

## Mainly About People

### N.S.W.

A.C.R. offers congratulations to Barry Somerville, Jeff Stewart and Roderick Rothwell, students at Moore College doing Matriculation studies, for success in the recent examinations.

Recently departed for overseas are the Rev. John and Mrs. Painter. Mr Painter has been curate at St. John's, Darlinghurst, for nearly two years and is going to England to further his studies and also to do some teaching at St. John's College, University of Durham.

The Rev. R. S. R. Meyer, B.A., B.Ed., Th.L., at present curate at St. Andrew's Lane Cove, has been appointed chaplain of Broughton Hall Psychiatric Hospital. It is expected that Mr Meyer will take up his new duties in March.

Readers will learn with regret of the illness of the former principal of the Baptist Theological College, the Rev. G. H. Morling. Mr Morling has been widely known in Christian circles and has been a frequent speaker at conventions. Sympathy is also offered to Mr Morling on the death of his daughter, Miss Elaine Morling. Mr Morling is at present hospitalised in Sydney.

A report in "New Life" says that the Rev. John G. Ridley has moved from Fairy Meadow, N.S.W., to "Jesmond," Burdadoo Rd., Bowral, N.S.W., and that he hopes to maintain a somewhat curtailed ministry of evangelism from that centre. Mr Ridley is widely known for evangelistic work in churches of various denominations.

### Victoria

Recent C.M.S. movements include: Mrs E. Arblaster and family have arrived from Nairobi, Kenya, for furlough. Mr Arblaster is to follow later; Miss Margaret Pennycook was due to leave Melbourne on February 3 to return to Rose River, N.T. It is also reported that Mr and Mrs J. Schultze, at present on furlough from Rose River, plan to return there on February 24.

The Rev. Alan G. Mee, vicar of St. Catherine's, Caulfield (Melbourne), has tendered his resignation, to date from February 28.

The Rev. Albert A. Smith, vicar of All Saints', Niddrie, has accepted nomination as vicar of St. Bartholomew's, Burnley, as from March 19.

### Elsewhere in Australia

The Rev. W. J. and Mrs. Graham have joined the work at Holy Trinity, Adelaide. Mr Graham fills the vacancy left on the staff by the departure of the Rev. Robert Banks for study in England.

During the first week of this month the Rev. John Stott paid a visit to Adelaide and spoke at a number of functions including a Business and Professional Men's Dinner and a Combined Public Rally.

### Overseas

The Rev. Naftali Lusinde, who visited Australia in 1962 for a year's study at Moore College, Sydney, has been made an archdeacon of the diocese of Central Tanganyika.

Archdeacon Lusinde is brother of the Minister for Home Affairs in the Tanzanian Government (the Hon. Job Lusinde), pastor of St. Paul's, Mpwapwa, and rural dean of Mpwapwa, and ordination in 1954, the Archdeacon has served on the staff of St. Philip's Theological College, Kongwa, and has been diocesan secretary.

At the same ceremony the Rev. Eliya Sadala, who has served the diocese for 50 years, and the Rev. Yona Munyangwila rural dean of Kilimatinde, were made canons of the Cathedral of the Holy Spirit, Dodoma.

At the synod of the diocese of Central Tanganyika, held early last month, the Rev. Kevin Engel, director of the Literature and Christian Education Centre, Msalato, was elected to the Diocesan Council. The Diocesan Council then nominated the Rev. Canon Gordon Chittleborough and Dr Joe Taylor (B.C.M.S.) to join the Council.

The Rev. David Hewetson, principal of St. Philip's Theological College, Kongwa, was elected as one of three clergy representatives on the Archbishop's Advisory Council. With five other members of the diocese of Central Tanganyika, he will be responsible for the selection of a new diocesan bishop when the time arises.

The Central Committee of the World Council of Churches has asked the organisation's present general secretary, Dr W. A. Visser 't Hooft, to remain in that position until the conclusion of the Committee's next meeting, presently scheduled in August, 1966.

In taking the action the Committee voted that no action be taken at this time on the nomination of the Rev. Patrick Rodger, a minister of the Episcopal Church in Scotland, as his successor. Dr Visser 't Hooft, who has served as general secretary of the World Council since its formation in 1948, had indicated three years ago that he wished to retire at the age of 65 which he reaches in September of this year.

The Anglican Archbishop of Uganda, Rwanda and Burundi, Dr Leslie Brown, has announced that he will resign at the end of November to enable the Uganda Church to be led by a Ugandan. He served in South India before being appointed Bishop of Uganda in 1953 and became the first archbishop in 1961.

News has reached us of the illness of Bishop G. F. B. Morris, Bishop of the Church of England in South Africa. We understand the Bishop has suffered from a slight stroke. Owing to his illness, a proposed visit to Australia by his assistant, Bishop Stephen Bradley, to have taken place this year, has had to be postponed. We wish Bishop Morris well at this time and pray for a speedy recovery.

## JOINT BODY

THE World Council of Churches has approved the setting up of a joint "working group" with the Roman Catholic Church to study principles and methods of their collaboration.

Establishment of the group is subject to parallel action by the Roman Catholic Church. However, W.C.C. leaders indicated that plans for the group were developed in co-operation with Vatican leaders.

The decision by the W.C.C.'s policy-making Central Committee in session here recommended that the group be composed of eight W.C.C. representatives and six Roman Catholic representatives.

The difference in numbers was advised in order to provide representation of the various traditions within the W.C.C. membership.

## "Three-quarters of a pastor is his wife"

"THREE-QUARTERS of a pastor is his wife," said one of the clergy delegates at the synod of the diocese of Central Tanganyika in a discussion on the training of the clergy in the Church.

Throughout the three-day session of the synod, which commenced on January 5 at the Msalato Girls' Secondary School near Dodoma, the training of women was emphasised strongly. Synod delegates recognised the influence that a pastor's wife has on his own work in the parish, and urged that more facilities be made available for the training of women and girls in all aspects of the Christian life and witness.

The director of the new Literature and Christian Education Centre at Msalato, the Rev. Kevin F. Engel, announced future plans for the Centre, which will include a permanent women's training block.

Before the buildings are completed it is planned to hold courses in the existing Msalato Bible School and a girls' course is being arranged for February.

### Woman elected

Organisers will be the Mothers' Union worker, Miss Enid Stahl, and Miss Nancy Collett, of the Christian Education Centre.

Mrs Stanway, wife of the Bishop of Central Tanganyika, has offered to run a course for six pastors' wives at Bishopsbourne, Dodoma, for a six-week period commencing in February, while the Bishop is overseas.

Homework, pastoral visitation, leadership of meetings, Bible Study and prayer will be included in the sessions.

Following his enthusiasm to see women come forward in the work of the Church, Synod elected Mrs Violet Chitemo, wife of the Rev. Gersford Chitemo, Rural Dean of Berega, to its Standing Committee.

In his opening address Bishop Stanway said that it was possible for the Eastern part of the diocese to come into operation as a separate diocese from 1st January, 1966, and the West at the beginning of 1967.

The eastern diocese, the area which is at present under the direction of the Rt. Rev. Yohana Madinda as Archdeacon, will include the Rural Deaneries of Morogoro and Kilosa, Berega and Ungu.

## REMARKABLE COMMUNION SERVICE AT ASIAN CHRISTIAN ASSEMBLY

IN answer to a call for "responsible disobedience" to denominational barriers 600 delegates to the Asian Christian Youth Assembly packed the Silliman University Church in the Philippines on January 1 to participate in an "open" Communion Service.

An invitation to receive the sacrament was issued to "all baptised Christians" and people of 60 different denominations took part in the service, conducted according to Presbyterian custom, adapted by a team of young Asian clergy.

East Asian Christian Conference secretary Dr D. T. Niles had called for the demonstration as a public declaration of "their belief in a Christ-centred church."

No Moderator, Archbishop, Presbytery, or any other authority, said Dr Niles, could take away from the individual his responsibility as a person baptised in the name of the Father, Son and Holy Ghost to make the decision himself.

A small number of delegates did not find it possible to share in the service in which clergy of 11 denominations administered the elements.

### Wafer bread

The Communion was administered from a common chalice using wine and wafer bread.

Among other calls issued by the Assembly during its meetings was for greater involvement in politics by Christians and for "Strongly organised trade unions, freed from excessive government control."

Speaking of Christians in politics, the delegates observed that the Church could not be identified with any political party or order, and they declared that it should not have a political party of its own.

Rather a Christian is called to "responsible involvement knowing that in many cases the choice is not clearly between good and bad, but the striving after the lesser evil." Four principles were set up for guidance in such political involvement:

"1. Participation is based upon solidarity with the whole society, especially with the 'under-dog.' But the Church must always maintain her freedom; the Church cannot be totally identified with a certain political order or party, or even form a party of its own."

"2. The Church must educate her members to be involved in politics by declaring God's Word in politics — this means the Church must equip herself for this task, especially by bringing this challenge to her members who are competent in this field."

"3. When the Church feels herself called to make a solemn and prophetic statement, she must make sure that her only criterion is the Word of God and not national or class interests."

"4. Prayer is important, especially prayers of intercession for the State, government and also for those Christians who are involved in politics."

## CRANMER SUPPLANTS CARDINAL!

ONE of the only two known sixteenth-century portraits of Archbishop Cranmer, has been shown by X-ray photography to be a forgery.

This discovery has been revealed in a new edition of Thomas Cranmer's works published by the Sutton Courtenay Press. The discovery was made by the editor, Mr Gervase Duffield, working in conjunction with Dr R. Strong, of the National Portrait Gallery.

Dr Strong, who is an acknowledged authority on portraits, described the discovery as "one of the most remarkable I have ever seen, and probably involving a religious motive." What is most remarkable of all is that X-rays have revealed a genuine sixteenth-century portrait of a Roman Catholic cardinal, as yet unidentified, beneath the portrait of Cranmer.

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## SYDNEY SAYS FAREWELL TO BISHOP AND MRS KERLE



IT was fitting that the farewell gathering for Bishop R. C. and Mrs Kerle should be held in the Sydney Town Hall, said the Rev. B. R. Wyllie, for such an expression belongs to the whole city of Sydney and not only to the Anglican Church.

Indeed, he went on, Bishop Kerle was one of the best known men in Sydney, and one of the best loved.

It would have been good if the general public could have been present at a gathering of Sydney Rotarians when they had said their farewell to the Bishop, for then the impact he had made on business people, amongst others, could have been better appreciated. Mr Wyllie, who is the president of the Australian Council of Churches, was one of the speakers at the Sydney Town Hall when about 2,000 people gathered to say "farewell" to the Right Rev. R. C. Kerle, Bishop - Elect of Armidale.

