

TARGET DATE OF 1980 SET FOR CHURCH UNION

50 YEARS AGO

THE AUSTRALIAN CHURCH RECORD

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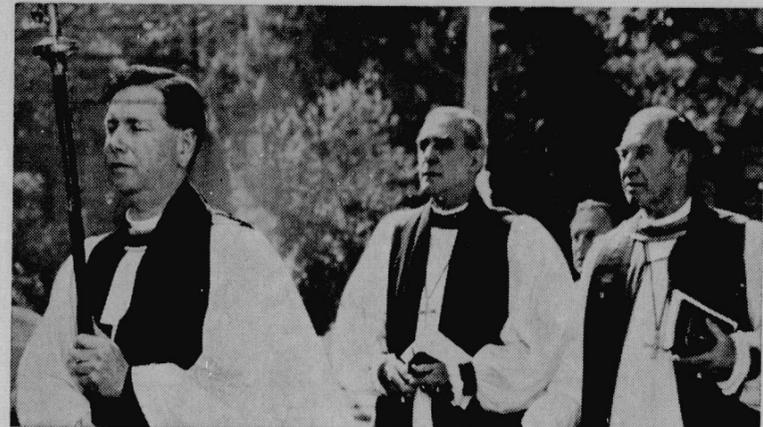
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SYDNEY SYNOD REJECTS STATE AID AFTER LENGTHY DEBATE

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."



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.)

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 his 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."

Government aid. "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 to expect 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

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."

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

From a correspondent: "Dear Sir, May I appeal through the "Church Record" to the church people of Sydney for a sufficient sum of money to place a Burial Font in the new parish church of Dulwich Hill. Such provision would supply a great need for the administration of Adult Baptism by immersion, whenever this method is desired in any of the parishes in or near Sydney . . . there are times when clergy are asked to baptise adults by immersion, and a Burial Font would add greatly to the reverence and seamliness of such service." (Signed G. A. Chambers)

"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.

TRINITY GRAMMAR SCHOOL Summer Hill, Sydney. Entries for Scholarships, 1965, including the Keith Lindsay Sandars Scholarship for the sons of clergy of the Church of England close on Saturday, November 7, 1964.

SYDNEY CHURCH OF ENGLAND GRAMMAR SCHOOL FOR GIRLS, REDLANDS 274 Military Road, CREMORNE. SCHOLARSHIPS Scholarships tenable from First Term 1965 for six years secondary schooling are open for competition at an examination to be held at the School on Saturday, 7th November, 1964.

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."

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 unacceptable."

"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 Sward 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."

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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.

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.

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.

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

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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Money, money, money

It is unfortunate but nevertheless quite unavoidable that financial matters should dominate so much of the business of synods. At both Melbourne and Sydney Synods this year financial matters took up a good part of the time. Most dramatic instance of this (if we leave aside the State aid debate in Sydney in which finances figured prominently) was the move for financial reform initiated by three Melbourne laymen.

The three men, Messrs Burgess, Bishop and Brown, jointly described themselves as "David" facing "Goliath" in the form of the Church of England's massive ecclesiastical structure.

Concern, of a not altogether dissimilar kind, was expressed in Sydney also, notably through an unexpected move on the part of a layman, Mr Ernest Newman, seeking an increase of £5,000 in the Special Purposes Assessment allocation for new housing areas.

The Melbourne move ended in defeat but the ship went down with all guns blazing and the size of the minority vote was such as to indicate mounting concern on the part of many synodsmen as to the direction of diocesan financial policy.

The substance of Mr Newman's proposal which, like the Melbourne one, was also turned down, was that normal loan moneys allocated to new housing areas could not possibly meet the urgent need existing in areas such as Mount Druitt. In this latter area the Housing Commission is undertaking a

development running into eight suburbs and housing no less than 65,000 people.

Four areas have been set aside for church use but these must be paid for. Mr Newman outlined the great financial burden imposed on local church-people in places such as this, struggling to meet a heavy capital debt as well as interest payments running into hundreds of pounds per year.

The contention of the Melbourne men that the Church of England is putting too much money into developmental schemes of a commercial nature is not without application to other cities.

With the rapid expansion of population and building development in the capital cities the Church of England is lagging badly in obtaining suitable church sites. Land prices are soaring—ask young home-seekers if you do not believe this.

But all too often the Church of England comes along at the end of the land rush and has to buy something cramped and not altogether suitable at high prices.

The decision by Melbourne Synod to set up a capital loan fund is a move in the right direction, Sydney Synod was assured by several speakers that the situation was under careful review but talking and planning must give place to action.

The release of the findings of the Commission appointed by the Archbishop of Sydney will be awaited eagerly. We must hope that action will follow in this urgent matter.

Melbourne rejects finance move

From Page 1

£750,000 available to it in liquid funds.

In a later comment the Archbishop of Melbourne, Dr Woods, thanked the men for raising the question which, he said, had been "adequately explained."

Later in Synod a motion was passed calling for the establishment of a capital loan fund next year to extend credit to parishes. The move was made "in view of the rise in property and maintenance debts on church buildings from £124,000 in 1952-3 to nearly £1 million in 1964 with a consequent large interest bill."

Introducing the motion the Rev R. C. Findlay said that it was planned £100,000 would be raised to launch the fund and that from next year an annual appeal would be held to raise £50,000. The other £50,000 could be set aside from church capital.

Mr Findlay said that many

inner and outer suburban parishes were deeply in debt — as high as £48,000 in one case. Interest on the total £1 million debt owed by the Church was £60,000 and the fund would be able to provide money at reduced interest rates.

Mr Findlay criticised the sale of church land in the heart of Melbourne's city area which he said should have been used for development.

Speaking against the establishment of the fund Bishop G. T. Sambell said that the main church need was not more loan money but more grants. "Parishes cannot carry more loans and I think they would prefer grants. I think also that interest can be dealt with in a simpler way than through the capital loan fund."

Further reports from Sydney and Melbourne Synods on pages 3, 7, 8.

Will our children be left with . . .

A splendid code of ethics but no POWER against sin?

PAUL said: "I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth."

Recently quite a lot has been said about ethics and "Christian ethics"—mostly the former. On radio, television and from the pulpits in Churches of various denominations we hear excellent sermons on ethics that could have been written by Socrates.

Following the example of the apostles the Church from early ages put doctrine first; ethics, usually based on doctrine, followed. Today doctrine appears to be losing favour; in some quarters it is suggested that our beliefs (doctrine) matter little providing we display right conduct (ethics).

C. S. Lewis points out (Letters to Malcolm) that the "Liberal" Churchman honestly thinks he can save what he (not we) calls Christianity if he can get rid of the awkward encumbrances by "de-mythologising" the "faith once given to the saints"

Now that is not the Evangelical position; but because it makes "new" it is getting more publicity than it deserves and unless we speak up some young people may begin to believe it.

If it did happen to be true Paul's words should be rewritten: "I am not ashamed of good ethics; for they are bound to do a lot of good to those who follow them — if they can!"

The apostles, in spite of the sermon on the mount (ethics), were scattered, terrified power-less men until the glad cry: "He is risen!" (doctrine) transformed them. (I am not suggesting that there is any power in a head-knowledge of doctrine without faith and the indwelling of the Holy Spirit). Where do we stand today?

Bubbles of blood

Recently (S.M.H. 29/9/64) General MacArthur was reported as writing re the Korean war: "One of those bomber pilots, wounded unto death, the stump of an arm dangling by his side, gasped at me through the bubbles of blood he spat out: 'General, what side are Washington and the U.N. on?'"

On which side is the Church? Apparently there is doubt in some quarters. Paul likens the Christian life to a battle; it is obvious that the forces of evil are causing dreadful casualties, sometimes avoidable casualties.

Take the twelve Sydney youths of 15 to 21 years of age sentenced to from 5 years to life for rape.

Their dreadful conduct was, to put it mildly, unethical; their real need not only a new code of ethics, but power to carry it out.

And power is available. Jesus said: "All power is given unto me in heaven and earth." (Matt. 28:18) "Tarry . . . until ye be endued with power from on high" (Luke 24:49) And Paul said: "I will rather glory in my infirmities that the power of Christ may rest upon me." (11 Cor. 12:9).

