

Mainly About People

N.S.W.

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

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

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

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

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

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

Queensland

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

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Victoria

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

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

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

Tasmania

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

Overseas

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

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

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

TARGET DATE OF 1980 SET FOR CHURCH UNION

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

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

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

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

Tradition

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

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

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

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

A Baptist, a Salvation Army Officer and a Church of Scotland representative all objected to such sentences as:

"The apostolic ministry of the Church is derived from the unique apostleship of Christ, and those whom He Himself commissioned. One of the necessary marks of the apostolic character of the Church is the historic ministry." In a powerful speech Professor Whyte asserted that apostolic succession was not a blessing at all, but a source of superstition.

Evangelicals and Church unity

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

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

Mr Huxtable said the belief of Evangelicals in a particular view of Scripture was the key-stone to their entire edifice.

The Rev. A. T. Houghton, general secretary of the Bible Churchmen's Missionary Society, said that Evangelicals had at times feared a compromise on essential biblical truth, a blurring of the necessity for conversion and the admission by some Churches of ministers who were outspoken modernists.

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

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

Revised Lectionary

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

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

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Closing date for entries: October 9, 1964

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SYDNEY SYNOD REJECTS STATE AID AFTER LENGTHY DEBATE

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

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

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

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

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

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

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

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

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

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

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

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

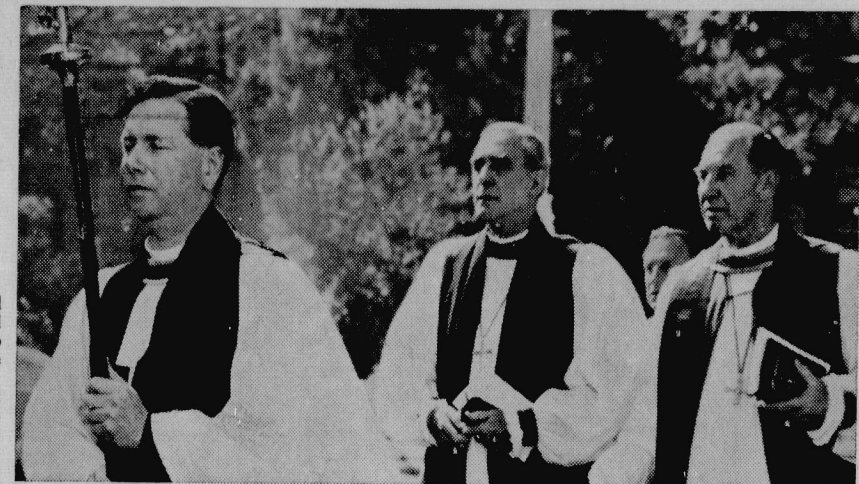
In opening the second part of the debate the Rev. D. W. B. Robinson traced the history of recent moves on the question of State aid and then went on to say that there is "nothing to suggest that there was pressure on the schools to act in this matter as has been claimed."

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

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

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

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



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

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

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

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

Bishop M. L. Loane said that

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

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

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

Bishop M. L. Loane said that

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

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

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

Continued, page 8.

Melbourne rejects finance move

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

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

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

means of "Borrow short and lend long" advances.

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

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

"Church a slave"

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

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

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

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

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

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

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

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

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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 Drutt. 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

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£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

* The writer of this article is director of the Sky Pilot Fellowship which operates the Murella Mission Farm at Kellyville, west of Sydney. He is a son of the late Canon S. E. Langford-Smith and brother of Bishop Neville Langford-Smith, of Kenya.

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 genetically 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 horse."

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 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 rector. 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 rector 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—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

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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, the siege began.

Inadequate

Malta's defences were hopelessly inadequate and at the start of the siege Dobbie had only five weak battalions, 16 obsolescent 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 pragmatism," 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.I., 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 unness-

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 Corralim, Mr Holmes said that, following Promotion work in the parish Corralim 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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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 to the second question 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 archaeologist, 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 choir's 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 — "Gill-bulla," 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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Mainly About People

N.S.W.

The Rev. Dr Richard Daunt-Fear, Archdeacon of Tamworth since 1960, has signified his intention of resigning on or before January 1. Dr Daunt-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.

Overseas

The Rev. Henry Sutton, general secretary of the South American Missionary Society has been appointed an honorary canon of St. John's Cathedral, Buenos Aires, Argentina, by Bishop Cyril Tucker.



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 on 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 hazily 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. Mr 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: 1, or 1 John 1. Nov. 1: 23rd Sunday after Trinity. Mr Prov. 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. M 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.

Sydney Church of England Grammar School for Girls

Day and Boarding Schools; Kindergarten to Leaving Certificate Honours. Under a Council appointed by Synod. Founded 1895. SYDNEY: Forbes Street, Darlinghurst. NORTH SYDNEY: "Redlands," Military Road, Cremorne. WOLLONGONG: "Gleniffer Brae," Hillview Avenue, Keiraville. The school curriculum comprises thorough religious teaching in accordance with principles of The Church of England, with a sound general education under a thoroughly competent staff. For full information, apply to The Headmistress of the school desired.

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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.

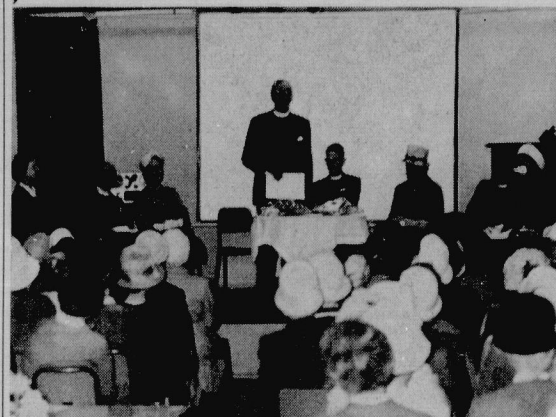
Should the proposal for a national official Anglican newspaper be adopted by Standing Committee of General Synod it will leave "The Australian Church Record" as the only independent Anglican paper in Australia.

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.

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.