Bishop Loane, who spoke on behalf of the clergy of Sydney diocese, was the first to address the gathering, and spoke of the work of the Bishop in his 25 years in Sydney, in the parish, as State secretary of C.M.S., and as Bishop Coadjutor of Sydney.

### Tributes

To represent the laity was the distinguished Anglican, and close friend of Bishop Kerle, Mr Justice Richardson, who suggested that in moving out of Sydney, Bishop Kerle's influence could be greater than even it is now.

The next speaker was Mr Wyllie, and he was followed by Mr John Laws, a businessman from Neutral Bay who had been associated with the Bishop Kerle in the establishment and work of the Inter-Church Trade and Industry Mission. Mr Laws spoke of the untiring effort of Bishop Kerle in this rather difficult task of co-ordinating the thoughts and wishes of people of so many varied leadings.

The final tribute was paid by the Archbishop of Sydney, Dr Gough, who believed that he would feel the loss greater

than anyone, for he would not have Bishop Kerle to restrain him if he seemed to be taking an unwise step!

The Primate said that he was "delighted, but broken-hearted"; Delighted that a coadjutor bishop of Sydney should be appointed to another diocese in Australia. He was broken-hearted for the reason of losing such a great friend.

The presentation to Bishop and Mrs Kerle of a cheque for £2,000 by the Archbishop was followed by words of thanks from Mrs Kerle, to all the people who had been so kind to her. "It is impossible to express my feelings," said Mrs Kerle, "but thank you all."

Bishop Kerle said that today he really felt that "this was it," after all the preparations and other activities.

People had said so many nice things about him, said the Bishop, that it felt like his obituary. Bishop Kerle recounted many happy memories in Sydney, and made two requests of his friends in Sydney: "Please wear wool" (wool is the basic economy of Armidale diocese), and "Please give your continued prayer and fellowship," for this new work.

Bishop Kerle's final act for the evening was to shake the hand of everyone as they left. After 2,000 handshakes the Bishop would need physical support as well as our prayers! We believe we echo the thoughts of many when we say Bishop Kerle's first trip back to Sydney cannot come too soon.

● Photo of Bishop and Mrs Kerle taken just before the Sydney farewell gathering. (By courtesy "Sydney Morning Herald.")

## Sydney overhaul

# ARCHBISHOP'S COMMISSION — HOW IT AFFECTS PARISHES

THE Report of the Commission appointed by the Archbishop of Sydney touches the parish level at a number of points, including assessments, stipends, property upkeep and general financial matters.

The Report is a lengthy document—275 pages in all, just over half of which are given to general administrative and financial matters and the balance to Church schools.

We give here an outline of those aspects of the Report having a direct effect on the parish structure.

A summary of the more general findings of the Commission and an outline of the background to the Report will be found on Page 8.

It is emphasised that the Commission is purely an advisory body and its recommendations will be debated at a special session of Sydney Synod called for next month. However, where, as a result of consultations with the bodies concerned, it has seemed best to take immediate steps to improve procedures, this has been done.

The Report touches the parish level at the following points:—  
**Stipends and fees:** The Commission recommends that in general the present system of determining stipends of parish clergy should be continued but that thought should be given to making such review the responsibility of Standing Committee rather than Synod itself.

Clergy should be paid the minimum stipends laid down and the Archbishop should refuse to license a minister to a church unless he is satisfied this will be observed. It is also recommended that, either from a special fund created for the purpose or from H.M.S., local funds should be augmented where necessary to ensure that the minister receives the minimum stipend.

In regard to extra fees ("surplice fees") received by clergy the Commission is of the opinion that uniform practice should be established throughout the diocese and suitable cards printed setting out diocesan principles.

In the matter of baptism the report said: "Baptism is a sacrament and no fee should ever be charged for the administration of a sacrament."

The Commission recommends that any general offering (as when baptism is administered during Morning Prayer) or retiring offering (when administered apart from normal service times) should be treated as part of normal church income. No personal income should accrue to the clergyman unless it is in

the form of a gift made apart from the service.

Turning to the question of weddings the Commission recommends that if any fee is received by the clergyman the first guinea should go to a diocesan fund to assist in payment of the minimum stipend in all parishes.

For this purpose the clergyman would have to furnish a quarterly return to indicate the number of weddings performed both with and without a fee. (The clergy

Continued page 7

## "ENDLESS CONFERENCES" QUESTIONED BY PRIMATE

THE Archbishop of Sydney and Primate of Australia, Dr H. R. Gough, had some forthright comments to make on the subject of reunion at the annual meeting of the Australian Council of Churches.

"I believe the path to reunion lies not so much in endless conferences and voluminous literature," said the Archbishop, "but in the leaders of the Churches getting away in their own groups for examination of their Church's teachings and rules."

The Anglican Church should re-examine its doctrine of the episcopacy and its interpretation of Apostolic Succession, he said.

Dr Gough continued: "The Roman Catholic Church might study with an open mind what Our Lord really meant by His words 'Upon this rock will I build my church,' and examine its traditional teaching concerning the Blessed Virgin Mary."

### Courageous

Each Church should be sufficiently courageous and honest to face up to whatever doctrines and practices within its own borders which were a source of division from other Christians.

Dr Gough emphasised that division and differences among Christians was not the ultimate sin.

"The ultimate sin is the obscuring of God's truth by the accumulation of man-made traditions and its distortions by human opinions," he said.

However, Dr Gough warned that in "getting rid of the debris of accumulated human traditions" there was the danger of discarding some fundamental truths.

During the period of the A.C.C. meetings, Anglican and Methodist delegations proposed moves to initiate Church union among member Churches by the 1980s.

The Methodist resolution read: "That the Australian Council of Churches call upon its member Churches to consider the possibility of entering into a covenant with one another by 1970 to take all necessary steps toward reunion by 1980."

The Anglican resolution was:

"That the council recommend to member Churches that they consider entering into a covenant within five years, to take active steps to unite into one Church not later than five years from the date of that covenant;

"That the ecumenical affairs committee keep prominent in unity discussions our hope for union with Roman Catholic and Orthodox Churches and Protestant Churches not members of the council."

The working committee on missions also recommended that the council should express the opinion that the Churches should, "God willing," seek to be united by 1988, the 200th anniversary of the founding of Australia.

During the annual meeting, delegates elected the Archbishop of Melbourne, Dr F. Woods, as the new president. He succeeds the former Master of Wesley College within the University of Sydney, the Rev. B. R. Wyllie.

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FEBRUARY 25, 1965

## A refreshing approach to church union

Those churchmen who, like ourselves, are tired of the never-ceasing flood of words on the subject of church unity and union will welcome the forthright statement made by the Anglican Primate at the annual meeting of the ACC.

Dr Gough summed up the thoughts of many when he expressed his belief that the path to reunion of the Churches "lies not so much in endless conference and voluminous literature, but in the leaders of the Churches getting away in their own Church groups for examination of their Church's teachings and rules, and in the spirit of honest inquiry asking God to show them 'are these teachings correct?' are these rules and customs in accordance with the Divine Will?"

This is a refreshing approach which will be received with approval and relief by many Anglicans.

"Endless conferences and voluminous literature" conceal lack of proper motivation for church union schemes. We hear much of the need for such union but very little of the reasons for this supposed need.

Dr Gough was surely right when he asserted that: "Division and disunity amongst Christians is not the ultimate sin." Rather, said the Archbishop, "the ultimate sin is the obscuring of God's Truth by the accumulation of man-made traditions and its distortion by human opinions. Man has always tended to create a God after his own image, thinking that God ought to be like this or that."

"Even when presented with Divine revelation of Himself through the prophets of the Old Testament era and later through the manifestation of God in the person of Christ, men have quickly camouflaged it until it became almost unrecognisable."

"Each Church should have the courage and honesty to face up to the problem of those particular doctrines and practices which are the source of particular division from other Churches," said the Archbishop. "If each Church would really do this kind of thing and subject its particular doctrines to searching scrutiny under the light of the Word of God, cleared from all accumulations of centuries of human interpretation, then remarkable things might happen."

Unfortunately "scrutiny under the light of the Word of God" is too frequently absent from much of the talk about church union.

In this connection the Basis of Union prepared by the Presbyterian, Methodist and Congregational Churches is not encouraging. It is too

vague, given more to rhetoric than clear statement. No real reason is evident for wanting to unite. The doctrine of the church is shadowy and indefinite and the view of the sacraments unsatisfactory.

In our view it came as an unfortunate anti-climax to the Primate's address to learn of the call by the Anglican and Methodist committees for the setting of early target dates for union. These calls are nothing more than slogans that cloud the basic issues involved and if anything do more harm than good.

A halt should be called to union proposals to give time for denominational leaders to follow the Primate's suggestions and begin a careful examination of their own positions in the light of the Word of God. If and when the denomination's position is found defective the question can then be settled as to whether Christians in their local churches will be helped or hindered by union.

We find no reason for thinking, as many do, that local churches will be given more spiritual life by union schemes.

In the ultimate analysis it is at the parish level that the whole concept of church union stands or falls. Let us concentrate our attention on this issue.

(Owing to lack of space it was not possible to reproduce the Primate's address in full. However, this will be done in the next issue of ACR.)

### Australian Lutherans discussing union plans

AUSTRALIA'S two Lutheran Churches, the Evangelical Lutheran Church of Australia and the United Evangelical Lutheran Church in Australia, are discussing union.

A Document of Union, adopted by a joint committee of the two churches, will be presented to the general synod meetings of the two bodies.

If adopted, mutual recognition of pulpit and altar fellowship would follow and plans would then go ahead for the union of the two churches.

The plan calls for automatic termination of existing external ties of both churches, pending full investigation of such ties.

WESLEY'S LENT — The English publishing firms of Mowbray's (Anglican) and Epworth (Methodist) have jointly published "Lent with John Wesley," a series of daily readings from Wesley's sermons, letters and other works. The book also contains some of the hymns and rules and directions for the "band societies," drawn up in 1738 and 1744.

# THE DIOCESE OF CARPENTARIA

## Three possible remedies

THE first prerequisite is that the General Synod of the Church of England in Australia should face the problem of the north of Australia fairly and squarely.

A diocesan system effective in 1900 is totally inadequate for 1965.

A letter received from Thursday Island as this is being written advises that the Gulf country is now ministered to by the diocese of North Queensland through the brotherhood of S. Barnabas, whose headquarters are at Cloncurry.

The two men at Cloncurry have quite a tough enough job without adding to their worries 60,000 sq. miles of the most difficult country in Australia.