Over forty years ago, as a young writer, I visualised the

power of Christian witness through that medium. My first story appeared in a national magazine. I was fond of rhetoric and more proud of that story than of the hundreds published or broadcast since.

But a Missioner to the "Underworld" to whom I showed it shook his head sadly. "Keith," he said, "the men I work amongst want power—not poetry."

A few years ago I was asked to preach at a Sunday evening service in a small Church belonging to one of the great Protestant denominations.

A lay-preacher conducting the service told me: "This service is streamlined to the needs of today — not the past. There will be no prayers; we read selected poetry instead."

And from start to finish of the service there was no audible prayer.

By Keith Langford-Smith

I am fond of poetry; I realise that earnest prayer could be in the form of poetry; yet it was obvious that there was no power in that service.

For thirty-six years I have worked amongst the Aborigines: full-bloods, half-castes and "mixed" bloods; the last forming 90 per cent of those at present in my care. Speaking generally the mixed-bloods are probably the most difficult people on earth to help; but the Gospel of Christ is still the power of God unto salvation — temporal and eternal.

Education plus a good ethical code produces some visible results amongst "decent," civilised people: justification by faith is turning out "new creations" of the worst possible material from the worst possible environment.

Discussing with a Christian Aboriginal the modern tendency to put ethics before doctrine I was on the defensive and explained that in these days of cars and aeroplanes the power unit was sometimes placed in the rear and (I hoped), putting the cart before the horse was not as ridiculous as once it seemed.

He was not fooled. "Boss," he said simply, "there ain't no hoss."

Is this how the Church appears to stone-age man today? Not mere reversal of order, but complete elimination of the power unit?

Rushing madly
Coming nearer home, is there power lacking in our own parishes? Around us we see young ministers rushing around madly trying to do a dozen jobs at once because there are no trained laymen "full of the Holy Ghost and wisdom" (Acts 6:3) to relieve them of organisation and routine.

Maybe the young minister does not really want to "leave the word of God and serve tables" (Acts 6:3) but on whom can he depend?

Ethics alone does not seem to be producing men of the quality that doctrine and experience once did. (I am speaking of the laymen, not the clergy).

If the Church is failing, and I believe it is, where does the failure lie? (By "Church" I mean,

of course, every professing member of the Church visible — myself in particular).

Twenty-five years ago many boys grew up in rectories, (it was an age of larger families!) went out into the world in various professions, but finally heard the call of God and entered the ministry. Before commencing training they had a Christian background and the valuable experience of "rubbing shoulders" with the man in the street.

After training they usually had a long curacy under an experienced rec.or. Today, all too often, young converts enter college without much Christian background and with little experience of "rubbing shoulders" with the world.

Because of the desperate shortage of ordained men some young ministers have little time under an experienced rec.or. and they become curates-in-charge long before they are practically or emotionally ready.

In some parishes they have a band of experienced lay Christians able to help; in all too many new or changing districts there are few, if any, suitable lay workers to help with responsible work.

Vicious circle

The young minister is faced with a vicious circle: if he gives most of his time to "prayer and the ministry of the Word" who will "serve tables" in the meanwhile?

If he "serves" by trying to do all the social and routine work himself who is to train the lay workers who are so necessary?

In the end, perhaps, he (1) neglects some of the social work and is blamed for not showing practical Christianity; or, (2) he neglects "prayer and ministrations of the Word"—and fails to train suitable lay workers to relieve him, or (3) he attempts to do both by neglecting his health (and possibly his family) and finishes up with a nervous breakdown.

Destructive criticism of the Church achieves nothing: how are we to get power back into everyday life?

As a layman, born and reared in a rectory, with many years experience of missionary work I suggest: (1) the obvious long-term plan of training more men for the Ministry, keeping in mind the scarcely tapped pool of older (perhaps married) men, as suggested by "Proteus" (A.C.R. 24/9/64).

I know this would involve sacrifice; first on the part of the candidate and second, on the part of every Church member who should help find the money; but this is WAR—we are we out to win it for Christ or not?

(2). An immediate drive to concentrate on training Christian laymen to assist in the "chores" of the parish. I am well aware of some of the problems; it is hard enough to get untrained Sunday school teachers, for instance. Perhaps we are shocked to find, in our candidates, muddled thoughts and views nearer to Pelagianism than Augustinianism.

In Sydney Moore College is doing an excellent job with External Studies, such as I.V.F. and Th. C. courses; and the whole

Continued, p.4

DEATH OF GENERAL DOBBIE

L T-GENERAL Sir William Dobbie, the man who, during the defence of Malta, is said to have had a sword in one hand and a Bible in the other, has died in England at the age of 85.

General Dobbie had a long and distinguished career in the Army prior to the war, seeing service in the latter part of the South African War and in the First World War. In the latter he was awarded a D.S.O., created C.M.G., and was mentioned five times in dispatches, and received the Legion of Honour.

While in Cairo in 1929 he was called upon to deal with a serious outbreak of racial and religious hostility between the Jews and Arabs in Palestine, arising from the question of access to the Wailing Wall in Jerusalem.

Dobbie acted promptly and order was soon restored. In August 1939 he was retired from the Army under the age rule but continued to offer his services following the outbreak of war.

After repeated offers had been unanswered he was finally asked if he would become Governor of Malta. He took up this post ten days later, just a few weeks before the siege began.

Inadequate

Malta's defences were hopelessly inadequate and at the start of the siege Dobbie had only five weak battalions, 16 obsolete anti-aircraft guns and four out-dated fighter aircraft, still in packing cases. The high density of population (2,700 to a square mile) increased the problems and nine-tenths of the food had to be brought in by sea.

The only help that came at this time was a telegram from General Ironside: "Deuteronomy, Chapter 3, Verse 22" ("Ye shall not fear them: for the Lord your God he shall fight for you").

Dobbie issued an order of the day calling on divine aid and protection. The story of Malta's long endurance under almost daily air attack is well-known. "The Times" says that Dobbie's conduct of the siege "was a remarkable feat of leadership. Never once did disaffection rear its head."

"It was his example and his courage that inspired the people of Malta, while his deep and openly expressed religious faith accorded exactly with their own tradition of piety."

General Dobbie was actively associated with many Christian causes and at the time of his death was president of Fact and Faith Films, London. (Fact and Faith is the Commonwealth-wide organisation distributing the Moody Institute of Science films.) It was General Dobbie who, in co-operation with Dr Paul White, brought the first Moody Science film to Australia.

In 1945 General Dobbie published a small book, "A Very Present Help", in which he told the story of his life. He called

it "a tribute to the faithfulness of God" and he wrote it to encourage others to rely upon the never-failing help of God. One chapter is a reprint of a pamphlet he had written in 1936, setting out his belief that the taking up of arms was, in the light of Biblical teaching, a lawful act.

His last book was written in 1948, "Active Service with Christ."

In the words of the "English Churchman": "The Army has often produced great soldiers who were great Christians. General Dobbie will go down in the annals of Christian biography as a man who in the midst of great trials, and against overwhelming odds, proved that God is in control of all circumstances. He had that childlike faith which moves mountains."

"WE HAVE SURRENDERED TO THE SECULAR MIND," SAYS SPEAKER

"WE have surrendered to the secular mind," said the Rev. Dudley Foord, addressing a Synod luncheon organised by the Anglican League in Sydney.

"Right down through the ages the Church has always been subjected to pressure to conform. This process of secularisation is well advanced.

"There is an emphasis on pragmatics," said Mr Foord. "A scheme is adopted because it appeals to a group of people not because of its spiritual impetus. There is a preoccupation with methods and schemes. We have become masters of techniques and there is an increasing tempo of organisational life in our Church."

"But surely," Mr Foord said with emphasis, "it is not methods that God is looking for but men of God."

"Confused"

Mr Foord's address was entitled, "The Role of Evangelicals in a World of Change" and in it he pointed out the danger of being stampeded into drastic changes for the sake of change. He instanced Prayer Book revision, M.R.L., the Ecumenical Movement and Pan-Anglicanism.

"Today we are theologically confused," said Mr Foord, "the spiritual life of our churches is at a low ebb and we have succumbed to materialism."

"What evidence can we see in our churches that the Spirit of God is at work?" asked Mr Foord. "The Evangelical believes there is a great need for the renewal of the Church. We do need some of the new forms but these must be activated by the Spirit of God."

