

Mainly About People

Sydney

Back at St. Basil's, Artarmon, is the Rev. L. T. Lambert, who was rector of the parish from 1952 to 1961. In 1961, Mr. Lambert was forced to resign from the parish owing to ill health. He has now returned to the work there much better in health and was inducted on July 1.

The Rev. George Townsend, curate-in-charge of the Provisional District of Mona Vale, has taken up work as chaplain at the R.A.A.F. base, Richmond. He has been succeeded at Mona Vale by the Rev. V. R. Cole, curate at St. Swithun's, Pymble.

After a period of furlough in Australia, Miss Betty Durham left Sydney earlier this month to return to her work with C.M.S. in Tanganyika. Miss Durham is involved in a new literature program in the diocese of Central Tanganyika.

Churchpeople in Sydney diocese will be farewelling Bishop Goodwin Hudson and Mrs. Goodwin Hudson on August 3. The Bishop leaves shortly for England. The Bishop's son, the Rev. Peter Goodwin Hudson, is to be farewelled at a function arranged by the Youth Department on September 8.

Mr and Mrs David Brake and Narelle returned from C.M.S. work in Northern Territory last week. The Brakes are on furlough.

After spending the 12½ years of his ministry in Inner City Area Parishes, the Rev. Ken Child (rector of St. Paul's, Redfern), has announced his resignation so that he might take up a new type of Christian Service in N.S.W. He has been appointed the Director of the work of the Inter-Church Industry Committee.

This Committee is representative of all denominations. In this position he will be responsible for the organisation of the approach of the Christian Church in the field of Industrial Chaplaincy.

Mr Child is well known for his interest in this particular mission of the Church and has been a part-time Industrial Chaplain for the past 12 months at the British Motor Corporation's Plant at

Zetland. He has organised two very successful approaches to various industries in the Inner City Area with the assistance of the Rev. David Sheppard and Bishop Clive Kerle during the past two years.

The death has occurred of Mr H. M. Webb, at one time a member of the Standing Committee of Synod. He was the father of Mr G. M. Webb, of Balgowlah, a present member of Standing Committee.

Adelaide

Dr Leon Morris will be visiting Adelaide during August to address meetings in connection with Reformation Month observed by Holy Trinity, North Terrace. The church's program includes lectures on Wednesday nights during the month and Sunday addresses.

Melbourne

The Rev. C. D. H. Longfield, at present curate at St. Paul's, Ringwood, will be inducted as vicar of St. Margaret's, Eltham, on Friday, August 28. Mr Longfield will succeed the Rev. W. J. Carter who has now been appointed chaplain at Prince Henry's Hospital (from August 15).

Another change in chaplaincy staff in Melbourne diocese is the appointment of the Rev. E. R. Walkerden, at present chaplain at the Queen Elizabeth Homes and the Base Hospital, Ballarat, as chaplain at the Alfred Hospital. Mr Walkerden's appointment dates from August 1.

Mr and Mrs T. Campbell Cooke left Melbourne earlier this month to return to their work with C.M.S. in the Northern Territory. Mr and Mrs Cooke have been on furlough in Victoria.

Overseas

Canon Charles Raven, an Anglican theologian, has died in England at the age of 79. Canon Raven was at the same time Regius Professor of Divinity and Master of Christ's College, Cambridge, and was Vice-Chancellor of the University from 1947 to 1949.

Dr Martin Niemöller has announced that he will resign as president of the Evangelical Church, Hesse-Nassau, at the end of the year. Dr Niemöller, who recently celebrated the 40th anniversary of his ordination, is 73. He is one of the six presidents of the W.C.C.

CHINESE VISIT

FRENCH Protestants in Paris have welcomed Pastor Li-Chu-Wen of Shanghai on a trip to France as a member of a Chinese delegation whose visit was arranged by the Sino-French Parliamentary Association.

He was welcomed at the Protestant Centre in Paris by Pastor Charles Westphal, president of the Protestant Federation of France.

Mr Li, who is in charge of a parish in Shanghai, told his French hosts that he had become a pastor after the Chinese revolution, and that he is the secretary of a group seeking the autonomous administration of the church.

In this capacity, he said, he has made visits to a number of parishes in China in past years, and reported that the membership in these parishes has grown in the past 15 years.

Fear on witness

Questioned about opportunities for witness in China Mr Li said that his church had remained "somewhat conservative," and there was "fear" that new forms of witness popular in the West would tend to "secularise" the church in China.

He said that churches of several denominations still exist on the Chinese Mainland, but that the ecumenical movement to unite them is not much in evidence, although members of the different churches sometimes worship together.

Mr Li noted the existence of the Institute for the Study of Higher Theology at Peking and the Academy of Theology at Nanking and that the latter has an enrolment of about 100 students.

Bp. Moyes to visit Mulgoa

THE Bishop of Armidale, the Rt. Rev. J. S. Moyes, is to visit the historic church of St. Thomas, Mulgoa (Sydney) on the occasion of the church's 126th anniversary on September 13.

Bishop Moyes will preach at the Anniversary Service at 11.00 a.m. This will follow a ceremony at 10.30 a.m. when a Foundation Stone Commemorative Plaque will be unveiled by Miss S. Jamison, direct descendant of Sir John Jamison of Regentville.

Sir John's daughter, Miss J. Jamison, laid the original Foundation Stone for the church (whereabouts now unknown) in August, 1836.

Revised Lectionary

August 2: 10th Sunday after Trinity. Mt. 1: Kings 21; Luke 1: 26-36, or Philippians 4.
August 9: 11th Sunday after Trinity. Mt. 2: Kings 5; Luke 1: 57-66, or Col. 3: 12-14; 6.
August 16: 12th Sunday after Trinity. Mt. 2: Kings 18; 13-end, or Micah 6: Luke 4: 1-15, or Philimon.
August 23: 13th Sunday after Trinity. Mt. 2: Kings 19, or Isaiah 38: 1-20, or Micah 7; Matt. 18: 15-end, or Ephesians 1.

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Apology over Church of England in South Africa

IN 1962 the Church of England in South Africa was attacked through the omission, by Crockford's Clerical Directory, of the names of its Bishops and other clergy from its pages, thereby implying that the church was not part of the Anglican Communion.

In justification of this action "Crockford's" quoted extensively from the book "Episcopi Vagantes and the Anglican Church" by H. R. T. Brandreth, published by S.P.C.K. and printed by William Clowes and Sons Ltd.

As a result of this action several Evangelical clergy, including some in Australia, withdrew their names from "Crockford's," the standard work of reference on Anglican clergy throughout the world.

Now the author of "Episcopi Vagantes" has written, on his own behalf, and on behalf of the publishers and printers, a complete apology for misleading statements made in the book concerning the C.E.S.A.

In his statement Mr Brandreth says, *inter alia*, "In the second edition of 'Episcopi Vagantes' and the Anglican Church' . . . there appeared two passages concerning the Church of England in South Africa and the Right Rev. G. F. B. Morris.

No dispute

"The first passage appeared on page 85 where in a footnote dealing with the 'South African Episcopal Church' it was stated that this body 'is not to be confused with the so-called 'Church of England in South Africa' which repudiates it'.

"Neither I, nor the printers, nor the publishers ever intended to dispute or deny that there is a body recognised and known as the Church of England in South Africa, and we accept that the use of the phrase 'so-called' may have given a wrong impression, and we hereby unreservedly withdraw it. Furthermore, it has now been brought to our notice that the Church of England in South Africa has never repudiated or in any way defined its attitude toward the South African Episcopal Church and we apologise for this inaccuracy.

UNITED MISSION

Anglicans in the Sydney suburb of Eastwood have joined forces with members of three other denominations in a combined mission to the whole community.

Under the leadership of the Rev. John G. Ridley a series of meetings has been arranged commencing with one on Friday, August 7, in St. Philip's War Memorial Hall.

Meetings will continue through to Sunday, August 16, and will include a Youth Barbecue and special meetings for both men and women.

"The second passage appeared in page 166 and read as follows: 'George Frederick Bingley Morris, formerly Anglican Bishop in North Africa, must now be reckoned as an episcopus vagans. On resigning his see he put himself at the head of the 'Church of England in South Africa,' which consists of a few extremely Low Church congregations in the Province of South Africa which are a survival of the Colenso schism.'

"I accept that this paragraph is too brief to describe fairly or accurately the Church of England in South Africa, whose position is the subject of controversy; and I have no desire or intention to add to this controversy.

"The printers and publishers and I wish to make it clear that the words complained of were not in any way intended to constitute a personal attack on, or to impugn the integrity of, either Bishop Morris or any official or member of the Church of England in South Africa, and if the words were understood in any such sense we unreservedly withdraw any such imputation and apologise for having made the same.

"This edition of the book has, in fact, been withdrawn from sale and will not be reissued in its present form. Any further edition will contain no reference either to Bishop Morris or to the Church of England in South Africa.

Signed for and on behalf of myself, the printers and the publishers.

Henry R. T. Brandreth."

50 YEARS AGO

"As we go to press the situation in Europe is alarming. The Conference at Buckingham Palace on the Home Rule question has failed . . . The trouble which has arisen between Austria and Serbia is very grave, and we seem to be faced with the prospect of a great European war, such as has not been known since 1870. It is exceedingly improbable that its range will be confined to the two nations primarily involved. The fire is almost sure to spread to other countries."

"There are many indications that a section of the British people are deteriorating in their moral standards. This is specially noticeable in the growing popularity of prize-fights. . . The cables tell us that, at the next great boxing contest in London, hundreds of society women will be present. In Sydney, within the last fortnight, an attempt was made by disappointed backers to burn down the Stadium, because their own champion did not win. In Melbourne a leading daily paper has published an account of a boxing contest two columns in length, and sympathetic in tone, containing many details of a fight exhibiting features which can be described as nothing less than sheer brutality."

(From "The Church Record," July 31, 1914.)

