

## Mainly About People

### N.S.W.

Formerly serving in the ministry at West Kembla, the Rev. Hugh Voss and Mrs Voss, are rejoicing in the birth of a daughter, Michelle Catherine. Mr and Mrs Voss are at present in Lausanne, Switzerland, doing French studies prior to going out to S.U.M. field work.

The Rev. Reginald Barker, at present rector of St. Paul's, Riverstone, will be attending the new C.M.S. Federal Training College in Melbourne from September to November after which he will go out to field work.

### South Australia

Baby boys dominate the personal news from South Australia in this issue with no less than three reported born to clergymen and their wives.

In Adelaide itself the Rev. Robert and Mrs Banks are rejoicing in the birth of a son, Mark Robert, while the Rev. Charles and Mrs Barton are also rejoicing in the birth of a son, Andrew Charles Hampton. Both men are curates at Holy Trinity, North Terrace, Adelaide.

Over to the west, at Tarcoola, the Rev. John and Mrs Wyndham are rejoicing in the birth of their son, Michael John. The Wyndhams are working in the B.C.A. work based on Tarcoola.

A former Bishop of Adelaide, Bishop B. P. Robin, and his wife will be visiting Adelaide early in September. Bishop Robin was Bishop of Adelaide from 1941 to 1956. He will preach in the Cathedral on September 13 and speak to clergy on September 14. After their visit to Adelaide the Bishop and Mrs Robin will travel to Victoria.

### Victoria

The Rev. J. N. Macmillan, at present curate at St. Stephen's, Mt. Waverley, has been appointed to the Dorothea Poole Memorial Scholarship open to Church of England clergy daughters who have completed the primary school course. Details on application to Headmistress.

ed Vicar of Sunbury with Romsey and Lancefield. He will be inducted by Archdeacon Dann, Archdeacon of Essendon, on October 12. The Rev. R. L. Butters, formerly with the Anglican Mission, Papua, has been appointed vicar of Holy Trinity, Pascoe Vale, and will be inducted by the Archbishop on September 22.

Mr Ian Knight has resigned as chairman of the C.M.S. League of Youth in Victoria, a position he has held for the past two years. Mr and Mrs Knight are among the trainees at the C.M.S. Federal Training College and hope to commence missionary service at the end of this year.

### Overseas

The Rev. Patrick Rodger, a minister of the Episcopal Church of Scotland, has been nominated as general secretary of the World Council of Churches. Mr Rodger, who is 43, has been executive secretary of the Faith and Order Department of the W.C.C. since 1961. Mr Rodger was formerly study secretary of the Student Christian Movement of Britain and Ireland and is at present religious adviser to Penguin Books.

## ABBOTSLEIGH Wahroonga

Applications are invited for the Dorothea Poole Memorial Scholarship open to Church of England clergy daughters who have completed the primary school course. Details on application to Headmistress.

## MASS VESTMENTS NOW LEGAL IN U.K.

AFTER being approved by the English House of Lords early in July by a vote of 86 to 15, the controversial Vestments Measure was passed by the House of Commons with a vote of 205 to 23. It received the Royal Assent immediately, thus legalising the use of Mass vestments in the Church of England.

Introducing the Measure to the House, Sir John Arbuthnot said: "I want to stress with all the power that I have the loyalty to the Protestant faith of the many hundreds of clergy who welcome this Measure, and to repudiate the suggestion that they are attempting to undermine the fundamental beliefs of the Church."

Speaking against the Measure, Captain L. P. S. Orr, who championed the Evangelical cause, said that it was regrettable that at a time when the Christian Church throughout the world was facing probably one of the most difficult times in all its history since the Roman persecutions the Church of England should be concerning itself with matters of clergy dress.

However, said Captain Orr, it was unfortunately true that the matter was important because of the doctrinal significance of the vestments.

"During the first century of its existence," said Captain Orr, "the officers of the Primitive Church were content to officiate in the dress of civil life."

### Ordinands

Captain Orr expressed particular concern over the lack of safeguards in the case of ordinands and in regard to disputes in parishes over a minister's apparel. Ultimately, said Captain Orr, these disputes would be referred to the bishop and many lay people felt a lack of confidence in the bishops.

Commenting on the result of the vote the "English Churchman" said:

"The fact that nine out of ten M.P.s who voted on the Measure voted in favour of it demonstrates that there is within the House a measure of disinterest and ignorance when it comes to vital religious truth which is but a reflection of the state of our nation. It should not surprise us, when we look around our society and see its spiritual deadness, that the representatives of this same society reveal a like deadness to spiritual issues."

