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**MEETING ATTACKS BETTING THREAT**

"Legalised S.P. betting would strike a blow against religion and the community" Bishop R.C. Kerle, Coadjutor Bishop of Sydney, said last week. Bishop Kerle was addressing about 1,000 people at the Lyceum Hall, Sydney, at a special meeting organised by the N.S.W. Council of Churches and the Central Methodist Mission.

He called on the community to oppose strongly any move by the State Government to legalise S.P. betting in N.S.W.

The meeting unanimously carried a motion condemning legalisation of off-course betting. "A State which has recently licensed poker machines cannot morally afford further gambling facilities," said the resolution. "We believe God has a finer destiny for our people and for Australia than the creation of a gambling society."

"We are aware of the tremendous demands on the finances of the State to maintain hospitals and educational facilities, but to enter further into this field will not only degrade the people, but will lead to even greater suffering," Bishop Kerle said.

"If betting shops are introduced, betting will become far more widespread.

**Primate's Message**

The Rev. Alan Walker, Superintendent of the Central Methodist Mission, said "The legalising of starting-price betting would mean the opening of gambling centres in every town and suburb in N.S.W."

A society which worships easy money and the goddess of chance will have a deepening youth problem.

"We ask the Premier to put the interests of youth before the gambling pressure-groups."

"Betting shops in other States are the most squalid, anti-social centres in Australia."

Mr Walker read a message from the Primate of Australia and Anglican Archbishop of Sydney, Dr H. R. Gough, condemning any move to legalise S.P. betting.

Dr Gough said: "The Church must set her face against gambling in any form, as she knows from her unique experience of personal problems that so often it leads to untold misery, to broken homes and to degraded character."

**Chaplains at Passion Play**

Never before, in the sixty years or so in which the Society for the Propagation of the Gospel has organised a rota of chaplains at Oberamergau, has there been a response like this year's.

On an average, over a thousand Anglicans a week have received Holy Communion. Up to September 25 the total number had reached 18,940.

In all, well over 36 chaplains assisted, and they came from as far afield as Australia, the United States, the West Indies, Africa and India (as well as Great Britain and Europe).

In all the chaplaincy arrangements, SPG had the co-operation of Pan-Anglican Tours. In addition, the 15 summer schools organised by SPG in connection with the Passion Play were successfully carried through.

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**Personal**

The Reverend Richard Owen Dykes, Th.L., has accepted nomination for the Parish of St. Stephen, Penrith.

Mr Dykes has since 1957 been Rector of St. Stephen's, Port Kembla and he succeeds the Rev. A. E. Hodgson who has become Rector of St. Aidan, Blackheath.

Mr Dykes was ordained in 1954 and became Curate in Charge of St. Edmund, Pagewood with Matraville and Yarra Bay, and remained in this position until his appointment to Port Kembla.

★ ★ ★

Something that will be of interest to many Australian friends is the announcement of the birth of a daughter (Enid Elizabeth) to the Rev. and Mrs R. W. Dowthwaite of Cape Town, South Africa.

We are sorry to learn that after almost 18 years of devoted service at the Home of Peace, Petersham, Matron F. I. Claydon has announced her resignation, owing to health reasons.

Matron Claydon will be farewellled at the Annual meeting at "Eversleigh", Petersham, to be held on October 22.

★ ★ ★

The Rt. Rev. M. L. Loane, Bishop Coadjutor of Sydney, left last week by air for a 10 days' visit to Korea, at the invitation of Dr Paul Reece, to give Bible Readings to Pastors' Conferences there.

★ ★ ★

Mr Colin K. Becroft, M.A., has accepted appointment as the first General Secretary of Scripture Union in the U.S.A. For almost six years Mr Becroft has been secretary of the Scripture Union of Australia, Federal Council, and General Secretary of Scripture Union, C.S.S.M., and Inter-School Christian Fellowship in N.S.W. On behalf of the Scripture Union Committee of the United States, Mr C. Stacey Woods, chairman, extended the invitation with the commendation of the Council chairmen from British Commonwealth Countries and Dr John Laird, General Secretary at London headquarters, Mr Becroft's appointment is expected to take effect during 1961.

Mr Becroft is a parishioner of St. Barnabas, Roseville East. He has been a member of the Sydney Diocesan synod for several years and a member of its standing committee.

★ ★ ★

The Reverend Dr Leon Morris, Vice-Principal of Ridley College, Melbourne, has accepted appointment as Warden of Tynedale House, Cambridge, the theological research library of the Inter-Varsity Fellowship of Great Britain. Dr Morris, who has an international reputation as an author of books on the New Testament, is at present abroad visiting the U.S.A., and England. He is due to return to Australia in February, and will take up his new appointment shortly afterwards.

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The paper for Church of England people — Catholic, Apostolic, Protestant, and Reformed.

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**ARCHBISHOP URGES CHURCH TO LEAD FIGHT AGAINST MORAL DISEASE**

Archbishop Gough, in his Presidential address to the Synod of the Diocese of Sydney last week, warned churchmen that they must be alert to the attacks upon Christian moral standards in the community.

"Otherwise we shall find our young people placed in impossible situations of temptation and caught in the current of cynical despair and disillusionment as they find out too late the bitterness of that 'Vanity of vanities' as the Old Testament philosopher describes the end of the road sign-posted Materialism," the Archbishop said.

**NEWSPAPER OPPOSITION**

"As we seek to fulfill these obligations, we must not be surprised if we encounter criticism, and even bitter enmity," the Archbishop said.

"Such opposition may come from two quarters, from those who make money by selling literature that first tantalises and then defiles, and from those who, with or without sincerity, say that we must not interfere with the liberty of the individual.

"Some such opposition we in Sydney are beginning to experience ever since I began to urge members of our Church to fulfil in a more practical manner their baptismal pledge to fight manfully under Christ's banner against sin, the world, and the devil.

"Bishop Kerle's courageous and well-timed speech in the Synod last year in which he drew attention to the low standards of morality among many of our young people was severely censured in a leading article of 'The Sydney Morning Herald.'

"Since then his leadership in the campaign against the legalising of S.P. betting has met with what one can only call unworthy sarcasm from the same source.

**PROBLEMS**

"A newspaper is fully entitled to criticise statements made by any public personality, whether he be a Bishop or a Prime Minister.

"But I believe I speak for not only this Diocese, but the whole Anglican Church in Australia, when I say we protest both at the cynical language of fancied superiority used and the attitude which makes light of one of the greatest problems of Australian life today."

The Archbishop referred to a recent series of television pro-



CANON Max Warren, general secretary of the Church Missionary Society, London, with the Archbishop of Sydney, the Most Reverend Hugh Gough, before the Sydney Synod service of Holy Communion last week (report p. 3).