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Death of Beloved Churchman

ONE of Australia's most colourful clergymen, the Rev. Dr. Frank Cash, died in Sydney on July 30. Dr. Cash was 77.

Dr. Cash was perhaps best known for his work as Registrar of the Australian College of Theology, a position he occupied for 42 years. He was also rector of Christ Church, Lavender Bay, for 40 years.

His death came suddenly following a brief illness. He is survived by his wife and three daughters. The chapel at Moore College, Sydney, bears the name of his only son, who was killed on active service with the R.A.A.F.

Dr. Cash was born in Sydney on February 15, 1887. When he was 14 he moved to Kalgoolie to join his parents in the gold rush and the boy studied at the West Australian School of Mines, working in Kalgoolie as an assayer.

After studying at Moore College he was ordained in 1913. In 1922 he became rector of Christ Church, Lavender Bay, a position he held until he retired in 1962.

Earlier he became a Master of Arts (with Honours) of Sydney University. He also held the D.B. of the Melbourne Board of Studies in Divinity and the Th.D. of the Australian College of Theology.

Both in and beyond the Church Dr. Cash was widely known as a competent photographer and a large number of an even larger collection of photographs taken by him of the Sydney Harbour Bridge under construction found a place in his book, "Parables of the Sydney Harbour Bridge," published in 1930.

The 500-page book, generally accepted as the finest record of the construction stages of the bridge, was to be followed by a second volume covering the completed structure but this did not appear.

The John Francis Cash Memorial Chapel at Moore College was built in 1947. The funds were provided by Dr. Cash, augmented when he unexpectedly became sole heir of a large estate in Ireland.

A funeral service was held at St. Andrew's Cathedral, Sydney (of which Dr. Cash was a Canon), on Monday, August 3. The sermon was preached by Dr. Morison. It is understood that the ashes of the late Dr. Cash will be interred in the Moore College chapel.

Proteus writes on . . .
The EXPANDED sermon
... page 3

CMS Federal College opened

INTERSTATE RIVALRIES FORGOTTEN

THERE is no place for interstate rivalries in the work of proclaiming the Gospel. This was emphasised in an address given by Canon A. J. Dain at the opening of the new C.M.S. Federal Training College in Melbourne on August 1.

Canon Dain, who is Federal Secretary of CMS, was addressing hundreds of missionary supporters and representatives at the opening of St. Andrew's Hall at 190 The Avenue, Parkville (adjoining Ridley College).

Canon Dain stressed the necessity of establishing such a College, and underlined inevitable difficulties that arise in a country of such long distances and interstate rivalries as Australia. "We give thanks to God for making this new development possible," he said.

"By our very presence here we declare our concern for the unfinished task of world evangelism committed to us by our Risen Lord, and we emphasise the increasing importance of training for those who will be serving overseas.

"The early pioneers faced extreme physical hardships. Some of them died after just a few years.

"Today the particular problems of those days have passed, but we face a bewildering array of new problems associated with the completely new environment facing missions in Asia and Africa."

Must be prepared

The missionary goes to serve in a situation where leadership must pass increasingly to the local Church, and missionaries must be prepared to serve under the direction of its leaders.

Canon Dain expressed the gratitude of Australian C.M.S. to the Evangelical Trust of Victoria for its ready response to the vision of a Federal missionary training institution.

The Archbishop of Melbourne, the Most Rev. F. W. Woods, said he welcomed the opportunity to extend the good wishes of the Diocese of Melbourne, and the greetings of the Primate, Archbishop Gough, who is C.M.S. Federal President.

St. Andrew's Hall was in a strategic location, he said. Its proximity to Ridley College and the university would remind students of the importance of both theological and secular education.

At the conclusion of his address, Dr. Woods proceeded to dedicate the lecture room and other amenities finally returning to one of the central rooms which has been tastefully redecorated, carpeted, and furnished for a small chapel.

The Archbishop then commended the Warden, the Rev. Francis Foulkes. Mr Foulkes is a New Zealand Rhodes Scholar who went up to Oxford where he gained his M.A. and B.D. Mr Foulkes taught at the Ibadan theological college until 1960 and was then principal of the Vining Christian Leadership Centre in Nigeria. In May, 1963, Tyndale Press published his commentary on Ephesians.

Before asking the Archbishop to unveil a commemorative plaque at the entrance doors, Dr. G. B. Bearham, Chairman of the Evangelical Trust, outlined some of its provisions laid down in 1910 by Mr and Mrs James Griffiths and others deeply concerned for the maintenance of "the Reformed Settlement of the Protestant Church of England and the 39 Articles

understood in their literal and grammatical sense."

The Trust Deed, incorporating a statement similar to that just quoted, and emphasising the supremacy of Holy Scripture, the "right of private judgment" and "combined action for the extension of the Kingdom of God," has to be signed annually by the Trustees, who are under the penalty of losing Trust moneys should they betray its foundation principles.

Only two Secretaries

It is remarkable that, in the 54 years of the Trust, there have been only two Secretaries: Mr W. M. Buntine, Principal for a long period of years of Caulfield Grammar School; and Mr R. G. Mason, who was present on Saturday afternoon.

For a time Ridley College was included in the Trust until legally incorporated in 1927.

St. Hilda's College in East Melbourne was maintained as a training institute from 1919 until last year, when the property was sold, and the name incorporated in the Chapel of St. Andrew's Hall.

In answer to a question, the Victorian General Secretary, the Rev. Ronald Marks, stated that a C.M.S. Auxiliary was undoubtedly commenced in Australia as long ago as 1825, a quarter-century after the foundation of the Parent Society, but it was not until 1892 that Australian C.M.S. became a branch society.

In 1927 they were asked to accept complete responsibility for Anglican missionary work in Tanganyika.

An attractive three-storey accommodation building of grey concrete brick has been erected at the rear of the main bungalow facing Royal Park, now adapted for use as lounge, library, dining-room and kitchen.

A small modern-style bungalow has been built for the Warden and his family. Heating throughout the buildings is provided by an oil-burning stove and convection outlets.

The total cost of developing St. Andrew's Hall has been about £80,000, of which supporters of C.M.S. will bear some £15,000. Accommodation is at present available for 27 students.

The intake next year will be increased by the arrival of a number of applicants from New Zealand and C.M.S., which in future will use Melbourne as a training centre instead of London.

Australian C.M.S. continues to grow rapidly with an annual increase of some 20 missionaries. The present total is over 260, with an annual budget exceeding £220,000.

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The Armstrong Sect

A recent issue of "New Life" reprinted an interesting article from the English Journal "The Life of Faith" dealing with the sect which centres its activities around the radio program "World of Tomorrow" conducted by Herbert W. Armstrong.

As this program has gained a large world-wide audience and is heard throughout Australia it is well that Christians should be warned of its erroneous teachings. This is especially true when the program often appears to be quite innocent of heterodox views.

The real nature of the sect's teaching only becomes apparent from a study of the copious quantities of literature published by the "Radio Church of God" (to use one of the many names under which the group carries on its activities).

Almost every aspect of orthodox Scriptural belief is attacked by Herbert W. Armstrong. He starts with a rejection of what he terms "the pagan Trinity doctrine." This is followed with a denunciation of the Biblical doctrine of justification by faith.

The writer of the English article quotes from a letter received by him from the Letter Answering Department of the Ambassador College (an Armstrong outlet). It said: "Jesus Christ said that only those who keep the commandments will be given eternal life. Obedience to God's law and His commandments is required for salvation. Where in the Bible do we find the doctrine of justification by faith alone?"

Dealing with eternal punishment Mr Armstrong contends that an unsaved soul is finished at death. In his booklet "What do you mean . . . Salvation" he says: "For years we have offered 1,000 dollars to anyone who can show where the words 'immortal soul' are to be found in the Bible. No one ever found them."

We quote from the writer: "Of course not; but if he had asked for the doctrine of the immortality of the soul, many proofs could have been given him."

The sect seems to take particular delight in attacking the observance of various Christian festivals. Such booklets as "Easter is Pagan," "The Crucifixion was not on a Friday" and "The Plain Truth About

Christmas" pour scorn on these days.

"The observance of Christmas, Easter, Good Friday, and even the observance of Sunday," says the sect, "as a day of worship, all came from paganism." Again Mr Armstrong says: "We have supposed that Jesus was born on December 25, and that the New Testament set aside this day as the chief Christian Festival . . ."

As our English commentator says: "Mr Armstrong might have supposed this, but no thinking Christian would have done so!"

These are just some of the erroneous teachings of the Armstrong sect but perhaps the most interesting teaching is that dealing with the nature of the Church, for it is here that we find the particular strength of this group.

Like many another cult, Armstrong's group teaches that it is the only true Church. Protestantism is called a child of Romanism, "fundamentally of her family in pagan doctrines and practices." It maintains that only "The Church of God" can ordain ministers and that it is wrong for members of that Church to gather without a minister.

It is thus virtually impossible for most members of the sect to gather for regular worship and so we read in "The True History of the True Church": "But we are actually not left without fellowship. When the 'World of Tomorrow' broadcast is on the air, you are attending, in a sense, a church service with a minister. This is how God is feeding many of His flock."

This arrangement shows a genuine touch of genius! A listener tunes to the program, writes for literature, gets "converted," then must tune in ever afterwards, thus providing a perpetual and growing audience week by week.

Then, since members of this self-styled Church are expected to listen to the voice of Herbert W. Armstrong once a week and may not meet together to discuss what he has said, Mr Armstrong runs an organisation that is free from internal strife among the disciples.

What is the answer to the false teachings of this cult and the hundreds of others like it? The only answer lies in a positive witness to the truth of the Gospel as revealed in Scripture.

BATTLEGROUND SINGAPORE

SOME dozen miles from the heart of Singapore city, last outpost before the rubber and the swamps of the west of the island, lies the new industrial suburb of Jurong.

It contains every good and bad feature of such suburbs all over the world—great half-finished dual carriageways, leading to nowhere little wooden notice boards pointing up rutted earth tracks to factories, dock, dormitory area.