Cooktown now receives a quarterly visit from one of the Thursday Is. clergy. No clergy have been resident at either Normanston or Cooktown during the past twenty years. Does the Church care? What could be done?

### Resident bishop

It is suggested:

1. That the whole of the Northern Territory be excised from the present diocese of Carpentaria, and created a Missionary Diocese, the responsibility of the whole Australian Church.

The Church Missionary Society which is now responsible for the maintenance of five out of the eleven clergy at work in the Territory might accept this added burden.

But this writer believes that it is essential for the Church of England to develop its work in the Territory under its own bishop resident in Darwin, and not to continue its Carpentarian nexus.

All Territorians are fiercely nationalistic, possess an intense pride in their country, believe that it is destined for a great future, and many take very dim view of being regarded as an appendage (ecclesiastically) of a small pearling town 1,000 miles away.

There is ample work and scope in the Northern Territory for a bishop, who could devote his whole time to it. The staffing problem could be overcome by inviting young men in the south to volunteer for periods of three years, then having the right to return to their own diocese. That is the system adopted by the United Church, which does not lack men willing to go north for specified periods.

2. The Queensland section of the diocese of Carpentaria could be likewise made into a Missionary Diocese, its maintenance the responsibility of the whole Church.

With the excision of the Territory, Carpentaria would be left with 17 clergy, of whom 13 are employed by the Australian Board of Missions, and four directly by the diocese in administrative or parish work. Therefore it should be practical politics for A.B.M. to take over control of the diocese until it had developed sufficiently to stand alone.

3. If the second suggestion be not acceptable, the only alternative left would be for General Synod to re-arrange the boundaries of North Queensland and Carpentaria, by giving to Carpentaria all the country from and including the Herbert Valley north, with the Atherton Tableland, Mareeba and out to Ravenshoe.

This would enable the see headquarters to be moved to either Cairns or Atherton. Cairns is a large and important city, but Atherton at an elevation of 2,500 feet has a climate which is near perfection.

And surely a bishop when he returns from an extended visitation of a large tropical diocese is entitled to spend some time in a bracing atmosphere.

Third and final article in a series of three written especially for ACR by Agnostos.

Such a boundary variation would make Carpentaria a viable economic unit, and bring into it seven major cities or towns, and a dozen others which are thriving, with a total population exceeding 100,000. In effect, such a boundary re-arrangement would only do what some far-sighted people suggested should be done in 1900.

### Back country

This boundary proposal would effect the diocese of North Queensland.

But that diocese would be left with the city of Townsville, population over 60,000, second largest in Queensland, all the back country out to Mt. Isa (normal population 15,000), and which includes some of the richest pastoral land in the State, with towns like Charters Towers, Hughenden, Richmond, Julia Creek and Cloncurry.

Charter Towers, 83 miles inland on the Burdekin River, on a plateau 1,000 feet above sea level, is the leading educational town in North Queensland.

Its three private schools, All Souls (Anglican), Thornborough (combined Presbyterian-Methodist) and Mt. Carmel (Roman Catholic) enjoy a high and deserved reputation. Boarders come from all over the State, as well as the Northern Territory. There are also very good Roman Catholic primary and secondary schools, and a fine State High school.

South of Townsville is the rich sugar country of the Burdekin Delta, with its capital at Ayr. Ayr has grown tremendously in the past few years, and the sugar output of this country was valued in 1963 at £8,239,000.

South again of the Burdekin country is the Valley of the Pioneer River, with its capital at Mackay, Mackay's population, 22,000 is, in this writer's humble opinion, the most attractive city in Australia, with its solid stone or brick buildings, its magnificent gardens and avenues, and such a boundary re-arrangement would only do what some far-sighted people suggested should be done in 1900.

In Mackay is a really fine Anglican church building, erected after a disastrous cyclone in 1918. That valley, with Sarina 22 miles south, produced in 1963 sugar to the value of £17,917,000. Other produce brought the total output up to almost £20,000,000.

So it would appear that no undue hardship would be inflicted on the diocese of North Queensland were the northern portion excised.

It would still retain an area of close on 200,000 sq. miles, an area the economy of which is expanding rapidly. Relieved of the northern parishes, its bishop would have more time to devote to the remainder. Carpentaria would receive a badly needed transfusion, and the whole Church benefit.

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# C.M.S. in South Australia takes a look at THE NEW DAY

THE Rev. Peter Newall reports on the C.M.S. Victor Harbour Summer School:

All previous records of attendance, books sales and financial response were surpassed at the South Australian C.M.S. Summer School held at Victor Harbour from January 28 to February 1.

One hundred people met together for the first session, this number rose to 170 for later meetings.

The School was under the chairmanship of the Primate, the Most Rev. Hugh Gough, and owed much of its effect to his warm and generous guidance.

The Rt. Rev. Maxwell Wiggins of Victoria Nyanza and Mr and Mrs Dick Brook, from Central Tanganyika, confirmed the great need for missionaries as schoolteachers and made clear the new and specially difficult conditions in which such work would work.

### Startling clarity

The Rev. John Brook presented with startling clarity the past and present conditions that face those who work with the Australian aborigines.

Mr Brook stressed the self-denying servanthood needed of those who will help lead them into the late twentieth century, and the reluctance of missionary candidates generally to accept this sphere of service as their own.

Other speakers were Arch-



Photo: Left to right, the Rev. Lance Shilton, president of the South Australian Branch of C.M.S.; the Rt. Rev. Maxwell Wiggins, Bishop of Victoria Nyanza; the Primate, and Archdeacon Chidosa, from the diocese of Central Tanganyika, taken just before the Thanksgiving Service.

deacon and Mrs Chidosa from Central Tanganyika and, of course, the Primate himself.

Intercessions were led by the Rev. Brian Fagan, also from Central Tanganyika.

The attitudes of all the speakers consciously or unconsciously

reflected the theme of the Bible Studies which were titled "Servanthood—The Cost of Discipleship In This New Age." These were presented by the Rev. Peter Newall and copies are available from C.M.S., Adelaide.

## Moore College principal speaks to Roman group on justification

THE principal of Moore College, the Rev. D. B. Knox, read a paper on the Reformed doctrine of Justification at a meeting of Professors of Theology of the Roman Catholic Church, held at St. Patrick's College, Manly, on February 11.

Mr Knox, and other members of the staff of Moore College, were invited by the convenors to attend the sessions of the conference, which lasted for five days, and to take part in discussions.

A very helpful interchange of views on theology, and especially the relation of biblical to systematic theology, took place.

Roman Catholic theological teachers from a number of different orders and representing various States were present.

The discussion on the doctrine of Justification, introduced by papers by Mr Knox and Father Peter Kenny, S.J., was particularly useful, and was attended

also by theological teachers from the Presbyterian, Methodist and Congregational colleges.

This encounter was one of a number which have taken place recently between members of Moore College and Roman Catholic seminaries.

Last year the Vice-Principal, the Rev. D. W. B. Robinson, addressed the students of Canisius College, Pymble (Jesusit), on The Pattern of Biblical Theology.

Visits have been exchanged between students of the two colleges for the purpose of discussing student papers both on the doctrine of Scripture and on the doctrine of grace and justification.

## N.Z. Student Tops Bible College

THE Registrar of the Church of England Bible College has announced the results of the final term examination for 1964. Results are given in order of merit and are percentages.

ADVANCED DIPLOMA COURSE: J. Morley 79, D. Garner 72, G. Scrivener 72, G. B. Gill 65, E. G. Hampel 65, J. Campbell 62, E. Rodgers 61, F. A. George 59, V. J. W. Austin 56.

DIPLOMA COURSE: T. Moss 89, M. J. J. Gibson 86, B. G. Quinsey 84, S. Hall 83, M. Dods 81, J. A. Nisbett 81, E. Barnes 78, B. C. Perry 77, B. P. Barbour 76, P. Rowland 75, P. Watson 67, K. Winnett 64, D. Ingram 52, G. McCann 50, M. J. Grantham 50.

Diplomas have been awarded as follows:

Advance Diploma, 1st-class Honours: J. Morley; 2nd-class: J. Campbell and G. Scrivener; Pass: D. Garner, E. Rodgers and G. B. Gill.

Diploma 1st-class honours: J. A. Nisbett, E. Barnes, M. Dods; 2nd-class: P. Rowland; Pass: P. Watson.

The prize for the highest aggregate for the year was won by M. J. J. Gibson, a New Zealand student with an average of 87 per cent.

## Missionary meetings at two St. Mark's

THE parishes of St. Mark's, West Wollongong, and St. Mark's Picton (Sydney diocese) will be holding missionary conventions and exhibitions during March and April.

At St. Mark's, West Wollongong, a Missionary Convention and Exhibition will be held from Saturday, March 13, to Sunday, March 21, inclusive. The program for the week's meetings is:

Saturday, 13th: 6.30 p.m.—Parish Barbecue. Speaker: Mr. Eric Norgate, C.I.M.

Sunday, 14th: C.M.S. speakers at 8 a.m. and 11 a.m. services. Rev. A. Deane to speak at Fellowship Tea, 5 p.m.

Monday, 15th: 7.30 p.m.—Mr Samways, Gospel Recordings Inc. (slides).

Tuesday, 16th: 7.30 p.m.—Miss E. de Russett (congo) and Mr O. Trebilco (Vietnam), W.E.C.

Wednesday, 17th: Mr C. Grace, Wycliffe Bible Translators. Movie film: "White Condon."

Thursday, 18th: 10.30 a.m.—Women's Morning Tea. C.M.S. speaker, 7.30 p.m.—Bob and Joan Matly, Bolivian Indian Mission (tape and slides).

Friday, 19th: 7.30 p.m.—C.M.S. South Coast Quarterly Rally, Rev. Ken Short, N.S.W. general secretary, C.M.S.

Saturday, 20th: 7.30 p.m.—Miss A. Neal and Mr Eric Norgate, C.I.M.

Sunday, 21st: S.A.M.S. speakers at 8 a.m. and 11 a.m. services. Dr Paul White to speak at 5.30 p.m. Men's Tea and 7.15 p.m. Evening Prayers.

At St. Mark's, Picton, the Eighth Missionary Convention will be held from April 3 to 11 every night of the week in the Agricultural Hall at 7.30 p.m.

The Picton Convention, although organised by St. Mark's, links together Churches of other denominations as well. The co-operation between folk from different denominations has been a marked feature in the past and this has deeply impressed local residents.

In the seven years the convention has been held, total attendances of over 20,000 have been recorded. A total of 3,000 sq. ft. of space is devoted to the exhibition.

