not be afraid to learn from the (non-Christian) faiths of the East.

### "Left in air"

A. T. Houghton comments on this address with regret "He pleaded for a theology which would be better understood in an Eastern setting, where opposites can exist together as part of the whole in Oriental thinking."

"From the simple proclamation of the Gospel of reconciliation he had gone to the mystical and philosophical, and left us rather in the air."

Nevertheless we feel that U Ba Hmyin was preaching a clear ecumenism. He was simply following to its logical conclusion the ecumenical conception that each section of Christendom has its own "insight" into Truth and its own "contribution" to make to the common pool to give us a picture of Total Truth.

Dr J. I. Packer, Librarian of Latimer House, Oxford, in an address given to the Fellowship of Evangelical Churchmen on March 20, 1961, sums up this ecumenical outlook clearly in these words:

"It has popularly given rise to the idea that Christian truth has been 'fragmented' by reason of the divisions of Christendom, into a series of isolated or partial 'insights,' at present scattered abroad through the various theological traditions within the Christian Church, and that what is needed is to gather them all together and construct from them a grand synthesis in which all will find a place—a sort of theological rissolo, or Irish stew."

"The common ecumenical estimate of evangelicalism is that it is one among these many traditions, due in time to be assimilated into the larger whole."

In this connection we may refer to that remarkable "Festival of Faith" held in San Francisco on June 19, 1955. This was

a service of prayer for peace and divine guidance to the United Nations in which members of the Buddhist, Hindu, Jewish, Moslem and Christian faiths took part.

An address was given on the subject "The United Nations and World Faith." Perhaps most significant of all—the service was conducted by a Lutheran minister from Philadelphia, the Rev. O. Frederick Nolde, D.D., Director of the Commission of the Churches on International Affairs of the W.C.C.

### Remarkable

The apparently syncretistic tendencies just noted lead us to inquire whether in any sense the World Council of Churches has a solid theological foundation.

As its doctrinal basis it now has the following formula: "The World Council of Churches is a fellowship of Churches which confess the Lord Jesus Christ as God and Saviour according to the scriptures and therefore seek to fulfil together their common calling to the glory of the one God, Father, Son and Holy Spirit."

As a general statement of Christian belief that might be acceptable; but as a complete, detailed statement of the Christian Gospel it is most unsatisfactory. It is in fact so framed as to gain the support of the various Churches, and is thus open to different interpretations and leads to a thorough-going scepticism.

Vague and insubstantial as it is, it can be accepted by both Protestant and Eastern Orthodox members of the W.C.C. who can easily insert into it their own respective detailed beliefs.

Nor does this basis, so far as it goes, offer any difficulty to the Roman Catholic. It omits any reference to the way in which salvation is to be appropriated, so that both evangelical and sacramental ways of salvation can be made to fit into it without any trouble.

There can be no common cause achieved between a Church which teaches that Christ is received by faith, by the direct approach of the sinner to the Saviour, and a Church which teaches that Christ can only be received indirectly through the Church and the sacraments.

The doctrines of salvation by faith alone and salvation by faith plus works are irreconcilable. It was so in Paul's day and in Luther's day. Despite the passing of the centuries, despite the claims of ecumenism, it remains so in our day.

The grace of God is largely rejected by liberal Protestantism, by a Protestantism which refuses to accept the inspired authority and sufficiency of Holy Writ; and the grace of God is largely nullified in the "Catholic" Churches by their tradition and ecclesiasticism.

In both cases we are brought back to the slavery of the Law; man is urged to establish his own righteousness by his own obedience and good works as the ground of his acceptance with God.

Popular Ecumenical Protestantism, as we have seen, ignores the vital doctrinal differences

between the various Churches, and is greatly influenced by the liberal belief in salvation by character or service.

The "Catholic" Churches teach salvation by works and sacraments. Paul's letter to the Galatians is at once God's convincing reply to such errors and the bastion of our evangelical freedom. Hence it has been called "the Magna Carta of Christian liberty."

It is wrong for evangelicals to be intimidated by non-evangelicals into joining any form of fellowship or association which would mean laying aside the evangelical witness and giving countenance to non-evangelical error.

The ecumenical estimate of evangelicalism as one of many traditions or insights cannot be sustained. It means the denial of evangelicalism. The evangelical faith makes the claim to exclusive rights relating to the understanding of the Gospel. It claims to find a complete, sufficient revelation in the Scriptures and a full, final, sufficient redemption in Christ.

Thus, evangelicalism cannot, without destroying itself, make common cause with liberal and sacramental traditions.

It is important to recognise that exclusive claims are made in our Protestant confessions. Such exclusivism is the distinctive mark of historic Protestant theology. While the Papacy accepted the Scriptures as a rule of faith, the Reformers declared Scripture to be the only rule of faith.

Evangelicalism refused to acknowledge the authority of the tradition of the Orthodox and Roman Churches. The evangelical faith cannot accept the numerous mediators and meritorious acts of the "Catholic" Churches.

Redemption comes wholly from the sovereign grace of God in Christ alone. The Reformers did not say the sinner is justified by faith — Rome might have said so — but by faith alone. This Rome would not say, nor would the Eastern Orthodox Churches say so.

Thus the doctrines of the Reformation and Ecumenism are incompatible. Not even subtleties of oriental thinking can devise a scheme whereby these "opposites can exist together as part of the whole."

This is brought home to us in convincing manner by Dr Eugene Blake: "So long as the wording 'Sola Scriptura' is required, no bridge can be made between catholic and evangelical. But it is now clear in ecumenical conversation that Protestants generally have come to recognise the right place of tradition."

Thus, for the sake of union with unreformed churches, the vital truth that Scripture alone is the rule of faith is to be abandoned.

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## Sunday cinema move deferred

**F**OLLOWING the recent moves in Victoria on the question of Sunday movies a Sydney City alderman failed (at least temporarily) in a move to have the Chief Secretary's Department of N.S.W. consider the possibility of such shows.

The mover of the resolution, Ald. N. Shehadie, suggested theatre openings at 2.30 p.m. and 8.15 p.m. as Sydney was becoming an international city and had to move up to the standards set in other countries.

While rejecting Ald. Shehadie's motion the Sydney City Council's Health and Recreation Committee carried a motion of Ald. C. Wallace that the matter be deferred while the views of unions were sought.

According to reports of the meeting no mention was made of seeking Church views on the question.

Meanwhile controversy continues to rage in Victoria over the question as the Government investigates the possibility of such shows.

**BOY'S HELP** — An eleven-year-old English boy has set out to raise £1,000 for the restoration of a parish church by his own efforts — mainly through writing letters to the famous.