Uneasily, where the new road narrows, cluster the mean houses of the old village settlements—except where they have been passed by and left in a clumsy little billabong just off the main highway. Pigeons still remain next to blast furnaces, market gardens next to welding plants.

In such an area political life is naturally liable to take a violent turn; there is little sense of "belongingness"; all is frontier life; to many either the gang or the extremist political party are the only guarantee of safety, if not of progress.

And it is in a setting like this that one of the most important battles in Singapore is being fought just now, though few outside Malaysia will realise its true significance: for it is a fight for the minds and loyalties of Chinese students.

As the Christian Church, through a group of Christian students, is vitally involved in this, it is right that we should both pray for them and understand something of the situation.

Education centre

Sweep through this area, and past the broadcasting studios, and we come to a massive set of Chinese-style gate-pillars on the right. Drive in there, and up the long avenue flanked by quick-growing wattle trees (for a decade ago this was wilderness) and we enter the grounds of the Nan-Yang, the "South Seas University," the centre of tertiary Chinese education for Malaysia.

Here come the boys from the Chinese High schools of Singapore, Malaya, and beyond—those whose education has hitherto been conducted in Chinese, and who wish so to continue.

At present, they have only some two thousand students, almost all resident in hostels on the great "campus"; but their main University Hall will seat six thousand with ease, and they have not yet built on one-tenth of the vast area of hilly, rolling country which they occupy: their eyes are on the future. But what does the future hold?

This question exercises the Government of Malaysia as much as it does us, for, although there are several hundred nominal Christians at the University, it is also well known as one of the main centres of Communist agitation in Singapore (apart from a few of the more "Leftist" trade unions).

Within the past few weeks, under Government pressure, over a hundred students have been expelled, a few dozen University employees dismissed, the Vice-Chancellor forced to resign, and the multi-millionaire who donated most of the original land and buildings deprived of his Malaysian citizenship in view of his plotting against the State.

A "stay-in" strike has been suppressed; the canteen has been closed; and, as it is now vacation, an uneasy calm rests over the half-deserted campus.

By the Rev. Dr Alan Cole

What does the future hold—not only for the University, but for all the Chinese-educated young people of this area, and, indeed, for the State itself?

This is not, of course, the first occasion on which the Nan Yang has clashed with the Government; far from it—it has a long history. On each past occasion when there has been unrest or violence, the Nan Yang has shared.

Clashes

But now it is no longer a so-called "colonial" government, but a legally-elected responsible local organ. How does this come to be in a University where the Annual Meeting of the Christian Union can muster some six hundred (by no means all members, of course)?

Perhaps part of the answer is to be found in a chance remark heard the other week, when I was taking the morning Church Service for the little group of professors, lecturers and

their families who, because of housing, remain in the university even during the vacation.

It was a simple service, held in one of the Student Societies, since the nearest Christian Church building is miles away, up an unmade road—a leaky old chapel constructed years ago to meet the needs of the market-gardeners and chicken-farmers with no thought of the new city that has engulfed them all overnight.

Perhaps fifteen to twenty attended: their earnestness and simplicity were obvious, and would put to shame any University congregation in Australia. Meanwhile, watchful police cars slowly cruised the lanes between the great blocks of University buildings.

The leader, an earnest young lecturer just back from Fuller, in the States, read a report of the successful student Conference during the vacation at which all the staff present rejoiced. Afterwards, with evident pride, he showed me round the growing campus.

But when I asked the cautious question, "Do you not meet with great opposition from the Left-wing students?" He replied at once and with sincerity, "Oh no, we simply keep right out of their way."

Now, perhaps this is right: perhaps it is the only possible course for a Christian group in such circumstances. Certainly, it has always been the typical Chinese attitude in the past.

But we can see from the mainland of China the results of such a course. For, if Nan Yang shows anything, it shows what a determined Communist minority, careless of itself, can do. Will you pray for that Christian group?

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A correspondent has . . .

A NIGHT OUT WITH THE CENTRAL CHURCHMEN

WITH seating provided for 60 persons, the advertised meeting of the Central Churchmen, called in Sydney on July 28, had 24 people in attendance when Senator J. G. Gorton arrived at 8.15 p.m., thus allowing the Rev. D. Champion (chairman) to declare the meeting open.

A short speech of welcome to Senator Gorton by the secretary, the Rev. V. A. Evans, disclosed that the Central Churchmen had gone to some pains to get an official representative to talk on the Federal Government's State Aid scheme as provided in the grants for Science teaching.

Eventually, after nobody at an official level appeared willing to meet the Central Churchmen in such an exercise, the Menzies Government's Minister in charge of the administration of the Act, Senator Gorton, of Victoria, consented to come.

At the outset, the Senator said he had been told in correspondence from the secretary that he had one hour in which to hold forth. He would, he said, speak for little more than five minutes, as he proposed to content himself with a few abridged comments.

He had no intention of becoming involved in any of the aspects which were the concern of individual consciences, and would invite those present to spend the major part of the time allotted in asking relevant questions.

Unabashed

Of the 24 people present, two were Liberal M.L.A.s in New South Wales; Mr K. McCaw, M.L.A. for Lane Cove, a well-known Methodist layman and supporter of State Aid and his Parliamentary colleague, Mr Jago, M.L.A. for Gordon, also said to be a State Aid advocate in the Liberal Party Parliamentary Caucus.

The questions directed to Senator Gorton had little in them to excite debate or emotional reaction. Mr Francis James, who arrived late at the meeting with a loud "hello chaps," tossed a couple of "curly" questions up to the Senator who patted them back with the skill of a political "pro."

He did try to score off one question by Mr James by saying that what he suggested in relation to a form of Federal control over private schools was the

"most illogical" suggestion of its kind that he had ever heard.

Mr James seemed unabashed by this retort and the Senator's verdict on his logic or lack of it was left unresolved.

Referring to the composition of State committees set up to advise him, Senator Gorton said he had asked Archbishop Gough to appoint the non-Roman Catholic committee and that his Grace had then delegated the task to Bishop Loane.

The Senator showed no great enthusiasm in addressing the "rally." His question period would not have been nearly as arduous as the Question Time to which he is subjected in the Senate.

He admitted that the scheme owed its origin to the Government and would be subject for its continuation or extension to the approval of Parliament. However, he did say that, short of a political cataclysm, he could see nothing to suggest that this would not be forthcoming at the end of the three-year period.

One significant remark he did make. Speaking personally, and not for the Government, he gave it as his opinion that the scheme will not stop with the granting of governmental aid to science teaching in private schools.

The Senator was followed by the King's School Chaplain, the Rev. H. W. Baker. Up to 1950, said Mr Baker, he had been a firm State schools man with little enthusiasm for Church schools. Out of his study for a higher degree came this revelation of the values enshrined in the Church school system and from then on he had been one of its staunchest advocates.

Mr Baker told of a coming debate he was having at Newcastle on the State Aid issue. He would be teamed with a lay Roman Catholic philosopher and opposing them would be a Marxist theoretician.

It was announced that the Senator had made a special trip from Canberra to address the meeting. Allowing for the rate at which he is paid (Ministerial salary, travelling expenses, air fares, and Commonwealth car with driver outside C.E.N.E.F. at overtime rates) it can only be regarded as the mark of the Federal Government's bounty that a responsible Minister was made available at such cost to address the Central Churchmen on their night out.

THE KING'S SCHOOL PARRAMATTA

An examination for the award of two "Violet Macanish Scholarships" will be held on 18th and 19th September, 1964. All candidates must be under 14 years of age on 1st February, 1965. Papers will be set suitable for boys at the Sixth Grade Primary and First Year Secondary standards.

Each holder of a scholarship is entitled to free tuition, a grant of £30 on entrance towards the cost of his uniform and incidental expenses, and an allowance after the first term at the rate of £30 per annum. In the case of boarders, a substantial reduction is also made in Boarding Fees. The full value of a scholarship awarded to a boarder is likely to be from £350 to £450 per annum according to the circumstances.

Entry forms and full particulars can be obtained from The Headmaster.

Entries close on 4th September, 1964.

Train travellers may miss a landmark soon

SYDNEY'S train travellers may soon miss seeing a historic landmark on their daily ride to and from the city.

With rapid redevelopment of the Redfern area the time is fast approaching when St. Paul's Church will have to be either closed or rebuilt on another site. Already population is dwindling rapidly as new factories and the P.M.G. Mail Exchange eat into the present residential area immediately near the church. And although St. Paul's stands in a prominent position it is virtually cut off from its parish by the constant flow of traffic on Cleveland Street.

Arterial roads

The dangerous nature of its present location is emphasised by the recent death of a lady on the pedestrian crossing outside the church as she was on her way to a wedding there. New and wide arterial roads

are planned for the future and these will have the effect of cutting off St. Paul's even more from its parishioners. But while these changes are taking place around St. Paul's population is increasing in other parts of the parish as new Housing Commission flats are built.

As a result of these factors negotiations have been taking place in recent months designed to link the parish of St. Paul's with part of the parish of St. Silas', Waterloo. This means that the three churches of the area, St. Paul's, St. Silas' and St. James', Beaconsfield, are to be linked in a new parish.

No decisions have been made about church buildings in the area and for the present services and meetings will continue in the three centres as before.

(In our last issue we announced the appointment of the Rev. Ken Child, at present rector of St. Paul's as Director of the Inter-Church Industry Committee.)

SPTC awards at Moore College

The results of the examination in New Testament I (Gospel of Luke) in the Sydney Preliminary Theological Certificate Course were announced on July 21 at a ceremony at Moore College, Newtown.

Altogether 214 candidates sat for the examination and 189 were successful. Certificates for this subject were presented to those who passed and the Sydney Preliminary Theological Certificate was awarded to 17 candidates who had completed the full two-year course.