Commenting on the occasion the rector of St. Mark's, the Rev. J. B. Schofield, has said:

"This is a good chance for city folk to make a day of it. There are wonderful scenic attractions in the Picton district, such as the Warragamba Look-out, the Nepean, Avon, Cordeaux and Cataract Dams, Thirlmere Lakes and many wonderful scenic areas.

"City parishes would be most welcome to come up for the day and enjoy a scenic picnic, come to tea and then attend the evening meeting."

"Special catering facilities are available for such groups if they write to the Rectory, Picton." Further details of the Picton meetings are to be released at a later date.

## Graham music team's visit

THE Billy Graham Musical team is to visit Australia from March 4 to 15. Members of the team will be the Rev. Cliff Barrows, George Beverly Shea, Tedd Smith (pianist) and Don Hustad (organist).

The team will conduct an Evening of Sacred Music in each of five capital cities, beginning with Brisbane on March 8.

From Brisbane the team goes to Melbourne (March 9), then Adelaide (March 10), Perth (March 12) and Sydney (March 15). The musical programs will be given in the City Hall in Brisbane, the Town Halls in Melbourne, Adelaide and Sydney and His Majesty's Theatre in Perth.

A charge will be made for admission. Box plans are open at normal booking agencies in each city. Nicholson's in Sydney opened box plans on Monday, February 22.

The team comes to Australia from New Zealand where they have performed at three centres.

## Dip. R. E. seminars

Monthly seminars for Section II, Part II for the examination for the Diploma of Religious Education of the Melbourne College of Divinity will be conducted at Moore College by the Director of Education (Diocese of Sydney), the Rev. A. A. Langdon.

The first seminar will be held on Thursday, March 4, at 2 p.m. at Moore College. Anyone interested in completing the Dip. R.E. is welcome to attend.

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# Books

## Of interest to teenagers

**TRUDY IN DEMAND**, by Mary Alice Faid. Pickering and Inglis, 157 pages, Eng. price 7/6.

A warm, light-hearted story similar to the Pollyanna series. There are nine other titles in the series. The present book would have special appeal to younger teenagers.

The setting is a quaint town called Hetherington where Trudy and her husband are making a home for themselves. Life revolves around her family, the mission hall (which they are building) and various people with whom Trudy comes in contact.

The book's title gives an overall picture of her everyday experiences: Trudy in demand when sister-in-law comes down with a virus infection; Trudy to the rescue with a girl's club, Sunday school, etc.

Perhaps the whole story is a little "too good to be true" but there are many worthwhile lessons here. What a wonderful opportunity there is for us to help someone who becomes distressed through some unexpected circumstances arising in their life, when we can join them to the One who is able to help in the hour of need.

—M.S.

## Biblical lectures

**ESCHATOLOGY AND THE PARABLES**, by I. H. Marshall. Tyndale Press, 1963, 48 pages.

**THE EXODUS IN THE NEW TESTAMENT**, by R. E. Nixon, Tyndale Press, 1963, 32 pages.

These are the Tyndale New Testament lectures for 1962 and 1963 respectively, selling at 2/6 English, each.

Mr Nixon's is the thinner, but usefully collects and comments on the N.T. passages which take up, in one way or another, the Exodus theme.

Dr Marshall is an up-and-

coming young Methodist theologian, and he makes an important contribution, from a conservative angle, to the discussion promoted by Bultmann, Jeremias and Dodd on the eschatological element in the parables in relation to the teaching of Jesus as a whole.

—D.R.

## Genesis Chapter One and science

**CREATION REVEALED. A Study of Genesis Chapter One in the Light of Modern Science**, by Fredk. A. Filby. Pickering and Inglis, 1964, 160 pages. Eng. price 17/6.

It may be misguided to study Genesis, or any other part of the Bible, "in the light of modern science," since it may be assumed, without justification, that parts of the Bible were written to anticipate the conclusions of modern science.

Such an assumption might obscure the greater importance, for our understanding of the Bible, of the writer's own frame of reference.

Dr Filby may err a little on this side. Nevertheless, he is no crank. He is a Senior Lecturer in Inorganic Chemistry, and a valuable foreword is contributed by Dr R. L. F. Boyd who is both a Professor of Physics within London University and Professor of Astronomy in the Royal Institution.

"Creation Revealed" is really a meditation on the profound significance of Genesis 1 by a Christian believer whose scientific studies lead him to contemplate the same universe from another point of view.

Not all Dr Filby's views will be accepted. Nor need they be, for an appreciation of the reverent attention he has paid to a sublime passage.

—D.R.

## THE BANNER OF TRUTH TRUST—an explanation

**THE following brief explanation of the origins, aims and methods of the Trust has been issued:**

**1. A Publishing House**  
We are a publishing house, nothing more and nothing less. We are neither a denomination nor a movement. We believe that we may be of service to the Churches by making available again the best Christian literature of the past. Our first books were published in 1958.

**2. A Charity Trust**  
We are not a profit-making firm, but a registered charity trust. We do not seek to make a profit by selling our books, but rather to keep prices down, so that ministers, missionaries and students may buy them more easily. We are supported by the gifts of our friends and readers.

**3. Evangelical and Reformed**  
Only books which are based firmly on the absolute inerrancy of the Bible are published. We reprint Christian classics which have been unobtainable for a long time, many of which were written by the Reformers and Puritans.

We believe that in these works there is a depth and unbroken in some respects unsurpassed. They excel in majestic theology, rich exposition, practical and experimental insight and power both to search and comfort.

## Marriage guidance in NSW and Victoria

**THE Father and Son Welfare Movement, in its 1965 marriage guidance courses in N.S.W. plans to ask engaged couples to complete a questionnaire about each other.**

Purpose of the questionnaire is to enable couples to assess how much they understand themselves and their partner.

In announcing the plan, the Movement's director, Mr John Robson, said that the experiences of marriage guidance agencies highlighted very clearly that it is the couples who know and understand each other only a little before marriage who experience by far the greatest difficulties in adjustment.

During 1965 the Movement will conduct an autumn, winter, spring and early summer series. The first series for the year will begin on Thursday, February 25, and continue for five consecutive Thursdays.

The course will be under the leadership of an experienced marriage counsellor, a doctor and a clergyman. Apart from lecture sessions the course will feature question time, discussion periods and films.

**Melbourne course**  
In Melbourne, the Church of England Marriage Guidance Council will conduct a course for engaged couples on Monday nights, beginning on March 1, at 7.45 p.m.

There will be six lectures/discussion sessions covering various aspects of marriage including: Approach to Marriage; Finance, Budget, Housing, Facts and Feelings in Sex; Planning for the Family.

Application forms may be obtained from the local clergy Marriage Guidance Council, 37 Swanston Street, Melbourne, 63-7360.

## Notes and Comments

### Smoking and school children

Adult smokers will often be heard to lament the fact that they acquired the habit at an early age. Most such people will be as glad as non-smokers to see the facts about smoking put squarely before schoolchildren.

It is therefore encouraging to see an article on the subject in the Commonwealth Trades Alphabet, one million copies of which are currently being distributed among Australian schoolchildren.

The article is written by the N.S.W. Minister for Health, the Hon. W. F. Sheahan. It describes smoking as a "dangerous, unhealthy and wasteful habit which can be done without by sensible, active people, young and old."

The article draws attention to the fact that American research has shown that if parents smoke, children are more likely to do so. If both parents smoked, about 35 per cent of their children did likewise, if one parent, 25 per cent, if neither, 15 per cent.

As in other aspects of training, the parents' example is very important. Here is a challenge to any Church parents who indulge in the habit.

### Double-talk by the World Council

Evangelists, who have, over the years, viewed with mixed feelings some aspects of the ecumenical movement as represented by the W.C.C., will perhaps have more definite feelings now that a move has been made to set up a joint committee with the Church of Rome.

Although the joint body is to comprise eight W.C.C. representatives and six Roman Catholic delegates, it is well to remember that the large Orthodox participation in the W.C.C. weighs heavily against the Churches in the Reformed tradition.

(Professor Nikos Nissiotis, a Greek Orthodox theologian and associate director of the Ecumenical Institute, Bossey, Geneva, said last month that "Solidarity with our Catholic brethren" should be the goal of all outside the Roman Catholic Church.)

One aspect of the move which seems to indicate more clearly than ever before the double-talk of ecumenism is the bland acknowledgement that unofficial talks have been going on behind the scenes for years! The "significant ecumenical breakthrough" has come "after years of behind-the-scenes planning."

In the face of repeated denials of overtures to Rome this statement comes as both a surprise and a revelation. What else is going on behind the scenes?

### Government actions over illegal SP

Although many months have elapsed since N.S.W. adopted a system of legalised off-course betting it seems that only now have police acted with any degree of determination to stamp out illegal S.P. activities.

Their initial sorties are reported to have resulted in many big-time S.P. operators going into "retirement" and in the doubling of guards at surviving establishments.

Of course it is now in the Government's interest to try to clean up the illegal operators. Their activities diminish Government income from the TAB.

All of which goes to confirm what the Churches pointed out to the Royal Commission: that S.P. could be cleaned up if the Government wished to do so.

It is depressing to reflect on the fact that a substantial proportion of the State's income is now derived from the TAB, poker machines, lotteries, on-course racing and liquor excise. We are financing our State over the financial ruin of many of its homes.

## Moody science research shows science and religion harmony

**AN example of the scientific phenomena awaiting vacationers to the New York World's Fair is the climatic Sermons from Science.**

Height of these demonstrations comes when stocky, 49-year-old George Speake removes his shoes and socks, climbs on to a transformer, and at his command, allows one million volts of high-frequency electricity to charge through his body.

To increase the effectiveness of the demonstration, Speake carries a two-by-four pine plank with him to the top of the transformer. Holding it above him, the scientist sustains the shock until the plank is well ignited.

**Sermons from Science is part of the task of the Moody Institute of Science of Los Angeles to show the coordination, rather than the conflict, between science and religion.**

### Illustrate faith

Speake and his 27-year-old partner, Jim Moon, daily take this risk to point out to their audiences what it means to believe. They do a convincing job.

Asked how it feels to have a million volts surging through his body, Dr Speake answers simply, "Like a million volts." His partner Jim is a bit more descriptive. He admits it "hurts."

"Not only that," says young Moon, "you're always fighting a psychological block. You know it will hurt, and you never know how badly."

### One million volts through man's body

After the war, Moody Institute of Science was founded and incorporated under the laws of California as a non-profit division of the Moody Bible Institute of Chicago. Dr Moon's work shifted. Today his genius and energies are being spent on the production of scientific films.

Since 1947, the work of Sermons from Science has been carried on by George Speake, an engineering graduate of the University of Pennsylvania who had just completed 11 years with the Navy. As a flyer, Speake left the service with a reserve commission of Commander.