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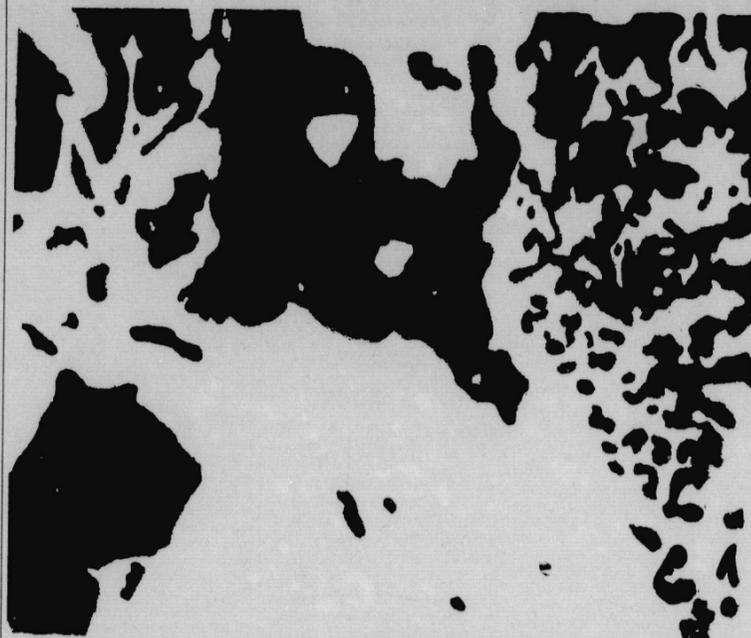
## THE KING'S SCHOOL PARRAMATTA

An examination for the award of two "Violet Macanah Scholarships" will be held on 18th and 19th September, 1964. All candidates must be under 14 years of age on 1st February, 1965. Papers will be set suitable for boys at the Sixth Grade Primary and First Year Secondary standards.

Each holder of a scholarship is entitled to free tuition, a grant of £30 on entrance towards the cost of his uniform and incidental expenses, and an allowance after the first term at the rate of £30 per annum. In the case of boarders, a substantial reduction is also made in Boarding Fees. The full value of a scholarship awarded to a boarder is likely to be from £350 to £450 per annum according to the circumstances.

Entry forms and full particulars can be obtained from The Headmaster. Entries close on 4th September, 1964.

## THE ANONYMOUS SAVIOUR?



This is the controversial picture of the face of Christ which has been featured recently on television (the Tommy Hanlon Show) and in the secular Press in most States of Australia. Can you see the face of Christ? This is the story told about it:

## SYNOD DEADLOCKED BUT TO MEET AGAIN

**ARMIDALE** Synod, which adjourned on August 13 after a deadlock developed over the election of a new Bishop, is to meet again on September 22.

The Armidale deadlock developed after a meeting was held to elect a successor to retiring Bishop J. S. Moyes. Bishop Moyes will lay down his work at the end of this year after having been Bishop of Armidale for 35 years.

The 52 clergy and 82 laymen forming Synod first met on August 12 at 10 a.m. Meetings continued all that day until midnight and again the next day until 2 p.m. when the Synod was adjourned.

### Topped poll

After the adjournment the Vicar-General and Administrator of the diocese, Archdeacon C. R. Rothero, issued a statement in which he said that a number of nominations had been received and three votes had been taken.

According to ordinance the two candidates who topped the first poll became the two from whom the final choice was to be made.

Ordinance also required that one of the two nominees should receive a majority of votes from the House of Clergy and the House of Laity.

After the deadlock on Tuesday Synod adjourned until today when another vote was taken.

This was the final vote permitted by the ordinance and when it failed to solve the deadlock Synod was adjourned.

**THOUSANDS**—Six thousand people are expected to attend the IVF Student Missionary Convention in Illinois, U.S.A., from December 27 to 31. This is held triennially.

**BIBLE SOCIETY SUNDAY**  
September 6, 1964

(Copyright by Impact Ltd., 113 Campbell Street, Newtown, N.S.W. Single copies and quantities for distribution are available at the following rates, including packing and postage: Single copies—1/-; 6 copies—5/-; 12 copies—9/-; 24 copies—17/-; 50 copies—32/-; 100 copies—£3; 200 copies—£5; 250 copies—£6; 500 copies—£11; 1,000 copies—£20.)

## Layman's viewpoint

The views expressed in this column are not necessarily the views of "The Australian Church Record."

## Clerical clerics?

**SO** as to secure for myself a place at the ACR Centenary Year dinner in 1980 (it is understood that a booking is to be made with the "Canberra") I am whisking my readers off to take a quick look at an advertisement appearing in the issue dated August 27, 1980.

Under the heading "Positions Vacant" (rate 20 cents per word) it reads: "Rector required by large parish. Th.L. useful but not essential. The man appointed to this important post will have had, prior to ordination, not less than 10 years' experience in commerce. In addition he will hold a degree in Economics and have successfully completed the course in Modern Business Administration conducted by the Australian College of Theology (leading to the M.B.A.A. degree). Special consideration will be given to candidates who have a successful record in the management field. Stipend by negotiation. Reply . . . etc. . ."

Will those of us living sixteen years hence (if the Lord tarry) see such an advertisement? For we are in grave danger of turning our ministers into business administrators. So much so that I know one rector who has a filing cabinet almost full of forms, declarations and sundry other printed and duplicated matter.

The modern-day minister has great difficulty in echoing our Lord's words when He said, "I must be about My Father's business." Instead of being about his Father's business he spends a great deal of his time on purely Church business.

So please, diocesan registry offices and others concerned, next time you mail out material remember the wartime question as you slip it into the mail box: "Is your journey really necessary?" And, at the parish level, how about some of the lay businessmen "getting with" the rector on some of the problems?

Trouble is, of course, we all tend to be individualists. How often have you said: "I find it is best to do the job myself. That way I know it will be done properly?" But the advice of a successful American publisher is worth heeding: "Never do yourself what someone else can do half as well." It is good advice for the parish minister.

—PROTEUS.

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## Tongan Methodists work on Melbourne Anglican building

Two members of the Wesleyan Church of Tonga were among the builders employed on the new St. Philip's, West Heidelberg.

The church building was dedicated earlier this month by Archbishop Woods. The Tongans have been sent to Australia by their Church in order to gain building experience.

The new church, constructed in clinker brick and surmounted by a slender copper spire, has already become something of a landmark on the West Heidelberg hill.

The church will eventually seat about 300, but temporarily the back portion of the church has been screened off by a wooden wall to provide hall space. Under this arrangement, the church will seat a capacity of 180 and this area will remain undisturbed for worship purposes.

One outstanding feature of the interior of the building is the effective use of coloured glass. The north wall consists of a large window of red, blue and grey glass in abstract design casting a glow of light over the interior.

Behind the 10ft free-standing Communion table stands a large rough-hewn cross rising 14 feet from the floor. The furnishings finished in West African mahogany provide an effective contrast with the willow grey carpet.

The total cost of the building is some £19,000.