Mr Foord summed up his remarks by saying that we are "all far too busy and we must be ruthless in cutting out un-

Looking at South America



Looking at a map of South America at a recent SAMS house party at Deer Park, south of Sydney, are Miss Valma Plummer (St. James, Turramurra), Miss Georgina Lee (St. Aidan's, Annandale) and Miss Ella Bewley (St. Paul's, Carlingford).

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Sudan situation difficult

THE situation in the Sudan, where 300 foreign missionaries were expelled earlier this year, is still a difficult one.

News reports indicate that the Sudanese Government has set up a commission to study "factors which hinder harmony between northern and southern parts of the country."

In a recent statement the Minister of the Interior, Major General Muhammad Ahmad Ibrahim, said that the Government was actively co-operating in a program to train Sudanese priests to replace the foreign missionaries expelled.

"As a first step toward the realisation of this goal," he said, "necessary steps have been taken to recruit African professors to teach at higher religious institutes."

He said the government had also agreed to a request from Roman Catholic authorities for permission to send Sudanese seminarians abroad to complete their training for the priesthood.

"Failed to qualify"

He commented that "although the foreign missionaries had been operating in the Sudan for a long period, unfortunately they failed to qualify enough local people to fill clerical vacancies, despite the fact this was potentially and financially possible."

Missionary leaders have observed that it is the job of the churches, not the Government to train clergy.

A young American Roman Catholic layman, Mr Edward Andary, who recently returned from a three-year teaching assignment in northern Sudan — where some "western missionaries" are still permitted — has called constant "mental tension" the greatest difficulty facing missionaries there.

"The missionaries are under constant threat from the government," said Mr Andary, "and must be always alert not to offer any excuse no matter how illogical, to give the authorities a chance to move."

Youth temperance

Mr W. J. Court, J.P., who has recently relinquished the office of acting director of the Congregational Department of Christian Education has agreed to accept the office of full time director and field officer of the Youth Temperance Educational Council of N.S.W.

The Minister for Education has given Mr Court a personal letter of authority to enter schools and address the pupils on matters of health and temperance, subject only to prior arrangements having been made with the school principal.

A phone call to the office, 61-1516, or to Mr Court's home, 73-2180, will bring his services to your aid in this vital matter of temperance education.

SYNOD HELPS PROMOTION

AFTER a debate lasting more than two hours Sydney Synod, by a vote of 225 to 137, increased to £3,000 the amount allocated to the Department of Promotion as part of the Special Purposes Assessment.

Last year a sum of £1,500, allocated to the Department, was removed from the Assessment altogether. This year, following the Department's representations, Standing Committee included the sum of £1,500.

Bishop R. C. Kerle moved an amendment to this, seeking an allocation of £3,000 instead. Bishop Kerle outlined the difficulties experienced by the Department following last year's Synod action.

Bishop Kerle said that as the sum was included in the voluntary assessment those who had strong theological reasons for not supporting Promotion could omit payment of this portion of the fees due.

The Rev. D. W. B. Robinson queried this statement and he was supported in this by Mr Stacy Atkin who, however, was in favour of an allocation being made to the Department.

The Rev. J. W. Holmes spoke vigorously in favour of Promotion being supported in this way, pointing out that rather than weaken the work of the Gospel as had been claimed by some it had strengthened it. Drawing on experiences at Corrimal, Mr Holmes said that, following Promotion work in the parish Corrimal actively supported the Graham Crusade and there were 179 people referred back to the church, the largest number of any church on the south coast.

The Rev. D. W. B. Robinson opposed the aid being given. "A great deal of what has been said is not in question," said Mr Robinson. "However, the principle not touched is whether parishes which do not wish to support the Department should be forced to do so."

Mr Robinson felt that it was originally envisaged that the Department should be self-supporting and that there must be some other way in which it could be helped, especially by those parishes which had benefited most from its services.

A newcomer to the diocese, the Rev. George Robinson, said that he felt he must speak on behalf of one of the churches not supporting the Department — St. Paul's, Oatley.

Mr Robinson pointed out that Oatley was giving between one quarter and one third of its income to outside works, although only a small church. "We have left God out to a great extent in using these methods," said Mr Robinson. "My church will have some difficulties of conscience over paying this part of the Assessment."

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Notes and Comments

The Archbishop and the Peace Congress

As was to have been expected, there have been widespread protests at the refusal of the Commonwealth Attorney-General to allow the Russian Orthodox Archbishop Alexei to enter Australia to attend the Congress for International Co-operation and Disarmament. Perhaps it would have been politically wiser to permit his visit.

However, it should be recognised that church leaders from Communist countries have been used as weapons in the "peace" campaign ever since its inception. Walter Kolaz, in his exhaustive book, "Religion in the Soviet Union," says on pages 62-64:

"To overcome the deadlock in its struggle for domination of the world, the Kremlin embarked on a new venture on a vast scale. . . . The Russian Orthodox Church and, to a lesser extent perhaps, all other Churches, had to play a part in it. This new venture was the peace campaign. Ever since 1949 this campaign has absorbed a great deal of the public activity of the Orthodox hierarchy.

"If one examines the Journal of the Moscow Patriarchate of the period, one cannot help being impressed by the amount of space which it devotes to the 'defence of peace'; not only to the Church's own participation in it, but to the 'peace movement' as a whole, its meetings, congresses and statements. Some issues of the journal devoted one-third and some even up to half of their contents to the peace problem.

"This may serve as an indication that its strong involvement in the peace campaign was to a considerable degree forced upon the Church. Its leaders cannot have been enthusiastic about the waste of the valuable space of their only journal in the Russian language on the reproduction of messages and statements which everybody could have read much earlier in the secular press. The active contribution of the Church to the peace propaganda, which in practice turned out to be propaganda against the West, became a new way in which it could prove its usefulness to the State and buy tolerance from the Communist Government. . . ."

The very fact that this Russian churchman wants to come to the Congress is the best possible proof that the Communists are trying to capture it.

Melbourne view

Canon L. L. Nash writes: Tuesday's debate on financial policy laid bare two urgent needs which I think this proposal could very well meet—the need for spiritual renewal in the Church, and the need for us to trust one another.

We lack sufficient funds for many purposes; and why? God does not lack the money because the cattle on a thousand hills are His. Our trouble is not finan-

cial but spiritual. God, the sovereign Lord of the Universe, is not worried about money. He is worried about our souls. We desperately need this spiritual renewal, and this is proved by our material deficiencies.

The diocese (of Melbourne) needs an Anglican city centre: no money for years. The Cathedral appeal is dragging its feet. It will get its needed £40,000 all right, but it will get there tired and weary and possibly putting our heroic Dean into his grave.

The giving to the diocese is pitiful compared with the love and devotion that is poured out upon the overseas missionary organisations sponsored by the Church. And yet I have heard that holy zeal criticised. It is all very well to say that the Archbishop's Appeal and Manpower Fund or the Church Extension Fund are just getting there. But they are utterly exhausted when they breast the tape just in time.

We clergy must ask ourselves what is wrong with us? Why is the Church hardly turning the wheels? We clergy must take ourselves to task and ask: are we getting the authentic Gospel of full salvation and joy in the Lord over? Are we making communication in our world?

Are we trusting one another as Christians should? We accept Mr Buckley's judgment that the £750,000 of diocesan assets available for free purposes cannot be made to serve the Church's work better than in the present manner. But there is one particular argument which always makes me very unhappy when I hear it: that our parish situation is such that internal financing and lending is quite an impossibility. We don't trust one another.

No, I believe that this resolution embraces not only outright giving but internal borrowing. We can be carried away in an emotional cloud of mutual responsibility; but I am ready to take the unpopular side and maintain that the continuing history of the Church proves the importance of the Church building in addition to the Scriptures and the ministry, to the Word of God and prayer in the Spirit.

A vote for principle

The Synod of Sydney diocese deserves the gratitude of the whole Australian community for its decision not to approve acceptance of the Commonwealth Government's science grant to Church and other schools. As long as the principle of opposition to State aid is retained, any approval of a specific grant must be a flouting of that principle. Neither of the motions before the Congress is the best possible proof that the Communists are trying to capture it.