"If, as we believe, Mass vestments have now been legalised (or will be with the Queen's assent), the Canon still stands as a contradiction to our Articles and it is to these latter that we owe our prime allegiance as members of the Church of England."

"Certainly the passing of this Measure has brought about a change in our Church — a significant change — in so far as our symbols now give the impression of confusion."

"There is an uncertain note about the trumpet, and this note will become even more confused as the months go by and the powers that be within the Church push forward other negative Canons, with no Parliament who will oppose them."

"For our part there will be all the more reason for moves in the opposite direction (though still within the bounds of our formularies) to bring our congregations into a greater awareness of our Protestant and Reformed heritage, both by preaching and by a reform of our worship."

## "Wear everyday dress"

Following the passing of the Vestments Measure a call has been sounded by the Rev. Dr Philip Hughes (editor of "The Churchman") for clergy to lay aside all vestments, including cassock and surplice.

Dr Hughes issued his call in a letter to "The Times" in which he referred to the fact that present-day vestments were "originally the everyday civilian dress of the people . . . embellished by the Church over the centuries."

It would thus "seem to be an appropriate moment to suggest that a more consistent and realistic mark of continuity would be for the clergy to officiate in the everyday civilian dress of our own day, and that those who sympathise with this viewpoint should now take the step of discontinuing the use of distinctive robes . . . and conduct public worship in contemporary garb."

VICAR'S CUP—The Vicar's Gold Cup was one of the races on the card at a Derbyshire (England) town recently. At the church fete a dozen pet mice took part in the races and spectators placed bets on them. It is pleasing to note that the side-show lost money.

## CHAPLAIN FILLS CANBERRA POST

AS reported in our last issue Chaplain the Rev. D. H. Percival has taken up an appointment in a new post at Army Headquarters in Canberra.

The re-organisation of staff duties at Army Headquarters has led to the creation of a position for a full-time Chaplain of the Australian Regular Army.

The Chaplain filling the position may be selected from any denominational branch of the Royal Australian Army Chaplains' Department. He is known as the Staff Chaplain. He is responsible for maintaining a chaplaincy ministry at Army Headquarters and for attending to all staff duties relating to Chaplains, such as appointments, postings, promotions, and movements for courses.

There are at present on the Active List of the Chaplains' Department 35 Australian Regular Army Chaplains and more than 200 Australian Citizen Military Force Chaplains of all the Christian denominations and 4 C.M.F. Jewish Chaplains.

Chaplain Percival entered Moore College from St. Anne's Ryde, diocese of Sydney, and was ordained in 1954. He served as the first Curate of St. Swinburn's, Pymble, and was the first Curate-in-Charge of the Provisional District of St. James', Berala.

After completing almost 3 years at Berala Chaplain Percival became the first resident Organiser-Deputationist for the British and Foreign Bible Society in the Western Districts of N.S.W. He was offered a short-term commission in the Australian Regular Army and enlisted in November, 1960.

Chaplain Percival's first Army appointment was to Area Command, Liverpool and while in this posting he was Church of England Chaplain to units in Moorebank, Singleton, and Penrith. He was transferred to the Infantry Centre, Ingleburn, in February, 1963, and became the Chaplain of St. Stephen's Garrison Chapel, Ingleburn.

The staff duties involved in Chaplain Percival's new post need to be carried out in a business-like manner. Before beginning study in preparation for ordination Chaplain Percival was employed in the accountancy profession. He is an Associate in Accountancy of the University of Queensland and an Associate of the Australian Society of Accountants.

## THE AUSTRALIAN CHURCH RECORD

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# THE AUSTRALIAN CHURCH RECORD

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## BOYS ENJOY CAMPING TRIP



A party of boys from St. Thomas', Enfield (Sydney), spent several happy days at the CEBS campsite, Camp Wanawong, Loftus, during the school vacation.

Seen in the picture are some of the boys crossing a creek. They are: Rodney Oldfield, David Bain, John Walker, Graeme Kidd, Graeme Crawley, Paul Jones and David McMillan.

The boys lived under canvas during their stay in camp.

## In Victoria . . .

## MELBOURNE MEETING SEEKS LIMIT TO BUSINESS TIME

LAY and clerical Synod representatives of the Frankston Deanery met at Beaumaris (Melbourne) last month to discuss Synod reforms.

The Advocate of the Diocese, Mr H. K. Turner, and the Registrar, Mr C. W. Barnes, were present.