## PLANE SAVES CHRISTIAN BOYS FROM CANNIBALS

In a recent flare-up of trouble in the Baliem Valley, West Irian, two Christian native boys were saved from cannibals by the intervention of an MAF pilot.

The pilot, Mr Doug Hunt, recounted this experience on his return to New Zealand recently.

Mr Hunt said that in recent times there had been increasing opposition in the area and cannibals had attacked and killed native believers and threatened missionaries.

On a flight over a mission station the missionaries told him by radio of a fight taking place over two Christian boys who were locked in a village shed. Those antagonistic to the Gospel had been about to kill them when others had come to their defence.

### Arrows and spears

The only way Mr Hunt could see of helping was to use his plane. He swooped down over the clearing so close to the ground that the men fell flat to keep out of the way. He kept this up for three-quarters of an hour, during which time he was greeted with a hail of arrows and spears.

Finally the cannibals rushed back to the village where the two boys were locked up. Unable to break down the door they climbed on to the roof where about 30 of them poked spears through the grass in an attempt to kill the boys.

The pilot called the missionaries on the radio and one of them fired a few shots of his gun into the air which frightened off the cannibals.

In another area eight new Christians had been killed by cannibals.

## Eastwood Crusade

OVER 1,200 people packed the local picture theatre for the Sunday night meeting of the Eastwood Christian Crusade, held earlier this month.

The venture, linking Baptists, Anglicans, Methodists and Presbyterians, saw some 50 to 60 people profess faith in Christ. Chief speaker for the week's activities was the Rev. John G. Ridley, well known as an outstanding evangelist.

Mr Ridley spoke with great feeling and those present were conscious of the Spirit of God working in their midst.

An outstanding event was the United Men's Meeting held in St. Philip's Church of England on Sunday afternoon, August 16. Three hundred men packed the church and 14 came forward at the end of the meeting. Total number of people counselled throughout the Crusade ran to more than 160.

Mr Hunt also spoke favourably of the present position in West Irian under Indonesian control. He said that the authorities were happy with missionary activity.

However one burden the missionary faced was that of excessive customs charges. As an example duty was paid on colour film when imported into the country and was also paid on slides processed from the same film when these were returned after processing.

All personal effects were charged for and a re-entry visa cost nearly £100 (Aust.).

## M.P.s attend Perth service

SIXTY of the eighty members of the West Australian Parliament, accompanied by their wives, attended a special noon service in St. George's Cathedral, Perth, on Wednesday, August 5. Nine of the ten Cabinet Ministers, led by the Premier, were in attendance.

Three West Australian Federal Ministers, The Hon. Paul Hasluck (Minister for External Affairs); Senator the Hon. S. D. Patridge (Minister for Defence) and the Hon. F. C. Chaney (Minister for the Navy) were also present.

A special guest was Mrs E. Curtin, widow of Australia's wartime Prime Minister.

In welcoming all members of Parliament the Dean said that after making arrangements for the Service a Parliamentarian had told him of an annual service for members of the House of Commons at St. Margaret's Church, Westminster.

He had written urgently to the rector of St Margaret's for a copy of the Service intending to model the St George's Service upon it. However, the postal strike in Great Britain had defeated this hope.

So the service was West Australian produced, with a segment from the service used in Washington Cathedral at the Inauguration of the President.

In his address the Archbishop said: "There is as much demand for politicians as for the clergy to be workers for the Kingdom of God. Ministers in the Church and in Parliament were called on to serve their fellow men and they with rank and file members of Parliament, together with active Christian laymen were involved in human situations."

Many have asked that this should become an Annual Service in the Cathedral.

## Notes and Comments

### "New Life" drive

We are pleased to commend to our readers a circulation drive currently being conducted by our interdenominational contemporary "New Life."

Over the years "The Australian Church Record" and "New Life" have rarely found themselves in disagreement and we are pleased at this time to acknowledge our debt of gratitude to the journal for the many ways in which its news reports and articles have been of help to us.

The forthright evangelical editorial policy of "New Life," like that of "ACR," is not always popular and does not make for big circulation figures. But as a constant increase in circulation is an essential part of newspaper development it would be a great encouragement to "New Life" at this time to see a healthy flow of new subscriptions.

Recently, in common with a growing number of religious journals including "ACR," "New Life" has taken on a new look and its enlarged page area allows better coverage than before.

It therefore teaches justification by faith alone and not good works or sacraments, and the sufficiency of Christ's one sacrifice for sin, which rules out sacerdotalism, no matter what formulas may cloak it. It was because the Church of England, following Scripture, rejected sacerdotalism in the Reformation that it abolished the use of eucharistic vestments.

Sacerdotalism and sacramentalism are just as dangerous to the soul under Anglican auspices as they are under Roman auspices. The plea that Anglo-Catholics do not aim at reunion with Rome is a red herring.

The same Act which Mr Wetherell claims to be upholding permits the clergy to teach our children for a "portion of each DAY not more than ONE HOUR." But there is not one parish or district in this diocese where this could be done with the existing man—(or should I say woman)—power. Every Christian should make this a matter of urgent prayer so that he or she may know God's part for him in combating Mr Wetherell's polytheistic syllabus.

At the very least every serious Anglican should let his local member know of his displeasure at the Minister's action.

Yours faithfully,  
(Mr) MILTON MYERS,  
Punchbowl.

fore. It will prove of great value to readers seeking a wider spread of Christian news than is possible in a denominational journal. We wish our friends well in their drive.

### Vestments and reunion with Rome

With the passing of the controversial Vestments Measure it is interesting to note that the Archbishop of Canterbury is reported to have denied in the House of Lords that legalisation of the medieval eucharistic vestments is aimed at joining the Church of England to the Church of Rome.

Few will have much difficulty in accepting this assurance. However, an organisational merger of the two Churches is not the only or more immediate danger to the Protestantism of the Church of England. The authority of the Pope is not the most important difference between the Church of England and the Church of Rome (though, to be sure, it is important enough).

The really basic difference, as revealed in the Thirty-nine Articles, is that the Church of England accepts the supreme authority of Scripture rather than the Church.

It therefore teaches justification by faith alone and not good works or sacraments, and the sufficiency of Christ's one sacrifice for sin, which rules out sacerdotalism, no matter what formulas may cloak it. It was because the Church of England, following Scripture, rejected sacerdotalism in the Reformation that it abolished the use of eucharistic vestments.

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Yours faithfully,  
(Mr) MILTON MYERS,  
Punchbowl.

Yours faithfully,  
(Miss) P. J. NELSON,  
Turramurra.

## Scripture in schools

Dear Sir,  
The most distressing feature of the current controversy over the Minister for Education's new "Religious Syllabus" must surely be the lack of strong protest from the people of the Christian Churches.

True, our leaders and spokesmen have voiced their concern, but what of the Christian parents of the children who are to be denied the already very small amount of Christian teaching permitted by the 1959 Syllabus?