Students of the External Courses and their friends were addressed by the Rev. B. Ward Powers, the Secretary for External Studies. Mr Powers outlined the new program of courses now available, covering, with detailed notes, The Whole Bible, together with Church History, Prayer Book, Christian Ethics, Christian Missions, Preaching and Sermon Construction, Religious Education, Youth Group Leadership and a number of other topics of wide interest and value.

The principal of Moore College, Canon D. B. Knox, addressed the gathering on "The Changing Position of Laymen in the Church of England Today."

NEW ENROLMENTS: Enrolments are now being received in the Courses for Third Term. Full details are available from: The Secretary for External Studies, Moore Theological College, Carillon Ave., Newtown, N.S.W.

EXAMINATION RESULTS: The following candidates passed in New Testament I:—

First Class Honours: Harris, K., 92; McLean, P., 90; Argall, P., 89; Fraser-Showers, A., 88; Cooper, E., 87; Quinsey, B., 86; Edwards, M., 85.

Second Class Honours: Mathis, V., 84; Mercer, D., 83; Carmichael, D., Walker, G., 82; Faddy, J., Watt, P., 81; Johnston, M., Rodgers, R., 79; Ingham, N., 78; Gould, L., Mills, J., Mirovitch, E., Weymark, J., 77; Branch, L., Devine, J., McCann, A., Tierney, J., 76; Bielenberg, R., 75.

We regret an error in the address given in this advertisement in our last issue. The correct address is:

E.P.S., C/o Church Record, 511 Kent Street, Sydney.

Layman's viewpoint

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

The E-X-P-A-N-D-E-D sermon

A call to all clergy and lay preachers!

Next time your wife goes shopping in the local supermarket go with her. Unheard of! Never mind if she is somewhat stunned. She will recover in time and you can make yourself useful while you are there.

But the real purpose of such a visit is not to carry parcels but to inspect the stock on the shelves. You'll see, for instance, reduced cream and condensed milk alongside each other and poked away in an odd corner will be a can or two of compressed yeast.

Then there are dried apricots, crystallised cherries and dehydrated vegetables. And, to top the lot off, soup manufacturers offer you three descriptions. You can have condensed soup, concentrated soup and dehydrated (packet) soup.

Now I may be wrong but I don't remember seeing a product labelled "expanded soup." Not on the shelves of the local grocer, that is. But a similar product reaches us quite regularly. Its usual delivery day is Sunday although it does sometimes turn up on weekdays. It is the expanded sermon.

We pew-dwellers are all familiar with it. Very like the proverbial rissole — a little meat and spice wrapped in large quantities of flour and bread. And it is a sure-fire recipe for putting your congregation to sleep.

If only some preachers (lay and clerical) would heed the advice of the Duke of Wellington. Speaking to an English M.P. he said: "Say what you have to say and then sit down." Better ten minutes of compressed preaching of the Word of God than thirty minutes of empty "waffle."

Don't miss my point here. I'm not against long sermons. Far from it. A sermon might well run to twenty minutes, or thirty or even a full hour and not be too long provided it has substance to it.

Not so long ago there was a preacher occupying a Melbourne pulpit who could keep his congregation thoroughly absorbed for an hour . . . and more.

How few there are who can do that! It seems to be a dying art.

At the risk of justifying the Editor's warning at the head of this column I will add one further word. To many of us laymen there seems to be in our colleges such an emphasis on the more technical aspects of theological training that practical matters like sermon construction appear to receive scant attention.

For we who are children of the Reformation, with its emphasis on the preaching of the Word, this seems a great pity. I may be wrong in this, of course, but listening to the expanded sermons from so many of our pulpits I wonder if I am not right.

—PROTEUS.

Books

Anthology

PASSAGES FOR DIVINE READING

Selected by Thomas Rice Henn, Hodder and Stoughton, pp.64, Aust. price 24/3.

This is a selection of some 65 passages considered by the compiler to be suitable for reading in church instead of the Bible. Mr Henn is a Cambridge don who started a correspondence on the subject of "unsuitable" Bible lessons a short time ago in "The Times". Here he presents his alternative.

It is a very fine anthology, including extracts from a wide variety of religious authors from Plato to Dom Gregory Dix. The taste is catholic. It includes Baxter and Bunyan, Donne and Defoe, Fox, Fuller and Figgis, Juliana of Norwich and William Penn, Izaak Walton and Simone Weil; with others. Most extracts are from the seventeenth century.

Although the reason for making the book is deplorable, the book itself is rather good. —D.R.

Paperbacks

Among recent paper-back reprints in the Fontana Library are *The Christian Society* by Bishop Stephen Niell (pp. 318; first published 1952) which is a very readable and perceptive history of Christianity. Also *Types of Modern Theology*; Schleiermacher to Barth by H. R. Mackintosh (pp. 320; first published 1937) which has been a valued standard work for many years. Another in the series is *The Love of God: An Essay in Analysis*, by Aelred Graham, a Benedictine monk (pp. 288; first published 1939). It is a presentation of Thomist spiritual or mystical teaching.

First Booklet

CONFESS YOUR SINS: The Way of Reconciliation

by J. R. W. Stott, Hodder and Stoughton, pp.64, Aust. price 5/3.

This is the first in a series of booklets being published under the auspices of the Evangelical Fellowship of the Anglican Communion. The general title is *Christian Foundations* and there is a foreword to the series by the Archbishop of Sydney who is President of the E.F.A.C. Dr Philip Hughes is the General Editor.

Mr Stott deals with secret confession to God, private confession to an individual, and public confession to the Church. He deals also with the question of ministerial authority and the needs of a penitent.

The treatment of the subject is clear and scriptural and is highly relevant to the situation in the various Anglican denominations today. There are references to current procedures and to Prayer Book revision, questions for discussion and a good book list.

Shortly to appear in the same series is a similar booklet on the church by Dr Alan Cole, and one on the Old Testament by Dr Frank Anderson, as well as others by Dr James Packer and Dr Philip Hughes. —D.R.

CATHEDRAL SCHOOL

Building work is still continuing on the St. Andrew's Cathedral School, Stage One.

The new building is being built by the firm of McConnell and Fear Pty. Ltd., building contractors. Recently, the Chief Judge in Equity, Mr Justice McLelland, appointed a provisional liquidator to represent creditors of the company.

The Court is to hear on August 17 a petition to wind up the company. A statement of affairs of McConnell and Fear at June 30, 1964, showed an estimated deficiency of £155,648.

SAMS WITNESS

"THRILLING" TO A BISHOP

THE new Bishop in Argentina and Eastern South America with the Falkland Islands, the Rt. Rev. Cyril Tucker, has spoken of the "thrilling and developing work" of the South American Missionary Society.

Bishop Tucker referred to the society's work in the first of a series of "Personal News and Prayer Letters" he is sending to friends in Britain.

The Bishop, who was Vicar of Holy Trinity, Cambridge, before his consecration last year, explains that there are three aspects of his new work.

First, there is the pastoral care of the various English-speaking congregations, who have still to learn about the many new things which are happening in the Christian Church in other parts of the world.

Secondly, the diocese has to think and plan for a great major move forward in establishing an Anglican church-life for Spanish-speaking folk.

The third aspect is the work of SAMS which, said the Bishop, provided him with his "largest and greatest field of Anglican life and witness." SAMS now has some 48 missionaries and their wives in Argentina and Paraguay.

The Bishop has been enthroned both in Buenos Aires and in the Falkland Islands, and he has also travelled to Uruguay, where he found a lovely church and a thriving congregation at Montevideo. At the time of writing his letter, he was making plans for visiting the Argentine Chaco and Paraguay to see the missionaries at work there.

Notes and Comments

Dog in the manger?

There is apparently a feeling among Protestants (including Anglicans) that to oppose State aid for Church schools when Roman Catholic schools are the ones that will benefit most is to act like dogs in the manger. These good people think that even though Protestant schools do not want State aid they should not prevent those who do from receiving it.

But Protestants object to State aid, not because Roman Catholics will gain more from it than they will, but because of its bad effects on the education system of the whole community, and therefore on the life of the whole community.

Past experience in Australia shows that multiple education systems organised by different Churches or other groups leads to wasteful duplication, children in sparsely settled areas not being catered for at all, and an increase in sectarian bitterness because of the segregation during their formative years of the children of the community.

It is for these reasons that, despite their initial reluctance to abandon their own systems of schools, the great majority of members of all the Churches (except the Roman Church) are now satisfied with the present system of public schools with provision for denominational teaching in school hours, and would regard any move to go back to a competitive, private enterprise set-up as a retrograde step.

The only just way of settling the present argument about State aid is by referendum. Those who pay taxes have the right to decide whether they should go to private-enterprise schools or not.

While it is possible that such a referendum could temporarily exacerbate sectarian feeling, this would surely be preferable to the permanent increase in such feeling that would inevitably be produced by a strengthening or extension of the way of rival systems divided on denominational grounds.

Juvenile delinquency and sex-crime rate

The daily press has recently produced another crop of comforting statements by "experts" to the effect that the young people of today are no worse than they used to be and that there is therefore no need to worry about juvenile delinquency or the increasing sex-crime rate. As usual, these statements are entirely unsupported by any statistical evidence whatever.

However, there are undeniable and increasing signs of a growing breakdown in morals (sexual and other) among young people. This is obviously linked with the

widespread drift from even nominal Christianity going on in the western world today.

Once again it is being demonstrated that morality cannot long survive without the support of a strong religious faith.

It is not at all unlikely that before the end of this century adherence to Christian standards of chastity, honesty, and truthfulness will become as rare and off-beat in western countries as adherence to Christian belief and Christian worship already is. The western world may be heading back to pre-Constantine Rome in morals as well as religion.

This is an unpleasant prospect, and of course current trends may be halted or reversed. Let us pray and work for this. But it will be well for us to be prepared for the ghetto if that should be God's will.

Bishop Moyes

With the impending resignation of the Bishop of Armidale, the Rt. Rev. J. S. Moyes, in view readers of ACR will be interested to learn that a Testimonial Fund has been opened in the diocese of Armidale in order to make a suitable presentation to him.

