

Mainly About People

N.S.W.

Canon A. J. Dain, C.M.S. Federal secretary, will be visiting Latin America next month for consultations with the Bishop of Chile, Bolivia and Peru (Bishop Howell). It is expected that Canon Dain will visit Chile, Peru and Bolivia. At Cochabamba, in the latter country, the first C.M.S. missionaries will undertake their language studies.

Incidentally, the first C.M.S. missionary to Peru is Miss Gaye Mercier, originally coming from Christ Church, Gladstone. Miss Mercier is now in training at St. Andrew's Hall, Parkville (Melbourne), the new C.M.S. Federal Training College.

A recent Sydney engagement is that of the Rev. John Lance, curate at St. Andrew's, Sans Souci, to Miss Heather Copeland, one of the "Chesalon" nurses.

Mr Ian Burnard, general secretary of I.V.F. in Australia, left Australia earlier this month en route to a meeting of the executive committee of the International Fellowship of Evangelical Unions, meeting in South India from September 25 to 30. Mr Burnard is calling at Djakarta and Singapore and then at a number of places in India prior to attending the meeting.

The Rev. J. R. Henderson, immigration chaplain, is due to arrive back in Sydney on October 13 as voyage chaplain on the "Fairsea." Whilst overseas Mr Henderson conducted inquiries into migration procedures in the United Kingdom.

The Rev. E. G. Mortley, B.A., Th.L., is to resign from the parish of St. Philip's, Eastwood, in December, to take up an appointment as rector of All Saints', Woollahra, left vacant following the death of Canon Conolly. Mr Mortley went to Eastwood in 1956 after having resigned from the principalship of the Sydney Bible Training Institute.

We send greetings and best wishes for a speedy recovery to the Rev. Brian Black, curate-in-charge of Yagooa, who has had to take extended sick leave following recent illness.

The Rev. A. L. Glennon, assistant minister of the Cathedral, earlier this month addressed a gathering of Melbourne Methodists on healing. Mr Glennon addressed a similar gathering some months ago.

Victoria

This Sunday, September 27, the Rt. Rev. M. L. Wiggins, Bishop of Victoria Nyanza, will be the preacher at the 10 a.m. service at St. Thomas', Essendon. St. Thomas' has had and is having visits from a number of well-known people at the present time. Earlier this month Bishop Sambell addressed the Men's Dinner Club and the October 20 meeting of the club is to be addressed by Mr Justice Gillard. On Sunday, October 4 the Rev. Ian Ellis, C.M.S. youth secretary in Victoria, is to preach at the youth service.

Canon R. M. H. Hudson, at present vicar of St. James', Ivanhoe, has been appointed vicar of St. Martin's, Deerpene, and chaplain at the Mount Royal Special Hospital for the Aged. He will be inducted at Deerpene on November 4. The Rev. L. R. Brasington, at present rector of West Goulburn (Canberra-Goulburn), will take up his duties as assistant chaplain at Royal Melbourne Hospital on November 1. The present assistant chaplain at Royal Melbourne, the Rev. W. G. A. Jack, has been appointed assistant at St. Peter's, Eastern Hill.

Sth. Australia

Recent B.C.A. moves in South Australia have seen the coming from Sydney of Mr and Mrs Harry Rich who have taken responsibility for the Port Lincoln Girls' Hostel following the resignation of Mr and Mrs Wiggins. Mr and Mrs Rich have been associated with the work of Teen Ranch at Cobbity, south-west of Sydney.

Another note from Port Lincoln is that Mr and Mrs Roy Avery have intimated their intention to resign from the staff of the Old Folks' Home at the end of the year. The Averages have worked at Port Lincoln for the past six years.

Finally, a South Australian, Sister Val Gameau, has joined the staff of the Flying Medical Service network. Sister Gameau comes from Two Wells.

The Bishop of Adelaide, Dr Reed, has announced the appointment of the Rev. E. L. Randall as first warden of the revived St. Barnabas' Theological College. The college is due to re-open in the first term of 1965. Mr Randall, an Englishman by birth, has been chaplain of St. Francis' College, Brisbane, since 1960.

Overseas

Those who remember the long and fruitful ministry of the late Rev. John Deane, who was principal of the New Zealand Bible

Training Institute at the time of his death in a motoring accident, will be interested to learn that his younger son, Mr H. Hudson Deane, has joined the staff of the Institute. Mr Deane will become assistant secretary late in 1965. A graduate of the Institute, Mr Deane is at present engaged in a fulltime university arts degree course.

Dr Philip Hughes, well-known editor of "The Churchman," a quarterly journal of Anglican theology, has taken up an appointment as guest professor at the Columbia Theological Seminary in Decatur, Georgia. While absent from England Dr Hughes will continue to edit "The Churchman."

Missionary Convention

Canon A. W. Morton will be one of the speakers at a missionary convention being held in Holy Trinity church, Miller's Point (Sydney) on October 3.

First address at the convention will be given by the Rev. Arthur Williams of B.C.A. at 4 p.m. He will be followed by the Rev. Norman Bissett (Borneo), of C.M.S., at 5 p.m.

A basket tea will be held (cups of tea provided) at 5.45 p.m., followed by a SAMS film, "Foothold on the Andes" at 6.30 p.m. Final address will be that of Canon Morton at 7 p.m.

ST MARK'S REVIEW, Number 37, August, 1964. This issue carries, among other articles, an interesting and thoughtful contribution to discussion on Prayer Book Revision by the Rev. Hugh Scott, rector of Holy Trinity, Wentworth Falls (the last page of which is missing in our copy of the "Review").

Laddered nylons fill stomachs

"Don't throw your laddered nylons away. Send them to South Korea to help war widows and orphans," said the Rev. Robert Sprackett, Secretary for Inter-Church Aid of the Australian Council of Churches.

"One hundred war widows and orphans are really helped by discarded nylons from Australia. They unravel and dye them. They weave them into socks, ties and scarves. They also make rope and mats.

"The six weaving projects employing 100 people use 2,040 wool bales of nylons a year.

"So, don't throw your nylons away, send them to Inter-Church Aid, 511 Kent Street, Sydney. Your old nylons can mean a full rice bowl for people in need in South Korea," said Mr Sprackett. "Tell your friends about nylons for Korea."

Revised Lectionary

Sept. 27: 18th Sunday after Trinity.
M: Jer. 26; Luke 12: 1-34, or 1 Peter 1: 22-2: 10.
E: Jer. 30: 1-3, 10-22, or Jer. 31: 1-20; John 13, or 1 John 1: 1-2, 11.
Oct. 4: 19th Sunday after Trinity.
M: Jer. 31: 23-37; Luke 12: 35-end, or 1 Peter 2: 11-17.
E: Jer. 35, or Jer. 36; John 14, or 1 John 2: 12-end.
Oct. 11: 20th Sunday after Trinity.
M: Ezek. 2; Luke 13, or 1 Peter 3: 8-6.
E: Ezek. 3: 4-21, or Ezek. 13: 1-16; John 15, or 1 John 3.

Overseas entrants win exam honours

TWO of the three top places in the August term examinations conducted by the Church of England Bible College were won by overseas students.

First place, with a 91 per cent pass, went to Miss M. J. J. Gibson, of New Zealand. An Australian student took second place and an entrant who took the exam in Scotland was placed third.

Full results for the term examinations are:—

DIPLOMA COURSE: M. J. J. Gibson 91, T. Moss 88, J. A. Nisbett 87, M. Dodds 86, E. Barnes 84, S. Hall 79, B. P. Barbour 78, G. McCansh 77, P. Rowland 74, M. Grantham 70, K. Winnett 68, P. Watson 66, B. C. Perry 61, P. R. Storey 51 (one failed).

ADVANCED DIPLOMA COURSE: J. Morley 74, G. Scrivener 70, J. Campbell 66, D. Garner 63, E. Rogers 53, E. G. Hampel 51, G. B. Gill 50, V. J. W. Austin 50.

The third term of the college which opened on Monday, September 7, will see the completion of the first 10 years of the college's life. During that time over 1,000 people from all walks of life, in Australia and overseas, have availed themselves of opportunities to study the Bible and fit themselves for better Christian service.

The registrar of the college will gladly forward details of all courses to inquirers. Write to The Registrar, Church of England Bible College, 1. Belgium Avenue, Roseville, N.S.W., for a free prospectus.

50 YEARS AGO

(On the movement for the enfranchisement of women.) "One of the greatest causes of the present unrest is the bitter cry of the children. Mrs Bramwell Booth, in her housing report, says that 316 girls under sixteen years of age within the last twelve months have been criminally assaulted; in the annual report of the National Society for the Prevention of Cruelty to Children, it is stated that 400 girls have been criminally assaulted; and the Church Penitentiary Association, from 56 of its rescue homes, reports that 793 girls under age came under its notice within one year.

"When we know the conditions under which the poor live do not make for lives of purity and chastity, and in the cramped spaces self-respect is well-nigh impossible, it is futile to tell women that the matter is of no urgency."

(The Bishop of Kensington, quoted in "The Church Record," September 25, 1914.)

Teachers needed

Two fully qualified male teachers are being sought by Sydney's Board of Education.

The Board wants the men to join its staff at the beginning of the first term of next year.

Their work will involve teaching Scripture in various high schools throughout the diocese, assisting in the preparation of lesson notes, and conducting training courses.