Before entering Moore College this year I was for 18 years a student, teacher and administrator in the Department of Education and was also a member of the 1959 Social Studies Committee which framed the 1959 course of study.

In 1962 this Committee was recalled and was instructed to separate Scripture from Social Studies to enable the Minister to avoid threatened legal action challenging the validity of that Syllabus in the light of the 1880 act. This was done and we were assured that this met the requirements of the act and of the Minister.

However, he has chosen to disregard this Committee's recommendation, and we have had thrust upon us a Morals and Ethics Syllabus which seeks to teach children "about Christianity or Judaism or about the religious systems to which our Asian neighbours adhere." One is forced to wonder if these same systems ensure that Christianity is given such an equality of place in their educational structure.

The challenge of course, is to our laity. The clergy and their few helpers are struggling to use the traditional half-hour each week to teach Scripture in the schools.

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At the very least every serious Anglican should let his local member know of his displeasure at the Minister's action.

Yours faithfully,  
(Mr) MILTON MYERS,  
Punchbowl.

## Letters to the Editor

### Dog in manger

Dear Sir,  
In the Notes and Comments in A.C.R. (August 13) under the heading "Dog in the manger" it is stated . . . 'the great majority of members of all the Churches . . . are now satisfied with the present system of public schools with provision for denominational teaching in school hours.'

Then your commentator goes on to state under the heading 'juvenile delinquency and sex crime rate that . . . The Western world may be heading back to pre-Constantine Rome in morals as well as religion.'

May I suggest that these two statements could have a sinister connection. Is it not likely that the present problem of juvenile delinquency and the accompanying breakdown in morals among young people is the direct accumulative result of several generations of secular education?

Could it not be that the Church has betrayed her youth into the hands of the humanists and others, and so disobeyed the Biblical injunction to bring up children in the nurture and admonition of the Lord. (Ephesians 6.4)? Perhaps we are merely reaping what we have sown.

Yours Faithfully,  
(Miss) P. J. NELSON,  
Turramurra.

## Death of former SUM missionary

THE death has occurred in Sydney of a retired Anglican minister who served with the Sudan United Mission from 1914 to 1926. He is the Rev. Harry Arnold who had been living in retirement since 1944.

Mr Arnold was ordained in 1910 and after serving in the parish of St. George's, Hurstville, and as Missioner in the Mission District of Denham Court and Sornmore, went out with S.U.M. in the Sudan. There he studied at the Livingstone Medical College and was then stationed at Melut, working among the Dinka tribespeople.

Returning to Australia in 1926 Mr Arnold served as Rector of Wingeacarrabee from 1927 to his retirement.

At the time of his death Mr Arnold was in the Home of Peace, Petersham. A funeral service was held at St. Stephen's, Lidcombe, the parish in which he had lived prior to going to the Home of Peace. The service was conducted by the Rev. Len Harris of Croydon.

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### Secession and Prayer Book

Dear Sir,  
The Rev. H. M. Carson has put into plain words what many evangelical Anglicans are struggling with in their Prayer Book today.

I, for one, do not relish the pronouncements of regeneration in the baptism service. I spend time at every baptism explaining the covenantal language of the service, but whatever I manage to say must appear, to the average parishioner, to be denied by the Prayer Book itself.

It appears to me that what we teach our people is not always what the Prayer Book says. Is it right to compel our parishioners to choose between what we say and what they think the Prayer Book says? Particularly when what the Prayer Book says is not what the Bible says.

If we accept believer's baptism and if we accept that the children of believers are included in the baptism covenant, then let's have a service that says just that.

But the problem of the baptism service as it is related to believers is nothing compared with the intolerable abuses of this sacrament (as well as of the Holy Communion) in using the service indiscriminately for all who present their children for baptism.

The burial service presents similar problems except that there is no shell-like "covenant theology" to crawl into when using this service.

What I would like to know is how much longer do we have to wait for a baptism service that says what our Articles say? How much longer must we administer the sacraments to, and read the burial service for, those who have no outward association with the Church at all? Where does Prayer Book reform begin? And with whom?

If, in the end, we are left with a baptism that clearly speaks of baptismal regeneration, as our present service does, then evangelicals must do some serious thinking as to whether or not they can conscientiously continue to use that service.

Yours sincerely,  
(Rev.) MATHEW BURROWS  
Wee Waa, N.S.W.

### Reformation film

Dear Sir,—I write to commend a suggestion from the Manly Ministers' Fraternal to your readers. It concerns the observance of Reformation Sunday (October 25).

The film "Martin Luther" will be screened on Sunday afternoon in a central hall, and the children from the Sunday schools of the six Protestant churches, together with the youth groups will be especially invited to see the film free of charge. This is being done in an effort to educate the young people concerning the heritage enjoyed because of the Reformation.

There is ample time between now and October 25 for many more churches to adopt the suggestion, if not on that date then on a date near to that time. I commend the suggestion to your readers.

Sincerely yours,  
(Rev.) G. S. PARISH,  
Asst. Secretary,  
Council of Churches, N.S.W.

### Vestments

Dear Sir,—Your letter from the Ven. J. Harvey Brown, for whose opening comments I express due thanks, raises points that are in advance of the original discussion, but not without considerable interest. The vestments controversy has not had a happy history and has brought little joy to the Church of England, either at home or abroad.

In this matter, the question of legalism and what is the law and use of the Church is a very acute one, with clergy firmly holding opposed views, re-inforced by a considerable degree of personal involvement.

A new factor now applies in the legal framework under operation of Section 71 (2) of the 1961 Constitution, whereby the law of the Church of England is adopted by the Australian Church, in so far as it can apply thereto. If the ecclesiastical law in England requires the amendments now before Parliament, before vestments can be freely worn, some step that will attain the same end is presumably necessary in Australia.

The interpretation of the Ordinaments Rubric is a very complex subject, but discussion of the legal and historical details seems to have brought little gain to the Church, engendered much bitterness, and may no longer be a way to understanding.

Under the Constitution, we have several ways open to us to legalise the use of vestments if it is desired to do so. It would seem to be best, by far, for those who wish to use vestments, to avail themselves of the provisions of the Constitution and put an end to charges of illegality for good.

On more general lines, while the differences of worship and theology that now exist among us remain, I suggest that it is necessary to recognise frankly that uniformity is not merely not a present fact but not a present possibility.

It may well be that our present way forward is for each of us to be willing to let others pursue their own course, and to allow a considerably greater degree of freedom in divergencies than has been the case in our past thinking.

Yours faithfully,  
(Rev.) E. D. CAMERON,  
Bellevue Hill, N.S.W.

### Liquor and youth

Sir,—Sunday, September 13, is Temperance Sunday.