He picked up the rapid pace set by Dr Moon. Soon he too was astonishing audiences by floating metal rings in mid-air, playing music with a flashlight, and frying eggs on the morning newspaper.

### Floating metal rings

These, and other strange wonders, including the million-volt grand finale, he did from coast to coast. Even today, after 17 years, Speake says he has more invitations than he alone can handle.

To ease the load, Jim Moon began training five years ago, and for the past two years has presented Sermons from Science in southern California.

When the opportunity to present the demonstrations at the New York Fair came, Dr Speake knew it would be too much for one man to handle. Alone in 1962, Speake had presented the demonstrations at the Seattle

Moon speaks from experience. He remembers "doubting up" once from the impact. Many other times, he explains, it is nothing more than a "mild jolt."

In recent years the Moody Institute of Science has tried to control the intensity of the shock. They have had some success, but not enough to remove all suspicion.

Both Speake and Moon prefer to know when the charge will "hit." They therefore tell their partner when to flip the switch. In Los Angeles, however, the originator of Sermons from Science and founder of the Moody Institute of Science, Dr Irwin A. Moon, prefers not to know.

The father of Jim Moon, Dr Moon is a preacher turned scientist. While a pastor in the mid-thirties, he began to illustrate sermon points with scientific demonstrations. His lectures became so popular he resigned his church to devote full time to them.

Dr Moon began to capture many of his illustrations on film. Then he joined the extension staff of the Moody Bible Institute in Chicago. In 1939 and 1940 he presented Sermons from Science at the Golden Gate International Exposition in San Francisco.

In the years to follow, including the war years, Moon made a number of trips across the U.S., holding his demonstrations in major auditoriums and on military bases.

World's Fair. For 184 consecutive days he presented three demonstrations daily, including the "million volts."

At Seattle, the Sermons from Science Pavilion was packed to a 92 per cent capacity. Many of the fairgoers stood in line for two hours to get in. By the fair's end more than 400,000 people had crowded into the 269-seat auditorium.

In addition to the three "live" demonstrations held in the pavilion every day, the program included the showing of colour motion pictures on natural science, narrated in several languages. A different film is shown each hour of the day.

Once each day, when time comes for Speake or Moon to take on the million volts, the possibility of such a dramatic demonstration is explained—"because I carefully follow God's law concerning high-frequency electricity," Speake says.

Stepping from the transformer, the pine plank still smoldering in his hand, he asks his audience, "How many believe me when I say I can do this?"

Hands indicate "yes."

"If you'd really believe me you'd come up there and do it yourself!"

"In other words," says Speake, "belief takes action. Having already given mental assent, the audience suddenly realises what faith really means."

In the opening days of the fair, response to the "messages" was nearly 10 per cent.

## Letters to the Editor

### Fundamentalism in ACR

Dear Sir,

Thanking you for your courteous notes on my letter which deplored the tendency to "Fundamentalism" in the "Church Record," I still feel that the seriousness of my friendly criticism is not realised.

If our reliance on the Bible ignores the discoveries of modern research and criticism we may have a truth, but not the whole truth.

Jesus Christ Himself is the Supreme Authority—"the Church's one foundation," but God has spoken to man in these latter days also through science, history and great social movements, and we dare not ignore these external lights, even though it be Christ, through God's Holy Word, Who gives us a final basis of judgment of their relative value to the Christian enlightened by Him who is "the way, the truth and the life."

I am jealous for the reputation of the great evangelical movement. To talk of the Word of God as our only authority is to incur a charge of obscurantism. The snare of the fundamentalist, who makes an idol of the means God has given for our knowledge of His Kingdom, is the myth that men can enjoy "infallibility."

Papal Infallibility is belied over and over again in the history of the Roman Catholic Church. The greatest peril that threatens the peace of the world is the illusion of Mao Tse Tung that Marx and Lenin were infallible revolutionaries, and that any revision of their dogmas is high treason. We may yet face a world war in the interest of "infallibility."

It would do us good to reflect on the questions concerning the limitations of knowledge in Proverbs 30, 4. Or read again St. Paul's conclusion to 1 Cor., 13: "We know in part and we prophesy in part—Now we see in a mirror darkly."

This does not lessen my enjoyment of the Bible as a whole. Rather, it lifts me above emotion into a boundless world of reason and truth. I can say, "Thanks be unto God for His unspeakable gift."

A brother in Christ,  
(Dean) H. T. LANGLEY,  
Caulfield, Vic.

### Communion cups

Dear Sir,

The method of receiving Holy Communion wine in the Church of England is very unhygienic. Although the chalice is repeatedly wiped with a towel, it is a potential germ spreader. A carrier could infect the whole congregation including the Rector who partakes at the latter end of the service.

The Methodist Church serves the communion wine in individual cups, which is a much more safe and sound idea.

Yours sincerely,  
BERNARD WALSH,  
Redfern, N.S.W.

### Support for ACR's view

Sir,

Your learned Melbourne correspondents seem to hold a quite illogical view of the Word of God.

Of course Christ is God's highest revelation to man, the centre of his dealings with fallen humanity and everything else that your correspondents say of Him.

But how are we to know this Christ save through the word of God? Scripture says of itself that it is able to make us wise unto salvation. The Word as a Person is surely inseparable from the written Word given to reveal this Person to us.

How (as one of your correspondents did) anyone can talk about Christ's Word as being authoritative but not the Scriptures that convey these words to us I find hard to imagine. We must ask ourselves just what the scriptural revelation was given to us for if not to reveal Christ to us and through Him the Father.

I for one am glad the ACR stands firm for the Word of God and is not carried away by the current theological fashion of the day.

Yours Sincerely,  
DAVID PORTER,  
Wollongong, N.S.W.

### The Bible as final authority

Dear Sir,

One argument often propounded by those who reject the final authority of the Bible is that it cannot be the word of God because Christ is.

This argument (which has been hinted at in recent correspondence in the "Church Record" on this subject) implies that it is not possible to use the same phrase to refer to two different things.

However, not only is it undeniable that the Bible itself and our Anglican formularies do use "word" and "word of God" as equivalents of both Christ and the Bible, but no one seems to experience any difficulty over other phrases used in this way, such as "the body of Christ."

All of us, whether "fundamentalists" or not, are quite happy to follow the Bible and the Prayer Book and use this phrase to refer both to the Church and to the consecrated bread at Holy Communion.

This is a great mystery, which makes it hard to take this objection to describing the Bible as the word of God seriously.

Yours, etc.,  
(Rev.) G. S. CLARKE,  
Regent's Park, N.S.W.

### Appreciation

Dear Sir,

Thank you for your recent letter informing me that I am eligible for copies of A.C.R. through the new Free Fund for missionaries.

I am very thankful for this, and do praise God for His wonderful ways of provision. I hope it will be published as to how thankful the recipients are to those who have given over and above.

Yours in Christian fellowship,  
BEVERLEY JONES.

### Objection to wedding fees

Dear Sir,

It is with pain in my heart I comment as under. I learnt recently of an Anglican Church which is charging a fee of £10/10/- for "opening the church and use of the carpets" on the occasion of weddings.

This charge is over and above the fee of £5/5/- charged by the Rector concerned for performing the ceremony. I understand the £10/10/- is waived if one is a church member.

It is interesting to note that the parish concerned recently erected a new building at the enormous cost of £55,000 or thereabouts.

The reason for my interest and comment is, that until recently I was a member of the church concerned and I know many of the parishioners to be fine upstanding Christians.

However, it is tragic to see a church and its functions so commercialised that open exploitation is made of young couples desiring marriage. The obvious assumption that can be made is that because of the large debt incurred by the parish in the building of their edifice, the parish council and Rector have no conscience as to how money is to be raised to redeem their position and that an extra thousand and income from the social weddings taking place in this well-to-do area is worthwhile.

Apparently no thought is entertained as to the reputation Christ's Church is given by this avaricious money-grabbing.

It is my contention that all the functions of God's church should be available free of charge to all people regardless of faith in Christ or whether they are church members.

This modern idea of putting a fee on the use of buildings and on the Rector's service for marriages, deaths and baptisms is nothing less than institutionalising the functions of the Christian Church. Apparently no heed is given to how the name of Jesus suffers as a result. Perhaps we no longer care that the Saviour is held in disrespect by so many because of the Church's greed.

We are so highly critical—almost pharisaically so—of the Roman Church and her ways of raising money and yet here is the Christian Church acting in a dubious manner in these things herself.

Is it to be that the church will allow seekers to find Christ "for a fee"? Perhaps the future holds that the Rector will be available to assist in spiritual and other problems if we grease his palm, or again will the bread and wine be only available to us "for a gratuity"?

Where are we going?  
Yours Sincerely in Christ,  
JOHN BRUNTON,  
Drummoyle, N.S.W.

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### MEETINGS

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Convenation—4 p.m. 3rd  
Youth Rally—Sat. 10th  
ORGANISE A BUS TRIP

THE NINTH annual meeting of the South American Missionary Society (Australian Assn.) will be held in the Bible House, Bathurst Street, Sydney, on Monday, March 15 at 7.30 p.m. The Archbishop will preside and Canon A. J. Dain speak.

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**NEWS IN BRIEF**

**LAYING STONE.**—The Foundation Stone of the new St. Anne's, Como (Sydney) will be laid at 3 p.m. on Saturday, February 27, by Archdeacon E. A. Pitt. The new church hall and kindergarten buildings in Wolger Street replace the former church hall on the east side of the train line.

**SOUTH COAST.**—The Church of England Marriage Guidance Centre is now providing marriage counselling at Wollongong as well as Sydney and also at Parramatta. Wollongong appointments may be made by phoning Wollongong 2-7336 or 2-7337. Sydney or Parramatta appointments may be made by phoning 61-3946 or 61-3214.

## Church union move

### ROMAN BISHOP SPEAKS TO ANGLICAN COMMITTEE

THE Ecumenical Affairs Committee appointed by the General Synod of the Church of England in Australia held its annual meeting at St. Andrew's College, University of Sydney, on Tuesday and Wednesday, February 9 and 10.

The Archbishop of Melbourne, Dr. Frank Woods, chaired the meetings which were attended by delegates from all over Australia. The Right Rev. Thomas Muldoon, Auxiliary Bishop of the Archdiocese of Sydney, addressed the Committee on the Ecumenical Council in Rome. He outlined the reform which has taken place in his Church, laying particular emphasis upon the part to be played by bishops and laity. He spoke about the services in English, the new attitude regarding marriage and the role of religious orders. He indicated that they looked forward to closer communication with non-Roman Catholic Churches.

The Committee also met with the Presbyterian Ecumenical Affairs Committee. It was the first time that such a meeting had taken place in Australia.