Further details appear in the advertisement on page 6 of this issue.

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MELBOURNE LAYMEN QUESTION FINANCES

A GROUP of laymen in Melbourne diocese have submitted a Motion to Synod, in session this week, calling for a radical re-assessment of the whole diocesan financial policy.

The Motion sets out five points on which action is sought, the first of these calling for conformity with Scriptural precept and authority in the determination of financial matters.

"Diocesan funds," says the Motion, "to be loaned to Parishes, schools, and organisations for developmental purposes rather than investing them commercially."

The Motion further calls for the discontinuance of capital grants to the parishes in favour of interest-free loans from a "Rolling Fund" to be established partly by means of "borrow short and lend long" advances, "for consolidation of the Church's banking arrangements and for simplification of the diocesan accounts."

This is the fourth consecutive Synod at which motions on this subject have been submitted.

The movers are Mr Eric Burgess, J.P., commercial manager, Electricity Supply Industry; Mr John Bishop, a company secretary and past lay president of CEMS, and Mr Lawrence Brown, business manager and senior executive of G. J. Coles and Co.

Dealing with the Spiritual aspects of their claim the movers say that "Scripture does not require distinction between capital and revenue in administering God's money, nor does it demand to keep capital intact."

Further, they say, Scripture warns against hoarding wealth and encourages people to lean upon God in faith for material needs.

Referring to Acts, chapters 2 and 4, the men point out that the believers turned their fixed assets, their real estate, into cash and gave it to the disciples who disbursed it to the needy. "No mention is made of their investments and the whole emphasis is on giving to the common pool."

Turning their attention to the Parable of the Talents they say that "by conserving God's capital, by burying His money in Government bonds, debentures, etc., we are in exactly the same position as the idle steward in the parable."

"Vast projects for the extension of God's Kingdom are left untouched because we have buried our resources in the ground."

"130 years ago the Church of England in Melbourne diocese had nothing, today it has assets worth more than £12,000,000, over £3,000,000 of which is in Trustee Investments. We are a rich Church financially but spiritually the situation is not promising."

Turning their attention to what they describe as "a lack of faith" they say that the diocese has so ordered its financial arrangements that it has minimised its need for any help from God.

Summarising their statement they say: "We believe it is possible for a Church to be a slave to its own possessions."

"God's money should be available in full for God's work, and the man-made distinctions between Capital and revenue should be abolished in favour of a policy in which His guidance is sought by prayer; and all our resources are used for the extension of His Kingdom with not too much concern for the future; posterity will honour spiritual zeal, not our financial acumen!"

GOD WAS NOT LEFT OUT



GOD was not left out of the thanksgiving celebrations to mark the jubilee of G. J. Coles and Co. Ltd.

Special services were held at the end of September in Sydney, Melbourne and Brisbane to mark the fiftieth anniversary of the opening of the first stage at Collingwood, Victoria.

On Sunday, September 20, at the 11 a.m. service in St. Paul's Cathedral, Melbourne, lessons were read by Sir George Coles, founder of the company, and Mr Robert B. Coles. The sermon was preached by Archbishop Woods.

In Sydney, on Sunday, September 27, at the 11 a.m. service lessons were read by Sir Edgar Coles, chairman of Coles', and Sir Kenneth Coles, Sydney Director.

At this service more than 1,500 staff members were present. The preacher was Archdeacon H. G. S. Begbie, Diocesan Registrar, who took as his text Proverbs 3:6—"In all your ways acknowledge Him and He will make straight your paths."

Famous firm

Referring to G. J. Coles as "a famous and remarkable firm," Archdeacon Begbie said it was an occasion to thank God that those at the head of the Company had arranged that thanksgiving services... were focal points of the jubilee celebrations.

"They could have celebrated their fiftieth anniversary in many other ways, but they made this point of thanking God for the Company's success," the Archdeacon said.

Archdeacon Begbie reminded his congregation that Her Majesty the Queen had honoured four

PHOTO: Left to right — Sir Edgar Coles, Archdeacon H. G. S. Begbie, Sir Kenneth Coles.

of the Coles' brothers with knighthoods.

Their grandfather, George Coles, who came to Australia in 1850 and settled in Victoria, imparted sound Christian principles to his family. These had been carried on by his son, his grandson (also George Coles) who founded this company, and by those who had followed.

The Company, founded on a system of "nothing over 2/6" had progressed so successfully that today it had more than 550 variety stores and supermarkets which had become part of the Australian way of life.

G. J. Coles gave a fair hearing to all suppliers with goods and services to offer, said Archdeacon Begbie, it sold good quality goods at the lowest possible prices—and at one price for everyone—and it imbued in its employees a spirit of loyalty, justice and fair trading.

"The relation between salesgirl and customer in the retail trade is as good an illustration as there is of the Christian way of life, provided the principles of fair trading are observed," Archdeacon Begbie said.

"By serving the customer fairly the salesgirl is serving her employer faithfully and she is also serving God; because all kind and honest service to our fellow men is service to God."

At these services copies of the NEB version of the Gospel of John were handed out by the Bible Society.

(Roman Catholic members of Coles' staff attended services in their Cathedrals.)

Churches meet on board ship

A DANISH ship is being used for the meeting of the Conference of European Churches now taking place in the Baltic Sea.

Conference leaders decided to hold the session on board ship to permit the participation of a 15-member delegation from East Germany.

The Danish government refused permission to the East German delegation to enter the country without the allied travel document required for East Germans on visits to NATO-member countries.

At the same time the East German Government refused its permission to the delegation to apply for the allied travel documents.

Dr Glen Garfield Williams, Conference executive secretary, said it was decided to use the ship for the meeting because it was "clearly impossible" to hold the sessions without East German representatives and because the Conference leaders were convinced the churches have a responsibility to surmount the difficulties caused by political disputes and provide the opportunities for Christians from the East and West to meet.

Some 200 persons from almost all European countries are taking part in the meeting. Roman Catholic observers are also present. The Conference first met in 1957 and includes members of Protestant and Orthodox churches in both East and West Europe.—(E.P.S. Geneva).

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OCTOBER 8, 1964

Time for decisive action

The session of Sydney Synod meeting next week may well be the last opportunity for the Church of England to take any decisive action on the matter of State Aid. Sydney's attitude to the question, both in word and action, is therefore of great importance.

And it should be noted that, although Sydney diocesan schools have already applied to the Federal Government for financial aid, they have not yet (with one or two exceptions) received anything.

Synod, therefore, can still act to stop the schools receiving this aid, but October will be the last opportunity to do so.

What is at stake? Acceptance of this present offer carries with it two vital implications. First and foremost, it will, even in the comparatively limited "science" form, act as a tremendous encouragement to the Roman Catholic educational system in Australia without appreciably helping our own system.

It will not lead to the creation of a single new Protestant school, but it has already encouraged Cardinal Gilroy to launch his £3 million appeal for Roman Catholic schools in Sydney archdiocese alone.

Secondly, State Aid, once accepted, cannot logically be restricted to Science Aid and must sooner or later impair the State's own educational system and the vital interest which the Church of England has in that system, where the great majority of its children are educated. Archbishop Gough's words to the 1962 Sydney Synod session should be pondered in this connection.

Synod must be clear as to what acceptance of the present aid would imply. It implies acquiescence not only in the first-year program of aid totalling £5 million, but in the total program of at least four years' aid amounting to £20 million.

The schools have been invited to submit applications for the whole program, not merely for the first year.

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SYDNEY SYNOD AND STATE AID

THE diocese of Sydney contains almost one third of all the Anglicans of Australia, and it controls, through its Synod, about fifteen schools providing secondary education.

The Synod in October is being asked to decide whether the diocese should change its traditional opposition to State Aid, in view of the present Federal Government's policy of making financial grants for science facilities to Church and other non-government schools.

The purpose of this article is to trace the main course of events within Sydney diocese since the Federal elections in November last.

The attitude of Sydney up to 1963 was clear and unequivocal. In his charge to Synod on October 8, 1962, Archbishop Gough spoke of the "danger of the recent demand by the Roman Catholic Church for State Aid for Independent Schools."

The Archbishop expressed what had been the traditional mind of the diocese. He said:

"If the Government should agree to this, it may well be the first step toward a most dangerous division in the educational system of our State and Commonwealth. The day could easily come when some of our children would receive a Christian education and some would not. The State taking it for granted that parents who wanted Christian education for their children would send them to Church Schools, and those who did not mind one way or the other to ordinary State Schools where no provision will be made for religious instruction. This would be disastrous and deal a deadly blow to the efforts the Church is making toward serving the whole community and not merely her own committed members."

The recent statement by Cardinal Gilroy does not bring to light any new factors which would give us cause to change our attitude of opposition to State Aid. We know the arguments both for and against, and respecting the opinions of those who wish for State Aid, we cannot agree with them.

During the session of Synod which followed, a resolution, moved by Bishop Loane, was passed almost unanimously affirming "full support of the Public Instruction Act of 1880 and of the proposals of the Wyndham Report in 1957 for New South Wales, providing for free and compulsory education on a non-sectarian basis; and that it strongly opposes the principle of State Aid for non-State Schools either from Commonwealth or State resources."

A similar motion was unanimously passed in the Synod of 1963, under the shadow of various hints and speculations about the nature of possible aid from Federal sources.