The N.S.W. Temperance Alliance strongly urges all Ministers and preachers to make special reference to this subject which is of vital importance. The liquor traffic is challenging us as never before in making a special appeal, especially to youth.

The liquor business depends on an ever available supply of boys and girls, and can no more keep going without them than a saw-mill can continue without logs. They are the raw material necessary for its continuance.

Literature will be gladly supplied on application to the undersigned.

Yours faithfully,  
O. A. PIGGOTT,  
140 Elizabeth Street,  
SYDNEY (Phone 61-8737).

## Comprehensive

Dear Sir,  
I am surprised that you should describe the idea of "comprehensiveness" in the Church of England as having originated in Victorian times. The actual word as applied to the Church may date from then (though I doubt even this), but the idea itself is certainly much older, and goes back to Queen Elizabeth I and Matthew Parker, if not to Cranmer himself.

It was their desire to comprehend within the national Church as many men of differing persuasions as possible.

Doctrinally, the formularies of the Church were so framed that both Lutherans and Calvinists could remain members of it, as well as Christians of a more conservative or "catholic" outlook.

There were limits, of course. The supremacy of the Pope and transubstantiation and other errors were firmly rejected; and episcopal form of government and a liturgical form of worship were retained. Within these limits there was room for wide divergencies of opinion, and these certainly existed from the first. The Queen affirmed that she had no desire "to make windows into men's souls."

In so far as outward things were concerned, a certain minimum was required — the "comely surplice with sleeves," and copes for cathedrals and collegiate churches, which were prescribed by the "Advertisements" of Archbishop Parker in 1564. But the bitter opposition of the Puritans, even to this minimum, made it plain that any attempt at that stage to insist on a more elaborate standard would be doomed to failure.

It seems, however, that the Ordinaments Rubric, with its reference to the practice of the second year of King Edward VI, was retained by Elizabeth and later on, by the revisers of 1662 in the hope that in course of time some change in this direction might become possible.

All this is, however, of little more than academic interest to us today. Article 34 states: "Every particular or national Church hath authority to ordain, change and abolish ceremonies or rites of the Church ordained only by man's authority, so that all things are done to edifying," and so in 1928, the Church of England, in England, declared its mind on the subject of the vesture of the clergy in a rubric which was designed to replace the Ordinaments Rubric of 1662.

Although this was not ratified by Parliament, it was clearly the decision of the Church, and the provisions made in that rubric have been substantially re-enacted in the Vestments Measure which was recently passed by more than a two-thirds majority in all three Houses of the Church Assembly, and by an 80 per cent majority in the House of Lords and by a large majority in the House of Commons. Most Churchmen in England will feel conscientiously justified — even bound — to accept the Church's own verdict.

In Australia, since the passing of the new Constitution, we are free to make our own rules on such matters. So far we have not had time or opportunity to do so and in the meanwhile most of us will continue to be guided by the practice of the Church in England, subject always to the ruling of our Diocesan Bishop.

(The Ven.) J. HARVEY BROWN,  
Surrey Hills,  
Vic.

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THEOLOGY FOR ALL THE CHURCH

The need today

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For some considerable time Moore Theological College has been providing a basic theological training course for lay men and women. During the last three months additional courses of study have been added to provide Christians with a thorough and comprehensive grounding in every branch of Christian teaching.

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The basic course is the six-part Preliminary Theological Course leading to the award of the Sydney Preliminary Theological Certificate. Over the years since it was inaugurated by the late Archdeacon Hammond when he was Principal of Moore College, this course has been taken by countless thousands of lay readers, Sunday School teachers, Church officers, Synodsmen, and parishioners generally.

NEW COURSES:

Those who have completed this preliminary course are now able to enrol in the Intermediate Theological Course, which also comprises six units.

These are a further unit each of Old Testament, New Testament, Church History and Doctrine, and two other units which may be selected from Christian Ethics, Christian Missions, Elementary Greek, Special Study of Romans, Preaching and Sermon Construction, Principles and Methods of Evangelism, Religious Education and Youth Group Leadership.

The Advanced Theological Course follows, with further units in Old Testament, New Testament and Theology, and two further options to be chosen from additional courses in Doctrine, Elementary Greek, New Testament, Prayer Book and Religious Education.

Those who complete the Advanced Theological Course and pass in all eighteen subjects will receive the Certificate in Theology (Th.C.) of Moore Theological College. The Course to the Th.C. normally takes six years, but arrangements can be made to work at a faster or slower speed.

NOTES SUPPLIED:

There are three terms each year and during each term students are provided with five sets of printed notes comprising altogether ten weeks' work. Ad-

By B. Ward Powers

ditional reading, some required by the Course and some optional, is listed for the guidance of students.

Each term concludes with an examination which the student may or may not choose to sit for. A number of students use the Course as a guide to their reading without undertaking the examinations.

However, it is necessary to pass in the first six units to receive the Sydney Preliminary Theological Certificate (S.P.T.C.) and in eighteen for the award of the Certificate in Theology (Th.C.).

DETAILED MANUAL

Complete details of all courses are published in the Manual of the Committee For External Studies (price 5/, or 5/9 posted) which may be obtained from the Secretary For External Studies, Moore Theological College, Carillon Avenue, Newtown. Free descriptive pamphlets concerning the S.P.T.C. and the Th.C. are also available on request.

Let us ask ourselves: Am I adequately trained to serve God as fully as I can?

PRaise FOR ROMAN FRANKNESS

**SPEAKING** in the English Church Assembly recently, the Rev. John Goss, of Hereford, said that some delegates to ecumenical conferences appeared to adopt a studied attitude of amiable ambiguity.

Mr Goss was replying to the Report of the Council for Foreign Relations.

He went on to refer to the section of the Report concerned with the recently appointed Commission for Relations with the Roman Catholic Church, and said:—

"We may be thankful to the Roman Catholics for making their position so abundantly clear. Archbishop Heenan has said that 'there is not the slightest possibility of the Catholic Church altering the smallest point of doctrine,' and Cardinal Bea has told us that the door of the fold was open and those who were outside should come in.

Firm adherence

"Should not our delegates be equally frank?" asked Mr Goss. "Let them proudly declare our firm adherence to the great scriptural principles of our Protestant faith, which have been maintained at so great a cost."

He had been glad to hear the Archbishop clearly affirm that the Prayer Book was still our standard of doctrine, since that Book derived from the event which Archbishop Benson had described as "the greatest blessing since Pentecost"—the Reformation.

Mr Goss was going on to question the validity of the phrase used by Dr Ramsay to describe the Church of England—"Neither Papal nor Protestant," when he was ruled out of order by the Chairman, and he ended with an expression of thanksgiving for the liberty of worship lately restored to Protestants in Spain.

NEWS IN BRIEF

Overseas

**EITHER BAPTISM:** Any minister of the Evangelical Covenant Church of America (which has its roots in the Swedish Lutheran Church) must be willing to practise either infant or adult baptism, according to a paper prepared by the Board of Ministerial Standing. The major practice of the Church has been infant baptism.