Although there have been occasions when this paper could not agree with the Bishop we are glad to acknowledge that he has made a unique contribution to the life of the Church of England in this country during his thirty-five years active episcopate. He will be missed from the many boards, councils and committees on which he has served through so many years, not only by the people of Armidale but those beyond.

Readers who may care to contribute to the Fund are asked to contact Mr S. T. M. Pierce, The Diocesan Registry, Armidale, N.S.W., earmarking the gift for the Bishop's Testimonial Fund. We wish the Fund well.

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Conflicting reports on Sudan

THE Sudanese Minister of the Interior has denied reports that as a result of Lebanese mediation foreign missionaries will be allowed to return to the southern Sudan.

Major-General Muhammad Ahmed Irwa said, "It would be senseless for the Government to permit the return of those who had been expelled because the major interests of the country made their expulsion necessary."

Nor, he said, would it allow new ones into the country.

His statement added: "At the request of the church, students from the southern Sudan were allowed to have foreign education in theology, and Nigeria was requested to give the Sudan some trained African churchmen to fill the gaps created by the departure of foreign missionaries."

Meanwhile, Dr Fouad Amoun, the Lebanese Foreign Minister, denied that he had said an agreement had been reached between the Sudanese government and the Vatican.

It had been widely reported that he had been instrumental in negotiations which would have permitted the re-entry of about 100 Roman Catholic priests and

an unspecified number of Protestant clergy.

Dr Amoun said that Lebanon had only wished to serve as a mediator between the two parties and to promote a solution acceptable to both.

E.P.S., Geneva.

Tas. reader's gift for widow

A reader in Burnie, Tasmania, has sent a gift of £30 to be forwarded to Mary Kanamuzeyi, widow of Pastor Yona of the C.M.S. Rwanda Mission.

Pastor Yona was killed by rebels earlier this year and in our July 16 issue we carried a letter from his widow expressing her appreciation for the prayer support of Christian friends throughout the world.

The reader also included a sum of £8 for C.M.S. general funds and both amounts have been forwarded by A.C.R. to the Society.

The Anglican Synod in Auckland, New Zealand, will explore the possibility of establishing interdenominational churches in new housing areas.

Letters to the Editor

Anglo-Catholicism

Dear Sir,
I trust that nearer pens than mine have been used to reply to Peter Hill (A.C.R., May 21). But the matter is so important that I feel I should write. Both at Moore College, and for more than 27 years in this country, I have known and liked many Anglo-Catholics, and have admired their singleness of mind in pursuing what they believe to be right.

But to claim that Anglo-Catholicism is of God, and that it is the work of the Holy Spirit, is to claim without the support of Truth.

St. Paul wrote, "I marvel that you are so soon removed from Him that called you into the grace of Christ unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ"; and to Timothy, "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith." And our Lord asked the question: "When the Son of man

cometh, shall He find faith on the earth?"

In 1877 the Archbishop of Canterbury, in an address to Convocation, spoke of the Anglo-Catholic movement as a "conspiracy within our own body against the doctrine, the discipline, and the practice of our Reformed Church."

This point of view was supported by the Archbishop of York's statement: "I believe that it has gone along with a deliberate intention to alter the doctrinal position of the Church of England."

In 1867 Dr Pusey gave a most illuminating address to members of the English Church Union. *Inter alia* he said:

"This, then, is the thing that we must do. Let the advanced posts remain as they are. Let each of those which is a little better than the rest take up the same position, and let this process be carried on (only without haste or wavering) down to the last in the chain."

"A story is told of a dishonest baker who kept himself and his family in meat at a nominal cost by purchasing the very smallest leg of mutton to be had and exchanging this for the next in size sent him by his customers, and repeating the process until he had succeeded in obtaining 20lb of meat for his original 6 or 7, without any one customer being able to detect the fraud in his own case."

"The cheating baker may point a parable as the Unjust Steward has done. Where there is only the ordinary parish routine, where the preaching is honest and sound, let a gradual change be made."

"A choral service, as far as Psalms and Canticles are concerned, on some weekday evening, will train people to like a more ornate worship (1) and that which began as an occasional luxury will soon be felt a regular want. Where there is monthly communion, let it be fortnightly; where there is fortnightly, let it be weekly."

"Where all this is already existing, candlesticks with unlighted candles may be introduced. Where these are already found, they might be lighted at Evening Song. Where so much is attained, the step to lighting them for the Eucharistic Office is not a long one. The innovations ought to be confined at first to extra services, put on for this very purpose."

Reading Dr Pusey's address, can one honestly believe that this is the way in which the Holy Spirit or God leads? How up to date is St. Paul's exhortation to Timothy (2 Timothy 4: 1 to 5).

Yours sincerely,
(Rt. Rev.) STEPHEN BRADLEY,
C.E.S.A., South Africa.

Secession—a teenager's view

Dear Sir,
As a teenage member of the Anglican Church, I was shocked to read in the last issue of ACR of the case of an English vicar who stated before his congregation recently that he intended to dissent because of "the rapid deterioration during the past 12 months in the Church of England."

We Evangelicals are aware of the "Honest to God" controversy and the general Anglo-Catholic and Liberalist tendencies within our ranks, but will dissension improve these problems? I believe it will encourage these practices.

"The Elder" writing to Gaius (3 John 9-13) tells of trouble in a church and there are many other references in the New Testament of "false teachers."

In most cases the members do their best to cleanse their churches, not by leaving that group of Christians and joining another, but believing that through faith in Our Lord, truth will overcome evil.

Surely dissent will weaken the Protestant party and spoil the wonderful work which was done by such great Anglicans as Wesley, Simeon, Venn, and Whitfield, to name only a few.

One must also bear in mind the other Anglicans left behind by the dissenting ministers. What

will become of them? The Dissenters, who apparently are sincere Christians, sound in belief and knowing "Protestant truth" are deserting their flock to make a new home in non-conformist Churches, leaving their ex-parishioners at the mercy of Anglo-Romanists. (N.B. 2 Tim. 4.16).

I can understand laymen and women leaving our Church and they are not to be blamed, but I believe it is wrong for an ordained minister to dissent.

If there is to be truth in our Church and love for the scriptures "we must not allow Evangelical Religion to be thrust out of the Church of England without a struggle, for it is a religion which is worth a struggle! We must either sit in silence possibly, and let the Church of England be unprotestantized; or else we must desert the dear old Church and let traitors work their will; or else we must look the danger manfully in the face, and fight!" Bishop Ryle; "Knots Untied."

It wasn't easy for Wesley and it won't be easy for us, but note James 5: 19,20.

Yours sincerely,
(Mr.) JOHN STEEL,
Forestville, N.S.W.

Church finances

Dear Sir,
In reply to Carmen Clark, perhaps the answer is the true stewardship of time, talents and money. Alas, we have too many who will give their time and talents, but not their money.

If a parish receives more for its upkeep through "promotion" then it should give more to missions, not less. We hear of money being spent on a bishop's chair or replacing a carpet when these things often cost more than the building of a new mission church or translating the New Testament into an Aboriginal dialect.

Church members active in skills such as needlework need not lament the lack of fetes. The whole world of need lies before them—the sick mother, the lonely pensioner, the desperate needs of City missions, etc., for clothing. I know of several Young Wives' groups that find special interest in children's homes.

While I can attend a fete and help in it and enjoy it how wrong if the organiser has a nervous breakdown, the treasure a physical illness and the secretary's husband put his foot down and says, "Never will you go to church again. You have neglected the house and family so much." And this, sadly, happens.

I have been reading a little of the problems of church life in 2 Corinthians 6: 14, to the end of chapter 9 and I particularly notice that Paul enjoins them to relieve others with their surplus. We have so much in our affluent society. For Christian behaviour Romans 12 is very thought-provoking.

Yours sincerely,
(Mrs) MARGARET HARDWICK,
South West Rocks, Qld.

Appreciation

Dear Sir,
May I comment on the standard of production of the A.C.R. and say how much it is appreciated in our family. The content, too, is always worth the time in reading, and the stand taken by the magazine is much appreciated by us in this land.

With all good wishes,
Yours sincerely,
(Rev.) R. W. DOWTHWAITE
C.E.S.A.,
Capetown, S. Africa.

CHURCHES WARNED OVER SEX "CHAOS"

A CONSULTATION organised by the W.C.C. and held in Geneva has said that a good share of the blame for the "chaotic" state of contemporary sexual behaviour in North America and Western Europe rests on the doorsteps of the Christian churches.

It charged that the situation has developed in part because the churches have been unclear in their thinking about sexual ethics, hesitant to speak, and vague when they have done so.

The consultation declared that "the traditional ecclesiastical attitudes towards sexuality have been unfortunately negative and the churches have been either reluctant or unable to speak to this area of human existence with reverence or with clarity."

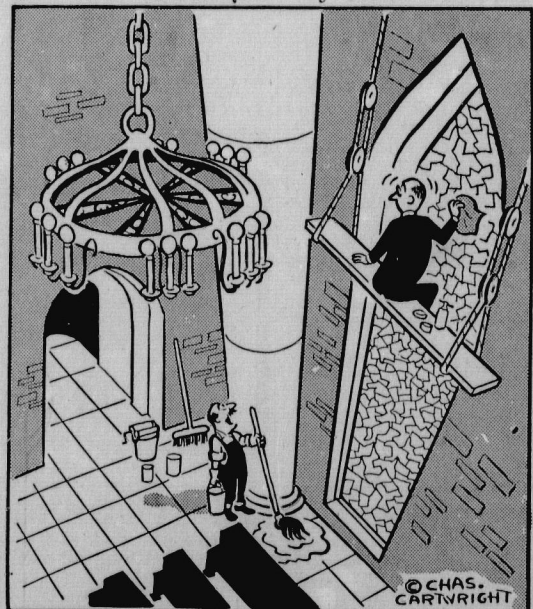
It warned that misunderstanding of the nature of matrimony is responsible for much of the confusion and urged church groups to undertake study of what it is, when it begins, and its private and public character.