Members of Synod clearly Although not clearly recognised by the Christian Church there is evidence of a growing spiritual awakening among Jewry worldwide. Evidence is to hand to show that the Jews are turning more and more to the once-dispensed New Testament. Reports from those distributing Christian literature among Jews indicate that many more are asking for New Testaments than ever before and those who have received New Testaments are asking for extra copies to be sent to friends and relatives.

saw that these facts made discussion of the Prime Minister's motives, the Roman Catholic Church's motives, our own motives vis-a-vis the Roman Catholic Church, the financial needs of our own schools, and all the other matters that were brought up and canvassed, quite irrelevant.

Those who frankly and courageously avowed that they were in favour of State aid in principle, had no alternative but to vote in favour of approving the grant. Those who, like the majority of Synod members, never had accepted the principle of State aid and still did not, had no alternative but to vote against approving the grant.

It would have been a terrible blow to the moral standards, of which the Church is supposed to be one of the chief guardians, if the Standing Committee's motion had been accepted. How could any minister, when pressed to accept money for Church funds which avowedly came from gambling or some other tainted source, have refused it if that motion had been carried? He would have had to say:

"As you know, the Church has always been implacably opposed to gambling, and it still is. But I'll accept the money—only don't treat this as a precedent!"

Ethics but no power?

Continued from p.2

Church should assist by publicity in every parish, and finance, should it be required.

There may be a danger in ordaining older men, even those with reasonable theological knowledge, unless they have had College and parish experience (there are exceptions, of course).

But there can be no danger in training as many lay workers as possible even in the rudiments of theology; this would sort out many muddled minds and give a sound foundation for individual Christian experience.

All we need are men and women with a desire to learn under the guidance of the Holy Spirit and the opportunity of guided spare time study.

Modern martyr

JUNGLE PILOT, by Russell T. Hitt. Hodder and Stoughton, pp. 287, Aust. price 7/6.

This is a paperback edition of the life and witness of Nate Saint, one of the five missionaries martyred in the Ecuador jungle of South America in 1961.

Saint trained at Wheaton College and after his marriage in 1948 he joined the Missionary Aviation Fellowship and began his jungle pilot work. The book is full of exciting venture for the Kingdom of God.

Some of the narrative is told in Nate Saint's own words. He was killed with four others while trying to contact Auca Indians.

The story in detail of the attempted rescue—the hasty burial in a common grave under the tree-house in a darkened scene and a fury of wind and rain—is told in the book "Through Gates Of Splendour." "Birth is the beginning and death the end of life for most men. But there are those like Nate Saint and his four companions who learned to walk with God and live in the dimensions of the eternal."

This is a biography that could well be on anyone's shelves and read with inspiration and profit. —R. B. ROBINSON.

Books

Testimony

WALKING ON TWO FEET, by Lindsay A. Glegg, Marshall, Morgan and Scott, 1963, pp. 64, English price 5/.

Mr Glegg, a well-known English layman and author of such favourites as "Life with a Capital L," is widely known as a Christian leader and speaker.

Here he gives his personal testimony and devotes three addresses to the 23rd Psalm. They are very readable and simply set out. They reproduce talks "without any appreciable tidying up." Their main purpose is to exalt Christ, and the illustrations are from personal experience.—R. B. ROBINSON.

REVIVAL

TRUE revival and reformation will not come by conferences, committees and programs but by the spirit of God applying the Word of God to the Church.

This was stated by the Rev. E. D. Cameron, B.D., Th. Schol., in address at the annual Reformation Rally held in Sydney.

Pointing out that the Reformation was primarily a work of God through individual men, Mr Cameron said: "Here we have true revival in the Church . . . carried on by men whose lives and hearts were acted on by the Spirit of God working through God's Word Written."

"The Reformers spoke to men who believed in God and men understood the words but they are remote to the men of today. 'Men of the twentieth century are not sure if God's grace exists or even if God exists!'"

"We who live in the twentieth century are back on a situation such as existed in New Testament times. We live in a day of gods many and lords many. Men are seeking salvation in a thousand ways but not at the foot of a crucified saviour, which is foolishness to them."

Mr Wetherell's "Syllabus"

Dear Sir,

Since you published my letter (A.C.R. Aug., 27) on Mr Wetherell's "New Religious Syllabus" much has been said on this matter, notably the Bishop of Grafton's untimely charge to the Grafton Synod. Once again our Church is displayed to outsiders as being divided and opposed on vital matters.

The Bishop, and others who have written to the press condoning Mr Wetherell's syllabus have done so, I am sure, without fully considering either his methods, or indeed, the content of his so called "Syllabus."

A further development in this matter has been the publication by Mr Wetherell of the 1963 Revision of the 1959 Social Studies Syllabus, which is the revision I referred to in my letter. At the Minister's direction, the Committee completely revised that Syllabus, and separated Scripture from the Social Studies.

But the S.S. Syllabus also was revised, so that ALL mention of Christianity was removed from the syllabus and from its preamble, including the sections "Objectives in the Social Studies," "Principles underlying Content" and even the bibliographies. Where relevant, these were included in the Scripture Syllabus.

No objections?

But Mr Wetherell has gone only as far as suited him. He has issued the Revised S. S. Syllabus, bereft of Christian teaching, to schools, but instead of the separated Scripture Syllabus, Mr Wetherell has produced his "Ethics" course.

It is no exaggeration to say that he intended, before pressure made him withdraw this document, to retire from politics having given our State its first un-Christian education system.

The Minister said a few weeks ago that he had not received any individual objections to his "New Syllabus." I suspect that may not now be the case, but it is perhaps timely to suggest again that all who would have at least a Christian basis to our education should let their local member, the Minister and the Premier know their wishes on the matter.

We should especially beware of the red herring that has been so frequently mentioned, that non-Christian teachers cannot be expected to teach the Christian faith. Let us think of the many Christian teachers who regularly teach Scripture and teach it well. Let us remember too, that there are, under the former syllabus, the Authorised Scripture Stories, which contain the Word of God.

The Senior book comprises stories in the language of the R.S.V., while the Junior book contains stories in a suitable paraphrase of the actual Scriptures. Any good teacher can use these books for their intended purpose, whether he is Christian or not, with no more embarrassment than any Christian teacher will experience in teaching children about Buddha, or Hahomet or Shintoism.

But perhaps the main argument used by Mr Wetherell and those who have supported him has been that which claims to be aimed at removing the need for any child to seek exemption from the group by way of conscientious objection.

I would welcome other Christian teachers' views on this, but in my 18 years in the Education Department, I have never known a child to

Letters to the Editor

seek exemption from any teacher's general religious teaching.

If the argument is valid here, we can expect to see Mr Wetherell hurrying to eliminate school sport and physical education, as well as excursions and homework, for I'm sure all teachers have had pupils seek exemption from these for one reason or another.

In my view of the care that Mr Wetherell has taken to see that every reference to Christ, to spiritual values and to Christianity in general is removed from our curriculum, we can be sure that his "Ethics" course is not so ethical as it may seem to be. He is either the mentor or the misguided tool of the humanists.

Yours faithfully,
MILTON MYERS
Punchbowl, N.S.W.

Baptism and God's blessing

Dear Sir,

I know I write for many clergy and lay people when I say how distressing it is to see so many people undertake baptismal vows for their children without apparently intending to carry them out.

Mr Wansey (A.C.R., September 24) of Roydon, Essex, is surely right in concluding that it is time the Church of England initiated some change when "even regular church parents begin to quake and quail about the promises they undertake for their children."

In my preparation for baptism with parents, it appears that to most people baptism has a twofold meaning, firstly that of a naming ceremony and the second that of an initiation into the Church of England. The fundamental idea of Christian parents claiming for their children the blessings of the

Baptism problems

COMMENTING on problems associated with the administration of Baptism the Rev. C. N. Steele, rector of St. John's, Sutherland (Sydney) asked in a recent issue of his parish paper:

"Should the children of non-worshipping nominal members be baptised? Is it fair to ask for baptism under such circumstances? What does it mean, if anything, to such people?"

"This is not an argument against infant baptism but an argument against indiscriminate baptism."

"The Rector is often given the impression, when he attempts to make it mean something by a reminder beforehand in his opening address, that people don't really want to hear what he has to say or to consider the importance of the Christian sacrament, but simply to get on with having the baby 'done.'"