**'Life worth more even than liberty'**

see pedestrians—yet the greater fault lies with us who drive. "If all car drivers acted with the courtesy and consideration for others which they show in other matters, the accident rate would become negligible.

"We always tend to blame others and complain of their driving and seldom assess or criticise our own.

"It is imperative that Christians should set an example in this as in all things and I take this opportunity of the publicity afforded by Synod to urge all members of our Anglican Church to pledge themselves to join in a Crusade for Christian driving.

"Each day then pray for divine control over your own driving. As you set out on a road journey pray, not only for your own safety, but for your own standard of driving.

"Two or three years ago one of the big London car agencies sent to their customers a Christmas card on which was printed a prayer for their use.

"I kept it for a long time in my car and found it of much help as a reminder of a Christian's duty.

"I have therefore obtained the firm's permission to publish this prayer here in Sydney and a large quantity have already been printed. Will you take one as you leave Synod today?"

**COURTESY**

"The number of accidents seen, the number of near misses that daily take one's breath away, the broken glass that litters the roads, the frequent risks, either of downright foolishness or deliberate wickedness that mar the standard of driving, all tend to make road travel something of a nightmare, wearing and exhausting to mind and body.

"Whereas the authorities must take their share of the blame for this state of affairs — particularly in such matters as the bad lighting of the streets which cast shadows that make it in places almost impossible to

perverting the minds and debasing the character of our people. "I use the word amoral deliberately. Immorality is bad enough, but to be amoral is infinitely worse, to lose one's sense of right and wrong, to call black white, reveals a deadness of soul that is nothing short of disastrous.

"There is one obvious and urgent thing that we can do and that is to arouse public opinion in such a way that the Government must be compelled by the will of the people to stop the spread of moral disease through unclean and obscene literature.

"As one unpleasant illustration of the kind of thing to which I am referring I would mention that a few days ago I had sent to me through the post, by a mother of a newborn baby, a leaflet which had been sent to her in hospital by an agency which gives only a G.P.O. Box number. This mother pleaded with me to do something about it.

(continued page 4)

## "What's wrong with a little flutter?"

Money is a fascinating subject—most of us can contemplate it for hours. In contemplating it, however, we seem to spend our time thinking of ways to acquire money or to spend it and never stop to wonder who it is who really owns our money.

Who does own our money? Psalm 24 teaches us that "the earth is the Lord's, and the fullness thereof" and the whole of the Scriptures teach that God is the owner and ruler of all that has been created. Because of this the Christian is forced to look upon everything that he sees as ultimately belonging to God, and he must treat everything accordingly.

There is no reason why a Christian's money should not be included in this fullness which belongs to the Lord. This teaching of Scripture must be basic to our approach to all money matters.

The true ownership of our money is suggested throughout the New Testament. St. Paul reminds us in I Corinthians that we are not our own "for ye are bought with a price." We are God's purchased slaves. No slave in St. Paul's day ever had money of his own, even if he was allowed to spend it: it belonged to his master.

Our Lord himself spoke much of our attitude to money. In the Parable of the Pounds in Luke 19 He teaches the disciples to be faithful in discharging their responsibilities in view of His coming again. He chooses to illustrate this teaching by a parable concerning the right management of another person's money.

### ● The final accounting

Since our Lord uses our use of money as an illustration of the general principle, we are forced to include money in the class of things which belong to the One who will return, and which we shall have to account for to the Owner.

We are then, stewards of God's money—as well as of the other possessions given us by God. We are managers of His property.

What does God require of us as managers? Faithfulness. Christ says: "If ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give

you that which is your own?"

Once we remember that we are handling money that really belongs to someone else, it is easy to see why gambling is wrong. If we gamble, we are not merely risking our own money; we are hazarding money which does not belong to us. The world calls that embezzlement, and condemns it. Shall God do less, when He has already spoken... "If ye have not been faithful in that which is another man's, who shall give you that which is your own?"

### ● Melbourne Cup trial

The question, "What's wrong with a little flutter?" is one of those moral questions which is best answered by another question: "What's wrong with a little embezzlement?" The answer is obvious, and must guide the conduct of a Christian.

With Melbourne Cup time approaching, very few of us will escape being asked to have a little flutter. For those who intend to flutter in a grander manner, Parliament is reported to be prepared to open licensed gambling shops in this State.

In his personal conduct, the Christian cannot afford to accept the invitation to a little flutter on the Cup. His management of his Lord's money must be faithful.

Nor can he be silent in view of the proposal to grant licences to gambling shops in N.S.W. Bishop Kerle has taken a public stand on this matter and each one of us who names the name of Christ should support him as well as we are able.

### ● Prayer is best weapon

The Christian's most effective weapon for righteousness is always prayer. This is a weapon we can all use, and any of us who neglects it cannot complain afterward about the extension of gambling.

In addition, we are all free to indicate our concern by means of letters to the daily papers and to our representatives in Parliament. These are means that men expect us to use if we are really concerned about proposed legislation, and if we do make use of them we may well be able to prevent men making legal something declared illegal by God.

# THE BIBLE AND THE REFORMATION

"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works"—(2 Tim. iii, 16, 17).

It is no exaggeration to remind ourselves that without an English Bible there would have been no Reformation.

With an English Bible came in the right and duty of private judgment, and the assertion of the great principle of Article VI, that "Holy Scripture contains all things necessary for salvation."

Of all the agencies which brought about the break with Rome in the 16th century the Bible was the earliest and most powerful.

Certainly none caused such energetic opposition as the translation and circulation of the scriptures. Before a free Bible—and fair play for all who read it—the Pope's champions could not long withstand, and when the Reformation was fairly well started nothing seems to have alarmed the Roman priesthood so much as the provision of the Bible in English.

It was this which cost William Tyndales and other reformers their lives.

In 1961 we shall reach the 350th anniversary of the Authorized Version and plans are in prospect by the British and Foreign Bible Societies and other bodies for a worthy commemoration of this outstanding event.

The importance of the Bible, too, was emphasised by the Bishops at their Lambeth Conference in 1958 and the final paragraph of their first Resolution on THE BIBLE reads: "... the Conference invites the Churches of the Anglican Communion to engage in a special effort during the next ten years to extend the scope and deepen the quality of personal and corporate study of the Bible."

The World's Best Seller: Year after year the Holy Bible continues to occupy this proud place. A few other books, such as Shakespeare, continue to have a large circulation, but the Bible—first copied by hand, has been circulated in ever increasing numbers since the introduction of printing.