SINCE SYNOD 1963

When election policies were announced in 1963, the Synod State Aid Committee, which had been re-appointed by Synod in 1963 "to take such action as occasion may require," made public statements protesting against the policies of both political parties.

The Committee said: "The fact that both Parties have now promised to use Commonwealth funds in connection with Independent Schools or School pupils means that the electors have been deprived of all opportunity to express their mind on the fundamental question at stake. Both Parties have evolved a similar policy as a vote-winning expedient; the difference between them is only one of detail. In each case, the basic principle has been surrendered without being put to the test of the electorate."

In December, 1963, the Archbishop, acting at the request of Standing Committee, set up a special committee to report as soon as possible to the Standing Committee, with the request "to consider the implications of the State Aid for Church Schools policies of both the Common-

wealth and State Parliaments," as well as "the best means of using the existing assets of the Church invested in schools with a view to extending the work of the Church in this field."

The Headmaster of Shore, Mr B. H. Travers, was appointed chairman.

It is not clear why this committee was set up, since the Synod State Aid Committee was in active existence, unless it was that, whereas the Synod Committee was responsible directly to Synod, the Standing Committee may have felt itself in need of advice should more specific action have been required before the next meeting of Synod.

However, the composition of the new committee was plainly not suited to a proper consideration of its main terms of reference. It represented predominantly the interests of church schools.

It accepted the Federal Government proposals as a fait accompli and decided not to consider the question of principle, at least until it had finished its main work (and it did nothing about the second of its terms of reference).

It is hardly surprising that this committee recommended the schools' acceptance of the Government's grants, or that the only two members actively associ-

By a special correspondent

ated with the diocese's interest in non-church schools (including the Director of the Diocesan Board of Education) should have dissented from its main recommendations.

In March, 1964, some confusion arose in the public mind from the action of Archbishop Gough in agreeing to nominate, at the request of Senator Gorton, a Committee to advise the Minister on the distribution of the Government grants to non-Roman Catholic independent schools in New South Wales.

The Archbishop subsequently made it clear that he did not wish thereby to imply any support for the Government's policy, or to commit his diocese in the matter.

By April, 1964, more than one diocesan school had, independently of any reference to the diocese or to existing diocesan policy, applied for grants of money under the new Federal Government's policy.

In most cases, this seems to have been done with little or no debate by the school councils on the principles involved.

THE SCHOOLS' ROLE

The Headmasters' Conference of Independent Schools — of which the headmasters of the diocesan schools are for the most part members — have more than once in recent years declared their support for State Aid, and this point of view is clearly shared by many members of the school councils.

This situation moved the Synod State Aid Committee, in April, to ask the Standing Committee to give consideration "to an immediate policy, in regard to the application by our schools for financial aid . . . consistent with the principles already recognised by Synod."

The Standing Committee gave consideration to calling a special meeting of Synod, but resolved to refer the whole matter to the next ordinary

session of Synod and to request the schools in the meantime to make it clear, in any application the schools might make, or have made, that such application was without prejudice to any decision Synod might make with regard to the matter.

So far as is known, the schools appear to have acted on this advice from the Standing Committee.

A STRANGE NEW REVERSAL

At its meeting in July, the Standing Committee received the report of its special committee (the "Travers" committee) appointed by the Archbishop in December, 1963.

It also had before it the report to be submitted to Synod by the Synod State Aid Committee. Standing Committee decided to hold a special meeting to consider both reports, and to prepare a recommendation for Synod. It took the unusual step of notifying its intention to the Press, and of releasing the main points of both reports.

The special meeting of Standing Committee was duly held on August 12. Only a little more than half the members were present — it was the smallest meeting of Standing Committee for a long time. This meeting decided to consider only the report of the Travers committee, notwithstanding the previously declared intention of considering both reports; and after a long debate it resolved, by 16 votes to 11, to recommend that the Federal Government's offer of financial assistance should be accepted, while expressing the view that no further grants should be offered without a referendum. This resolution was at once notified to the Press, and the diocesan schools were also advised of it.

What was the purpose and significance of this decision? The resolution did not state that it recommended to the schools that they should accept the financial grants. Yet an amendment that the recommendation be to the Synod was defeated in Standing Committee.

Members of Standing Committee have given differing impressions as to the intention and import of the resolution. Did it override the earlier resolution of Standing Committee to refer the issue to Synod? Was it, or was it not, the recommendation which Standing Committee had given notice of framing for Synod?

We have already noted that the special meeting of August 12 was, in fact, convened for this very purpose, and the Press has not unnaturally taken the resolution as a recommendation for Synod. Some diocesan schools received the Standing Committee's communication, but took no further action.

But some others, eager for the Government's bounty, chose to interpret the Standing Committee's resolution as a declaration of diocesan policy, and resolved to accept the proffered aid forthwith, despite their earlier decision to await the recommendation of Synod.

What lay behind the extraordinary and apparently contradictory decision of the Standing Committee at its special meeting? There seems little doubt that the majority of members were influenced by a letter received

Continued on page 3

CHALLENGE TO STATE AID

AN organisation formed in Melbourne, the Council for the Defence of Government Schools, will challenge in the High Court the Federal Government science aid grants to non-State schools.

The organisation will base its case on Clause 116 of the Australian Constitution, which says: "The Commonwealth shall not make any law for establishing any religion, or for imposing any religious observance, or for prohibiting the free exercise of any religion, and no religious test shall be required for any

office or public trust under the Commonwealth."

Commenting on the move, Mr J. T. Dunn, president of the Victorian State Schools' Committees and Councils Association and a member of the new body, said that this clause had been taken verbatim from the United States Constitution.

"The U.S. Supreme Court has ruled that this clause prohibits any Government aid for non-Government schools," Mr Dunn said. "It is on this ruling that we are basing our case."

Included in the new council are members of the Loyal Orange Institution of Victoria and the Victorian Protestant Federation. A public appeal is to be launched to raise funds for presentation of the case.

SYDNEY SYNOD AND STATE AID

Continued from page 2

by the Archbishop from Mr Travers, Headmaster of Shore, and read to the meeting.

In this letter, Mr Travers claimed to have information that if the schools did not take up the Government's offer before October, the money might not be available then.

It should be noted that no communication has been received by the diocese from the Federal Government to the effect that offers of financial assistance must be taken up before October, nor have the schools themselves received any such notice, although they had notified the Minister that their applications were subject to the decision of Synod.

It is difficult to avoid the impression that the Standing Committee has acted precipitantly and on a mistaken basis.

At its last meeting, on September 28, the Standing Committee resolved, without debate, to present to Synod the resolution it passed at its special meeting in August, merely substituting "the Synod recommends . . ." for "the Standing Committee recommends."

This is now the confused situation which awaits consideration by the Synod, which will have before it its own State Aid Committee's report, as well as the report of the Travers committee, passed on to it by the Standing Committee.

It is to be hoped that synodmen will face the issue on the widest basis of principle, concerned for the far-reaching implications of State Aid, and concerned for the responsibility of the Diocese toward all its children, wherever they are being educated.

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NEW & OLD AT NEWTOWN



LAST week workmen completed demolition work on the site of a further addition to Moore College, Newtown.

The new building will join on to the present dining-room and will provide an entrance porch and students' common-room and a new reading-room and book stack for the library.

The building is being erected to the plans of Professor H. Ingham Ashworth under the supervision of R. Lindsay Little. Its cost is estimated at £22,000.

The old hostel has been demolished to make way for the new wing. When this new building is completed it will provide better accommodation for the library, at present in cramped quarters, and will also provide for two much-needed lecture-rooms in the main wing of the College in an area at present used for the library.

This year 101 students are enrolled at Moore, one an African clergyman from Tanganyika. At the end of 1963 21 students were ordained in Sydney, one in Canberra, three in Adelaide and one in Armidale.

The Archbishop of Sydney will lay the Foundation Stone of the new building on October 31 at 3 p.m.

United observances have also been arranged in a number of centres, including Punchbowl, Hurstville, Rockdale, Chatswood, Newcastle and Manly.

Sydney Missionary and Bible College

41 Badminton Road, Croydon, N.S.W. Principal: Rev. J. T. H. Kerr, B.A. Vice-Principal: Rev. Arthur Deane, B.A., Th.L.

The College was founded in 1916 by the late Rev. C. Benson Barnett, one-time member of the China Inland Mission, as an interdenominational institution.

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Vatican Council to be examined

The Rev. Neil MacLeod will speak on the subject: "A Protestant Looks at the Vatican Council" at the N.S.W. Council of Churches' annual observance of Reformation Sunday.

This year's observance will be held at 3 p.m., on Sunday, October 25, in the Ashfield Methodist Church and the service will be broadcast over station 2CH. Mr MacLeod is convenor of the Presbyterian Church Life and Work Committee.

United observances have also been arranged in a number of centres, including Punchbowl, Hurstville, Rockdale, Chatswood, Newcastle and Manly.

Hobart convention

Organisers of a convention just held in Hobart are hopeful that it might develop into an annual event, along the lines of the "Keswick"-type conventions held in mainland States.

Under the name "New Life Convention," meetings drew together Christians of many denominations to hear the Rev. John Pritchard, principal of the N.Z. Bible Training Institute.

Mr Pritchard based his addresses on the first three chapters of Genesis, Romans 8 and Daniel 5. The closing address was of an evangelistic character. The convention was held under the auspices of an interdenominational committee under the chairmanship of Mr A. J. Kilner.