This is not a hasty judgment nor is it the impression received in every case, but it does happen often.

"When you ask for baptism for your child, please expect an address of explanation, and a service to follow, which will last about 45 minutes altogether."

"Parents who ask and the godparents they choose should be convincing believing Christians the majority of godparents should be Anglican (ideally all) and at least one confirmed (ideally all) in order to carry out the closing exhortation of the service."

Gospel in baptism is completely foreign to most people, even churchgoers.

Surely this is a situation calling for deep heart searching and seeking the will of God.

Isn't the Rev. C. Wansey at least moving in the right direction when he suggests services for the "naming and blessing" of children?

This would perhaps remove the real stumbling block to non-Christian parents when it is suggested that if they can't make the baptismal promises with a clear conscience the child should wait for baptism when of "riper years."

Inevitably they say, "It isn't fair to the child," feeling that in some way the child "misses out" on some usually unnamed blessing. Then baptism proper could be reserved for children of regular communicant members. If this were attacked from a diocesan level, and there were uniformity, surely it could not but bring the blessing of God.

I realise this would create problems re. Church membership and that the suggestions are revolutionary. But our Archbishop has been leading us to pray for the "re-birth of the Anglican Communion" and only quite unusual steps under God will lead to this.

If it brings grief to our hearts that in practice infant baptism in our Church is usually so far removed from the New Testament doctrine, how much more must it bring sorrow to the heart of God!

Yours sincerely,
(Rev.) J. IMISIDES,
Shellharbour, N.S.W.

Peace Congress

Dear Sir,

I note, with interest, that the Presbyterian Assembly has given its support to the forthcoming Australian Congress for International Co-operation and Disarmament.

It is highly desirable that Christian men subscribe to the idea of the maintenance and extension of peace and the desire of the Presbyterian Assembly to give practical expression to this idea is understandable.

Unfortunately, the resolution to support the Congress did not go far enough. Before such a Congress can be effective it is essential that all those with warlike aspirations be expelled.

No person would dream of allowing, say, the Nazi Party, to hold a seat at such a Congress and yet the Communist Party, with its clearly enunciated doctrine of war, is represented and will be enabled to promote ideas which in no way minister to peace, but which if put into practice, can bring nothing but misery which is at present being borne by 1,000 million of our fellow human beings.

Sincerely yours in Christian Service,
ELTON WILSON,
Director, Christian Anti-Communism Crusade.

Dear Sir,

Writing concerning the Peace Congress, Miss Terry has said "Sometimes I think the Church of England is the biggest weakest monstrosity which exists in these days." (A.C.R. 8, 10, 64)

Is such strong language justified? Certainly the impression is given that the majority of the Church of England hierarchy are more interested in toadying to certain party politicians than in following their claimed Lord who said, "Blessed are the peace makers, for they shall be called Sons of God." (Matthew 5:9).

Christians would do well to recall that in "The Recovery of Belief," the late Prof. C.E.M. Joad gave the Church's attitude to war, as the main cause for the fall away from the Church of England.

"From time to time the churches issue denunciations of war, yet when war comes, they cease to preach the gospel of Christ and become the voice of an embattled nation. Clergymen bless the guns, pray for victory over the enemy and bestow their approval upon young men who are perfecting themselves in the art of efficiently slaughtering their fellows as a preliminary to giving an exhibition of their skill." (page 237).

Yours faithfully,
J. B. HENDERSON,
Garrawanna, N.S.W.

Failure in the State schools

Dear Sir,

As a postscript to Mr Ainsworth's letter in your last edition, the following is portion of a letter written to me by the headmistress of a country school:

"Today is our Scripture Day—two Anglican clergy at Synod (no replacements), one Baptist man at Conference (Methodist minister was to take his flock), two Presbyterian people absent (no explanation or apology)—so at 10.30 a.m. comes a message that, rather than disrupt routine for just Methodist and Salvation Army children, there would be no Scripture. At 11 a.m., one of my staff brings me a cup of tea and makes the comment: 'You'd wonder why they bother to make a fuss about the new syllabus—the inference being 'they couldn't care less.'"

"It makes me so hopping mad. They stand and talk to you, when they do come, for as long as possible before they enter the room—they are late—they use every excuse not to come, e.g. first and last week of every term."

"It's openly laughed at and criticised in the staff rooms and I'm ashamed of them, and ashamed often to be linked with such a namby pamby lot. You can't even continue to find excuses for them. . . ."

How many schools, I wonder, do not share the same experience — not occasionally but perpetually?

One might continue the onslaught and point out that rarely is a clergyman prepared to face his numerous Scripture class members. One assumes that the collar is supposed to be sufficient to guarantee a respectful and intelligent hearing.

I know that one faces unbearable conditions — packed classes and no teaching aids, etc. But

there is no excuse for no preparation — there is no excuse for "dead" teaching. There is no excuse for leaving Christ out of the Scripture room. Christ drew people to him by his love, interest and concern for every individual — I have rarely seen them in a Scripture class.

Recently my headmaster exploded to me — "Don't these fellows realise that this is the evangelistic platform of the Church? Don't they understand that they are making no headway with the adults, and that it is here that they have the opportunity of filling their ranks with enthusiastic teenagers?"

"I walk past their rooms and honestly I don't blame the children for their cynical attitude to things Christian, nor for their misbehaviour in the Scripture classes — they (the clergy) have little to say, and what they do say seems carefully calculated to drive the young mind far from the truth they claim to teach. They don't even understand the rudiments of teaching."

The opportunities of presenting Christ in the schools are legion. But apparently no one wants to take them seriously. It seems that we need an era of persecution to straighten us all out, and impress on us that our responsibility is to "go teach," and that our warning is "whosoever offends one of these . . ."

Where is the Church that once "turned the world upside down?"

Sincerely,
J. D. SPENCER,
West Dubbo, N.S.W.

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Health dangers in use of common Communion cup

50 YEARS AGO

THE following article has been compiled from comments made by the Rev. S. E. Langford-Smith, first appearing in "The Church Record" during the latter half of 1914.

Written applications were recently made to all thirty-eight medical officers of health in Scotland, asking two questions: (1) Is there danger from infectious diseases in the use of the common Communion cup? and (2) What infectious diseases may be conveyed from one communicant to another in the ordinary use of the common cup?

Thirty-three replied that there is danger from infectious diseases and a majority stated that "all infectious diseases" may be conveyed.

Dr Marcus Paterson, medical superintendent of the Brompton Sanatorium, said in a recent speech that he felt strongly that the chalice at communion was a source of infection.

Professor E. C. Stirling, when president of the Australian Medical Congress, made the following strong statement:—"How shall we blame the general public for their errors of commission and omission, when those who cannot claim the excuse of ignorance, in defiance of risks that are not so imaginary as they seem to think, persist in continuing the reprehensible and insanitary practice of promiscuous transference from mouth to mouth of an uncleaned Communion cup?"

Epidemic

Dr Reuter Roth, medical adviser of the Department of Public Instruction in N.S.W., during the diphtheria epidemic in 1910, issued a circular to schools, an extract from which said: "Where cases of diphtheria occur in a district, parents should provide drinking cups for their children, and impress upon them the importance of not drinking from any cup but their own."

In April, 1908, a member of the Melbourne Board of Health said: "To take the Holy Communion from a cup just used is both dirty and insanitary and if the Board can prevent it it ought to be stopped."

Professor Welsh, Professor of Pathology and Bacteriology at Sydney University, said: "Many forms of tuberculosis can definitely be traced to the absorption of bacilli from the first part of the alimentary tract—that is, from the mouth and throat."

It is evident that even the use of a purificator does not get rid of the risk, for the consecrated wine that is in the cup actually comes into contact with the lips of each communicant.

Sulphuric acid

The plea of "divine intervention" has not an atom of evidence to support it, either from the Bible or from experience. I have yet to learn that in the ordinary course of life God works a miracle to avoid the consequences of the carelessness of His creatures.

Would a person's faith enable him to partake of the consecrated wine if he had reasonable grounds for suspecting that it had been poisoned? I must confess that I should not regard it as a call upon my faith, but a call to exercise my common sense.