Today at least 80 Bible societies are issuing it in over 1,000 forms of human speech and the "Holy Church throughout all the world" is coming into being in spite of persecutions. Having in the debt owed by the Reformation to the

## GRAFTON SYNOD

The Bishop emphasised the need for the diocese to develop a department of total Christian education to cover work amongst adults, youth and children.

At a later stage synod, by resolution, urged the need to proceed with this development as soon as funds and available personnel allowed.

Synod dealt with four Ordinances and rejected that which would enforce the retirement of the clergy (including the Bishop) at 70 years.

Bible, let us look at this wonderful Book in the light of our text:

The revised version of verse 16 is: "Every Scripture inspired of God is profitable" or in the authorised version, "All Scripture is given by inspiration of God and is profitable."

The reference is, of course, to the Old Testament since the New Testament was not yet written. I don't think the differing translations make much difference. "Either it is a statement that they are inspired and profitable, or else that being inspired they are also profitable."

The Scriptures are divinely inspired "God-breathed." That is, the Spirit of God so influenced the writers of the Old Testament that they were empowered to teach spiritual truths making their hearers or readers wise unto salvation. I offer you today no theory of inspiration but simply state three reasons why we believe that the Scriptures are God-breathed:

### By CANON A. W. PARSONS, L.Th.

(1) The testimony of Jesus Christ. Not only before but after His resurrection. He bore His testimony to the Old Testament.

He made 198 references to the Old Testament Scriptures before His resurrection. It is impossible for anyone to deny the inspiration of the Old Testament and at the same time to have true faith in the Christ of the Gospels.

(2) The testimony of history. If there is one thing clear it is the testimony of all Christian history to the power and inspiration of the Bible. The Reformation was really a battle between the supremacy of the Bible or the Church.

We may call our Article VI ("Holy Scripture containeth all things necessary to salvation, etc.") the charter of the English Reformation.

(3) The testimony of experience. There is that in the Bible which, as Coleridge said, "finds us." The Bible is inspired because it inspires me. When we put two and two together we know the result will be four.

When we blend oxygen and hydrogen in the proper proportions we know the result will be water. When we bring human nature and the Bible together we find that one is the problem and the other is the solution.

They are for the man of God. "That the man of God may be perfect" (A.V.) or "complete" (R.V.).

The word translated "perfect" comes from an adverb which means "exactly," and if you trace it back to its root you will find there is the idea of sustenance, for another Greek word from the same root means "a loaf of bread."

The Greek word, found only here in the New Testament, indicates alertness, readiness, sufficient, fit. That the man of God

may be fit as an athlete in training—fed properly by the "sincere milk of the Word," ready and alert to "every good work."

You will remember that when our Lord was tempted He said: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." According to Genesis, God breathed into men's nostrils in Creation. And in the New Creation and the God-breathed man must live on the God-breathed Word and living on it he becomes fit, complete and ready for the work of God.

"Read, mark, learn and inwardly digest" the Holy Word, for it is profitable to the man of God in four ways:

Firstly, it is profitable for doctrine (A.V.) for teaching (R.V.). The Holy Scriptures teach the facts and truths of the Gospel. In the Bible, and in the Bible alone, the man of God finds foundation truths on which he can build character.

Secondly, it is profitable for reproof, or as might be translated "for proof" for the word does not mean to rebuke, but in the sense of testing a thing as to whether it is what it ought to be.

As I build my Christian character on the foundation of Christian truth, I see the Scriptures as a plummet line, let down by the side of a building to see whether it is straight.

Thirdly, it is profitable for correction, which means "setting one right in matters of faith and morals."

If I test my building by yours we shall both be delighted or disgusted with each other. But the Scriptures are for correction—they set right what is wrong.

And we shall learn also that there is no occasion for the writings of the philosopher, nor the rabbinical fables, nor popish legends, nor unwritten traditions to make us perfect men of God, since the Scriptures answer all these ends and purposes.

Lastly, it is profitable for instruction in righteousness. The word for instruction means more than teaching. It means instruction by discipline. Discipline is for disciples.

We must go to the Bible that we may be built up into Christ in all things—and so a fine disciplined Christian character will be established in the man of God by the Word of God through the Spirit of God.

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# VITAL ISSUES DEBATED AT 32nd SYNOD

The 32nd Synod of the Diocese of Sydney began on Monday October 17, preceded by a Service of Holy Communion in the Cathedral, at which the preacher was the Rev. Canon Max Warren, M.A., D.D., General Secretary of the Church Missionary Society, London.

Canon Warren preached on Ephesians 4.1, "I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called."

The Rev. K. Shelley and Mr W. Hutchinson were elected as secretaries of Synod, and the Archbishop delivered his Presidential address.

Mr Justice Richardson was elected Chairman of Committees, and Archdeacon G. Begbie as Deputy Chairman. Bishop Loane in nominating Mr Justice Richardson said this would revert to a long-established practice of earlier Synods, when a layman was the Chairman of Committees.

Bishop Loane said that the Judge, as a former member of the Legislative Assembly and the Cabinet and a Judge, was ideally suited to such a position.

The Synod received, after much discussion, the recommendation of the Stipends, Allowances and Pensions Committee on minimum stipends.

This was moved by Mr F. Roberts, recommending that the minimum stipend of a Rector (plus house and adequate travelling allowance) be £1100; Curvial Charge of a Provisional Parish (plus house and adequate travelling allowance) £970; Curate in Charge of Provisional District (plus house and adequate travelling allowance) £880.

The Rev. K. Le Huray, on behalf of the Blue Mountains Rural Deanery, moved an amendment that the Stipend of Rectors and Curates in Charge be £1100. This amendment was lost.

A very small group of laymen and clergy opposed the motion but it was carried.

## PRINCIPLE

Bishop Loane moved that the report of the sub-committee of Standing Committee, appointed to consider State Aid for Church Schools, be received, and its recommendations be adopted.

The Bishop said that it was urgent, in the light of pressure being brought by the Roman Catholic Church and others on the two major political parties, that this Synod should, at this Session, register a clear decision on this vexed issue.

He outlined the substance of the report, that in North Queensland, and in Canberra and Goulburn dioceses, the Anglican bishops were seeking State Aid for Church Schools.

He said that if this Diocese did the same it would be allowing expediency to override moral principle, and that the purposes of the 1880 Education Act would be lost.

This was seconded by Mr L. Lyons, Senior Lecturer in Chemistry, but was opposed by the Revs. J. R. L. Johnstone, W. Siddons, C. Sherlock, and Mr F. James.

Before the Synod adjourned

fine speeches were made in support of the motion.

The first was by Mr Edwin Judge, Senior Lecturer in History at the University of Sydney, and another by the Rev. A. A. Langdon, Director of the Diocesan Board of Education.