**ECUADOR:** Protestant missionaries are giving new attention to work in Quito, the nation's capital. Most work in the country has been in rural areas to date but the new work, begun by an American interdenominational mission, aims to reach Indians who have moved to the city as well as the middle and upper-income classes.

**MUSIC BONDS:** A Roman Catholic hymnal, designed to "promote musical bonds among Protestant, Roman Catholic and Orthodox," has been published in the U.S.A. The hymnal was published by the Gregorian Institute and is dedicated to Pope John 23. It contains 100 hymns selected according to its aim.

TRENDS

**SYDNEY:** One of the well-publicised activities at a Fair arranged by St. James' King Street, earlier this month was the wine and cheese tasting. Held in the penthouse home of one of the assistant ministers, it was claimed to be the first wine and cheese tasting ever held by an Anglican parish in the diocese of Sydney. Proceeds of the Fair went to the Australian Board of Missions.

**WILTSHIRE (U.K.):** Commenting on a Music Festival held at the Priory Church of St. Mary, St. Katharine and All Saints, the music director said: "Nine years have seen a change in the pattern of the Festival. Slowly the emphasis has shifted from Evensong to the Eucharist, until this year we honestly can say that the Eucharist has become the spiritual and musical focal point of each day's worship."

Music chosen for festival Eucharists included Victoria's "Missa Trahe me post te," Lassus' "Missa Qual donna," and Byrd's "Five-part Mass."

**PHOENIX (U.S.A.):** A Greek Orthodox couple were married by an Orthodox priest in a Roman Catholic church because the Orthodox church was too small for the large turnout of guests. The Roman Catholic Bishop who gave permission for the unprecedented event said: "The Orthodox and Catholic Churches are in agreement on so many areas of sacraments and priesthood, it seemed natural for us to afford our facilities for the wedding. The only big difference is in the non-acceptance by the Orthodox Church of the Holy Father."

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Australia

**ORGAN BATTLE:** To assist those contemplating the purchase of a church organ the Victorian Society of Organists staged a "Battle of the Organs" in East Kew on August 14. A variety of electronic instruments and a small "extension type" pipe organ of comparable price were heard. Each instrument was introduced with comments and then a voluntary and a short hymn were played on it.

**MISSIONARY:** The regular annual Missionary Day will be held at the Sydney Missionary and Bible College, Badminton Road, Croydon, on September 12. Further details are available from the College, phone 74-4780.

**NEW HALL:** Archbishop Gough will open and dedicate the new War Memorial Hall at St. Alban's, Lindfield (Sydney diocese) on September 5 at 3 p.m. On the following day an Honour Roll of men who served in the Second World War, the Korean War and the Malayan Campaign will be dedicated by the Chaplain-General at 10 a.m.

Rev. H. E. Felton

**EXTRACTS** from an address given at the funeral of the late Herbert Felton, rector of St. Chad's, Cremorne. The address was given by the Rev. R. Johnson, rector of St. Jude's, Randwick.

Herbert Eric Felton was born not far from here, at Mosman, in 1899. He was educated at what was then known as Mosman Superior Public School and later entered Moore College in 1924 where he became Eleanor Abbott Scholar and Barker Scholar in 1925. He took his Th.L. with 2nd Class Honours in 1934.

After ordination he became Curate of St. Thomas, Rozelle, in the same year. He married Esther Catherine Callaghan in 1926 and he and Mrs. Felton went out under B.C.A. to the Parish of Mungindi in the diocese of Armidale. In 1930 he was appointed Warden of the B.C.A. Hostel for Children; here he displayed his love for children and they in return showed their affection for him.

After working with B.C.A. Eric Felton returned to Sydney and was appointed Curate of All Souls', Leichhardt, in 1931, where he remained until called to the Rectorship of St. Paul's, Castle Hill, in 1937. In those days Baulkham Hills and Dural were in the Parish and after a successful ministry in this parish, he was called to be Rector of this parish, St. Chad's, Cremorne, in 1941. He was appointed Chaplain to the Sydney Church of England Grammar School, Cremorne in 1955, and loved his work among the girls and took a great interest in school life. He was examiner for the Australian College of Theology from 1950-1960, a member of the Diocesan Board of Education and the Bush Church Aid Committee for some years.

Eric Felton will be missed in the home, in the Parish, in the Diocese and among his fellow clergy.

Progress from tent



A Sunday school which had been meeting in a 12ft x 12ft camping tent at Church Point (Sydney diocese) has now progressed.

Recently purchased by the diocese, this large cottage, with its many rooms, is being used now for the work. It has magnificent views over Pittwater and could be adapted for services at a later stage if needed. Enrolment of the Sunday school has now reached 50 children.

Time for God

**GREAT** blessing has resulted from the "Time for God" Crusade conducted throughout the Greater Wollongong Area of Sydney diocese earlier this month.

Led by the Diocesan Missioner, the Rev. Walter Spencer, a large team of clergymen, Moore College students and Deaconess House students worked in a number of centres throughout the area from August 7 to 16.

Missioners included the Rev. D. B. Knox, principal of Moore College; the Rev. D. W. B. Robinson, vice-principal of Moore; the Rev. Bernard Gook, former Diocesan Missioner and a number of parish clergymen. Owing to lack of space in this issue it is not possible to give a full report. This will appear in our next issue.

WCC leader sees Roman unity moves as being mostly one-way

**MAKING** what he termed "provisional remarks" on the recent Encyclical issued by Pope Paul VI, W.C.C. general secretary, Dr W. Visser 't Hooft, said that, "according to the Encyclical, dialogue is mainly a form of communication of truth which the Roman Catholic Church holds."

Drawing attention to the comments of the Pope on dialogue, the general secretary said that the strong stress laid on the primacy of the Pope "shows that we are yet far from the day of full unity, for none of the non-Roman churches accepts the view that recognition of the universal jurisdiction of the Papacy is an indispensable criterion for church union.

"In other words," the W.C.C. leader said, "the appearance of this Encyclical helps to show that what can be done at present is to establish better relationships between the Roman Catholic and other churches rather than to make any considerable

advance to the union between the Roman Catholic and other churches."

In the Encyclical, published under the formal title "By Which Ways the Catholic Church Must Today Fulfill Its Mandate," the Pope said that he was distressed that the issue of Papal primacy should be regarded as a stumbling block by the "separated brethren," but observed that "without the supreme, efficacious, and decisive pastoral office of Peter the unity of the Church of Christ would utterly collapse."

(E.P.S., Geneva.)