One suggestion that came up at the meeting was that limited time should be given first to legislative matters and the balance devoted to the "real life" concerns of the Church.

It was pointed out to the meeting that the Presbyterian Church of Victoria spends a fortnight of its Annual Assembly dealing with vital current affairs facing the community and the Church.

Many other diocesan Synods receive printed reports with a formal motion and this could be done in Melbourne if Standing Orders were amended accordingly.

In view of the fact that there may be many alterations necessary to the body of the Diocesan Acts of Synod by reason of the new Constitution of the General Synod, it was thought that the time had come for revision of many of our Standing Orders.

The Registrar thought that stricter limitation of time allowed for speaking to the Reading of Bills and other matter before Synod could well be introduced. The suggestion of the appointment of a Time-keeper was a good one and could help the President.

Mr Barnes was also asked his opinion on the benefits of a rule that all Reports and Adoptions should be in his hands one week in advance. He said he would appreciate any assistance to find ways and means of avoiding his having to "chase" Reports before opening day. The Act says that Reports shall be presented, and Synod has no power to refuse a Report because it is tardy in being presented.

## SYNOD PROCEDURE REFORMS WANTED

In N.S.W. . .

## ABOLITION OF DAY SYNODS SOUGHT BY SYDNEY LAYMEN

FOLLOWING a recommendation made at the last meeting of Sydney Synod a group of laymen gathered on August 21 to discuss ways and means of streamlining Synod meetings.

Procedures have not substantially altered this century although during this period the diocese has probably quadrupled.

One recommendation which emerged from the meeting was that Synod should meet twice-yearly rather than hold afternoon sessions. Many laymen (roughly two-thirds of Synod members) found it difficult to attend in the afternoon.

It was felt by some present that control of various committees and activities appeared to centre on members of Standing Committee and that this was undesirable. Synod committees tend to be composed of too many from the one group.

One speaker declared that the Cathedral was "too secretive and remotely controlled" and that it "functions insufficiently in our communal life."

### Long speeches

The matter of speeches in Synod received a great deal of attention, many feeling that a few members hold the floor far too often and that most of the debate comes from approx. 5 per cent to 7 per cent of members.

Those present felt that a further effort should be made to limit speeches, many of which dragged on for far too long, and often these dealt with trivialities. (A recent motion to this effect was passed on to Standing Committees for consideration but nothing further was heard of it.)

Intolerance of new speakers was condemned. Many of the uninitiated felt hesitant about speaking through unfamiliarity with formalities and the dread of a sharp reprimand. Other points raised were:—

• Quite a number appointed to Synod rarely attend and fail to vote in elections.

• Much greater accommodation was needed as meetings were often hopelessly over-crowded.

• Conventions, on rural-decanal or arch-decanal level, should be held at intervals to

discuss matters to go before Synod and to acquaint synodsmen with procedures.

• Vacancies coming up should be notified in diocesan and parochial publications so far as possible beforehand.

• A daily "open convention" period during Synod for free expression of views should be held (with strictly limited speech times).

• Re-institute a 10 minute tea/coffee break and close promptly at 10 p.m.

## SYDNEY MEN WIN HONOURS

Six candidates from Moore College, Sydney, have passed with honours in the London B.D. examinations.

They are:—  
2nd-Class Honours (2nd Division): Bruce N. Kaye, Richard A. Kernebone, Brian F.V. King and Paul L. Watkins.

3rd-Class Honours: Geoffrey W. Grimes and E. Charles White.

All of the Moore College candidates who sat for the Honours examination passed.

These men were the only candidates for the overseas examinations in B.D. Honours conducted by the University of London who passed. All are currently engaged in theological study courses at Moore College.

The Rev. Arthur Deane, Principal-elect of the Sydney Missionary and Bible College, was among the five overseas pass candidates (new regulations) who were awarded the B.D.

## Bishops and marriage P.4

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SEPTEMBER 10, 1964

## The question of clerical garb

Elsewhere in this issue our commentator deals with the question of legality in the matter of clergy dress. Just to hand from England is a CPAS Fellowship Paper by the Rev. H. M. Carson dealing with this question.

It is to be noted that Mr Carson's views do not necessarily represent the views of the Church Pastoral Aid Society. However, his comments on clergy dress are worthy of careful consideration on the part of Evangelicals and we are therefore reproducing extracts from the paper. The rest of this editorial is in Mr Carson's own words.

When the bishops voted to a man to legalise the vestments did they really think it would help the spread of the gospel, to represent the clergy of the Church of England as belonging to the same order of quaintly-garbed functionaries as the Beefeaters at the Tower of London?