There were frank discussions concerning the position of each Church in Australia and the

possibilities of the Anglican Church joining an ultimate union of Presbyterian, Methodist and Congregational Churches. The Committee decided to prepare a booklet concerning the proposed basis for union between the Presbyterians, Methodists and Congregational Churches which would be studied by all Anglicans.

A study was made of the union schemes of the Churches in Ceylon, Nigeria, Canada, Pakistan, East Africa, and the Anglican, Methodist and Presbyterian Scheme in England.

The Committee has a continuing responsibility to keep before the Anglican Church in Australia the movements towards unity in other parts of the world.

The members of the Committee are: The Archbishop of Melbourne, the Right Reverend J. S. Moyes, the Bishop of Gippsland, the Bishop of Grafton, the Right Reverend R. C. Kerle, the Rt. Rev. G. T. Sambell, the Venerable G. L. Dalbridge, the Rev. Canon A. R. Sharwood, Dr J. Benjamin, Dr J. E. Benson, Mr V. K. Brown, Miss I. F. Jeffreys.

These members, together with the Archbishops of Sydney and Perth, the Bishop of Adelaide, the Rev. Canon F. W. Coaldrake, the Rev. Canon A. J. Dain, Mrs T. G. Littleton, the Rev. E. K. Robbins and the Rev. G. W. A. Kircher were the Anglican delegates to the Australian Council of Churches' meetings held in Sydney from February 11-16.

### Church of Province school colour bar

The governors of St. George's Grammar School Capetown (Church of the Province) here have refused to admit the son of a Coloured Anglican churchwarden, Mr J. Thomas.

"The custom and practise of the community, together with the trend of legislation, make the immediate admission of these (non-white) boys unacceptable, and it is premature to try an experiment of this nature."

The Dean of Capetown, who is chairman of the school council, has dissociated himself from the decision on the grounds that church schools should be pioneers and moulders of opinion.

The boy's father announced that he would appeal to the Archbishop of Capetown, but was told that the primate was powerless to intervene as he is not on the school council. Now Mr Thomas is seeking to enrol his daughter in an all-white girls' school of which the Archbishop is one of the governors.

**OPPORTUNITY.**—A new Opportunity Shop is being opened this month in Liverpool (Sydney). The address is: Shop 21, Liverpool Mall, Hume Highway, Liverpool.

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## Archbishop's Commission

From page 1

should have the right to act without fees where desirable.)

The Report expressed disapproval of the practice of undertakers adding a clergyman's fee to accounts for funerals. It suggested that a select committee should be set up by Synod to investigate the whole question of funerals and funeral fees.

**Payment of stipends:** Pointing to the practice adopted in Newcastle diocese of paying all stipends from a central fund into which parishes paid their contributions, the Report recommended the setting up of a committee to investigate the possibility of establishing a similar system in Sydney. (In Newcastle such incoming payments are augmented where necessary from a Home Mission Fund or other sources.)

**Other matters affecting clergy:** The Report discusses long service leave, retiring age and superannuation for clergy and deaconesses.

It recommends appointment of a committee to investigate the matter of leave generally and suggests that ministers should at some stage during their ministry have "opportunity for at least a sabbatical term away from parochial duties."

The Commission recommends that parish clergy should retire at 65 but with provision for extension to 70 and that deaconesses "may retire" at 55, otherwise at 60, unless approval is given for an extension to 65.

**Annual accounts:** The Commission points out that a model set of financial statements has been designed for use by parishes but that these are not in general use. It recommends adoption of uniform practice throughout the diocese with the forms being redesigned if necessary to ensure that they are understood.

**Assessments:** Although the Report envisages increased expenditure in the central administrative organisation of the diocese and notes that the "amounts budgeted fall far short of the needs of the diocese" it expresses the view that "rates . . . seem to be as high as they reasonably can be while the general level of parish income remains as it is."

The Report suggests other ways of closing the gap (see back page) and expresses the belief that the "desirable long-term objective should be to reduce assessments generally."

The Report also notes that some parishes are unable to pay their assessments and recommends that where impoverishment is the reason for this they should not lose their representation rights. However, they should not have a vote at Synod in matters relating to finances while assessments remain unpaid.

The Commission also deals with some of the anomalies of the present system of assessing parishes.

**Other financial matters:** The Commission recommends the establishment of the Sydney Diocesan Investment Trust which would in time become not only an investor but the chief banker, lender, and borrower in

the diocese for capital expenditure, promotional and other developmental works. Its facilities would be at the disposal of both diocesan organisations and parishes.

**Parish property:** The Commission gives particular attention to questions relating to parochial properties and lists total needs (construction and repairs, etc.) of over £2m in places of worship and more than £1.5m in work on halls and rectories.

The Commission urges quick attention to the listed needs. It urges that steps should be taken to encourage wider community interest in the work of restoring and preserving historic buildings.

It also makes recommendations regarding new buildings, maintenance of existing ones and other property matters.

The Report urges that a complete record of all real estate, both diocesan and parochial, should be established under the control of the Church Property Trust.

**Promotion:** The Commission says that although there has been "in evidence in a number of parishes some negative reactions to promotion and stewardship campaigns" the operations of the Department of Promotion have had "a beneficial effect on the finances of the Church as a whole."

The Report goes on to point out that funds made available by these schemes are not always used as well as they could be for needs beyond the parish.

The Commission recommends continued diocesan financial support for the Department of Promotion.

**Baptist minister to lead 1966 Australian movement**

A BRITISH churchman of world standing will visit Australia in 1966 to lead the Church and Life Movement of the Australian Council of Churches.

He is the Rev. Edwin H. Robertson, a Baptist minister, who is at present Executive Director of the World Association of Christian Broadcasting.

Mr Robertson will be the national leader of the Church and Life Movement during June and July, 1966. The Movement is a program of lay training aimed at guiding Christians to see the relevance of Christianity in their everyday life. It is expected that about 100,000 Australians will take part in the program.

Mr Robertson will visit most States and will take part in radio and television programs broadcast nation-wide.

Mr Robertson was for seven years Assistant Head of Religious Broadcasting for the B.B.C. In 1956 he became Study Secretary of the United Bible Societies and has worked in close co-operation with the W.C.C. He is author of several books, including "Christians Against Hitler." He is at present engaged in editing the papers of Dietrich Bonhoeffer for the English-speaking public.

**DOCTOR OF THEOLOGY (Th. D.)**  
Hughes, P. E., M.A., D.Litt. (Atlanta, U.S.A.).

**SCHOLAR IN THEOLOGY (Th. Schol.)**  
SECOND CLASS  
Butler, N. J., Th. Schol. (Sydney); Scott, H. R. J. (Sydney).

**PASS**  
Biggs, P. S., Th.L. (Armidale); Fraser, J. G., B.A., Th.L., Ridley College (Melbourne); Painter, J., B.D., Th.L. (Sydney); Wilson, J. W., Th.L., Ridley College (Armidale).

**PASS IN SINGLE SUBJECTS**  
New Testament  
Alcock, A. R., Moore College (Sydney); Carter, B. A., Th.L., Moore College (Sydney); Corbett-Jones, M. A., Th.L., Moore College (Sydney); Craft, N. H., Th.L., Moore College (Sydney); Dawkins, D. M., Th.L., Ridley College (Melbourne); Fraser, J. G., B.A., Th.L., Ridley College (Melbourne); Grimes, G. W., Th.L., Moore College (Sydney); Hardy, D. W., B.A., Th.L., Moore College (Sydney); Holland, D. W., Th.L., Moore College (Sydney); Johnson, B. K., Moore College (Sydney); Kaye, B. N., Th.L., Moore College (Sydney); King, B. F. V., B.Com., Th.L., Moore College (Sydney); McGregor, M., Th.L., Dip.R.E., Ridley College (Melbourne); Oliver, J. R., B.A. (Ballarat); Waddington, E. M., B.A., Dip.Ed., Th.L. (Sydney); White, E. C., Th.L., Moore College (Sydney).

**Old Testament**  
Biggs, P. S., Th.L. (Armidale); Painter, J., B.D., Th.L. (Sydney); Scott, H. R. J., Th.L. (Sydney); Vardon, D. A., Th.L., St. Mark's College (Gippsland); Weaver, O., Th.L. (Sydney); Wilson, J. W., Th.L., Ridley College (Armidale); St. John's College (Riverina).

**Liturgy**  
Alcock, A. R., Moore College (Sydney); Butler, N. B. Th. Schol. (Sydney); Carnaby, E. W., Moore College (Sydney); Carroll, P. J., Th.L., Moore College (Sydney); Carter, B. A., Th.L., Moore College (Sydney); Clarke, G. S., B.A., LL.B., Th.L. (Sydney); Corbett-Jones, M. A., Moore College (Sydney); Gaden, J. R., M.A., Trinity College (Bathurst); Grimes, G. W., Th.L., Moore College (Sydney); Guyer, A. J., Moore College (Sydney); Holland, D. W., Th.L., Moore College (Sydney); Johnson, B. K., Moore College (Sydney); Kaye, B. N., Th.L., Moore College (Sydney); King, B. F. V., B.Com., Th.L., Moore College (Sydney); Lamb, R. E., B.D., Th.L. (Sydney); Livingstone, J. R., Th.L., Moore College (Sydney); Maxwell, B. C., Th.L., Moore College (Sydney); McElveny, J. W., Th.L. (Sydney); Merriment, J. R., Moore College (Sydney); Monaghan, F. L., Th.L. (Sydney); Walsh, W. L., Moore College (Sydney); Watkins, P. L., Th.L., Moore College (Sydney).

**Dogmatics**  
Barnett, P. W., B.D., Th.L., Moore College (Sydney); Biggs, P. S., Th.L. (Armidale); Butler, G. T., Th.L. (Adelaide); Daw-

## AUSTRALIAN COLLEGE OF THEOLOGY EXAMS.

kins, D. M., Th.L., Ridley College (Melbourne); Greenhall, L. W., Th.L., L.Th. (Melbourne); Kenny, C. W., Th.L. (Gippsland); Lacy, N. H., Ridley College (Melbourne); Lockyer, P. E. (Armidale); Roberts, V. W., Th.L., Dip. R.E. (Sydney); Smith, R. G. (Armidale); Southerden, J. E., B.Com. (Canberra-Goulburn); Stephen, K. Th.L., Moore College (Canberra-Goulburn); Thomas, G. W., Th.L. (Sydney); Vardon, D. A., Th.L., St. Mark's College (Gippsland); Wellard, C. H., Th.L. (Armidale); Wilson, J. W., Th.L., Ridley College (Armidale).