Layman's viewpoint

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

Children in church

FIFTY years or so ago the weekly visit to church was a family occasion. Dad went, mum went, the children went.

Did the children behave? Not being quite that old I do not really know. (If someone cares to collect such comments over a period they may one day work out just who Proteus is!)

Since, however (or so we are told) those were the days when children were "seen and not heard" I can only presume that their behaviour was exemplary.

Not so today's children who, I am pleased to say, enjoy much greater freedom (some will say too much) than earlier generations. They are both seen and heard, often with a vengeance. Christian parents are today faced with a dilemma on the question of taking children to church. If they take small children their whole time may be nightmarish, both to themselves and to the congregation around them (not to mention the poor minister).

If they don't take their children to church then they will not learn to worship.

The monthly "family service" is a step in the right direction although some such services are not really suitable for small children (or even older ones for that matter).

I don't think the editor will mind if I ask readers for their opinions of this problem. I am afraid I see no simple answer.

PROTEUS.

CHRISTIAN CHALLENGE

Applications are invited from married couples to work in the Charlton Memorial Homes

These Homes seek to help boys who have very real personal problems, and who have been committed by the Children's Court

Accommodation is provided

Application should be in writing addressed to:

The General Secretary, The Home Mission Society, 511 Kent Street, Sydney.

Copies of references and details of Church affiliation should be included

The N.S.W. Auxiliary Council of the Middle-East General Mission otherwise Egypt General Mission invites you to its

ANNUAL MEETING

on Tuesday, 13th October, at the Ground Floor Auditorium, C.E.N.E.F., 511 York Street, Sydney

6 p.m.: Basket Tea (cups of tea provided).

6.45 p.m.: Slides of Eritrea, shown by MR DAVID THOMPSON, a Missionary returning after furlough.

7.45 p.m.: Annual Meeting; Speaker MR NOEL HUNT, Australasian Representative of M.E.G.M., who visited the fields during the last year.

Hon. Sec.: Dr D. Treloar. 27-3557.

Books

Bible background

THE BOOKS AND THE PARCHMENTS

Some Chapters on the Transmission of the Bible. By F. F. Bruce. Third and revised edition. Pickering and Inglis, 1963, pp. 287. Eng. price 25/-.

This extraordinarily interesting book deserves a wider circulation than it has received and a third edition is therefore to be welcomed.

Professor Bruce deals in an accurate and informative manner with such matters as the languages of the Bible, its form, canon and text, and such related matters as the Samaritan Pentateuch, the Targums, the Septuagint, and the Apocryphal books.

One constantly encounters references to such things even in general works about the Bible without realising what they are or what value they yield for biblical studies.

There are also a number of chapters on various versions of the Bible, ancient (e.g. Syriac and Latin Bibles) and modern. This new edition takes further account of the Dead Sea Scrolls and other recent discoveries. A new chapter has been added on The New English Bible.

—D. ROBINSON.

English view of Dr Cole

THE English paper "Church Times" has published a review of a new paperback by Dr Alan Cole, "The Body of Christ" (Hodder and Stoughton).

Believing that many of our readers will be interested to see how this High Church paper views Dr Cole's work we reproduce their review (unsigned) in full:—

This is a ninety-page paperback in the series "Christian Foundations," to which the Archbishop of Sydney gives a general commendation. It is a well written study of the New Testament image of the Church by an extreme Low Churchman who is a lecturer at Singapore.

He lives in fear of the kind of unity emerging which, by some expedient of man, justifies error rather than honouring God's truth. The vital importance of baptism as "generally necessary to salvation" is minimised. Peter was never baptised, though "baptism appears to have been made the rule for others at a later stage."

The authority to absolve in John XX, 23, is quickly passed over as merely having to do with the gospel proclamation of the Spirit's power.

The idea of the Church as the extension of the Incarnation is vigorously attacked. Current practice about giving and withholding communion is described as "spiritual apartheid," and reference is tendentiously made, without explanation, to "the intercommunion which our Anglican ancestors allowed."

The statement that "the Church gave us the Bible" is said to be "plain nonsense" unless the word "Church" is to lose its meaning. Teaching about the Eucharistic Sacrifice (well summarised by the two Archbishops in 1897) is an "unhappy aberration" which is spreading even in reformed Churches.

Cloth and cricket

PARSON'S PITCH

By the Rev. David Sheppard. Hodder and Stoughton, Eng. price 18/.

(Review reprinted from the "English Churchman.")

David Sheppard is a name which needs little introduction. As Cambridge, Sussex, and England opening batsman and captain, the Rev. David Sheppard is known throughout the world.

In Press, on Radio, and TV he has become familiar to every type of audience as a Christian sportsman. In other connections he has made himself a friend of Evangelical youth work, and in particular as Warden of the Canning Town Mayflower Family Centre, he exercises a vigorous ministry as a Church of England clergyman.

Some have questioned whether the mid-thirties is "too early" for the story of Parson's Pitch to be written. Others have wondered whether autobiography has given readers the truest objective treatment of the material.

Only an autobiography could have included much that is revealed, for only the preacher or the batsman knows what he thinks and how he feels on the "pitch." Mr Sheppard appears to have underrated his own early years as a cricketer.

His chapters on Apartheid and Sunday Cricket disclose some of the intense mental debates which go on in secret when prominent men are faced with controversial issues, and will prompt prayer for all such, that they may be given grace to know and to do God's will.

Family life has already had "ups and downs" for the Captain of the England XI, such as are known to you and me, and David Sheppard's testimony to the secret power of Bible reading and prayer in the home is great.

We can only regard this book as the first instalment of valuable life-story.

Preaching art

PREACHING THROUGH THE BIBLE

By Eric W. Hayden. Pickering and Inglis, 1964, pp. 283. Eng. price 22/6.

Mr Hayden was until recently pastor of Spurgeon's Tabernacle, London, and in this book he deals with each book of the Bible in turn as providing the basis for a sermon.

There is often great value in preaching on the message of a book as a whole, though naturally some books lend themselves to this treatment more readily than do others. Mr Hayden shows himself a clear and able preacher.

As an example of this method, he begins the chapter on II Corinthians by giving as Key Word, "Ministry"; as Theme, "The Sacredness of the Ministry"; and as Key Text, II Cor. 3:6; and a general exposition follows, which includes some illustrative material and a few quotations from other writers.

Dr J. Sidlow Baxter commends the book in a foreword.

—D. ROBINSON.

Dr Cole seems to believe in the Bible in a way which suggests that the Holy Spirit has not been active over 20 centuries.

It must be added that the author generally writes courteously, not as from the Protestant underworld. Attendance at one's parish church is recommended, even if love compels the worshipper to protest at what is taught there.

More books by Australians

MORE books by Australian authors are now making their appearance on the shelves of Christian bookshops than ever before.

Many Australian authors are finding outlets for their writings through local publishers such as the old-established firm of S. John Bacon Publishing Co. and the relative newcomer, Jordan Books Ltd.

But an increasing number of Australians are having their works published by overseas firms as will be seen from the following list of Australian books and authors just released by S. John Bacon. These are books distributed by them and the list does not include books published by I.V.E., Tyndale Press and others.

Josephine Bamford: The House Not Made With Hands, Growing and Knowing, Parenthood. Marjorie Buckingham: Adventures of Tina and Tim, They Shall Be Mine, This My Son, Straight is the Gate, Broad is the Way, In All These Things. Shirley Horne: Out of the Dark. Archibald Hughes: A New Heaven and a New Earth, Hidden Riches.

Ethel Kershaw: Garden Inspiration, Garden Glories. Marcus Loane: Key Texts in the Epistle to the Hebrews, Mary of Bethany, Prince of Life, Voice of the Cross.

Leon Morris: Commentary on Thessalonians, The Story of the Cross, The Story of the Christ Child.

Lance Shilton: The Word Made Flesh, Fifty-two Thoughts for Better Living.

Paul Taine: Lazarus Come Forth. Anne Weiss: Our Loving Advocate.

Missionary meeting

The annual meeting of the Middle East General Mission (formerly Egypt General Mission) will be held at CENEFF, 511 Kent Street, Sydney, on Tuesday, October 13.

A basket tea will take place at 6 p.m. (cups of tea provided) and the meeting will commence at 7.45 p.m. Between the meal-time and the actual meeting Mr David Thompson, a missionary on furlough, will show slides of Eritrea.

Speaker at the annual meeting will be Mr Noel Hunt, Australasian Representative of M.E.G.M., who visited the fields during last year.

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Notes and Comments

Vesture at Divine Service

Many Evangelical ministers, finding themselves in situations where they have no practical alternative but to wear a stole, have adopted the policy of wearing it at all services, and not just Holy Communion, in order to show that they do not admit that it has any necessary sacrificial significance.

Now that the alb and chasuble have been legalised in England at Holy Communion and at no other service, there will undoubtedly be moves to do likewise in Australia. It will be very much more difficult to alter the law in Australia than in England, but if moves are made in Australia to repeal the specific unlawfulness of vestments, Evangelicals might consider whether it would not be possible for them to use such agitation to visit as a *quid pro quo* that it be made legal to wear no special vesture at all at any service and also, by pressing for vestments to be made lawful at all services. (Under the new English provisions, they are only permitted at Holy Communion, which cannot but give any congregation where they are worn the impression that they are special, no matter what anyone says about their having no doctrinal connotation.)