Mr Langdon said that such a move would mean that the Diocese in effect was turning its back upon the democratic education system of New South Wales, and would undermine the influence of the Wyncham report and the Council of Christian Education, in its efforts to set the present education system give a wider expression to religious training and practice.

## STATE AID

The Board of Education Amendment Ordinance, 1960 was passed. In introducing the Ordinance, Archdeacon Delbridge said the purpose of the Ordinance was to change the Board to a Council, which would allow the patenting of the name of the Trowel and the copyright of other material.

The motion on State Aid to Church Schools was postponed till the following day. The Provisional districts of Holy Trinity, Bexley North, St. Paul's, Gympie with Gympie Bay and Gray's Point, St. Luke's, Regents Park with Birrong, were raised to Provisional Parishes. The motion concerning the alteration in the boundaries of the Provisional District of St. Barnabas, Punchbowl, was opposed by the Rector of Lakemba, the Rev. W. Kingston, whose Parish would be affected by the change.

On Wednesday the Archbishop in answer to a question by the Rev. Basil Williams, of Wollongong, whether statements by his predecessor, Archbishop H. W. K. Mowll, regarding the re-marriage of divorced persons, was still binding upon the clergy. The Archbishop said that clergy who marry a divorced person without his consent would not be cooperating with his fellow clergy, and disregarding his express wish.

Bishop M. L. Loane's resolution, reaffirming the opposition of the Church of England in the Diocese of Sydney to State Aid for Church Schools, was passed.

In the evening the Rev. J. Reid moved a resolution, without notice, that "This Synod heartily supports the leadership of the Archbishop on social and moral problems, as outlined in his Presidential address. The Synod deplores the cynicism of the Press and radio commentators, at the able and constructive effort to safeguard public morality."

Earlier in the day the Presidential address had been attacked as superficial, and one commentator said the clergy were "Kinseys with their collars turned around." This resolution was passed unanimously.

## NEW DINING HALL



NEW dining hall at Camp Howard which the Youth Department of the Diocese of Sydney plans to link with the city's water supply. (Story below).

## APPEAL FOR £4,000 FOR CITY WATER

The Church of England Youth Council in Sydney diocese has decided to connect its Port Hacking properties to the city water supply at a cost of £4,000.

For 15 years Chaldercot and Rathane have been supplied by water from tanks and a small dam in National Park.

## Bishop Ridley commemorated

A service in commemoration of the martyrdom of Bishop Nicholas Ridley in 1555 was held in St. Paul's Cathedral, Melbourne, on Monday, 17th October at 8 p.m. The service was attended by the Principal Lecturers and students of Ridley Theological College, and the Rev. Dr. Frank Andersen, Assistant Chaplain at Ridley College. Students made up the choir.

Mr L. F. Bartlett, junior tutor at the College, played the organ, and composed the music for the anthem and canticles for the occasion. The service was sung by Mr Douglas Allan and the prayers led by Mr James Caley. The lessons were read by the two deputy senior students, Mr Alan Peverell and Mr Tay Lee Soon.

During the Six Hour Weekend the youth department conducted two houseparties, one for those training to be Camp Howard Counsellors, and a holiday houseparty at Deer Park.

A total of 140 young people attended these two youth camps conducted by the Chaplain for Youth and the Rev. S. A. Horton.

On Sunday morning at Holy Communion the youth chaplain officially launched "On Tap," and the offertory was £74. By the time the houseparties concluded on Monday night, the fund had reached £140.

Later parishes, fellowships and Sunday Schools and other friends of the youth department will be invited to share in this plan to bring water to Sydney Diocesan youth centres.

Gifts may be sent to the Church of England youth department, 201 Castlereagh Street, Sydney.

## Dr Morris for UK

As reported briefly in our last issue, the Rev. L. L. Morris, Vice Principal of Ridley Theological College, Parkville, has been appointed Warden of Tyndale Hall, Cambridge. He will take up his appointment in the new year.

Doctor Morris has been Vice Principal of Ridley Theological College for the past 17 years. He is a graduate of the Universities of Sydney, London, and Cambridge.

Doctor Morris is on sabbatical leave overseas, and is currently guest Professor at Westminster Theological Seminary, Philadelphia, U.S.A.

The Dean of Melbourne, Doctor S. Barton Babbage, comment-

ing on Doctor Morris' appointment said today: "Doctor Morris is a distinguished Australian and an able scholar. The appointment as Warden of Tyndale House is a high honour."

Tyndale House is a library and research centre. Doctor Morris will direct the research activities of some thirty post graduate students working in various Biblical fields. He will also be able to engage in intensive literary work.

"Doctor Morris is the author of many books, and is a scholar of international reputation."

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## Baptism survives in Russia

Most children born during and since World War II on collective farms in four districts of Central Russia have received Christian baptism, even when their parents had not been baptised.

The facts are announced by "The Communist," Moscow paper of the Communist Party, following a survey made by the Soviet Academy of Sciences to see whether the rural population around Moscow was acting "progressively."

Describing the trend as "a real revival of baptism," the party paper says grandmothers have a "bad influence" in rural families because they refuse to mind children who have not been baptised.

According to "The Communist" baptism was almost obsolete in the USSR 30 years ago and must be taken seriously today because it is "a particularly obstinate survival" from pre-revolutionary times.

## CONSECRATION IN MELBOURNE

The Archbishop of Melbourne, the Most Reverend Frank Woods, will consecrate Christ Church, Ormond, on Thursday, November 24 at 8 p.m.

The debt of £1,800 on the building has been wiped out. As well the church is giving more than £10 a week to overseas missions (mostly to C.M.S.) plus £200 a year to Home Missions, and other extra-parochial causes.

## WARNING BY BISHOP

In his presidential address to synod last month, the Bishop of Grafton, the Right Reverend K. Clements, warned against the dangers of hire purchase and poker machines.

Bishop Clements said hire purchase was a good servant but a bad master, and warned of the danger of covetousness leading us into slavery to the Hire Purchase Corporations.

Concerning poker machines, the Bishop drew attention to the grave consequences in many lives of placing these machines within the alcoholic environment of clubs.

The liquor gave considerable abandon to the player and the results in terms of unpaid traders' accounts and personal financial ruin were a very grave disorder in community life.

He cited the fact that in one town, within twelve months, three farms had been sold up as a consequence. Should elaborate club premises, he asked, be erected at this price?

The Bishop added: "If, as is said, the spirit of a club is such that members are made to feel that they must conform to the pattern of drinking and gambling, then we are face to face with another kind of slavery."

"This is slavery to group conformity, which is the surrender of individual character and personal freedom."