In December, 1910, an elder of the Lutheran Church in Peterhof, in mistake poured a mixture of sulphuric acid and potassium chromate into a chalice used at Communion. Thirty-two communicants became ill, three of whom died.

Finally, I have found no absolutely conclusive evidence that only one cup was used either at the time of the institution of the Lord's Supper or in Apostolic days. On the contrary, there is a good deal of evidence in favour of the individual cups.

In 1909 a report was presented to the General Assembly of the Church of Scotland, dealing with this subject. It said:

"At the Passover, according to the oldest available testimony (circa A.D. 150) it was the rule for each celebrant to have a separate cup."

This view is supported by the well-known picture by da Vinci, the most ancient extant picture of the Last Supper, painted A.D. 1480-85. In this picture each of the communicants has a separate cup before him.

The late Sir Wyke Bayliss, an eminent archeologist, wrote of the little cups: "These are found within the graves of the church martyrs of the first century, which they had used at Communion during their lives, and which had been buried with them as sacred things."

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NEWS IN BRIEF

Australia

FESTIVAL — The Royal School of Church Music affiliated choirs' festival was held in St. Paul's Cathedral, Melbourne, on Saturday, October 3. Preacher for the occasion was the Archbishop. On the next day the Archbishop preached at the annual service for Baptist schools in the Melbourne Town Hall.

KING'S WINS. — The band of The King's School, Parramatta, won the cadet band competition at the British Military Tattoo on October 9. The band received a new side drum, a trophy and a cheque for £75 in a presentation made by the British High Commissioner, Sir William Oliver.

COUNTRY DAY — "Gibbulla," Menangle, will see an influx of people from many parts of Sydney diocese on Saturday, November 7, for the annual Diocesan Rally. With displays by youth organisations, stalls and band music the rally will lead up to a Thanksgiving Service at 2.30 p.m., conducted by the Archbishop.

PRAYER — A further CMS Prayer Conference will be held at the Katoomba Conference Centre on Friday evening, November 13, and Saturday, November 14. Bible readings will be given by the Rev. E. D. Cameron. Applications close November 7.

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Overseas

GAITERS OUT.—The Bishop of Kensington (U.K.), Bishop Goodchild, is leading a revolt against bishops having to wear gaiters. Said the Bishop: "Gaiters stopped being of any use when bishops gave up riding horses."

POLISH CHARGE — The Polish Government has launched a new campaign against the Church of Rome, accusing it of "inciting the people to fanaticism and endangering the safety of the State." The Government says that priests are using the pulpit, confessional and pilgrimages to disseminate propaganda. A recent letter issued by Cardinal Wyszyński claimed that priests had been subjected to "administrative pressures" and that teachers had been dismissed without reason.

REPARATION. — Two Anglican priests have presented a chalice and a church plate to a Roman Catholic convent in London in "reparation" for the persecution of English Roman Catholics in former centuries.

CONFESSION.—An extensive study of the meaning and practice of private confession and absolution before Holy Communion is being made by the Lutheran Church in America's Commission on Worship. Purpose of the study will be to examine the historical, theological, and psychological factors of a practice which, "while recognised as proper to Christian faith, has for the most part been ignored in most of Lutheranism."

LANGUAGES — Recent reports tell of "Jungle Doctor's Fables" being translated into Vietnamese and IVF's "New Bible Dictionary" being translated into Spanish and Chinese in the near future.

SANDWICHED — About 20 clergymen of several denominations, carrying sandwich-board advertisements, walked up and down the main street of Stafford, England, one day last week on behalf of an Inter-Church Bazaar.

"Change is dangerous" says Archbishop Gough

"CHANGE is dangerous!" said the Archbishop of Sydney, Dr Gough, in his Presidential Address to Sydney Synod. "In discarding the bad it is easy to lose the good."

"I do not belittle for one moment," said the Archbishop, "the fact that inherent in the reformation now taking place within the Church, it is possible to lose much that is good, much that is indeed essential to true Christianity."

"I have in mind, in particular, the dangerous movement taking place in England associated with the Bishop of Woolwich and a number of Cambridge theologians and also a group known as the Southbank clergy, who serve in the Diocese of Southwark on the southern bank of the river Thames."

"I personally regret most deeply many of the things they have said and done and the New Morality which they advocate is the evil fruit of the abandonment of fundamental doctrines, for morality and doctrine go hand-in-hand."

"But even within this dangerous movement, let us try and understand what lies behind it. These men are sick and tired of religiosity and churchianity, they are seeking to get back to original Christianity, as taught by Christ Himself. In their search they seem to have gone grievously astray, but their motive is right."

"We, too, are surely sick and tired of religiosity and churchianity, but there is no need for us to go astray as they have done."

"It is cowardly to abandon search because of dangers and whereas these few have lost the way, many other adventurers are finding it. Let us now turn our thoughts to these."

Commission
Other matters dealt with in Dr. Gough's address were:—**Archbishop's Commission:** "I have now received from the Chairman the final Report of the Commission. The problems it reveals are so complex and its recommendations are so important that I realise that there can be no profit in Synod discussing the Report at this Session."

"It would be unwise to have a general debate upon it until all members of the Synod have had ample opportunity to give it careful study."

"I intend therefore, to call a Special Session of Synod and will consult with the Standing Committee concerning the best date. Every member of Synod will receive a copy of the Report in plenty of time before the holding of that Session."

University Chaplains: "At the last session of Synod, mention was made of the need of Chaplains in the Universities and, if I remember rightly, criticism was made of the fact that, whereas the comparatively small New England University at Armidale has a full-time residential Anglican Chaplain, our two great Universities in Sydney have only part-time Chaplains."

"The comparison with Armidale is quite unrealistic. That is a residential University, ours are not. We have residential colleges and halls and, in these, Anglicans are fully cared for. In Sydney University, we have our St. Paul's College."

"Moreover, the Rev. Bernard Gook, Rector of St. Barnabas', Broadway, acts as part-time Chaplain among the undergrad-

uates and has been able to exercise considerable spiritual influence over them and to integrate them into the life of his Church and its social work.

"To underrate the value of the work being done in this way by Mr Gook would be a great mistake and I take this opportunity of expressing my own warm appreciation of it."

"In the University of New South Wales, plans for the establishment of an Anglican College are far advanced and particulars will soon be announced. In the case of this University, where there is no parish church linked as close by to the University as St. Barnabas' is to Sydney University, the claim for a full-time chaplain seems to me to be much more valid."

"I have, therefore, invited the Rev. G. Feltham to take up the post of full-time Chaplain at the University of New South Wales and I am glad to say that he has accepted the invitation and will start his work in the new year."

Urgent Problems

New Areas: "As is well recognised, one of our most urgent problems in this Diocese is the provision of clergy and buildings in the great new housing areas of this city and its environs. Thanks to the initiative of the Archdeacons, we are just about keeping pace with the development plans and are able to secure or reserve suitable sites for future Church buildings."

"Whilst expansion of population is taking place nearly all round the city, I draw your attention particularly to the areas around Liverpool, Penrith, and Mt. Druitt as well as the South Coast."

"Moreover, one of the things that disturbs me most is our present custom of placing Curates-in-Charge of the new housing areas rather than more experienced men as Rectors of new parishes. I well understand the technical and financial problems involved, but I am sure something must be done to remedy the situation."

Public Relations: "I am very glad to be able to announce today the appointment of Mr John Denton as Executive Officer of the Public Relations Department."

"Mr Denton is, at present, Administrative Officer of the Diocese of Central Tanganyika, of which our friend Bishop Stanway is, of course, the Bishop. He has served in this capacity for some eight years and before that was Personnel Officer in the Mobil Oil Company. He and his family hope to arrive here in January."

Canterbury Visit: "Next March, we are to be honoured by a visit from the Archbishop of Canterbury, Dr Ramsey, and Mrs Ramsey. Unfortunately, they can only spare three weeks for this visit to Australia and I am afraid this means that we shall have them in Sydney for about 48 hours from March 12 to 14."

"Plans are being prepared to enable us to make as much as possible of this brief time, but, short though the visit will be, I am sure that it will prove of great inspiration and encouragement."

YOUTH PAGE

This feature has had to be held over owing to the heavy load of Synod reports in this issue.