It would be difficult for those who are arguing that they have no doctrinal significance in order to induce the Church to legalise them to resist such a move; if they did it would be an admission that they really think that they have doctrinal significance after all.

It is unfortunate that the leaders of the Protestant Churches in New South Wales have so presented their case against the proposed syllabus for general religious instruction in primary schools (now temporarily withdrawn) as to give the newspapers the opportunity of saying that the Churches are afraid of letting children learn about non-Christian religions. In the long run, it may turn out that this accusation has done more harm to the Churches' cause than any other aspect of the controversy.

Christianity, of course, has nothing to fear from comparison with the other religions of the world; on the contrary, we have every reason to welcome any such comparisons. It is a fact that the Sydney Diocesan Board of Education's syllabus for special religious instruction for senior secondary classes contains a number of lessons on other important religions, such as Islam and Hinduism.

In your commentator's experience, such lessons have often proved most helpful to the students' understanding of Christianity, as well as the particular religion concerned.

What we object to, of course, is the introduction of a course based on the ethical principles of all great religions (which is, in itself, quite a worthy thing) being used as a pretext for excluding that general instruction in the Christian religion which is provided for in the Public Instruction Act and which has always been given.

It is to be hoped that our Church leaders will make it clear to the Minister for Education that what we object to is not teaching about other religions, at a level and in a way suitable for the age and understanding of the children, and as part of other subjects (such as social studies), but cutting out specific instruction in Christianity.

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The Church and money

It is to be hoped that the move by certain Melbourne laymen on the question of the overall financial policy of their diocese will lead to careful (and prayerful) investigation of this vital issue.

Whilst it is comforting to have a steady income from commercial investments there is much truth in their contentions concerning the hoarding of capital. But Melbourne is not alone in this. Sydney diocese seems to be rapidly becoming a major land and property developer. The same is probably true, to a lesser degree, in other dioceses also and the whole question deserves a good airing.

During 1963 the Bible Society Agency in Israel arranged for the printing of 15,000 Rumanian New Testaments and 24,500 Hebrew New Testaments. In the 13 years since the Agency reorganised its work in the new State of Israel more than 261,000 Bibles and Portions in about 40 different languages have been circulated.

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Dr Packer:

"In NT unity not a problem but a fact"

ADDRESSING the Oxford Conference of Evangelical Churchmen, the warden of Latimer House, the Rev. Dr J. I. Packer, pointed out that in New Testament theology "unity was not a problem but a fact, yet Christendom was outwardly divided."

Referring to the fact that, through the atonement, Christ united both Jew and Gentile Dr Packer pointed out that unity is Christ's work on the cross. Such unity, said Dr Packer, cannot be made by church members, nor can they break it.

Earlier the conference heard the Rev. John V. Taylor, C.M.S. secretary, speak on Missionary Strategy and Responsibility. Mr Taylor pointed out that C.M.S. was exploring three radical developments of its traditional function.

It was looking at England and asking whether it should not be ready to offer missionaries in England as well as in Africa and Asia.

It was also discussing with the churches in India and Pakistan whether C.M.S. and these churches in partnership could bring missionaries from those countries to work among immigrants in Britain.

Finally, Mr Taylor pointed out, sending out professional church workers was largely out of date. Missionaries must now be willing to sit side by side with the natives in secular jobs.

The question of church unity was well to the fore in this year's Oxford Conference as is clear from the findings released at the end of the gathering:

1. The unity of the Church has been created by God, through the death and resurrection of Christ and the work of the Holy Spirit. Man neither made it, nor can destroy it. The Church must realise it and express it.

2. The customary freedom of communion members of non-Anglican

Churches to receive the Holy Communion on suitable occasions in the Church of England and of Anglicans to communicate in non-Episcopal Churches should be maintained as a necessary expression of the unity which Christians have one with another in the body of Christ.

3. The unity of the Church must be expressed in the light of the need of intensified mission to proclaim Christ in the framework of a new understanding of the cultural changes of a secularised and increasingly anti-Christian world.

4. The need for unity in the truth still remains. The faith, order and life of the Church must therefore be referred continually to the Bible for reformation and renewal.

5. The Anglican-Methodist Report is a useful and informative contribution to the scheme of reunion. Yet it is true to say that it is limited in its outlook, and unclear in its statements. It is hoped that the committees concerned will meet again and take heed to the objections which have been made, and clarify the various subjects in doubt, especially the Service of Reconciliation.

PRESBYTERIAN columnist Robert MacArthur reports an interesting experiment in Sunday School work at a church in Scotland.

The children now study four subjects at Sunday School and the teaching staff has been divided between these subjects, each teacher specialising in one subject only.

Biblical Geography provides an over-all picture of the land where the events of the Bible took place and an explanation of how these events were influenced by the physical features of the land, its climate and its agriculture.

Biblical History brings the Old Testament stories of the Israelites into focus as an account of how God chose the Jews to be His people, the instruments of His revelation of Himself to mankind.

Christ and His Church makes plain the link between the life of Jesus and the establishment of the Christian Church.

Worship aims at making public worship intelligible to the child. The place and structure of the hymn book is described; the order of service is analysed; the composition of different prayers is dealt with.

The pupils study each of these subjects for a month at a time.

The Church says it is still experimenting with the plan, but that up to date the attendance behaviour and interest of the children are a marked encouragement.

Letters to the Editor

Educating our children

Dear Sir,

The article in A.C.R. (10/9/64) by J. MacIntosh raised some pertinent thoughts regarding the recent controversy about the new religious instruction syllabus, as does your correspondent "Concerned."

While I heartily concur with the statements of certain churchmen that the teaching of ethical principles alone will not necessarily lead to correct conduct outside of Jesus Christ, I do not consider this to be the issue at stake.

It appears that because the Act of 1880 provided for religious teaching as part of the school course the churches assume this should always be so. We hear the cry that the Minister for Education has succumbed to certain anti-Christian pressure groups who do not wish to have the Christian religion taught in state schools.

I submit, however, that the churches ought to consider the fact that they may well be by a minority group also. A clipping from a Sydney daily newspaper dated 11/6/61 quotes a Gallup Poll survey as showing only 25 per cent of Australians attending church regularly. How can we consider our state a Christian one?

Why then do we expect the state to teach the Christian faith on our behalf? As concerning the instruction of the children of Christian parents the Bible clearly lays down this is the parents' responsibility.

Your commentator sees the alternative as the teaching of atheism as in Russia but this is not always the outcome of the separation of church and state.

If the Christian Church is a minority group what right has it to make any such claims on the secular government? The familiar plea that people regard Australia as a Christian country is becoming slightly hackneyed with use.

The present trend away from the Church should remind us that it is we who have failed to show the relevance of the Christian message to the Twentieth century man and this cannot be blamed on any government Act regarding religious education in schools.

Yours faithfully,
HAROLD AINSWORTH.
Greenacre, N.S.W.

Name of God on coins

Dear Sir,

It is interesting to note how the A.C.R. is beginning to lose its nerve in the face of the increasing secularisation of our times.

Once it was a real watchdog in any whitening away of Christian tradition in the community. All matters which affected the Kingdom of Christ in the nation, small or great, came under review.

In view of its attitude in respect of Scripture readings in schools it appears to me to be inconsistent to disparage the protest against the removal of the Name of God from the new coinage. Elizabeth by the Grace of God could easily be inscribed on coins of all sizes. This is merely the opening of the Royal Style and Title.

But the A.C.R. seems to have lost the cutting edge it used to have. I doubt if it will have the

nerve to recommend that Christians disassociate themselves from Sheffield Shield cricket or from the Melbourne Show when these two necessary recreational activities find that financial considerations force them to advertise Sunday fixtures.

In view of the great amount of space you give to questions of church millinery (which affect few folk), I am not prepared to admit the rationality of your comment that those who feel strongly about the Name of God on our coins (which affects every citizen) have lost a sense of proportion.

Yours truly,
(Rev.) LAURENCE L. NASH,
Canon of St. Paul's Cathedral,
Melbourne.

Vestments and the Gospel

Dear Sir,

Though the Vestments formerly identified with celebration of the Mass are now legislated in the Church of England, no priest is now bound to wear them.

To my mind the comely surplice with sleeves which obtained in the Anglican Church for hundreds of years is distinctive, without implying that the wearer holds sacerdotal views.

In a recent visit to Gippsland the Primate continued his use of the surplice and all who attended on him wore the simple non-doctrinal attire. It is to be hoped that the majority of the clergy in Sydney, Melbourne and Gippsland will make no change.

As Archdeacon Brown points out, the legalising of the old Mass Vestments emphasizes the comprehensiveness of the Anglican Church. I happen to know clergy who have worn these significant vestments, who preach the Gospel of the grace of God and are evangelical in outlook.

I have taken part in their services but have never been asked on that account to leave my surplice in the vestry. Personally I am unwilling to change to the chasuble, or to desire that our bishop should wear mitres and copes, because these have in the past expressed sacerdotal views of the Eucharist, and the mitre identifies the bishop in public with the myth of an "apostolic succession" through the official ministry.

It seems to me that John MacMurray, that renowned Christian philosopher, was near to a true interpretation of the continuity of Christian faith and worship in giving the "clue to history" as "a continuity of intention." Use the word "mission" for intention or "witness and service" and you are nearer the truth of history.