**Sociology**  
Chynoweth, N. J., M.A., Th.L. (Sydney); Martin, G., Th.L. (Gippsland); Pope, D. J., Th.L. (Melbourne); Ross, G. M., Th.L. (Bendigo); Wallace, T. R., Th.L. (Sydney).

**Greek and Latin Fathers**  
Gaden, J. R., M.A., Trinity College (Bathurst).

**Church History**  
Supplementary Class List, 1964  
Bowden, R. D., Th.L. (Armidale).

**LICENTIATE IN THEOLOGY (Th.L.)**  
(In Order of Merit)

**FIRST CLASS**  
Austin, M. J., Moore College (Sydney); Boyd, J. L., Moore College (Sydney); Gaden, J. R., M.A., Trinity College (Bathurst); Crain, D. L., B.A., St. John's College (Newcastle); Blanch, A. M., Moore College (Sydney); Walker, M. M., B.Com., Th.L., Ridley College (Ballarat); Brewer, K. R. W., B.A., M.Sc., (Canberra-Goulburn).

**SECOND CLASS**  
Wilson, B. W., Moore College (Sydney); Ryan, D. B., Moore College (Sydney); Gelding, J. E., Moore College (Sydney); Firmage, D. E., Moore College (Sydney); Dundon, C. G., Moore College (Sydney); Matheson, N. R., Moore College (Sydney); Thomson, J. G., S.S.M. (Melbourne); Tress, A. G., Moore College (Sydney); Good, J. K. R., B.A., LL.C.M., Trinity College (Melbourne); Connell, N. A., S.S.M. (Adelaide); Howard, D. O., Moore College (Sydney); O'Donovan, B. J., St. John's College (Riverina); Guyer, A. J., Moore College (Sydney); Parker, G. A., St. John's College (Newcastle); Pettigrew, J. A., Moore College (Sydney); White, G. G., G.B.R.E. (Canberra-Goulburn); Farran, B. G., St. John's College (Riverina); Davies, J. E. B.Sc., Moore College (Sydney); Tomks, C. R., Th.L. (Christchurch); Coghlan, D. J., Moore College (Sydney); Royal, I. M., B.A., Ridley College (Adelaide); Taylor, J. W., Ridley College (Melbourne); Hernfield, M. C., Moore College (Sydney); Milton, T. C., Moore College (Sydney); Dixon, E. M., Moore College (Sydney); Horth, E. E., Ridley College (Gippsland).

**PASS**  
McIntyre, L., Wollaston College (Perth); Bath, L. E., M.A., Ridley College (Unattached); Wood, C. M., Perry Hall (Melbourne); Shelley, O. C., H.D.A. (Sydney); Bissett, N. A. R. (Sydney); Stewart, J. E. C. Ridley College (Adelaide); Thompson, J. C., St. Francis' College (Brisbane); Senior, J. A., G.B.R.E. College (Tasmania); Young, C. A. (Sydney); Cox, A. C., St. John's College (Adelaide); Bagster, S. A., Ridley College (Unattached); Clayton, J. S.S.M. College (S.S.M.); Scott, A. P. A., S.S.M., College (St. Arnaud); Scrymgeour, M. D., D.B.E. Col-

lege (Adelaide); Patrick, A. R., Moore College (Sydney); Walsh, W. L., Moore College (Sydney); Lane, P. C. G., Perry Hall, (Melbourne); Goodwin, D. R., B.Com., G.B.R.E. College (Tasmania); Brook, C. E., S.S.M. College, (Brisbane); Wade, W. L., G.B.R.E. College (Bathurst); Savage, A. M., St. John's College (Adelaide); Legg R. A. C. (Tasmania); Squire, W. J., St. Col-umb's College (Wangaratta); Charnock, D. M., Moore College (Sydney); Richardson, E. T. J., Perry Hall (Melbourne); Stein, F. (St. Arnaud); Houghton, W. (Rockhampton); Mitchell, R. B., Adelaide College (Adelaide); Marshall, A. G., Ridley College (Melbourne); Turley, L. A., St. John's College (Melbourne).

**Pass with a.e.g. Concessions**  
Dunse, C. M. J. (Melbourne); Hearn, G. A., G.B.R.E. College (Gippsland).

**Pass with Special Supplementary**  
Gimbert, J. L. (Sydney).

**Conceded Pass**  
McDougall, D. A. (Sydney).

**Supplementary Class List, 1964.**  
PASS, TH.L.  
Bennett, L. K., Moore College (Sydney).

Pryde, D. W., Christ College (Tasmania).

**HEY SHARP PRIZE.**  
Austin, M. J., Moore College (Sydney).

**JOHN FOSTER MEMORIAL PRIZE.**  
Gaden, J. R., M.A., Trinity College (Bathurst).

**PASSED PART I OR PART 2 OF THE EXAMINATIONS**  
Adams, V. G., Wollaston (Perth); Audley, R. M., Moore College (Sydney); Ault, A. R., M.Sc., Ridley College (Nelson); Barnett, R. B.Sc., Christ College (Tasmania); Bear, J. M., Moore College (Sydney); Bishop, A. E., Moore College (Sydney); Bevis, B. J., Moore College (Sydney); Carr, G.M., St. John's College (Canberra - Goulburn); Charles, G. E., St. John's College (Melbourne); Claydon, Mrs R., G.B.R.E. (Sydney); Coleman, K. G., Moore College (Unattached); Cooper, R. T., St. Francis' College (Brisbane); Davies, P. H., G.B.R.E. (Canberra-Goulburn); Davis, L. G., G.B.R.E. (Perth); Dearnaley, F. A. J., Trinity Hall (Melbourne); Drayton, K. J., (Armidale); Duddle, B. A., Moore College (Sydney); Farnace, D. R., Moore College (Sydney); Hainge, P. K., Moore College (Sydney); Hallett, P. F., Moore College (Sydney); Hudson, D. M., Moore College (Sydney); Johnson, M. G., Ridley College (Tasmania); Jordan, A. E., St. Francis' College (Brisbane); King, E. F., St. John's College (Riverina).

Kitchingman, A. (Newcastle); Knott, N. J., B.Com., St. John's College (Unattached); Lamb, A. St. Francis' College (Rockhampton); Lawrence, G. R., St. John's College (Riverina); Lomas, W. J., St. John's College (Newcastle); Maidment, R. B., B.Sc., Dip. Ed., Moore College (Unattached); Maple, G. S., Moore College (Unattached); Matthews, T. B. H., St. Francis' College (Rockhampton); Meadows, D. I., Moo College (Sydney); Mumford, P. L., St. John's College (Canberra-Goulburn); Myers, M., Moore College (Sydney); McHugh, H. J., Moore College (Sydney); McKinnon, R. R., Moore College (Sydney); McPherson, A. B. B.A., Trinity College (Melbourne); Nairne, L. H., St. Francis' College (Brisbane); Nethercote, R. A., Ridley College (Melbourne); Noble, J. A., St. Francis' College (Brisbane); Norris, B. J., St. John's College (Canberra-Goulburn); Ott, G. N., St. Francis' College (Brisbane); Pether, R. J., B.Sc., Moore College (Sydney).

**Continued page 8**

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## Mainly About People

### N.S.W.

The Rev. J. L. Hansen, Rector of Thornleigh, has been appointed Rector of Summer Hill.

The Rev. S. W. Kurlle, formerly headmaster of Caulfield Grammar School, Victoria, was instituted as headmaster of The King's School, Parramatta, on February 10.

Mr Ian Burnard, general secretary of the I.V.F., and his wife are rejoicing in the birth of a son, David Francis.

Deaconess Pat Owens has taken up the work of personal visitation at each of Sydney's Chesham Homes as from February 1. There are now some 230 patients being cared for in the various homes and pressure of nursing work makes it difficult for staff members to devote a great deal of their time to a spiritual ministry.

The Rev. John Arnold, formerly curate at St. Clement's, Mosman, has taken up duties as director of the Church of England Boys' Society in Sydney diocese.

The Rev. Lloyd Bennett, curate at St. Andrew's, Seven Hills (Sydney), has been appointed

### Exam Results

From page 7

ney; Power, W. J., Moore College (Sydney); Sage, A. F., St. John's College (Melbourne); Scarrett, G. C., Moore College (Unattached); Sinclair, E. W. J., Moore College (Sydney); Spencer, L. C., B.Eng., Moore College (Sydney); Stanmore, B. R., B.Sc., Dip. Ed., Moore College (Unattached); Stevenson, K. R. N., St. Francis' College (New Guinea); Talbot, R. I., St. John's College (Newcastle); Thomas, O. W. B.A., Moore College (Sydney); Tuckwell, R. L., R.D.A., St. John's College (Adelaide); Turner, R. D., St. John's College (Armidale); Walters, J. R., (Sydney); Wentzell, M. P. C., Mus.Bac., Trinity College (Melbourne); Whitham, A. V., Moore College (Sydney); Williamson, R. K., B.A., St. John's College (Newcastle); Wilson, R. A. H., B.A., Trinity College (Melbourne); Withers, D. C., S.S.M. (Adelaide); Woo, J. W. B. Com., Ridley College (Melbourne); Wood, A. R., St. John's College (Canberra-Goulburn); Wood, R. H. (Bendigo); Wright, B. W. (Perth).

(Passes in single subjects will be given in our next issue).

● Owing to the demands on space made by A.C.T. examination results it has been necessary to hold over Th.C. results until our next issue.

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## BACKGROUND TO SYDNEY COMMISSION

IN 1959 the Archbishop of Sydney set up a Commission "to carry out a survey of the administrative organisation, property and finances of the diocese in order to assist and advise the Archbishop."

The members of the Commission are: Mr F. E. Trigg (Chairman); The Right Reverend R. C. Kerle; The Right Reverend M. L. Loane; The Venerable H. G. S. Beggie; The Venerable R. G. Delbridge; The Reverend R. G. Fillingham; The Reverend C. H. Sherlock; Mr J. M. Dixon; Mr V. C. Fairfax; Mr V. C. Hughesdon; Mr Norman Stacey; Mr S. R. Wilson; Mr Stacy Atkin; and Mr W. L. J. Hutchison (Secretary).

In a Press statement released with the Report Mr F. E. Trigg said: "The Commission was faced with a task of great magnitude: the diocese—the oldest in Australia—had grown and expanded without any cohesive plan for more than 100 years.

"In addition to the 244 parishes and other parochial units within the diocese at the end of 1963 there existed a large number of diocesan institutions and organisations—social, educational and administrative, as well as many other committees—all of which functioned under the control of Synod or in some instances of the Standing Committee. A vast amount of physical property of all kinds had been acquired over the years and the resources of the Church, though largely unproductive or undeveloped, were very substantial.