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Incorporating "The Victorian Churchman"

EIGHTY-FIFTH YEAR OF PUBLICATION

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Mainly About People

N.S.W.

The Rev. Dr Richard Daunton-Fear, Archdeacon of Tamworth since 1960, has signified his intention of resigning on or before January 1. Dr Daunton-Fear came to Australia after serving as senior chaplain to the Archbishop of Capetown, Dr Joost de Blank. He was formerly Rector of Hove, Sussex.

The new Assistant Chaplain for Youth and Director of the Church of England Boys' Society in Sydney diocese is the Rev. John Arnold, at present assistant minister at St. Clement's, Mosman.

Mr Arnold was ordained in 1961. He has had considerable experience in youth work with CSSM and in the parish of Mosman, which has one of the largest youth groups in the diocese. He has a B.A. and a B.D. It is anticipated that he will take up his work in February next.

The death has occurred of Mrs Hulme-Moir, mother of the coadjutor-bishop-elect of Sydney, Bishop F. O. Hulme-Moir. Bishop Hulme-Moir has been in Sydney in recent weeks and has been taking part in several activities, including a mission at St. Philip's, South Turramurra, and the diocesan Synod.

The Rev. Russell Fowler, rector of St. Luke's, Miranda, from 1962, has been ordered to take a complete rest for a few weeks following ill health. We send him our best wishes for a speedy recovery.

Mrs Colin Craven-Sands has also been seriously ill in recent weeks and we wish her a speedy recovery.

Due to return to South Vietnam next month is the Rev. Pham-Xuan Tin, vice-president of the National (Evangelical) Church in Vietnam. Pastor Pham-Xuan Tin has been studying at Moore College Sydney, on a scholarship provided by C.M.S.

Miss Anita Meggitt, principal of the new Women's Bible College in the diocese of Karachi, left Sydney earlier this month to take up her work. Miss Meggitt was farewelled at a service of Holy Communion in St. Michael's, Vaucluse, on October 11.

The Rev. A. W. Setchell, rector of St. Peter's, Neutral Bay, has accepted nomination to the parish of St. Peter's, Hornsby.

The Rev. D. J. Wilson, curate of St. Clement's, Mosman, has been appointed rector of St. Chad's, Cremorne.

The Rev. W. J. Haynes, rector of St. Saviour's, Punchbowl, has been appointed curate-in-charge of the new provisional district of West Pennant Hills.

The Rev. H. D. G. Blackwell, curate-in-charge of the provisional district of The Oaks, has been appointed curate-in-charge of the provisional district of St. Paul's, South Coogee.



Mr John Denton, whose appointment as executive officer of Sydney's Public Relations Dept. was announced during Synod (see p. 7). Mr Denton comes originally from Victoria and has, for the past ten years, served as a C.M.S. missionary in Tanganyika.

In Tanganyika he was a member of the Diocesan Council, a member of the Synod of the Province of East Africa, and a lay delegate to the Anglican Congress, Toronto, in 1963. He was Secretary of the Diocesan Finance Board and Manager of the Diocesan Office as well as being responsible for capital development projects.

Victoria

Mr Graeme Sells has been appointed to the position of Travelling Secretary for the Crusader-I.S.C.F. (Vic.), and will take up duties on February 1, 1965. He succeeds Mr Bruce Johnson. Mr Sells studied at Ridley College, Melbourne, and at present is stipendiary lay reader at St. Andrew's, Rosanna. His home Church is Holy Trinity Church of England, Adelaide, S.A. He is married and has a baby son.

South Australia

The Rev. John A. Brook, at present general secretary of the South Australian Branch of C.M.S., has accepted appointment as Secretary for Aborigines in succession to Canon George A. Pearson.

Mr Brook trained at Moore College, Sydney, and was ordained in 1956. After serving a curacy at Holy Trinity, Adelaide, he was appointed rector of St. Thomas', Rozelle, in 1959. In April, 1962, he went to South Australia as C.M.S. general Secretary.

Mr Brook will take up his post in a part-time capacity in November and full-time from February next when he will move from South Australia to N.S.W., where the office is located.

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STATE AID DEBATE — from page 1

voting for or against a principle. We are being asked to put the clock back to conditions prior to 1880."

At the November Federal election, said Mr Judd, "the re-elected might of the Roman Catholic Church had broken through" on the question after over eighty years of pressure.

Mr Judd drew Synod's attention to the effect a decision accepting the aid would have on State political thinking. "If we go along with this piece of political opportunism," said Mr Judd, "at the next N.S.W. elections a vast auction sale will take place.

Referring to Cardinal Gilroy's £3M. appeal Mr Judd said that

"Goodwill" on Peace Congress

DURING its meetings earlier this month Melbourne diocesan Synod decided to "extend its goodwill to those clerical and lay members whose convictions lead them to take part in" the Peace Congress.

The decision was taken after a lengthy debate on the wording of the resolution and the final form of the motion was an amendment to that originally proposed by the Rev. W. H. Graham.

Speaking to the motion Mr Graham said: "The Attorney-General has said that this congress is Communist-inspired. 'We must take notice of this but we need not accept it on face value,' he said.

"I do not feel we would be facing this situation as thinking Christians if we withdrew easily. 'After all, it takes more courage to take part in a ban-the-bomb march from Frankston to Melbourne than it does to attend an open-air Eucharist.

Canon L. L. Nash said the whole framework of the congress was hastily designed to entangle the Christians who attended.

Mr J. H. Morris, of St. Augustine's, Moreland, said there was no doubt that the congress had been arranged by the Communist party.

"The congress is purely a debating society created to be a sounding board for their own propaganda.

"I don't think we should make it appear that this Synod endorses this particular peace congress."

Mr Morris said he had been told by a Communist that it was very easy to get clergymen on their side by appealing to their sympathies.

"He assured me that this was one of the congress's plans to enable it to gain respectability."

Revised Lectionary

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.
Nov. 1: 23rd Sunday after Trinity. Mt. Prov. 1: 20-end; Luke 16; 1 or 1 Cor. 1: 1-25.
E. Prov. 2 or Prov. 3: 1-26; John 9, or 1 Cor. 13.
Nov. 8: 24th Sunday after Trinity. Mt. Prov. 8: 1-21; Luke 17: 1-19, or 1 Cor. 1: 26-2; end.
E. Prov. 8: 1, 22-end, or Prov. 9; John 10, or James 3.

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if the Church of England bought into a race to establish a rival educational system it would be "crushed." "We are being asked to grease the slippery slide down which the public schools will be pushed."

Mr Judd concluded, "We thought alike until recently. Yes, until money was dangling before us. How unreal to suggest that if we did not deal with the Government it would be too late. The Government is so anxious to get a favourable decision from Sydney that it will wait eight weeks and a good deal longer."

Canon J. R. L. Johnstone said that he would prefer that the Church should not receive this aid but he believed "as a matter of principle that States must be taught to honour Christ and that they are responsible before God to educate all children. We have succumbed to secularism and have fallen for the idea that education is the province of the State and not the Church."

Canon W. J. Siddens said that this was a matter of conscience to him as well as those who did not want the Church to accept the aid. If we rejected such aid, said Canon Siddens, we could not expect Government aid for our hospitals.

Bishop R. C. Kerle said he felt all were facing a difficult decision. "Each must vote according to personal conscience," said Bishop Kerle. "We are voting under pressure and I do not like deciding this under pressure.

"We are, in fact, registering a vote for or against State aid in principle. So far the Church of England in this diocese is giving the impression that while we oppose the principle we will accept the aid."

Bishop Kerle quoted from a Roman Catholic newspaper which said that most Protestant

bodies would accept the aid but would add a "face-saving rider" that they did not approve the principle.

"The Federal Government is watching and waiting for our decision. The Roman Catholic Church is watching and waiting. We must vote on the principle clearly before us and not under pressure of financial problems.

"My conviction in this is that we would do well to reiterate our previous decisions. We need time to consider the situation. To commit ourselves now would be a false move."

Mr W. S. Gee supported Bishop Loane and said that the only way Mr Menzies could have met the need for science facilities was to give to all schools.

Mr A. F. P. James spoke against the Church receiving aid and said that the Roman Catholic educational system would break down right now if it did not receive State aid.