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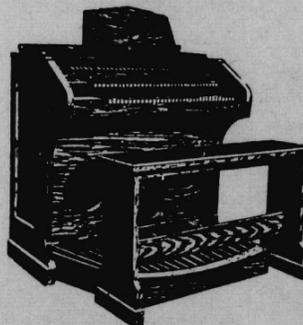
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Page 4—The Australian Church Record, October 27, 1960

## Notes and Comments PROTEST AGAINST CYNICS

Synodsmen of the Diocese of Sydney were impressed by the Presidential address of the Archbishop. His address touched on many pressing problems, on education, prison reform, gambling, teenage sex morality, censorship and road safety. The Archbishop spoke definitely and forthrightly on these problems, and did not hesitate to protest against the cynicism of "The Sydney Morning Herald's" criticism against the Church's stand.

The Archbishop hinted that there was a plan that the Chapter House should be enlarged. This is a pressing necessity. For Diocesan meetings it is regularly crammed to the doors, and the overcrowding unpleasantly affects the Diocesan Synod. On the first night of the Synod, it was stifling. In addition many were sitting on stairs, and some of the chairs were so rickety as to be dangerous. Surely the Standing Committee should consider holding Synod in a more suitable place. It is hard to imagine that the appeals to laymen to attend Synod will be effectively sustained if conditions are so overcrowded.

## MISSIONARY LEADER

Canon Max Warren's visit to Australia is a notable event. On Monday, October 17, he spoke to a large conference of clergy, and spoke on the nature of the tribulations that oppose the missionary Church.

Canon Warren appears to be a master of the Missionary situation in every Continent. His penetrating analysis of political movements, and their effect upon the life of the Church and the work of the missionary was extraordinary.

Canon Warren said that the Church Missionary Society in Australia was playing a prophetic role through its extensive links with Tanganyika and Kenya. Australia has been committed to a role and influence in African affairs through the C.M.S. The real significance of this influence he said, could be seen in the smoothness with which Tanganyika was preparing for independence, when compared with the turbulence of the Belgian Congo.

## ARCHBISHOP'S SPEECH

(from page 1)

"If Church people will give the lead in this matter of careful driving it will greatly strengthen our hands as we seek to influence the Government to introduce legislation to enforce safer standards.

"In particular I would urge the introduction of blood tests — or if it is preferred, of breathalizer tests for drivers involved in accidents.

"This, I know, is unpopular with those who stress the freedom of the individual, but once again I would remind you that it is liberty and not license for which we stand and for the good of the community we must allow certain restrictions to be placed upon us.

### LICENSE

"If such tests would result in the saving of life — even of one life — it would be worth infringement even of liberty.

"The experience in countries where such tests have been imposed shows that remarkable results in the lowering of the accident rates have followed.

"The Premier of New South Wales has been urged to take action in this matter. I myself have written to him and received a courteous reply, but so far no decision has been reached.

"Meanwhile the accidents continue to increase and lives are lost which would not have been lost if drivers, knowing of blood tests, had been more careful in the amount of alcohol they consumed before driving.

"I once again urge the Government to take action and to do it now.

"Let them not be put off by the opinions of individual doctors here or there who for reasons best known to themselves have the presumption, and it is presumption, in the face of the considered opinion of the British Medical Association in England, of expressing doubt as to the efficacy of such tests.

The Archbishop referred to the appointment of the Rev.

Dennis Johnson as full-time police court chaplain.

"I was able to pay a visit earlier this year to Long Bay Gaol through the courtesy of the Minister of Justice and his colleagues.

"In my letter of thanks to the Minister for the facilities afforded to me I expressed not only my appreciation of the efforts made by the prison authorities to carry out their hard task in the right way but also my concern and, indeed, dismay at finding the conditions under which convicted prisoners were placed whilst awaiting trial, for perhaps as long as one or two months.

"In his reply, Mr. Mannix revealed how he personally shared my concern and was doing his best to rectify matters.

"I was delighted to receive a further letter from him last month in which he explained certain improvements which have now been made and which have gone a long way toward removing the grounds for complaint.

The Archbishop referred to the fact that Gilbulla had been running at a loss of £3,000 a year, and there is now an accumulated deficit of £16,000.

"There are those who feel that it may even be necessary to give up Gilbulla. Personally I would regard this as disastrous.

"Gilbulla has come to mean something very wonderful in the life of our diocese and indeed in the life of the Church beyond diocesan borders.

"In sharing this concern with you I plead for your prayers, for generous gifts to wipe off the deficit and also for more frequent use of the house by parishes."

In conclusion the Archbishop referred to the possibility of a new Church House, "a new Church House of dignity and size which could ultimately become a worthy centre for the whole Anglican Church in Australia. There is even a revived hope of a larger Cathedral."

# Our education system is in danger!

Mr Wood said, "This is a very critical period in Australian education history."

You were doubtless as shocked as I was to read a news item in yesterday's "Age" in which the Roman Catholic Bishop Fox, Auxiliary Bishop to Archbishop Mannix, made the confident forecast that "The day when the Federal Government would grant aid for denominational schools seemed not far off."

This, the more recent of several disturbing statements, should be enough to jolt into action, not only parents, but also the multitude of Australians who don't want to see this country split asunder by differences of religion, and don't want to see a return to the bad conditions that were swept aside nearly 100 years ago.

Bishop Fox's confidence doubtless comes from two recent public statements by the Prime Minister, both lauding the work of Church schools, and both seeming to draw a sharp and nasty distinction between students who attend State schools and those who attend Church schools.

On the first occasion, at Essendon, Mr Menzies coupled his words of praise with the statement that "educated Christian gentlemen" were more desirable than "clever pagans."

The obvious inference was that the more desirable people come from Church schools while our State schools produce the "clever pagans."

Perhaps Mr Menzies — with his own State school background — didn't mean this as an insult, but a large number of people thought he did and said so.

Among these was the Rev. Dudley Hyde, Director of Council for Christian Education in Schools.

Mr. Hyde, in a letter to the "Age," asked "Why the jibe about clever pagans?" And the secretary of the Victorian Teachers' Union also saw the necessity to register a public protest at the apparent distinction drawn by the Prime Minister.

We are not aware of any reply or retraction.

About the same time, Bishop Fox warned that "Politicians anxious to get Roman Catholic votes at elections should show

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Extracts from the Presidential Address delivered by J. W. Wood at the half-yearly conference of the State School Committees and Councils' Association of Victoria, held in Nicholas Hall, Melbourne on 26th April, 1960.

some courage in tackling the problem of State aid for denominational schools." ("Sun," 4/4/60).