"It has not been the Commission's intention, nor would it be desirable to suggest any disturbance, in principle, of much

of the voluntary and largely autonomous activity which has such a vital place within the diocese of Sydney.

"What has emerged from the Commission's inquiries, however, is the need for governing and co-ordinated policies in relation to the control, protection and development of the Church's assets, the redevelopment, preservation and maintenance of Church lands and properties of all kinds, the conservation of resources and their better and more productive employment, development of promotion and public relations, and an energetic policy for the improvement in diocesan administration and of conditions under which the clergy and lay staff labour.

"Change for better"

"I think the Commission's recommendations are constructive. We had to be critical in order to reach sound conclusions. We do not expect our recommendations will change the scene overnight, nor are they put forward as a counsel of perfection. We do believe, however, they are capable of producing a change for the better in the conduct and organisation of diocesan affairs and which, in the long run, will be of permanent benefit to the Church in Australia."

The main recommendations of the Commission (apart from matters directly affecting parishes as set out on page 1) are for the establishment of a central administrative organisation for the diocese, the overhaul of staff conditions, the better use of the funds available to the diocese and a number of general recommendations in the field of development and promotion.

The Commission recommends that the Church Property Trust should become the chief administrative body in the diocese with expanded staff and equipment facilities.

It recommends retirement of the Archbishop at 70, Coadjutor Bishops, archdeacons, clergy and lay male staff at 65 (with certain provisions for extension to 70) and female employees at 55, with extensions.

The Commission devotes a good deal of its Report to diocesan finances and recommends various measures designed to improve the financial position of the diocese from existing assets. Such improvements would offset additional administrative expenses.

The Report investigates the need for more clergy, the ministry of women, and the work of the Board of Education (and suggests that an additional £15,000 per year should be granted to the Board). It touches on evangelism, television, chaplaincies, youth work, "Gilbulla" and Bishopsthorpe estate.

It recommends the establishment of a centrally-placed Information Centre in the City area and recommends at least £7,500 per year to enable the work of the Public Relations Department to be extended.

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New Testament — Tuesdays at 9.5 a.m. (General); 11.5 (Greek texts) Thursdays at 9.5 a.m. and 10 a.m. Greek texts.

Church History — Tuesdays at 12 noon.

Seminars on Moral Theology will be held at times to be arranged. (Application should be made to the Principal).

For students living outside Sydney, tuition by correspondence is available for Th.Schol Church History. Write to The Registrar, Moore Theological College, Carillon Avenue, Newtown, N.S.W.

All holders of the Th.L. or similar diploma are eligible to enrol in these courses.

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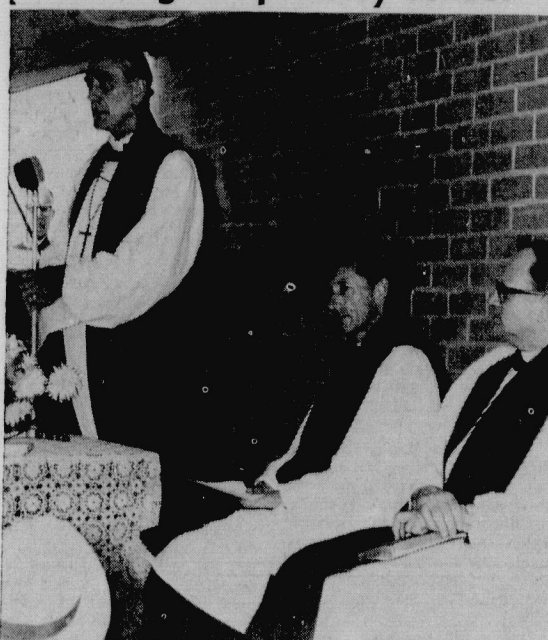
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## New girls' primary school



ON February 20 a crowd of some 300-odd people saw the Archbishop of Sydney, Dr H. R. Gough, open and dedicate a new school building for St. Luke's Church of England Girls' School, Dee Why.

Set on a commanding hillside overlooking the sea coast to the south-east and the Brookvale area to the south-west the new school block will provide facilities for some 80-odd children from kindergarten to 6th form.

The building is the first half of Stage One of the project and replaces temporary accommodation provided in St. Luke's Sunday school hall, Brookvale (parish of St. John's, Dee Why).

At the opening addresses were given by the Archbishop; the headmistress, Miss E. Roseby-Ball; the MLA for Warringah, Mr R. Healey, and the Rev. N. Chynoweth, a former rector of Dee Why parish.

● Photo: l. to r., the Archbishop of Sydney; the Rev. Dr John Munro, rector of St. John's, Dee Why, and Archdeacon G. R. Delbridge.

## POLL ON INFANT BAPTISM

FOLLOWING recent concern over the practice of infant baptism (ACR, February 11), an English church paper conducted a poll of readers' opinions on the subject.

On the basis of a poll involving 341 clergymen and 727 laymen, the Church of England Newspaper reported that it found major concern about the Anglican practice of infant baptism.

While the poll was "nation-wide" in the sense that it reached all corners of England, it contained the opinions of only 341 of the 17,000 full-time clergymen in the church.

Clergymen indicated that they are not satisfied with the church's practices on infant baptism, but they do not believe in abolishing that practice; they believe (6 to 1) there are good Biblical reasons to baptise children of confirmed members and hold (2 to 1) that such ceremonies should be held only for children of confirmed members.

Also, clergy are split on the vows said by godparents (172 for, 155 against).

Laymen polled are overwhelmingly opposed to current church practices involving infant baptism (552 to 169) but are equally opposed to abolishment of the rite (455 to 268); they feel there is good Biblical reason for infant baptism for children of confirmed members (402 to 286), but hold the vows said by godparents should be stopped (410 to 269).

Also, they oppose restricting such baptism to children of confirmed members.

## "Evangelicals and Church Union"

THIS is the title of a half-day conference for men organised by the Young Evangelical Churchmen's League and to be held at St. Paul's, Chatswood (Sydney), on March 27.

The conference, the first of Y.E.C.L.'s 1965 program, will hear a paper presented by the Rev. A. Nichols, Th.Schol. Further details on page 4.

## RIDLEY COLLEGE SEEKS FUNDS FOR DEVELOPMENT

A DINNER, attended by more than 300 men and women, marked the launching of an Appeal by Ridley Theological College, Melbourne, for a sum of £75,000 over the next five years.

The dinner was held late last month in St. John's parish hall, Toorak, and among the distinguished guests was the Lieutenant-Governor, Sir Edmund Herring, who is supporting the appeal.

Speaking in support of the appeal, the Dean of Melbourne, the Very Rev. T. W. Thomas, drew attention to the urgent need of both a chapel and a library. The appeal would bring fresh emphasis to bear on the importance of theological training for both the home Church and the mission field.

Dean Thomas said that the 55 years of Ridley's history had seen tremendous sacrifices on

the part of those supporting its work.

The Dean drew attention to the fact that the college now had four bishops among its graduates, one of them being Bishop Stanway, of Tanganyika.

Exciting days

The present principal, Dr Leon Morris, said the Dean was, in his opinion, one of the most distinguished scholars in Australia today and a worthy successor to the former principal, Dr S. Barton Babbage.

In response to the toast of Ridley College, Dr Morris said that they were heirs to a great tradition which "has proved of lasting value in the life of the Church."

### Bishop Kerle's enthronement

## "Bishop's primary role is that of an evangelist"

THIS point was stressed by Bishop R. C. Kerle when addressing over 1,000 people who attended his enthronement as Bishop of Armidale in St. Peter's Cathedral.

The Bishop said that because it was the first change for Armidale in 35 years, and it was after 25 years in Sydney diocese that he came to them, he should attempt "an interpretation of the role of a Bishop as revealed in the New Testament and applied in this diocese."

The Bishop said that his work was firstly that of an Evangelist, basing his claim on the exhortation of Paul to Timothy the young Bishop—that he should be a herald of the good news of God—the unsearchable riches of Jesus Christ, riches which can never be fully described, and which are available to all who believe that Jesus is the Son of God and acknowledge his Lordship.

The second task, as the Bishop understood it, was to carry out the ministry of persuasion—"by intellectual argument to cause men to change their minds," but although it is incumbent upon us as Christians to win men by the quality of our reasoning, it is even more so by the quality of our lives.

"Exciting times"

In referring to the Bishop as "an over-Shepherd—physician, caring for the Body, the Church, broken and rent, with all its weakness," the Bishop suggested

that this was an exciting time, especially because of the unity movement.

"In our lifetime we will see developments in which our own Church will come into union with other Churches, of this I am sure," Bishop Kerle continued.

"We must take our divisions seriously, understand our differences and examine our own Church—its doctrine and traditions to discover where we may be wrong and what cherished traditions we can forage for the sake of the Body of Christ."

We must also care for the young leaders of our nation—they must be confronted with the relevance of the Christian faith as the authority for living, Bishop Kerle said.

However, in the end the important thing was the Bishop's own relationship with God, he said, and suggested that his text stated his true motive. "I make it my ambition to please Him."

Among the large number attending the ceremony were representatives of the Roman Catholic, Methodist and Presbyterian Churches, the Salvation Army; Federal, State and Local Government representatives, as well as all the clergy of the diocese and many from other sees (including 45 from Sydney).

Included among the visiting and officiating clergy were the Archbishop of Sydney and Metropolitan of the Province of

Drawing attention to what he called "exciting days" in theological education, Dr Morris said that never before had Christian people faced the type of secular society forming the average community today.

What was good a century ago was not necessarily good today. New weapons must be forged for new needs and Christians must not bury their heads in the sand.

Dr Morris referred to the slight preponderance of secular university students at Ridley. "Theologos must be prepared to face the scrutiny of men in secular life," said the speaker.

"By contrast, ordinals must be able to address themselves clearly to the secular mind. The community must be faced with the challenge of Christianity."

### Inadequacies

Dr Morris described as "almost incredible" the fact that the college, after 55 years, was trying to teach men how to worship in an inadequate chapel and to study without a well-equipped library. Tutors were engaged but no residence was provided. Fifteen single men had to live in converted Army huts and married men must find outside accommodation.

Referring to the fact that Ridley depended for its financial needs on fees and the support of friends, Dr Morris went on to seek not only the financial support of friends, but prayer support as well.

The appeal was launched with an initial £5,000 promised. Patron of the Appeal Fund is the Governor of Victoria, Sir Rohan Delacombe, and president is the Archbishop, Dr Frank Woods.

Chairman of the college executive, Dr G. B. Bearham, presided at the function.

### On other pages . . .

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