Mr B. H. Travers said the Church schools were not for the elite and that at his school (Shore) 50 per cent of the boys coming in were from families with no previous connections with Shore.

The Rev. A. A. Langdon said that he was glad the Chancellor had agreed, by his definition, that the matter before Synod was State aid.

"Our job is to see that we give our children a Christian education. 90 per cent of our children are in Government schools and it is to them that we have a responsibility. It may come about that we will have to change our relationship to the State educational system but if we now vote to receive this aid we will have set a precedent."

After replies by Mr Stacy Atkin and Mr E. A. Judge the vote was taken.

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OFFICIAL ANGLICAN NEWSPAPER PLANNED?

Mr Francis James invited to attend meeting of bishops

ACCORDING to a report in "The Sydney Morning Herald" Mr Francis James, honorary managing director of "The Anglican," attended a recent meeting of Anglican bishops at the invitation of the Primate of Australia and Archbishop of Sydney, Dr H. R. Gough.

MR JAMES, according to the report, discussed with the bishops a proposal to "hand over" the independent paper, "The Anglican," to Standing Committee of General Synod.

No representative of "The Australian Church Record" was invited to attend the meetings.

The report said that "it is believed" the bishops had accepted Mr James' offer.

The paper was established 12 years ago and incorporated the High Church paper, "The Church Standard." In the early stages of its history it was printed by an outside firm but some years ago a company was formed, The Anglican Press Ltd., to handle this and other printing work.

Archbishop's view

(In July of this year The Anglican Press Ltd. closed down after being declared insolvent. Assets were to be sold and a distribution made to various creditors.)

News of the proposal for an official Anglican paper follows a report from Canberra that the diocesan paper there, the "Southern Churchman," is to cease publication in its present form at the end of the year.

According to the Canberra

report the "Southern Churchman" will next year be produced on "more simple lines, to be an effective link between the Bishop and his people in every parish."

The Methodist, Baptist and Presbyterian Churches and other denominations have official papers in one or more States. The Baptist Church also publishes a national journal, "The Australian Baptist" and last month the Presbyterian Church announced plans to absorb the various State journals into a national Presbyterian paper.

The Presbyterian journal is to be published by early 1966 and is to appear fortnightly.

Should the proposal for a national official Anglican newspaper be adopted by Standing Committee of General Synod it will leave "The Australian Church Record" as the only independent Anglican paper in Australia.

However the proposal will meet with a strong body of opposition when it comes before Standing Committee.

On going to press, we have been given to understand that the Standing Committee did not approve of "The Anglican" being taken over as an "official" paper. The bishops had been unaware that this was a condition of the offer.

Comment, Page 2.

MOORE COLLEGE APPOINTMENTS

THE Rev. D. T. Foord, Rector of Kingsgrove and Rural Dean of Banks-town has accepted appointments to the Staff of Moore College as Dean of Students.

He is also being appointed at the same time by the Archbishop as a Chaplain to the Church of England students at the University of Sydney.

Mr Foord is a Master of Science and a Bachelor of Divinity and in recent years has conducted missions to students in Australian and overseas universities.

As reported in our last issue the Rev. G. Feltham is to take up the post of full time Chaplain at the University of New

South Wales. Mr Foord has been part-time Chaplain to the University of New South Wales since 1958.

Mr John McIntosh, at present a master at Cranbrook School, has accepted appointment to the Staff of Moore College. Mr McIntosh is an honours graduate of Sydney University in history and a Bachelor of Divinity.

Mr Foord and Mr McIntosh will be taking the places on the Moore College Staff of the Rev. W. J. Lawton, who has been appointed Rector of Dural, and the Rev. R. S. M. Withycombe, who is leaving for overseas for further study in Cambridge University.

Both Mr Foord and Mr McIntosh have contributed articles to A.C.R.

CHURCHWOMEN MEET



The Archbishop of Sydney addressing the 25th Birthday Rally of the CENEFC Memorial Centre and Sydney Diocesan Churchwomen's Association which was held in the CENEFC Auditorium on October 9.

Religion in State schools

RECENTLY Canon L. L. Nash was reported to have expressed himself as assenting to the new syllabus proposal of Mr Wetherell. We have now received the following comment from Canon Nash:—

It is heartening to know that the Church of England in the diocese of Sydney continues to be a rallying point for all Christians when the State begins to make serious mistakes.

My own much-publicised assent to Mr Wetherell's proposed syllabus arose from a sense of frustration and was grudgingly given with qualifications.

Although the situation in Victoria is different from N.S.W., it cannot be claimed that the job of religious education in State schools is well done. Complaints come from both the school staffs and from the clergy.

In coping with this enormous problem, moreover, I am firmly convinced that the attempts made by the Board of Education in the diocese of Sydney cannot be surpassed elsewhere in Australia.

My assent to the Wetherell syllabus in principle was an attempt to show without dismay that the teaching of a basic ethics induces the further question "What are the details of behaviour to be taught?"

In the matter of sex, Islam and Christianity would find agreement on any basic requirement so limited as to be quite impossible.

Similar difficulties would arise in the consideration of truthfulness, kindness to animals and diet.

Goodwill to neighbour and love for humanity certainly come to vital grips when Islam confronts any other of the great world religions.

Certainly, the second part of Christ's great law of love would have been a most fruitful discussion in this need for a basic morality sought by all rational persons.

I did not give any approval to a course on religion which sidesteps the need for the mind and the will to make a decision upon matters which so vitally affect the happiness of humanity.

When religions confront one another it is merely a useless academic exercise of disputation if they do not desire to convince each other.

Stand the test

It was because I was so sure that the doctrines of Our Lord and Saviour Jesus Christ can triumphantly stand the test of any confrontation that I took the point of view that we Christians must not be afraid to try it when forced upon us.

But Mr Myers coupled with further developments convince me that a worthy religious confrontation did not underlie Mr Wetherell's suggestions, and I can say that I am thankful to God that he was checked by prompt and vigorous action.

But if the Church merely sinks back with a sigh and says "Thank goodness for that escape" and does no constructive thinking meanwhile, then, as Lord Wakehurst, Governor of N.S.W., said more than once to a sleepy nation during the last war, there will be no second chance.

REFORMATION "BULWARK"

SPEAKING in St. Peter's, East Sydney, on Sunday, October 25, the rector, the Rev. Bernard G. Judd, said that the widespread observance of Reformation Sunday serves to remind us that Protestant - Roman Catholic relationships are a vital factor in the modern world.

The Reformation heritage of freedom is mankind's greatest bulwark against twentieth century totalitarianism.

Nothing which has happened in the past few years since Pope John's Unity Offensive was launched in any way lessens or minimises the great debt which we owe to the Reformation. Its Bible-based heritage of freedom and light is too precious to be bartered for the recently displayed attitude of Papal courtesy.

Those who value their Reformation heritage of spiritual and political freedom are deeply concerned at the dangerous threat which the Santamaria Movement poses to Australian democracy today.

"Decisive force"

A D.L.P. Spokesman recently boasted that his party "is the most decisive force in Australian politics." This menacing Roman Catholic Party holds the Federal Liberal Party Government in its power as was demonstrated at the last Federal Election.

Nor can Roman Catholic Bishops disclaim responsibility for the National Civic Council and the D.L.P. The Bishops of Ballarat, Sale and Sandhurst wrote to the Victorian State President of the N.C.C. on August 1, 1964, expressing regret that their absence at the Vatican Council would prevent them from attending the N.C.C. Annual Convention and praising N.C.C. members for their "hard work and personal sacrifice."

The D.L.P. can extort all sorts of concessions from the major political parties by trading its second preference votes. Mr Santamaria stated on July 27, 1964, that 80 per cent of D.L.P. voters would follow D.L.P. leadership wherever that leadership went.

This is a factor unknown within the structure of the major political parties. It arises from the identification of the D.L.P. with the Roman Catholic Church. This is why it can offer a "delivered or regimented vote" to achieve its purposes. Sir Robert Menzies "bought" this "delivered vote" with his State aid offer at the last Federal Election.

"... this ancient beloved institution may be bypassed as history moves inexorably onwards; and while we are enslaved by our plant and machinery, the gates of hell will be breached by those who go forth with only stone and sling, but in the name of the Lord of Hosts." —See article on Page 2.