I cannot think that the grace and authority of Jesus Christ were handed to me by a succession which included generations of priests and bishops in medieval times who were like the Borgias. Rather, the ministry of St. Francis indicates the life of the hidden church in every age which spread the knowledge of the Gospel by life and personal witness.

Yours faithfully,
(Dean) H. T. LANGLEY

Anglo-Catholicism

Dear Sir,

As one who holds the Episcopate in very high regard, I was sorry to see that the Rt Rev. Stephen Bradley had fallen into the common evangelical error of endeavouring to "prove" his

point by quoting portions of the Holy Scripture out of context.

It was unfair too, to quote from one relatively unimportant address of Dr Pusey as if it reflected the whole spirit of the Oxford Movement. I am quite sure that during his long ministry, the Bishop has delivered at least one address of which some part could be similarly used to discredit some movement to which he belongs.

I have seen and experienced the working of the Holy Spirit through Anglo-Catholicism, and however much the Bishop and other Evangelicals might wish, or believe it to be, God does not limit His activities to their particular group.

I recall Dr Alan Cole once saying that while Evangelicals could never become Sadducees they could become Pharisees. The truth of this is quite apparent from the attitude of some towards Anglo-Catholicism.

Yours faithfully,
PETER HILL,
Yagoona, N.S.W.

Peace Congress

Dear Sir,

I disagree with your editorial assumptions regarding the "Peace" Congress.

One of the basis tenets of Evangelicals is surely that the Way of the Cross is the Way of Life and Peace. If this is so it behoves every Christian who experiences the Peace which passes all understanding to try by reconciliation of all ideologies and opposing forces to Peace (viz. liquor is one of the greatest destroyers of Peace yet how much does the Church care about this) to bring peace to the community and the world.

If the Church is the oasis of Peace which some would like to believe, then she ought to be stretching out in Mutual Responsibility to every man, to find a solution to the eternal ferment which is being aroused by the forces of evil. One of these is the opposition expressed to South Africa and it is not communistic based although possibly they are using it as a cover.

Sometimes I think the Church of England is the biggest weak-kneed monstrosity which exists in these days. If we want Peace we will try everything even a "communist - inspired Congress" to achieve it for mankind. I do not think theologically or in any other way Christians know what Peace really means.

Yours faithfully,
(Miss) WILLMA TERRY,
Brisbane, Qld.

Melbourne Synod

As this issue of A.C.R. went to press the opening service of Melbourne Synod was due to be held at St. Paul's Cathedral.

During this Synod the election of four clergymen and two laymen (barristers or solicitors) as members of the Diocesan Tribunal is to take place. The Tribunal replaces the former Clergy Discipline Board and is provided for under the new constitution.

Other elections will include those for two clerical canons and one lay canon of the Cathedral and for a lay member of the Council of the Diocese.

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THE REFORMATION AND THE MINISTRY

At the Reformation the concept of the Christian ministry underwent a transformation that can only be described as radical, for the Reformers abandoned the view of the ministry as essentially a sacerdotal office and reconstituted the ministerial function as pre-eminently that of the pastor and the preacher.

This was not so much a departure as a return. It was, it is true, a departure from the sacerdotalism that had become entrenched in the papal church. But it must be understood, in particular, as a return to the doctrine of the ministry as set forth in the pages of the New Testament.

Nothing illustrates this radical transformation more graphically than a comparison of the Ordinal of our own Church of England with that of the Roman Catholic Church.

Prior to the Reformation, and still today in the Roman Catholic Church, the emphasis in ordination is overwhelmingly on the sacerdotal function of the ministry. Indeed, that the minister is regarded as essentially an offerer of sacrifices is apparent from the title itself, *sacerdos*, of the office to which he is ordained.

In the ordination service the bishop defines the foremost duty of the priest (*sacerdos*) to offer the sacrifice of the mass; he vests with him the chasuble, with the words: "Receive the sacerdotal vestment"; he prays that by an immaculate benediction he may transform the bread and wine in the Body and Blood of God's Son, and anoints the hands of the candidate with oil for this express purpose; and he then delivers to him a paten on which is the unconsecrated host and a chalice containing wine mixed with water, with these words: "Receive power to offer sacrifice to God and to celebrate mass both for the living and for the dead."

Valid ordination

This delivery of the instruments of his ministry (porrectio instrumentorum) together with the authorisation to function as a sacrificing priest constitutes the essence of valid ordination in the Roman rite.

The Reformers, however, rejected this whole concept of the Christian priesthood. In the first English Ordinal, published in 1550, not only the cup and the bread, but also, significantly, a Bible is delivered to the candidate, who is given authority "to preach the Word of God and to minister the holy sacraments."

The candidate, in short, is being ordained to the ministry of the Word and sacraments. There is no mention of the offering of sacrifices. All the ceremonial referred to above is omitted. But in the 1552 Ordinal (which is in all essentials the same as that of 1662 in our present Prayer Book) the handing over of chalice and paten to the ordinand is discontinued, so that any possible excuse for misconception or misrepresentation may be removed.

The sole "instrument" of his ministry is now the Bible; not, however, that it is now regarded as no longer a ministry of the sacraments, but rather that the sacraments, as visible words, are rightly included within the ministry of the Word.

Thus the bishop says to him: "Take thou authority to preach

the Word of God and to minister the holy sacraments..."

The prayer at the end of the service is focused on the Word of God: the Heavenly Father is asked to send His blessing on those newly ordained, "that they may be clothed with righteousness," that "Thy Word spoken by their mouths may have such success that it may never be spoken in vain," and that "we may have grace to hear and receive what they shall deliver out of Thy most Holy Word, or agreeable to the same, as the means of our salvation."

Weighty work

So also, in the earlier part of the service, the bishop, in describing the office to which the candidates are called, makes no mention of any sacerdotal function: their calling, he reminds them, is "to be messengers, watchmen, and stewards of the Lord; to teach and to premonish; to feed and provide for the Lord's family; to seek for Christ's sheep that are dispersed abroad and for His children who are in the midst of this naughty world, that they may be saved through Christ for ever."

By the Rev. Dr Philip Hughes. Originally given as a paper at the Oxford Conference of Evangelical Churchmen.

"Seeing," he exhorts them, "that you cannot by any other means compass the doing of so weighty a work, pertaining to the salvation of man, but with doctrine and exhortation taken out of the Holy Scriptures, and with a life agreeable to the same; consider how studious ye ought to be in reading and learning the Scriptures, and in framing the manners both of yourselves and of them that specially pertain unto you, according to the rule of the same Scriptures."

The emphasis is no different in the consecration of an archbishop or bishop.

As when he was ordained priest, so now again the candidate declares that he is "persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ," and that he is "determined out of the same Holy Scriptures to instruct the people committed to (his) charge, and to teach or maintain nothing as required of necessity to eternal salvation, but that which (he) shall be persuaded may be concluded and proved by the same."

He promises that he will "faithfully exercise himself in the same Holy Scriptures, and call upon God by prayer for the true understanding of the same, so as (he) may be able by them to teach and exhort with wholesome doctrine, and to withstand and convince the gain-sayers."

And he affirms that he is "ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrine contrary to the word of God, and both privately and openly to call upon and encourage others to the same."

(To be continued.)

NEWS IN BRIEF

Australia

CENTENARY — The centenary of the founding of the parish of Lancefield and Romsey (Melbourne) was marked, on September 27, with special services at both centres. Preacher at both services was the vicar, the Rev. A. C. Donnelly.

YOUTH SPEAKS — At the annual meeting of the Marriage Guidance Council (N.S.W.) on October 14 top-level high school debaters, both boys and girls, will form a panel discussion on the topic, "Youth Speaks up on Family Relationships." The meeting will be held at the Y.M.C.A., 325 Pitt St, Sydney, at 7.45 p.m.

Overseas

THRASHED — At the annual fire-walking ceremonies in Fiji this year boys and girls were thrashed with cords to make them walk through the hot coals. This is reported in a letter from missionaries there. The missionaries were able to hand out a large number of tracts and booklets at the ceremonies, during which devil-possessed men and women walked through the fires.

UNDERGROUND — Plans are being laid to build an underground church with room for up to 200 people at London Airport. The church will have a central nave with three separate "altars" for use by clergy of different denominations.

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SYDNEY RALLY

Sydney church people who receive their copies of A.C.R. by subscription are reminded of the annual Reformation Rally in the Chapter House on Friday, October 9.

A film dealing with the Bohemian reformer John Huss will be screened at 7 p.m., followed by the meeting at 7.45 p.m.

Addresses will be given by the Rev. E. D. Cameron, B.D., Th. Schol., rector of St. Stephen's, Bellevue Hill, and the Rev. E. G. Mortley, B.A., Th. L., rector of St. Philip's, Eastwood.

Since 1951 the Roman Catholic Bible centre at Klosterneuburg, Austria, has published 440,000 copies of the New Testament. Last year in nearly all stations of the Austrian State Railways, a poster produced by Klosterneuburg, publicising the Bible, was displayed for three months.

The Thailand Bible House recently had the pleasure of acknowledging this letter from the Soviet Union: "I am an Indonesian Christian student who has stayed here since 1961. During my trip from Djakarta to the Soviet Union, I visited the Bible House in Bangkok. I live in the Communist territory, so please help me that I'll not forget my God. I will be very thankful if you send me a Bible in English and other magazines about Christianity."

Communion and the common cup

We regret that, owing to lack of space, it has been necessary to carry over this item to our next issue.