A consultation communique declared: "Christian faith must affirm the sexual dimension of life as part of the order of God's creation, even in this fallen world; sexuality is a divine gift, a constituent of human existence. 'As God is the Lord of all

life, so He is Lord of sexual life as well, and it is not only dangerous but impossible to attempt to separate sex from the totality of personality and experience . . . No one can act sexually without effecting his entire self, and one's total being enters in his sexual acts."

EPS, Geneva.

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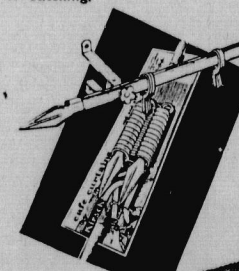
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MEETINGS

WINTER FAIR. The Winter Fair in aid of the Mission of St. James and St. John, Melbourne, will be held in the Lower Town Hall, Melbourne, on Friday, August 21. Goods for the Fair may be left at 466 St. Kilda Road prior to that date or perishables may be brought to the hall on the day of the sale.

THE ROSEBANK WARATAH Home, Drummoyne, is to hold its Annual Fete on August 15. Further details from the Matron, 81-1666.

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APPEALS

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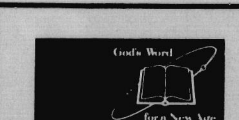
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September 6, 1964

REFLECTIONS IN THE FLOOD

THE Rev. K. W. Campbell, A.S.T.C. Th.L., rector of St. James', Pitt Town, writes on the recent floods in the Hawkesbury Valley.

Why does God allow floods? Many folk have asked this question as they struggled against the tremendous ravages of the recent flood in the Hawkesbury Valley. Some, too, will ask why other serious disasters are permitted... earthquakes or volcanic eruptions or tidal waves... that bring to large numbers of people untold misery.

If God is said to be a God of Love, then why do humans have to fight against such calamities?

May we suggest that there are several great principles revealed by God in His Word which answer these questions...

1. God created the Universe such that it works under settled "natural laws"; these laws have been slowly revealed and scientific work has shown how many of them work. Natural disasters are without doubt the result of a long chain of events working through these natural laws which God has ordained for the maintenance of the whole Universe.

In this connection, we may well ask the question: Why should man build homes below flood level and yet expect to be exempt from flooding?

There was great wisdom when, in the early days of this valley, Governor Macquarie declared against building below the level of expected floods. In more recent times we think we know better, and both local councils and also Government authorities have been very lax about this—e.g., many Housing Commission homes in South Windsor have been built below flood level.

Then again, many farmers realise the beneficial effects of deposits left after some floods, even though it has to be offset by considerable losses of crops and time before another crop can yield any gain.

Forces of evil

2. What about spiritual forces? This raises the old problem of evil and the forces of evil as represented in the Bible by the Devil and his angels.

We often forget that the Devil is described as "the god of this world" and the "prince of the power of the air." He is shown to have much power, permitted but not approved by God. The great story of Job shows how he suffered much at the hands of the Devil, and yet his faith in a God who cared and understood was the means whereby "his latter end" was far more wonderful than his earlier life.

Living through the horrors of a concentration camp during the last war, a German pastor read again and again the Book of Job... because Job presents a picture of intense suffering, yet its effect upon the reader is to give reassurance of God's majesty and love. Faith is not injured, but truly inspired.

3. What about God's spiritual forces? There is no doubt that sometimes God uses natural forces to further His own Almighty purpose, or even to punish those who refuse His offers of love and mercy.

This is most clearly revealed in the Old Testament where God often used natural disasters to bring people to faith and repentance.

The great Flood of Genesis came as a direct result of man's sin and rebellion against God. We do well to remember that it was sent only after many years of warning and preaching by Noah; and that sin always brings its own punishment sooner or later.

On the whole, Australians are a complacent people indifferent to God's claims on their lives, and much of everyday life is not in harmony with His revealed standards. We do well to heed the stern warning of the Lord Jesus, "except you repent, you shall likewise perish."

Finally, let us remember that "the sufferings of this present time are not worth comparing with the glory to be revealed to us." The scripture is still true, "all things work together for good to those who love God."

Administrative changes in BCA

THE Bush Church Aid Society has announced changes in its administrative structure.

The title "Organising Missioner" has been replaced the title "Federal Secretary" and a new position, that of Assistant Federal Secretary, has been created, the word "Deputationist" being omitted.

The Rev. C. W. Rich will continue administrative work as Federal Secretary, the Rev. A. E. Williams as Assistant Federal Secretary. The Rev. L. J. Wiggins, responsible for deputation work, will be known as the N.S.W. Secretary.

The Society is now giving assistance in nine dioceses throughout Australia and has a large staff spread over an area from the Tasmanian Highlands to the Kimberleys. The present scheme is the result of thought and planning over a considerable period of time.

No change in the Society's title "Bush Church Aid Society for Australia... and Tasmania" has been announced.

Clergy scholarship

The next appointment under the Lucas-Tooth Scholarship Trust is to be made in September of this year. Applications must be in the hands of the Secretary by August 31.

The purpose of the Trust is to assist ordained men in the Church of England in Australia to study in England. Primarily the person gaining the scholarship will be one nominated by the Bishop of Canberra-Goulburn. If no such nomination is made further applications will be called for from areas outside that diocese.

Further details are available from the Secretary (Mr Ian J. Maxwell), 141 Elizabeth Street, Sydney.

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NEWS IN BRIEF

Overseas

TONGUES STUDY — The Lutheran Medical Centre, Brooklyn, N.Y., has received a U.S. Government grant of several thousand dollars to study the psychological and linguistic aspects of "speaking in tongues." The study is to be carried out by a team of three ordained ministers—one a psychiatrist, one a clinical psychologist and one a linguist.

ALL ONE—Vatican Radio has called on the world's religions to unite against atheism. In the same way that atheism "tends to form a single organisation to destroy faith in God," the broadcast said, so should "those who believe in God... seek the forming of a single front." The statement was issued in connection with the new "Secretariat for non-Christians."

REFORMED — The International Association for Reformed Faith and Action, founded in 1953, will hold its triennial congress from August 21 to 28 in the Netherlands. Speakers will be attending from Germany, Brazil, and France.

METHODISTS—Bishop Corson, president of the World Methodist Council, has suggested the union of the Methodist Churches in Britain with those in the U.S. British Methodist leaders are expected to report to their 1965 General Conference on the suggestion.

The Japan Evangelical Lutheran Church plans to send three more missionaries to Brazil within the next decade to serve the many Japanese immigrants there. The church's first missionary to Brazil, the Rev. Hiroshi Fujii, and his family are starting work there now.

SUNDAY MOVIES?

The Victorian Chief Secretary's department is investigating a proposal to open cinemas on Sundays.

Already news of the move has called forth strong criticism from trade union groups and from the churches, although some wavering from detectable in a statement issued by the Rev. H. B. Freeman, president of the Methodist Conference.

For the Anglican viewpoint Dean Thomas commented: "It is to be hoped that the State Government will not be a party to this retrograde and unnecessary change."

Russian girl's testimony in Soviet youth journal

A SOVIET Communist youth newspaper has published a letter from a 16-year-old girl in which she rejects Communism and says her soul belongs to God.

The paper, "Komsomolskaya Pravda," organ of the Young Communist League, identified the girl only by the name Nina K.

In her letter the girl said: "I am a normal girl, but at the same time I am unusual. I am a member of a sect. Yes—I'm a Baptist—strange isn't it?"

"Frankly, I don't consider myself a member of the Young Communist League. I have a Komsomol card... but my soul belongs to God."

Nina went on: "Father was a drunkard and mother was sick and all my brothers and sisters were crying all the time. My schoolmates looked on me with contempt and pity. But at church people met me with warmth and care."

"Members of this sect have a great and pure belief in God. He will protect us, Let Komsomol members pass me without greeting. Let them look upon me with contempt."

"Let them say behind my back the word they regard as an insult—Baptist. The only thing I do not know is what to do with my Komsomol card."

An editorial comment in the newspaper expressed the hope that Nina would find that "life itself will persuade her that religious dogmas are groundless."

EAST GERMAN YOUTH ACTIVE

YOUTH in East Germany are taking increasing interest in the work of the churches despite government pressure against Christians, according to reports.

Dr Kurt Scharf, president of the Synod of the Evangelical Church in Germany, reported in a speech that the presence of Christian youth is "manifest" in work in local congregations, in university groups, youth assemblies, and in public discussions on the conflict between atheism and the Gospel.

At the same time there is a "latent" force of youth which "works in secret and proves itself in individual situations of conflict."

This "latent" force is seen, for instance, in the fact that Christian youth respond to government appeals to help harvest the crops, despite the fact that the response from the general public is usually small.

Bishop Gottfried Noth of Saxony, East Germany, also reported that in a recent visit to 50 congregations in Dresden, East Germany, he found "gratifying" evidence of activity by young people on church boards and other church groups. He also said church services generally were "surprisingly well attended."

E.P.S., Geneva.

The Soviet Radio has called upon Russian citizens to resist efforts by tourists to supply Bibles and devotional objects to Soviet Christians.

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38. Over the Sunset Mountain—Bill Pearce and Dick Anthony: Over the Sunset Mountain. The Old Rugged Cross. God Is Love. Beyond the Sunset. 6 more.	28. Hymns of Fanny Crosby—Les Barnett, Organ: Tell Me the Story of Jesus. Blessed Assurance. Near the Cross, All the Way. Savior Leads Me. 13 others.	35. Songs From the Heart—Frank Boggs: The Old Rugged Cross. Then Jesus Came. It Is No Secret. Blessed Redeemer. How Great Thou Art. 7 more.	65. Decade of Decision—Music from Billy Graham's film classic featuring Georgia Lee, Redd Harper, Ethel Waters, Frank Boggs. 12 more favorites.
79. Let Everybody Sing—Revivaltime Radio Choir with the Garden, Nothing But the Blood, By My Spirit, O What A Friend, I've Been With Jesus. 8 more.	31. Meditation At Dawn, Vol. II—Low Charles and Charles Magnus (organ and piano): When Morning Dawns, Tell Me the Story of Jesus, At the Cross, 10 others.	51. Beyond the River—Mendy Four Quartet: I've a Home Beyond the River, Coming Again, Still of the Night, Peace in the Valley, When I'm With Him. 7 others.	30. Glory! Glory! Hallelujah!—Paul Mickelson and Cathedral Symphony of London: Battle Hymn, Lead On O King Eternal, Onward Christian Soldiers, etc.