Revised Lectionary

August 30: 14th Sunday after Trinity.  
Mt. Ezra. 1: 1-5, and 3, or Zephaniah 1: Luke 7: 36-end, or 1 Cor. 13.  
E: Neh. 1: 1-2, 8, or Daniel 1: or Zephaniah 3: Matt. 21: 23-end, or Ephesians 4: 1-24.  
Sept. 6th: 15 Sunday after Trinity.  
Mt. Daniel 3: Luke 9: 57-10: 24, or 2 Timothy 1.  
E: Daniel 5, or Daniel 6: Matt. 28, or Ephes. 4: 25-5: 21.  
Sept. 13th: 16 Sunday after Trinity.  
Mt. Jer. 5: 1-19; Luke 11: 1-28, or Titus 2: 1-3, 7.  
E: Jer. 5: 20-end, or Jer. 7: 1-15; John 8: 12-30, or Ephes. 5: 22-6: 9.

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# THE AUSTRALIAN CHURCH RECORD

Incorporating "The Victorian Churchman"  
EIGHTY-FIFTH YEAR OF PUBLICATION

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## Mainly About People

### N.S.W.

Formerly serving in the ministry at West Kembla, the Rev. Hugh Voss and Mrs Voss, are rejoicing in the birth of a daughter, Michelle Catherine. Mr and Mrs Voss are at present in Lausanne, Switzerland, doing French studies prior to going out to S.U.M. field work.

The Rev. Reginald Barker, at present rector of St. Paul's, Riverstone, will be attending the new C.M.S. Federal Training College in Melbourne from September to November after which he will go out to field work.

### South Australia

Baby boys dominate the personal news from South Australia in this issue with no less than three reported born to clergymen and their wives.

In Adelaide itself the Rev. Robert and Mrs Banks are rejoicing in the birth of a son, Mark Robert, while the Rev. Charles and Mrs Barton are also rejoicing in the birth of a son, Andrew Charles Hampton. Both men are curates at Holy Trinity, North Terrace, Adelaide.

Over to the west, at Tarcoola, the Rev. John and Mrs Wyndham are rejoicing in the birth of their son, Michael John. The Wyndhams are working in the B.C.A. work based on Tarcoola.

A former Bishop of Adelaide, Bishop B. P. Robin, and his wife will be visiting Adelaide early in September. Bishop Robin was Bishop of Adelaide from 1941 to 1956. He will preach in the Cathedral on September 13 and speak to clergy on September 14. After their visit to Adelaide the Bishop and Mrs Robin will travel to Victoria.

### Victoria

The Rev. J. N. Macmillan, at present curate at St. Stephen's, Mt. Waverley, has been appointed to the vacant position of

curate at St. Stephen's, Mt. Waverley, has been appointed to the vacant position of

ed Vicar of Sunbury with Romsey and Lancefield. He will be inducted by Archdeacon Dann, Archdeacon of Essendon, on October 12. The Rev. R. L. Butters, formerly with the Anglican Mission, Papua, has been appointed vicar of Holy Trinity, Pascoe Vale, and will be inducted by the Archbishop on September 22.

Mr Ian Knight has resigned as chairman of the C.M.S. League of Youth in Victoria, a position he has held for the past two years. Mr and Mrs Knight are among the trainees at the C.M.S. Federal Training College and hope to commence missionary service at the end of this year.

### Overseas

The Rev. Patrick Rodger, a minister of the Episcopal Church of Scotland, has been nominated as general secretary of the World Council of Churches. Mr Rodger, who is 43, has been executive secretary of the Faith and Order Department of the W.C.C. since 1961. Mr Rodger was formerly study secretary of the Student Christian Movement of Britain and Ireland and is at present religious adviser to Penguin Books.

## ABBOTSLEIGH Wahroonga

Applications are invited for the Dorothea Poole Memorial Scholarship open to Church of England clergy daughters who have completed the primary school course. Details on application to Headmistress.

## MASS VESTMENTS NOW LEGAL IN U.K.

AFTER being approved by the English House of Lords early in July by a vote of 86 to 15, the controversial Vestments Measure was passed by the House of Commons with a vote of 205 to 23. It received the Royal Assent immediately, thus legalising the use of Mass vestments in the Church of England.

Introducing the Measure to the House, Sir John Arbuthnot said: "I want to stress with all the power that I have the loyalty to the Protestant faith of the many hundreds of clergy who welcome this Measure, and to repudiate the suggestion that they are attempting to undermine the fundamental beliefs of the Church."

Speaking against the Measure, Captain L. P. S. Orr, who championed the Evangelical cause, said that it was regrettable that at a time when the Christian Church throughout the world was facing probably one of the most difficult times in all its history since the Roman persecutions the Church of England should be concerning itself with matters of clergy dress.

However, said Captain Orr, it was unfortunately true that the matter was important because of the doctrinal significance of the vestments.

"During the first century of its existence," said Captain Orr, "the officers of the Primitive Church were content to officiate in the dress of civil life."

### Ordinands

Captain Orr expressed particular concern over the lack of safeguards in the case of ordinands and in regard to disputes in parishes over a minister's apparel. Ultimately, said Captain Orr, these disputes would be referred to the bishop and many lay people felt a lack of confidence in the bishops.

Commenting on the result of the vote the "English Churchman" said:

"The fact that nine out of ten M.P.s who voted on the Measure voted in favour of it demonstrates that there is within the House a measure of disinterest and ignorance when it comes to vital religious truth which is but a reflection of the state of our nation."

"It should not surprise us, when we look around our society and see its spiritual deadness, that the representatives of this same society reveal a like deadness to spiritual issues."

"If, as we believe, Mass vestments have now been legalised (or will be with the Queen's assent), the Canon still stands as a contradiction to our Articles and it is to these latter that we owe our prime allegiance as members of the Church of England."

"Certainly the passing of this Measure has brought about a change in our Church — a significant change — in so far as our symbols now give the impression of confusion."

## "Wear everyday dress"

Following the passing of the Vestments Measure a call has been sounded by the Rev. Dr Philip Hughes (editor of "The Churchman") for clergy to lay aside all vestments, including cassock and surplice.

Dr Hughes issued his call in a letter to "The Times" in which he referred to the fact that present-day vestments were "originally the every-day civilian dress of the people . . . embellished by the Church over the centuries."

It would thus "seem to be an appropriate moment to suggest that a more consistent and realistic mark of continuity would be for the clergy to officiate in the every-day civilian dress of our own day, and that those who sympathise with this viewpoint should now take the step of discontinuing the use of distinctive robes . . . and conduct public worship in contemporary garb."

**VICAR'S CUP**—The Vicar's Gold Cup was one of the races on the card at a Derbyshire (England) town recently. At the church fete a dozen pet mice took part in the races and spectators placed bets on them. It is pleasing to note that the side-show lost money.

## BOYS ENJOY CAMPING TRIP



A party of boys from St. Thomas', Enfield (Sydney), spent several happy days at the CEBS campsite, Camp Wanawang, Loftus, during the school vacation.