Prayer wanted for Melbourne mission

A FIFTEEN-DAY Evangelistic Mission is to be held next year in one of Melbourne's rapidly growing Eastern suburbs with the blessing of the Archbishop of Melbourne.

It will be centred at St. Mark's Church of England, Forest Hill, and will be held from February 14 to 28, 1965.

Although St. Mark's has been a parish for less than two years, there are 850 families connected in some degree to the Church, besides hundreds of other families with no real Church affiliations.

Mr John Robinson of Cam-paigners for Christ will be the Missioner. A notable guest preacher will be Dr Leon Morris, Principal of Ridley College, and

YOUNG PEOPLE'S PAGE

THINKING OF MARRIAGE?

THE popularity of the well-known "Thinking of Marriage?" lectures conducted by the Father and Son Movement is so great that a third city series is to be held this year.

Beginning on Tuesday, November 3, the spring series of meetings will run for five consecutive Tuesdays dealing with the following topics: Understanding Ourselves and our Partners, Engagement and After, Getting Married, Having a Family, Other Practical Questions.

At each of the sessions opportunity will be available for question and discussion and the series will be under the control of an experienced marriage counsellor, a doctor and a psychiatrist.

All the sessions will be held in the Harvey Sutton Memorial Lecture Hall in the Movement's new premises at 15 Guilburn Street, Sydney. Couples can register at the door.

The Director of the Movement, Mr John Robson, indicated that this is all part of the Movement's intensified educational program of preparing young couples for marriage.

The Movement is one of the several bodies in N.S.W. officially approved by the Commonwealth Government as a marriage guidance organisation under the Matrimonial Causes Act 1959.

YOUNG MEN WITH A MISSION

TWO young Sydney men with a mission in life have paid a deposit on an old house in Glebe to provide a home for youths with nowhere to live.

Both former staff workers with Charlton Boys' Home, the two young men, Peter Watts, 25, son of the Rev. W. Watts, and John Poie, 26, aim to meet what they believe is an urgent need in the community.

Already the two report that God has moved various folk to help in a number of ways. They have been offered four double-bunk beds and 2 single beds with bedding, a dinner set and some cash.

"For years," says Peter Watts, "I have longed to see something of this nature and now it is coming to fruition. I believe it will soon be too small but Christ will meet the need as it arises."

"If young people are going to expect blessings from God they must be prepared to do something to help other young people who have not yet experienced His blessing."

Voluntary help

Already young people from St. Stephen's, Lidcombe (Mr Watts' church), and St. Peter's, Cook's River, are helping in various ways. One girl has organised a group of voluntary workers to cook meals in the early stages.

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Mainly About People

N.S.W.

The Rev. Philip N. Oliver, curate of Christ Church, Gladesville, has been appointed curate-in-charge of the provisional district of St. Mark's, Yagoona. Before going to Gladesville Mr Oliver was curate at St. Stephen's, Mittagong.

The Rev. Tudno Rees, curate of St. Luke's, Liverpool, has been appointed curate-in-charge of the provisional district of Hillview with Prestons and Casula. Mr Rees was formerly curate at St. John's, Darlinghurst.

Parishioners of St. Mark's, Darling Pt. (Sydney diocese), will farewell their rector, Archdeacon Clive Goodwin, and Mrs Goodwin at a function in the parish hall on October 29. Archdeacon Goodwin is to become rector of St. Philip's, Church Hill, Sydney. He will be inducted at St. Philip's on December 3.

The new rector of St. Paul's, Redfern, is to be the Rev. Captain Roy Buckingham, at present curate of St. Michael's, Flinders Street, Sydney. Captain Buckingham joined the Church Army in Adelaide in 1938 and was commissioned in 1940. He was a children's missionary for five years and, after his marriage, became Youth Director in the parish of St. Stephen's, Coorparoo (Brisbane).

The Rev. John and Mrs Jones, of St. Mark's, Harbord, are rejoicing in the birth of a son, Philip John. Both mother and son are doing well.

The Rev. James E. Whild, B.A., at present rector of St. Paul's, Chatswood (Sydney), has been appointed rector of St. Mark's, Darling Point. Mr Whild was with the Missions to Seamen from 1956 to 1958 and from 1958 was at Chatswood. It is expected that he will take up his new work just before Christmas.

Queensland

Scripture Union in Queensland has announced the appointment of Mr Howard Groome, of Victoria, as general secretary. Mr Groome and his wife expect to take up the appointment in January, 1965.

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Victoria

On their way to New Zealand for furlough, Bishop Maxwell and Mrs Wiggins spent one week in Victoria at the end of last month. Bishop Wiggins, who is Bishop of Victoria Nyanza, Tanganyika, was guest speaker at the C.M.S. Annual Meeting in the Chapter House on September 29. He also addressed gatherings at Essendon and East Brighton, in Melbourne diocese, and at Morwell in Gippsland.

Mr and Mrs George Leech, parishioners of All Saints, East Malvern, for the past twenty years, celebrated their Ruby Wedding Anniversary recently. Mr and Mrs Leech, who were married at St. John's, Tamworth (N.S.W.), were joined by members of the Mission to Lepers group, who meet each month in their home, to mark the occasion.

Miss Ethel Clifford, who has been serving with C.M.S. in Malaysia, arrived back in Melbourne at the end of last month for a period of furlough.

Tasmania

The Rev. Peter R. Atkins is to leave his work in the diocese shortly to take up work with the C.I.M. Overseas Missionary Fellowship in Malaysia.

Overseas

The Archbishop of Uganda, Rwanda and Burundi, the Most Rev. Leslie W. Brown, has announced his resignation to take effect during 1965. Dr Brown, who is 52, became Bishop of Namirembe and was elected Metropolitan of the Province in 1960. He was previously Bishop of Uganda and from 1946 to 1950 was Principal of Kerala United Theological Seminary, Trivandrum, South India.

Dr Brown studied for the ministry at the London College of Divinity and was a missionary of the Church Missionary Society from 1938 to 1943.

BIBLE CLASS — League of Youth in Melbourne has organised a new Friday night Bible class to be held at St. Clement's, Elsternwick. The class will meet fortnightly at 5.30 p.m., beginning on October 9.

TARGET DATE OF 1980 SET FOR CHURCH UNION

DESCRIBED by some observers as a "symbolic target date" the year 1980 has been set by member Churches of the British Council of Churches as the date by which reunion should be achieved.

Passing a motion to this effect by 403 votes to 53 with 18 abstentions conference of the Churches said: "We believe that we should offer obedience to God in a commitment as decisive as this."

Another resolution dealt with Creeds, Scripture and Tradition. It urged Churches "to accept that, while we affirm standards of belief to be an essential element in the life of the Church, our remaining differences concerning the use of these standards, and concerning the relation between Scripture and Tradition, though important, are not sufficient to stand as barriers to unity."

"They do not separate us at the point of the central affirmation of our faith, and they can be better explored within a united Church."

Tradition

Commenting on this resolution the "Church of England Newspaper" said: "The resolution seems to suggest that issues of Scripture and Tradition can be settled after church union, though subsequent discussion with some supporters of the resolution revealed that all they thought it meant was that the issues should be discussed between Christians as Christians, which would be of course unexceptionable."

"Interestingly enough the opposition to this motion showed the solidarity between some Anglo-Catholics and some Evangelicals in their stand against any compromise of a revealed body of truth."

A lively debate followed the presentation of the Report on Ministry. The Rev. Michael Saward objected to the sentence, "By the action of the Eucharist Christ incorporates his people

into his own eternal self-giving to the Father."

A Baptist, a Salvation Army Officer and a Church of Scotland representative all objected to such sentences as: "The apostolic ministry of the Church is derived from the unique apostleship of Christ, and those whom He Himself commissioned. One of the necessary marks of the apostolic character of the Church is the historic ministry." In a powerful speech Professor Whyte asserted that apostolic succession was not a blessing at all, but a source of superstition.

Evangelicals and Church unity

ONE whole session of the British conference of Churches dealt with the question of Conservative Evangelicals and their relationship to the Ecumenical Movement.

Principal John Huxtable, secretary-elect of the Congregational Union, said that to him it seemed that conservative Evangelicals looked for unity only as they understand it, "a unity of truth," and many had little concern about unity at all.

Mr Huxtable said the belief of Evangelicals in a particular view of Scripture was the key-stone to their entire edifice. The Rev. A. T. Houghton, general secretary of the Bible Churchmen's Missionary Society, said that Evangelicals had at times feared a compromise on essential biblical truth, a blurring of the necessity for conversion and the admission by some Churches of ministers who were outspoken modernists.

Mr Houghton thought that Evangelicals had a place in the W.C.C. so long as it upheld the authority of the Bible, even though some wished the W.C.C. had a more detailed basis of faith.

Evangelicals had given a lead, said Mr Houghton, in the corporate communion service at Keswick and through the Evangelical Alliance, founded long before the W.C.C.

Revised Lectionary

Oct. 11: 26th Sunday after Trinity.
Mt: Ezek. 2; Luke 13, or 1 Peter 3: 8-4; 6.
E: Ezek. 2; 4-21, or Ezek 13: 1-16; John 15, or 1 John 3.
Oct. 18: 21st Sunday after Trinity.
Mt: Ezek. 14; Luke 14: 1-24, or 1 Peter 4: 7-5; 11.
E: Ezek. 18: 1-4, 19-end, or Ezek. 33: 1-20; John 16, or 1 John 4.
Oct. 25: 22nd Sunday after Trinity.
Mt: Ezek. 34: 1-16; Luke 14: 25-15; 10, or 2 Peter 1.
E: Ezek. 34: 17-end, or Ezek. 37: 15-end; John 17, or 1 John 5.