You were probably alarmed then by the awful possibility that the already meagre moneys available for education may be reduced still further in an attempt to finance several groups of schools — one open to all comers and the other filled on a selective basis, according to the religion of the individual children.

### DIVISION

I say several groups advisedly because of the term "denominational schools," which, I presume, indicates a plea for assistance for all Churches to establish a chain of schools throughout the State, providing the same kind of general education as State schools, but teaching their own particular religious doctrine.

If my assumption is incorrect, and the appeal is only in the interest of one Church, then of course the picture becomes rather different, but certainly no better.

Whatever the basis of this agitation may be, the plain fact is that to divide even an increased education grant into two parts would be bad enough, but if there were 6 or 8 participants the immediate effect on the overwhelming majority of children who welcome and use State education is too horrible to contemplate.

This economic factor is the one that comes to mind first, but it is the only one or the most important?

Before we answer the question it might be profitable to spend a few minutes in a quick survey of the history of education in Australia.

### HISTORY

At the beginning of the nineteenth century, with only a handful of settlers the official view was in the tradition of the old world — that education was a privilege extended only to a minority of the people and this work had been carried out in the past by the Church.

It must be remembered that at that time, government sponsored education was virtually unknown anywhere and was certainly not in England. It was therefore not surprising to find the early N.S.W. schools established with teachers who "had to be members of the established Church (C. of E.) and untainted with Methodism or other sectarian opinions."

Then in 1839, Governor Bourke tried to introduce a system modelled on the newly established Irish National system, but Bishop Broughton fought this, because the Bishop thought would weaken Church control of education.

After a select committee of the N.S.W. Legislative Council had made a survey in 1844 which showed that at least 25

per cent of children were getting no schooling, Governor Fitzroy established a system similar to the Irish National System.

He set up two Boards, the National and Denominational, each responsible for their own schools and each getting money to be spent on the different types of schools.

Even with this advantage of buildings and teachers, it was not long before the denominational schools came in for criticism, the biggest objection being the multiplicity of schools, three or four were doing a job that could have been done better — and cheaper too — by one.

An inquiry in South Australia in 1851 brought a change in control — one Board would administer to all schools.

In Victoria — now a separate colony — a similar investigation in 1852 pointed the way to the eventual elimination of the denominational schools and the early establishment of one board of control.

### "DENOMINATIONAL SCHOOLS SLIPPED"

Despite opposition from the Churches, the Victorian Common Schools Act in 1862 replaced the existing boards by one board of five Commissioners, a pattern that was to follow in the other States.

Control became tighter and more efficient. But with the growth of national schools, based on local demand and interest the denominational schools continued to slip further and further back.

There were two reasons for this decline — firstly the new system was providing schools and teachers in small communities that had no facilities before, and secondly, the opposition of the Protestant Churches was disappearing rapidly.

Bishop Moorehouse, Bishop of Melbourne, gave an indication when he said "Give us the Bible in our schools, taught un denominationally as it is at Home and in Holland, and I think we could cheerfully support the law."

In Victoria in June, 1872, the Roman Catholic Bishop Gould issued a pastoral letter instructing Roman Catholic voters to deny their votes to the members of the government that was then sponsoring a system of general education.

This move in Australia only reflected world thinking.

Industry was developing rapidly — and education for all became a basic necessity. People could no longer manage without a knowledge of the three R's.

Further, the State decided that

with Church and State separated in practically every other walk of life, this principle should be extended to education by abolishing Government assistance to denominational schools.

And so, in 1872, the Victorian Parliament decided that there should be a Minister of the Crown whose responsibility it was to give his undivided attention to the development of an educational service open to every Victorian child, regardless of colour, race or creed — of all religions and of no religion.

### NO HASTE

The methods of the old world didn't meet the needs of this new colony — they were tried for nearly 30 years, they didn't give satisfaction, and they were replaced by a better system.

One after another the six Australian States came to the same conclusion.

The only significant change in the Victoria Act since 1872 was the 1950 Amendment that removed the word "secular," but retained the assertion that education must be "free and compulsory."

This amendment gave official recognition to an arrangement that had prevailed for many years, included religious teaching by church representatives as part of the school curriculum and established the right of entry of all denominations to State schools, whether they followed the agreed undenominational syllabus or taught their own particular doctrine.

### FREE TO CHOOSE

All six States agreed that the cost of denominational schools as a State responsibility, was not justified, but that the Churches should be free, if they choose, to establish schools at their own cost to meet their own requirements.

Professor Freeman Butts, put a clear viewpoint on the educational needs of a democracy in his book "Assumptions Underlying Australian Education." These are his words.

"In general, I believe in more education for more people, rather than a little education for the many and a great deal of education for the few . . . I believe in equality of educational opportunity rather than in a stratified dual system of education, whether that dualism be along lines of race, religion, economic status, social class or sheer intellectual ability."

The former director of the Australian Council of Educational Research, Dr K. S. Cunningham, says — "Australia has been fortunate that one of America's most distinguished education scholars had been prepared to devote six months to a careful analysis of the work of its schools."

Professor Butts emphasised the importance of State education when he said, "I believe in the value of a common public (State) system of education from the lowest to the highest levels, supported at public expense and open freely to all children and youth, irrespective of social or economic status, re-

(please turn to page 6)

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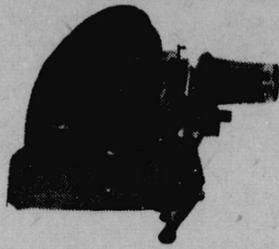
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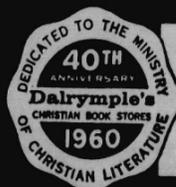
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## EDUCATION IN DANGER (from page 5)

ligion, creed or national origin." This would seem to confirm the wisdom of the men who framed Victoria's Education Act nearly 90 years ago.

Professor Butts pointed out, "Although I believe in the primacy of public (State) education, I assume there should be large freedom for private and religious groups to maintain schools by voluntary means. It would be disastrous for a democratic society that believes in freedom to destroy its private or religious schools."

Here he sounded a note that we might well heed. "It would be just as disastrous," warned Professor Butts, "to encourage private and religious schools to the extent that they become the dominant pattern of education in Society."

### "WARNING NOTE"

CHURCHES SHOULD BE FREE  
On this aspect, Professor Butts has this to say: "... I believe in the separation of Church and State and in the principle of religious freedom."

"The Churches should be free from control by the State and the States should be free from political control by ecclesiastical agencies."

Who would disagree with this? Professor Butts said, "I think that Australia should be on guard and take warning from what has happened in such countries as Holland, Belgium, France and certain provinces of Canada, when dual systems of schools have become embedded in the national life and tend to perpetuate differences that lead to political, economic, class and religious conflicts."