68. Great Stories From the Bible—Wendell Loveless relates familiar Bible stories for children. Inspiring, entertaining, enlightening. Realistic sound effects.	102. Where Freedom Walks—Gregory Loren with the Ralph Carmichael Orchestra and Chorus: This Flag Is Love, America the Beautiful, In God We Trust. plus 9.	66. We're You There?—Fague Springman and the Concert Orchestra of London: Were You There? Silal Away, Ride On King Jesus, Swing Low. 7 more.	103. Preludes To Faith—Kurt Kaiser, Pianist with the Tokyo Symphony Orchestra: O Jesus Thou Art Standing, Fairest Lord Jesus, His Way With Thee. plus 9.
44. With Hearts Aflame—J. Adams and the Men of Texas: Pass Me Not, The Great Physician, Send the Light, O Lord is it I, Softly and Tenderly. 6 more.	104. HymnTime Sing-Along—Jerry Barnes and Kurt Kaiser Singers: 18 familiar hymns for family singing: Blessed Assurance, Wonderful Words of Life, (O GOD BE THE GLORY!) 10 more.	37. A Mighty Fortress—The Lutheran Hour Choir: All Glory Be To God On High, Beautiful Savior, Our God, You There! Sing Away, Ride On King Jesus, Swing Low. 7 more.	42. Reflections—Dick Anthony Chorists: Turn Your Eyes Upon Jesus, Unworthy, The Lord's My Shepherd, Lead Me Not Into Temptation, I Never Walk Alone, When the Saints Go Marching In, Saved by Grace, plus 11.
105. Grady Wilson Reads the Bible—The familiar voice of one of the leaders of the Billy Graham Team reading great passages: Psalm 23, I Corinthians 13, plus 15.	106. To God Be The Glory—Ted Smith—Piano, Don Hustad—Organ, heard regularly on the Billy Graham broadcast: To God Be The Glory, God of our Fathers, etc.	67. Majestic Themes—Claude Rhea, Tenor: Bless This House, The Cross, My Task, The Palm Tree, Beside Still Waters, I Walked Through Where Jesus Walked. 6 more.	

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Mainly About People

N.S.W.

Canon A. J. Dain, Federal Secretary of C.M.S., leaves Sydney on August 14 for a visit to New Zealand. While there, Canon Dain will address C.M.S. Spring School gatherings in the North Island (Wellington) from August 24 to 28 and in the South Island (Christchurch) from August 31 to September 3. He will return to Sydney on September 4.

The Rev. D. H. Percival, chaplain at Ingleburn Army Camp, has now taken up an appointment at Army Headquarters in Canberra.

The death has occurred in Sydney of the Rev. W. V. Gurnett, who had been living in retirement at Mowll Village, Castle Hill.

Mr Gurnett was ordained in 1913 and after serving curacies in both Sydney and Bendigo dioceses went as a missionary with C.M.S. to Travancore, India. Returning to Australia in 1920, Mr Gurnett served in a number of parishes in both Sydney and Gippsland dioceses. He was at Blackheath from 1934 to 1940 and Pennant Hills from 1940 to 1945. He retired in 1957.

The Rev. Peter Byrne, formerly curate in the parish of St. Stephen's, Port Kembla, has been appointed curate-in-charge of the Provisional District of Berowra.

The Rev. Kenneth Short, newly appointed General Secretary of the N.S.W. Branch of C.M.S., is expected to arrive next month to take up his appointment. Mr Short is at present Principal of the Msalato Bible School, Tanganyika.

The Rev. Stanley Giltrap, newly appointed Financial and Administrative Secretary of C.M.S., is to serve as Assistant Minister (for Sundays) at St. Paul's, Chatswood. Mr Giltrap, who succeeds the Rev. K. B. Roughly in this position, will preach his first sermon at St. Paul's on August 16.

The Rev. W. J. Lawton, lecturer at Moore Theological College has accepted nomination to the parish of St. Jude, Dural.

The Reverend C. D. Turner, formerly curate of Blacktown, has been appointed Rector of the parish of St. Paul, Riverstone.

The Reverend W. V. Payne, formerly curate in charge of the provisional district of Albion Park has accepted nomination to the parish of St. Luke, Cloyvelly.

The death has occurred in Sydney of the Rev. Charles Williams. Mr Williams, who was rector of the historic church of St. Matthew's, Windsor, prior to his retirement, was ordained in Sydney in 1910. He served in a number of parishes and from 1924 to 1927 was chaplain at the Royal Hospital for Women, Paddington. He was rural dean of the Hawkesbury area from 1940 to 1947. At the time of his death he was living in retirement.

Victoria

The Bishop of Bendigo, The Rt. Rev. R. E. Richards, will visit New Zealand from September 3 to 16 at the invitation of the National Council of C.E.M.S. in New Zealand. Bishop Richards will visit Auckland, Hamilton, New Plymouth, Wanganui, Blenheim, Christchurch, Wellington and Napier.

The Rev. J. N. Macmillan at present curate at St. Stephen's, Mount Waverley, has been appointed Vicar of Sunbury with Romsey and Lancefield. He will be inducted by Archbishop Woods on November 5.

It is expected that Mr and Mrs Jack Langford will leave Melbourne on August 19, on their return to Darwin. Mr Langford is C.M.S. Field Superintendent in North Australia. The Langfords have been on furlough in Victoria.

A visitor to Gippsland this month is the Rev. Lance R. Shilton, rector of Holy Trinity, North Terrace, Adelaide. Mr Shilton will be conducting an evangelistic mission at St. Mary's, Trafalgar, from August 17 to 24, at the invitation of the rector, Canon Geoffrey Turner.

Towards the end of Mr Shilton's visit, Gippsland will receive another interstate visitor when the Primate, Dr Gough, arrives in the diocese. Archbishop Gough is paying an official visit to Gippsland and will be there from August 22 to 25.

Overseas

Bishop Loane, who left Sydney at the end of June for ministry overseas (A.C.R., July 2), is this month passing through Iraq, Israel and Lebanon en route to Britain, Greece and Turkey.

In Lebanon, Bishop Loane is to address the Conference of the Armenian Evangelical Church. He will spend a week in London and will then proceed to Greece for a Summer Bible School for the Greek Evangelical Church, from August 21 to 30. He will then travel to Istanbul, Turkey, and will fly from there to Sydney, arriving back in Australia on September 6.

MELBOURNE BISHOP AS DIRECTOR

ARCHBISHOP GOUGH, in his capacity as Primate, has appointed a director and a co-ordinating committee for initiating plans arising from the "mutual responsibility" call of the Toronto Congress.

The Primate's action follows a request from Standing Committee of General Synod meeting last May.

The Rt. Rev. G. T. Sambell has accepted the position as director. While continuing as Bishop Co-adjutor of Melbourne he will give a considerable portion of his time to this work during the next six months.

The committee has been kept small in order to save travelling expenses and will be meeting under the chairmanship of the Primate twice monthly during the next few months.

The diocesan Bishops will be kept informed of progress and a report will be presented to the next meeting of the Standing Committee on October 29.

The committee asks for prayer as it seeks to study the important question raised by the "mutual responsibility" document and hopes that both clergy and laity will continue to study this document and the Report of the Congress.

Guidebook

THE PROTESTANT CHURCHES OF BRITAIN

By Gilbert Kirby. Hodder and Stoughton, 128 pp., Aust. price 7/-.

This is a useful "plain man's guide" to organised Christianity in Great Britain today, written by the general secretary of the Evangelical Alliance. It is mainly factual, though the author does offer comments and criticisms from time to time.

In addition to the better-known denominations, there is information about the Brethren, the Pentecostal Churches, the Moravian and Lutheran Churches, the Countess of Huntingdon's Connection and the Free Church of England (founded in 1844 and linked with the Reformed Episcopal Church of the U.S.A.).

—D.R.

GEELONG — The Annual Meeting of the Geelong Association of C.M.S. will take place on Tuesday, August 18, at 7.30 p.m. The meeting will be held in the C.M.S. Rooms, Moorabool Street, Geelong.

SCHOOLBOYS PUNISHED FOR GOING TO "WRONG" CHURCH

ALTHOUGH there is now greater freedom of religion in Colombia than ever before, persecution still occurs from time to time. One recent incident involving two schoolboys has had widespread repercussions.

Some of the schools in Colombia are receiving U.S. Government aid through a program known as the Alliance for Progress. However, when the scheme was first introduced the country's educational policies were questioned by the U.S.

At the time the U.S. Ambassador expressed this concern to the Colombian Government and received assurances from the Minister of Education that Protestants enrolled in schools supported by the Alliance would not be required to receive classes in religion, nor to attend Mass.

At the time assurances were also given that any problem of discrimination would be taken up without delay, and all religious discrimination would be eliminated.

Boys enrolled

Earlier this year Sixto Rojas, a member of the Girardot Presbyterian Church, sought to enrol his two boys, one eight and the other nine, in the public school at Girardot, one of the schools helped through the Alliance for Progress.

Senor Rojas informed the principal that the children were Protestants and asked that they should be excused from compulsory attendance at Mass and from attending classes in Roman Catholic doctrine.

The father was assured that the children could be enrolled but only on condition that they obeyed the internal rules of the school. These included attendance at Mass and instruction in religion.