Seen in the picture are some of the boys crossing a creek. They are: Rodney Oldfield, David Bain, John Walker, Grahame Kidd, Graeme Crawley, Paul Jones and David McMillan.

The boys lived under canvas during their stay in camp.

## In Victoria . . .

## MELBOURNE MEETING SEEKS LIMIT TO BUSINESS TIME

LAY and clerical Synod representatives of the Frankston Deanery met at Beaumaris (Melbourne) last month to discuss Synod reforms.

The Advocate of the Diocese, Mr H. K. Turner, and the Registrar, Mr C. W. Barnes, were present.

One suggestion that came up at the meeting was that limited time should be given first to legislative matters and the balance devoted to the "real life" concerns of the Church.

It was pointed out to the meeting that the Presbyterian Church of Victoria spends a fortnight of its Annual Assembly dealing with vital current affairs facing the community and the Church.

Many other diocesan Synods receive printed reports with a formal motion and this could be done in Melbourne if Standing Orders were amended accordingly.

In view of the fact that there may be many alterations necessary to the body of the Diocesan Acts of Synod by reason of the new Constitution of the General Synod, it was thought that the time had come for revision of many of our Standing Orders.

The Registrar thought that stricter limitation of time allowed for speaking to the Reading of Bills and other matter before Synod could well be introduced. The suggestion of the appointment of a Time-keeper was a good one and could help the President.

Mr Barnes was also asked his opinion on the benefits of a rule that all Reports and Adoptions should be in his hands one week in advance. He said he would appreciate any assistance to find ways and means of avoiding his having to "chase" Reports before opening day. The Act says that Reports shall be presented, and Synod has no power to refuse a Report because it is tardy in being presented.

## SYNOD PROCEDURE REFORMS WANTED

In N.S.W. . .

## ABOLITION OF DAY SYNODS SOUGHT BY SYDNEY LAYMEN

FOLLOWING a recommendation made at the last meeting of Sydney Synod a group of laymen gathered on August 21 to discuss ways and means of streamlining Synod meetings.

Procedures have not substantially altered this century although during this period the diocese has probably quadrupled.

One recommendation which emerged from the meeting was that Synod should meet twice-yearly rather than hold afternoon sessions. Many laymen (roughly two-thirds of Synod members) found it difficult to attend in the afternoon.

It was felt by some present that control of various committees and activities appeared to centre on members of Standing Committee and that this was undesirable. Synod committees tend to be composed of too many from the one group.

One speaker declared that the Cathedral was "too secretive and remotely controlled" and that it "functions insufficiently in our communal life."

### Long speeches

The matter of speeches in Synod received a great deal of attention, many feeling that a few members hold the floor far too often and that most of the debate comes from approx. 5 per cent to 7 per cent of members.

Those present felt that a further effort should be made to limit speeches, many of which dragged on for far too long, and often these dealt with trivialities. (A recent motion to this effect was passed on to Standing Committees for consideration but nothing further was heard of it.)

Intolerance of new speakers was condemned. Many of the uninitiated felt hesitant about speaking through unfamiliarity with formalities and the dread of a sharp reprimand.

Other points raised were:—

- Quite a number appointed to Synod rarely attend and fail to vote in elections.
- Much greater accommodation was needed as meetings were often hopelessly over-crowded.
- Conventions, on rural-decanal or arch-decanal level, should be held at intervals to

discuss matters to go before Synod and to acquaint synodsmen with procedures.

• Vacancies coming up should be notified in diocesan and parochial publications so far as possible beforehand.

• A daily "open convention" period during Synod for free expression of views should be held (with strictly limited speech times).

• Re-institute a 10 minute tea/coffee break and close promptly at 10 p.m.

## SYDNEY MEN WIN HONOURS

Six candidates from Moore College, Sydney, have passed with honours in the London B.D. examinations.

They are:—  
2nd-Class Honours (2nd Division): Bruce N. Kaye, Richard A. Kernebone, Brian F.V. King and Paul L. Watkins.

3rd-Class Honours: Geoffrey W. Grimes and E. Charles White.

All of the Moore College candidates who sat for the Honours examination passed.

These men were the only candidates for the overseas examinations in B.D. Honours conducted by the University of London who passed. All are currently engaged in theological study courses at Moore College.

The Rev. Arthur Deane, Principal-elect of the Sydney Missionary and Bible College, was among the five overseas pass candidates (new regulations) who were awarded the B.D.

Bishops and marriage P.4

## THE AUSTRALIAN CHURCH RECORD

# SALE OF WORK

Chapter House, St. Andrew's Cathedral

FRIDAY, 25th SEPTEMBER, 1964

COME AND DO YOUR SHOPPING FROM GENEROUSLY STOCKED STALLS

- Baby Wear
- Books
- Business Girls' Goods
- Children's Goods
- Cakes
- Flowers
- Groceries
- Jams and Pickles
- and the Work Stall
- Produce
- Sweets
- White Elephant

Gifts for these stalls may be brought to the Chapter House on the day of the Sale, or prior to that date may be left at Church Record Office, C.E.N.E.F. Building.

## Wollongong people find time for God

THE Greater Wollongong Area of Sydney diocese was very like a battlefield in a 10-day period in mid-August — only the battle being engaged in was a spiritual one.

With fourteen missionaries, eight visiting speakers and something like 150 students from Moore College and Deaconess House, the "Time for God" Crusade has had a marked impact on the spiritual life of the area.

Led by the diocesan missionary, the Rev. Walter Spencer, the Crusade was partly evangelistic in nature and partly teaching.

### Reports of blessing

Altogether series of messages were given in twelve different churches. In Wollongong the Rev. Bernard Gook (a former diocesan missionary) spoke; at West Wollongong the Rev. D. B. Knox and at Shellharbour the Rev. Walter Spencer.

Other speakers were: The Rev. S. Horton, Warilla; the Rev. R. Dillon, Port Kembla; the Rev. D. Robinson, Bulli; the Rev. R. Fowler, Albion Park and Oak

Flats; the Rev. K. Gowan, West Kembla; the Revs. A. Funnell, C. Steele, J. Whild and J. Ross at Corrimal; the Rev. J. Reid at Fairy Meadow and the Rev. D. Crawford, Keiraville.

Reports of blessing have come from many churches. Typical of the comments was one from the Rev. J. Imisides of Shellharbour who said: "I feel it was a quiet but deep mission with benefits reaching far into the future."

Canon B. H. Williams, rector of St Michael's, Wollongong, said: "Christians were greatly encouraged as they participated in the preparation and work of the mission."

Canon Williams continued: "Complete strangers to the Church were won for Christ . . . a number of adults made commitments to Christ."

The college students were billeted with church families in the district and were used in many ways in work amongst children, in visitation and in the formal services and meetings.

(We regret that owing to heavy demands on space in our last issue it was necessary to hold this report over until now.)

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