And what did he think of our present State schools?

"I have nothing but praise for your efforts to provide equal educational facilities throughout a State system. To find good buildings and well-prepared and well-paid teachers in the poorest and most remote sections of a State... is, I believe, a remarkable achievement. I would not find this same equality in the United States."

### UP-TO-DATE VIEW

I am suggesting seriously that this book represents an up-to-date view of current educational thought, and the observations of a well-qualified observer who approached the Australian scene with no axe to grind.

Nowadays we hear much about the return of taxes to people who don't use State Schools.

Take this argument a little further and you'll find motorists clamoring for a rebate because they don't travel on trains.

And why not complete exemption from education taxes for childless couples and unmarried taxpayers?

State school parents' money is a straight-out gift to consolidated revenue.

The basic principle is surely the assumption that the whole

community draws benefit from some basic services and therefore the whole community without exception, can reasonably be expected to bear the cost.

But let us suppose for a moment that this demand is met by some Government. Sums of money will be made available to all those Churches which claim that State schools don't fulfill their requirements in religious education.

Not education mark you—but religious education.

Taken to its logical conclusion this can only have one result—a return to conditions of 100 years ago—in other words we simply turn back the clock.

### STATE AID WAS TRIED

Between 1872 and 1893 the various State Governments, one after another, stopped paying Government money to non State schools.

The plain fact was that the educational needs of the States were too pressing to be delayed any longer by religious arguing. From here on the States accepted as their full responsibility the education of all children in State schools.

### ACTION NEEDED NOW

We cannot afford to ignore the confident forecast given by Bishop Fox.

I urge each of you to accept this as a personal challenge, and ask you to let your members of Parliament know that you don't want to see Government thinking on education returned to a point that was passed 90 years ago.

The Victorian Parliament was not scared by Bishop Gould's threat of loss of Catholic votes in 1872. We can only hope that the Parliamentarians of today will not allow themselves to be intimidated by the same type of threat from Bishop Fox.

We are asking for one thing, and one thing only—equal opportunity for every Australian child to have the maximum education consistent with his ability to learn, so that he can make the fullest contribution to Australia's progress.

We believe that this can be best provided by public funds in State schools—but not in a dual system that helps to create and perpetuate class, religious or economic divisions in society. In our language, these divisions don't mean progress.

We owe a debt to the pioneers of Australian education—to men like Rusben, who travelled on horseback through the Eastern States organising our State system—to members of Parliament like Wigginbotham and Parkes, and the pioneer Directors like Frank Tate in Victoria, and Peter Board in New South Wales.

But, more important, we owe it to our children and their children, to leave no stone unturned in a determined effort to prevent the longest of backward steps—right back to 1872.

## Letters

### Great Saints Neglected

Committees responsible for canonisations in the Church would do well to consider the merits of certain candidates who appear to have been overlooked in previous investigations.

It is regrettable that we have none of our churches under the patronage of such an Old Testament saint as St. Abraham. It would be stimulating to read of the consecration of St. Methusalem's Cathedral or the Parish Church of St. Zephaniah. Even members of the Jewish community may be persuaded to contribute funds to an edifice erected in the name of St. Moses.

Surely before considering modern candidates we should honour those who have long been neglected. Perhaps an investigating committee might be appointed by the next General Synod. Of course, its terms of reference would need to define the period to be considered—1,000 B.C. might be a good line of demarcation as a start. That would provide quite a few new names for our church calendars and test the ingenuity of Prayer Book revisers.

Yours, etc.  
Ramon Rooke,  
Sydney.

### A 'Romantic' On Baptism

I write with reference to the letter of Bryan E. Hardman of September 29th. I find most alarming the attitude expressed towards the practice of Baptism.

Apparently I will be considered naive if I take his "sheer romanticism" to mean divinely visionary.

In as much as, in ministering the word of the gospel, we sow in hope having a vision of humanity recreated by the power of God.

Rather than romanticism the more conventional word is faith; but faith in God, not faith in my own opinions. To me Mr Hardman's attitude betrays more than a tendency to depart from the common order of the Church and to introduce some form of discipline ministered at the whim of the individual.

One day the net shall be drawn up on the beach and the fish separated; then the tares will be gathered up; that day will see the chaff burned.

But this is the age of the grace of God; what God requires of us is not censure but mercy and the painstaking preaching of the Word of Life.

I remain a convinced "romanticist" and I "Have faith in God."

Hugh R. Voss,  
Belmore, N.S.W.

## FORGET NOT HEZEKIAH!

King Hezekiah, a young man of 25, was faced with a serious situation. His father, Ahas, in the 16 years that he had reigned in Judah, had been responsible for extensive alterations in the normal forms of public worship.

He had introduced images, forbidden by Divine decrees (2 Chron. xxviii, 2); he had multiplied altars, thus denying the sole efficacy of God's appointed way of atonement (2 Chron. xxviii, 4); he had worshipped foreign gods (2 Chron. xxviii, 23); he had removed the brazen altar of the Temple and substituted an altar of Syrian design upon which he offered sacrifice.

He had also removed the laver from its base, altered one or more of the entrances, and finally, shutting up the doors of the House of God, had gathered together the vessels of the sanctuary and profaned them (2 Kings XVI, 9-18; 2 Chron. XXV III, 24).

Apostasy from God, as always, brought retribution both upon Ahas and upon the people who followed him.

Military defeat, captivity, financial ruin, alliances upon disadvantageous terms with heathen powers, and invasions by the surrounding enemies who once were easily held in subjection, all these things came upon them in quick succession.

Hezekiah had succeeded to an impoverished inheritance which seemed to offer little but total ruin.

Many parishes today are facing a similar situation. New forms of worship have scattered former united and numerous congregations; new views of God's Word and of the necessity for the New Birth, new denials of the need for an atonement in which the work of man has no part whatever, have been followed by financial straitness and public contempt.

### DECLINE

Worst of all, God's Name has not been honoured as it should, and every section of the community has seen a grave decline in moral standards.

The new incumbent, faced with this situation, of which perhaps as a young man entering upon his first sole charge he has had no previous experience, may well ponder in his heart as to the right course of action to adopt.

Hezekiah, entering upon his reign, began at once. In the first day of the first month of the first year of his reign, in fact (2 Chron. XXIX, 3, 17). No coronation ceremony of any public nature was held. There was no public rejoicing. Judah had been brought too low for that.

But Hezekiah, a man of faith, had rightly estimated the true causes of the dire situation, and had determined to remedy them as soon and as swiftly as possible.