One Sunday the two boys were taken by their father to the Presbyterian Church. They had, as a consequence, not attended Mass in the Roman Catholic Church.

Their class teacher raised the matter early the next

week. As a punishment the boys were made to remain kneeling in their classroom during all recess and luncheon periods for three days.

The father took up the matter with school authorities, and U.S. missionaries raised the question of Alliance support going to such schools. The matter also attracted the attention of Colombia's liberal newspaper, *El Tiempo*, which declared the incident to be an "infamous injustice against the spirit of John XXIII and Paul VI."

When the father requested that the constitutional rights of the children be assured he was told that decrees of the Ministry of Education have "nothing to do with the Constitution."

The matter is still being debated both in Colombia and the U.S.A.

Revised Lectionary

August 16: 12th Sunday after Trinity. Mt. 2 Kings 18: 13-end, or Micah 6: Luke 4: 1-15, or Philimon.
August 17: 13th Sunday after Trinity. Mt. 2 Kings 19, or Isaiah 38: 1-20, or Micah 7: Matt. 18: 15-end, or Ephesians 1.
August 18: 14th Sunday after Trinity. Mt. 2 Kings 23: 1-30, or 2 Chron. 36: 1-21, or Habakkuk 3: 2-end; Matt. 20: 1-28, or Ephesians 2.
August 19: 15th Sunday after Trinity. Mt. Ezra 1: 1-8 and 5, or Zephaniah 1: Luke 7: 36-end, or 1 Cor. 13.
August 20: 16th Sunday after Trinity. Mt. Neh. 1: 1-2, 8, or Daniel 1: or Zephaniah 3: Matt. 21: 23-end or Ephesians 4: 1-24.

50 YEARS AGO

"The Rev. Charles M. Sheldon, the far-famed author of 'In His Steps,' has been giving Melbourne audiences some stirring lectures on the Temperance question. He is a gifted speaker, and indulges in no rash statements but gives chapter and verse for all his facts. His story of the success of prohibition in Kansas should encourage us to work for the same blessings in Australia."

"The news of the war has produced a great seriousness in the public mind. Men are to be seen with set faces, anxiously discussing the international situation, or hurrying along to see the latest bulletins in front of the 'Argus' or 'Age' offices. But there are few smiles, and absolutely no gaiety. We have seldom seen Melbourne in such sober earnestness of mind. Surely, now is the opportunity for the Churches' witness. Lives are being drawn out of the shallow course of pleasure-making into the deep current of life's serious interests."

(From "The Church Record," August 14, 1914.)

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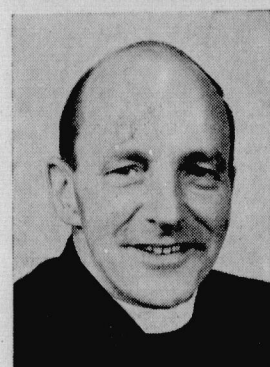
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CANON WEBSTER TO AUSTRALIA



CANON Douglas Webster, Theologian/Missioner of the Church Missionary Society in London (a sister Society of the Australian C.M.S.), will spend a fortnight in Australia at the beginning of September en route for New Zealand and the United States of America.

Canon Webster who has become widely known as preacher, lecturer and author, spends part of each year visiting the Churches of the Anglican Communion and conducting courses and conferences for clergy and others. By the end of 1964 he will have visited all six continents of the world and every Anglican Province except the West Indies.

Canon Webster plans to fly from London and to arrive in Darwin on August 30.

He will spend a week in North Australia, visiting C.M.S. missions in Arnhem Land, before flying to Sydney where he will take the Bible Readings at the Sydney Diocesan Clergy School, and will meet C.M.S. staff and committee members.

He will spend three days in Victoria, meeting C.M.S. representatives, clergy and students of the new C.M.S. Federal Training College St. Andrew's Hall, Parkville, Melbourne, before flying to New Zealand.

Canon Webster joined the staff of the Church Missionary Society in London in 1953 as its Education Secretary, following six years as tutor and lecturer in theology at the London College of Divinity. In 1961 he was appointed C.M.S. Theologian Missioner, a new office established in response to special circumstances of need in the Churches of Africa and Asia.

For some years before 1961 he had, at the invitation of the Bishops concerned, conducted retreats, refresher courses and conferences for clergy in a number of dioceses.

CANON WEBSTER'S ITINERARY:

August 30 to September 6: In Arnhem Land, Northern Territory. September 7 to 11: In Sydney. September 12 to 14: In Melbourne. September 15: Depart for New Zealand.

WETHERELL ACTION UNDER HEAVY FIRE

STRONG protests have been voiced in many quarters over the action of the Minister for Education (Mr Wetherell) in issuing the document entitled "Curriculum for Primary Schools—General Religious Teaching."

Described by the Hon. Secretary of the N.S.W. Council for Christian Education in Schools (the Rev. J. W. Hill) as a document that "leans over backwards to accommodate the children of Humanists, Jews and atheists," the six pages of typewritten in the booklet have sparked off a State-wide controversy.

In an address given over station 2CH in Sydney Mr Hill said that the document "treats lightly the feelings of the vast majority of parents in our community who will surely require their children to be withdrawn from 'general religious teaching' of the kind envisaged."

In making this comment Mr

"How," said Mr Hill, "does the 'Herald' or anyone else know what is the intention of the Minister or the Department? Their personal intentions are irrelevant, anyway. Staffs change. The Minister has already indicated his intention to retire."

"The only intentions which a responsible body can accept are those which are written in black and white into the syllabus and I don't like what I see."

"There are two Scripture Readers in existence in schools now. They both contain Biblical material. Paragraph six of the syllabus states: 'The instruction must be free of material to which parents might object.'

"Does this mean that if a class contains one pupil who is a Humanist or Jew or Buddhist—that no Christian teaching is permissible? It would appear so."

Normal procedure

"Normal procedure is to appoint a responsible committee made up of all branches of the teaching service—representatives of the administration, inspectors, teachers' colleges, Teachers' Federation, practising teachers and so on."

"In this instance, according to the public Press and other sources, the Minister by-passed these channels and prepared the syllabus himself with, perhaps, the help of a few personally selected helpers, within or outside the department."

"That one man—even if he were a trained educationist—should exercise such power, is surely not in the best interests of a democratic country."

"How often is our community to be confronted with a 'fait accompli' of this kind? The education of the nation is too vital a matter to be handled in this cavalier manner and such action deserves the censure of the community."

Commenting on the move, the Rev. Bernard Judd, secretary of the N.S.W. Council of Churches said:

"Perhaps the Minister for Education, Mr Wetherell, is glad to use the Secular Defence Society as an excuse to foist his own anti-Christian viewpoint upon the community."

"He uses the desirability of knowing about our Asian neighbours, which should be in the Social Studies Syllabus, as an excuse to eliminate the kind of teaching our Public Schools have given since 1880," said the secretary.

Mr Judd said that Mr Wetherell had given his personal

agnostic attitude free rein in drawing up the new Primary School curriculum for General Religious Teaching.

Great merits

One of the great merits of the 1880 Act was its inclusion of General Religious Teaching by the Education Department's staff. This was in addition to the lessons given by the visiting clergymen.

This General Religious Teaching was based upon the excellent Scripture Lesson Books authorised by the Department of Education. Now all this is to be changed and the Scripture Lesson Books are ignored at the dictates of the Minister who has always danced to the tune of the Secular Education Defence Society—a tiny body of militant unbelievers dedicated to the elimination of Scripture teaching in the State Schools.

Heads of Churches are seeking to have the Premier receive a deputation from them on the question.

A meeting is to be held in the State Theatre, Market Street, Sydney, on Sunday, August 30 at 3 p.m. to protest about the Wetherell move.

50 YEARS AGO

BIBLE IN STATE SCHOOLS. In the Dominion of New Zealand, in Victoria, and South Australia, those who desire that children should become familiar with the teaching of the Book of Books are conducting a vigorous campaign for the introduction of the Bible into the Government Schools.

Their objective is the New South Wales system, which includes Scripture instruction by the teachers during school hours. . . . We should give all the support we can, both by prayer and sympathy, to those who are fighting this battle. Both from the point of view of the Education Department, and from that of the Churches, it has worked exceedingly well.

The number of children withdrawn under the conscience clause is very small, and evidently the vast majority of parents desire that their children may receive some instruction from the Word of God.

In our opinion the New South Wales system is the most satisfactory solution of the religious question which has been devised. . . . It enables the wishes of the majority to be carried into effect, while providing fully for the conscientious objections of the minority.

We hope that before very long the whole of Australia and New Zealand may rejoice that God's Holy Word is being adequately taught in all State Schools.
(From "The Church Record," August 21, 1914.)

Child Care Week

"Over-indulgence by parents is neglect"

OVER-INDULGENCE of children by parents who had forgotten how to say "no" was one form of neglect, said the Rev. Neale Molloy, chairman of Victoria's Child Care Week committee. Mr Molloy was preaching at a service in St. John's, West Brunswick, to mark the opening of Child Care Week on August 9.

The needs in this field were also emphasized in an address by the missioner of the Mission of St. James and St. John at St. Paul's Cathedral, Melbourne.

"The battle will be won," said Mr Harmer, "only as we receive the support of more and more men and women to train as social workers, and house and cottage parents. (Mr Harmer is just back from an extensive overseas tour during which he examined work in the field of child care in a number of countries.)"

Other activities held during the week included a Centenary Dinner when those attending heard an address by Miss Gerald Aves, C.B.E., guest speaker from England, and a display depicting the history of child care throughout the last century. Some of the exhibits came from the Mission of St. James and St. John.

The Mission also held an Open Day at its homes in Healesville, Newhaven, Mornington, Blackburn South and Balwyn on August 9 and at Bendigo on August 16.

First legislation

This year's celebrations marked the centenary of the first Victorian legislation dealing with child care, and services were held throughout the State to mark the occasion. Mr Molloy also stressed the

MASS VESTMENTS LEGALIZED IN U.K.

—report p. 8

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