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"Rev. R. B. S. Hammond, rector of Surry Hills, left Sydney by the Marama on Saturday for New Zealand in connection with the forthcoming prohibition campaign in that country." (From "The Church Record," October 16, 1914.)

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Incorporating "The Victorian Churchman"

EIGHTY-FIFTH YEAR OF PUBLICATION

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SYDNEY SYNOD REJECTS STATE AID AFTER LENGTHY DEBATE

AFTER a debate stretching across two days and totalling nearly six hours, Sydney synod passed, by 239 votes to 161, a motion recommending that "the schools of this diocese should not accept financial grants offered by the Federal or State Governments."

Synod also rejected, by 252 votes to 203, a motion seeking approval for the Standing Committee's recommendation that Anglican secondary schools in the diocese accept the Federal Government grant for science facilities, but reaffirming opposition to the principle of direct State aid to church schools.

In his Presidential Address the Archbishop stated "unequivocally" that he favoured Anglican schools taking the present aid. However the Archbishop was quick to add that he hoped no one would think for one moment that he would object to others taking the opposite viewpoint.

The Archbishop set the high tone of the debate which followed by calling on each synodman to "face up to this question with honesty and sincerity," and to vote "according to the light given him."

As Synod members gathered on the Monday two motions were before them on the business paper. The first, standing in the name of Mr Stacy Atkin, sought approval for Standing Committee's recommendation that Anglican secondary schools in the diocese should accept the Federal science grant but expressed its opinion that no further direct aid should be granted to non-Government schools without a referendum.

Immediately following this motion was one, standing in the names of Mr E. A. Judge, the Rev. D. W. B. Robinson, the Rev. A. A. Langdon and the Rev. B. G. Judd, reaffirming the belief of Synod that the principle of direct State aid to church schools was not in the best interests of education and recommending that schools of the diocese should not accept the present offer.

Because of procedural problems it was decided that Synod should consider both motions together in conference. In opening the debate Mr Stacy Atkin said that if the Church did not take the money it would weaken its cause and weaken its schools. "Although we do not like it," said Mr Atkin, "we must accept what is being offered."

Supporting Mr Atkin, Archdeacon H. G. S. Begbie drew attention to the difficulties arising from the Wyndham Report and to the fact that we were already accepting certain forms

of State aid, of a non-financial type. "If we reject this aid," said the Registrar, "we are going to lose out on our prestige in the community."

In supporting the view that the Church ought to reject the aid Mr E. A. Judge asked: "Have our principles changed?" Outlining the steps leading to the present situation Mr Judge said: "Every particular case must be determined on principle, not on expediency. An offer of aid carries with it no obligation to accept. The Government, on the other hand, will take our acceptance as acceptance in principle."

Supporting Mr Judge the Rev. E. G. Mortley said that the political leaders "are watching this house and I would appeal to this house to take a stand on the matter."

The debate was adjourned to Tuesday evening and when Synod met Archdeacon Begbie moved that it should be limited to 9 p.m. This was carried, but an extension of time was later granted.

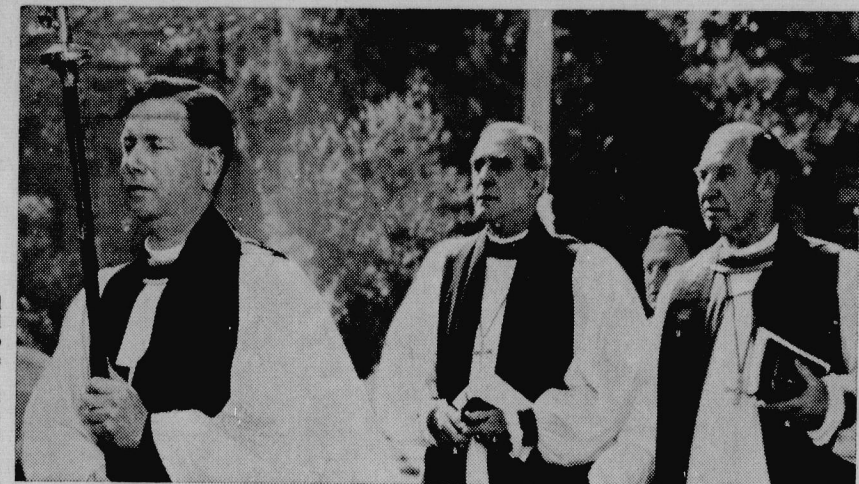
In opening the second part of the debate the Rev. D. W. B. Robinson traced the history of recent moves on the question of State aid and then went on to say that there is "nothing to suggest that there was pressure on the schools to act in this matter as has been claimed."

"I believe it is quite wrong to suggest that schools were under any pressure that could not wait eight weeks until this meeting of Synod. The pressure came from Standing Committee."

Mr Robinson recognised the financial problems facing Church schools but said that he did not think the needs were so great that they could not be met by other means than State aid. "Why is it that we only hear of these needs in this way?" asked Mr Robinson.

"I speak as a strong supporter of Church schools. I have tremendous respect for their achievements and their aims. But, we must note this, they are run for the benefit of a limited section of the community. Our policy has never been to provide this sort of education for all our children. On the contrary, we have repeatedly endorsed the State system as being a good system in which the bulk of our children can receive their education."

"It would be a breach of Christian charity if we maintained a system of education for an elite only by dependence on



• The Archbishop of Sydney, Dr H. R. Gough, and the Dean-elect of Sydney, Bishop F. O. Hulme-Moir, follow the Rev. A. Yuill in a procession into St. Andrew's Cathedral to take part in the Synod Service. Bishop Hulme-Moir gave the address. ("Sydney Morning Herald" photo.)

Government aid." Calling on synodsmen to oppose the principle of State aid Mr Robinson said that he trusted that Synod would have "the courage of its convictions."

Mr Norman Jenkyn said that the Church had a duty to accept the Federal grants. He felt that this was not State aid to independent schools, rather it was "Federal assistance" in the interests of the development of scientific training in schools.

Dr A. M. Bryson disagreed with this viewpoint and said that much of the confusion in the minds of synodsmen was of their own making, partly because of failure to see the grants to be what they are in fact — State aid.

Bishop M. L. Loane said that

"We are told that our schools need money," said Dr Bryson. "They have always needed money as long as I can remember. If this is a crisis it is no different from crises we have faced in the past."

Archdeacon Pitt supported Mr Stacy Atkin and outlined the position applying in England. "We are not catering for an elite," said the Archdeacon, "but are seeking to provide a Christian education for all our children."

The Rev. W. K. Deasey said that Standing Committee was in error in bringing forward this motion when Synod had repeatedly condemned in principle direct State aid.

Bishop M. L. Loane said that

he was asked in Synod three years ago what his attitude would be if State aid was brought in and he had answered at that time that he thought the schools would be bound to accept it.

"It is unrealistic not to accept this aid," said Bishop Loane. Expressing his dislike in disagreeing with his friends on such a question, the Bishop said that "now that Government aid has crossed from the arena of debate to the arena of reality schools are duty-bound to accept the aid."

The Rev. B. G. Judd said that whether Synod liked it or not "the whole community is watching what we do tonight. We are

Continued, page 8.

Melbourne rejects finance move

A FIVE-POINT laymen-sponsored motion calling for a radical overhaul of the financial policies of Melbourne diocese was narrowly defeated following a lively debate in Synod earlier this month.

The motion, standing in the names of Mr Eric Burgess as mover and Mr John Bishop as seconder, called for the following "Revised Diocesan Financial Policy":—

- It must conform with Scriptural precept and authority, as enunciated in the New Testament.
- Diocesan funds to be loaned to parishes, schools, and organisations for development purposes rather than investing them commercially.
- That capital grants to parishes be discontinued in favour of interest-free loans from a "Rolling Fund" to be established partly by

means of "Borrow short and lend long" advances.

(d) That the Church's banking be co-ordinated with a single bank wherever possible to facilitate borrowing.

(e) That the Diocesan Accounts be simplified. Moving the motion Mr Burgess said that the Church's insistence on keeping capital intact was limiting the training of potential clergy and was holding up work in new areas.

"Church a slave"

"A hundred and thirty years ago," said Mr Burgess, "the Church of England in the Melbourne diocese had nothing, today it has assets worth more than £12 million over £3 million of which is in trustee investments," he said.

"We are a rich church financially, but spiritually the situation is not so promising. For the past few years we have seen a steady increase in wealth."

"We have so ordered our financial arrangements in the Melbourne diocese that we have minimised our need of any help from God."

"We believe it is possible for a church to be a slave to its own possessions," he said.

"Distinctions between capital and revenue should be abolished in favour of a policy of using all our resources for the extension of His kingdom with not too much concern for the future."

"Posterity will honour our spiritual zeal, not our financial acumen."

He said individual churches should not be forced to "peddle their propositions to banks, insurance companies and other leading institutions."

Calling for the rejection of the motion, which he said would be a "calamity" if carried, the Rev. H. W. Buckley (chairman of the Finance Committee) said that the Church of England only had

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