The Temple doors were reopened, and repaired. Once more the people could enter the House of God. Then Hezekiah gathered his "church council" together, and after pointing out that all their calamities had a spiritual cause, he set them to work to clean out the House of God. It is noteworthy that he asked them to sanctify themselves before attempting to sanctify the House itself.

All the dirt and dust were first removed. This took eight days.

Then all the foreign vessels and ornaments were removed, and the ones appointed by the Word of God were reinstated in their old places. The vessels of the sanctuary which King Ahas had profaned were once more sanctified and put to their proper use, and worship, based upon vicarious atonement, began once more (2 Chron. XXIX, 22).

All Israel were in view when sacrifice was offered (vs. 24). The people were mindful, not only of their own spiritual needs, but those of the covenant people afar off in unbelief and exile.

It is heart-warming to note that when once sin was recognised, confessed and atonement had been offered, the whole congregation began to praise God (vs. 25 and 26).

When our eyes are fixed for the first time upon the Finished Work of Calvary's Cross, when by grace we truly believe, our hearts are filled with joy and thanksgiving.

Next, the burnt offering was commanded to be offered. This offering, a voluntary on (Lev. I, 3), representing Christ in His full consecration to do His Father's Will, and ourselves as included in Him, and enabled in Him alone to do this, was the occasion for a fresh outburst of united praise.

Opportunity was now given to a consecrated people to bring gifts, and these arrived in unprecedented quantities—verse 34.

There are some monies which God Himself will not accept (Deut. xxiii, 18) neither will He delight in gifts from those who have not first given themselves (vs. 31). These offerings were the free expressions of grateful hearts; they had been first given so much in inward joy and gladness (vs. 30) that they felt impelled to give to God's service.

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### BLESSING

This revival under Hezekiah did not end here. News of the blessing spread through the whole kingdom, and messengers were sent to their brethren in the northern kingdom to come and share in the blessing.

It is true that some were laughed to scorn and the promised blessing was refused; nevertheless "divers humbled themselves and came to Jerusalem" for the Passover.

Though all the due ceremonies were not observed in some cases (2 Chron. xxx, 17 and 18) Hezekiah made prayer for them, and God pardoned the offenders in sovereign grace (vs. 20).

Numbers were increasing continually. They always do when God's blessing is outpoured. Many made long journeys and even changed their place of residence to be near the place of blessing.

Convention meetings were held (2 Chron. xxx, 23) with great gladness—there was such blessing as had not been

seen since the days of Solomon himself, nearly 300 years before. "Then the priests and the Levites arose and blessed the people; and their voice was heard, and their prayer came up to His holy place, even unto Heaven."

Chapter XXXI records the continuance of the work of revival. It was felt unanimously that all false forms of worship were dishonouring to the Name of God and unworthy of His people, so all Israel who were present, and had thus received the outpoured blessing, went out together and removed everything contrary to God's will. They "brake the images in pieces... until they had utterly destroyed them all."

This done, the old forms of worship were then set on a permanent footing, and provision was made to support the greatly increased number of the priests and Levites ministering to the enlarged congregations.

As soon as this need was made known, the offerings were brought in in astonishing quantity. Heaps upon heaps were made of the gifts; "and when Hezekiah and the princes saw the heaps, they blessed the Lord, and His people Israel."

On enquiring how all this had come to be, the chief priest had told how God had blessed His people. "We have had enough to eat, and have left plenty, and that which is left is this great store."

### PROSPERS

There are no financial difficulties where God's Will is done. Interesting words spring out of the page; Tithes—dedicated things—free-will offerings—daily portion for their service—sanctified themselves in holiness.

The whole record of blessing, consequent upon one man's obedience of faith, is thus summed up: "and in every work that he began in the service of the House of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered" (2 Chron. XXXI, 21).

Here surely we have an example to follow of the highest value and instruction. Here is an actual example of the blessing which God sends on those who seek to do His work in His way, and ought to be of the greatest encouragement to all who are faced with similar situations.

Other advice however is sometimes tendered. It is pointed out that the offending things did not make their appearance all at once.

First one minor alteration appeared, then after a suitable interval, another was introduced. A new ornament here; a change in the hymn book; a change in time; alterations at the east end of the church, often in memory of a respected parishioner lately passed away; new words used for familiar things; new positions of the minister at the Supper of the Lord, until, as one alteration after another has evoked little protest, the whole character of public worship was changed, and doctrines once discarded or denied at the reformation are again openly avowed.

Such at least were Hezekiah's methods, and they received the public seal of evident Divine approval. Ought we not to consider whether it is not true wisdom to adopt them for ourselves, or do we still prefer our own?

Pointing to the success of his process—if it can be called success—the new man is advised to follow the same line, but in reverse. No sudden changes should be made. First win the confidence of the people, then begin quietly to restore first one thing, then another, until the plain directions of the Word of God and the Book of Common Prayer are once more rightly observed.

Now it cannot be denied that some men of great experience and reputation have made their changes in this way. They have of course not made major compromises upon matters deemed by them to be of fundamental importance; but unfortunately in these matters they do not all speak with one voice, nor begin at the same point.

Matters thought by one man to be essential are reckoned as of secondary importance by others.

### ANXIETY

It must not be forgotten that the new man is in a far stronger position to make changes than he ever will be again.

The new changes will be devoid of any personal implications; they cannot at this stage be misconstrued as being aimed at this section or that, and often former members, lapsed for many years, will come in to lend a hand.

It will often be remarked how long it takes to make all the changes necessary if a gradual method is adopted.

The first energy and drive began to go; and it must be remembered that the incumbent in a position of compromise cannot possibly have that buoyant faith and fervent zeal which alone will enable him to preach the Gospel and do the work aright.

It is sad to observe the decline in ministerial effectiveness of some formerly used in a mighty way in convention and evangelistic ministry. Compromise in "small things" has done its work—but what are "small things"?

"If all these things were wrong, why did you not tell us so before?" If this practice is wrong, and is now to be discontinued, why have we followed it so long without protest?

If it is wrong now, it has always been wrong.

### APPROVAL

Far better to be frank with the people from the very first. Surely it is better for all concerned to say, with firmness, politeness and humility, "As your appointed minister I intend to make such and such changes in the present way of conducting public worship, for such and such Scriptural reasons. When these changes are compared with the lawful Order in the Book of Common Prayer, it will be seen that I am merely bringing back our services into line with what they always ought to have been, as set out in that Book. While I am here, there will be no further alterations, and I earnestly invite your wholehearted cooperation."

Such at least were Hezekiah's methods, and they received the public seal of evident Divine approval. Ought we not to consider whether it is not true wisdom to adopt them for ourselves, or do we still prefer our own?

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