Do they really think that a working man looking in at his TV will be greatly stirred, because he sees a bishop dressed up in what looks like a tea-cosy and eiderdown?

Will any intelligent man feel that the Church of England has a vital message for this nuclear age when he finds that years have been spent forcing through a measure to legalise the dangling of coloured ribbons round parsons' necks?

If our leaders are anxious to confirm the already existing impression in the industrial areas that the church is a place for women and children, then dressing clergy up in pretty clothes is a good way of doing it.

There were faint gleams of light in the general murk of the debate. There were some who were so bold as to suggest the abandonment of all robes, but they were dismissed as if they belonged to the lunatic fringe.

But were they really so foolish? Were they not rather the only ones who were not only talking sense for the twentieth century, but were also in accord with biblical ideas?

It is a simple fact of history that clerical uniform was a comparatively late development. As late as the third century the minister at a communion service would

have worn the ordinary clothes of a Roman citizen.

Are we then to say that they knew little of reverence in their worship? Did it take the emergence of a distinctively clerical garb to supply what was lacking in the worship of the early church? Would it not be truer to say that it is when the life and power of the early church are lacking that men try to find substitutes in that which is external.

True worship which is in spirit and in truth does not need sartorial embellishments.

It was, after all, before the people of God came of age, as Paul puts it in Galatians, that ornate ritual had its place.

But now that maturity has come with the gospel, are we to return to the stage of infancy and, in the scornful words of the reformers, borrow "geegaws from Aaron's wardrobe"?

Let us be consistent. We emphasise that in the New Testament there is no priestly caste and so we resist, and quite rightly, any sacerdotal pretensions in the church.

We stress that the laity in the New Testament embraces the whole people of God—pastor and flock. Then we proceed in practice to endorse the idea of a clerical caste by dressing a man up in a particular garb for services, and keeping him distinct even during the week by means of the dog-collar.

I am not advocating some exotic or bizarre modernity—that would be just as much a uniform in its own way. I am simply asking that the twentieth-century minister of the gospel should dress in relation to his congregation, as the first- or second-century presbyter did.

We reject with scorn the evasions of the present canon which are dressed up in ecclesiastical verbiage and pretentious humbug.

Well, let us go further and say that we aim at a simplicity which is fully in accord with Scripture; which demonstrates our continuity with the early church; and which removes at least one unnecessary stumbling-block from the twentieth-century man we want to reach with the gospel.

It is a simple fact of history that clerical uniform was a comparatively late development. As late as the third century the minister at a communion service would



**A more fundamental question which Christian people should ask themselves is: what sort of education, at all levels, should they see that their children have, if at all possible?**

Few things are clearer in God's Word than that Christian parents are required by God to bring up their children (who belong to the Lord) in His fear and nurture. In Deuteronomy 6:4-9 God commands His people not only that they shall love Him with all their heart, soul, and strength, but that they shall diligently teach His Law to their children.

Indeed, their very environment is to be an atmosphere which is saturated in the fear of the Lord and in obedience to His Word—"and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. And you shall bind them as a sign upon your hand, and they shall be as frontlets between your eyes. And you shall write them on the doorposts of your house and on your gates."

No aspect of life or time of day is to be lived without reference to the Word of God!

### Bible-centred

Ephesians 6:4 again stresses the responsibility of parents in this regard. Children are to be brought up in the "discipline and instruction of the Lord."

Obviously all this emphasises the tremendous obligation to God that parents have to instruct them in the Bible, bring them to a saving knowledge of Christ, and train them in the habits of public worship and personal piety which will help them to grow in grace.

But the Bible, being God's Word to man, has much to say about the world which God created and in which He has placed us.

Thus, if parents are going to fulfil their duty to God adequately, they should endeavour to see that everything their child is taught is taught from the point of view of the Bible.

If then we had Christian schools in the proper sense of the term (our church schools hardly even begin to be such), what sort of schools would they be?

Their Aims. They would aim at educating children for carrying through God's program for His creation and for redeeming men out of every nation.

This would involve the aim of the realisation of the personality of every child as created in the image of God, and of teaching them to pattern their thoughts and deeds after God's thought and action as revealed in Scripture.

## WHAT SORT OF EDUCATION FOR THE CHILDREN OF CHRISTIAN PARENTS?

By John A. McIntosh, B.A., B.D., Teacher at Cranbrook School, Sydney.

**TODAY we are in the midst of much discussion about education—whether the State should give financial aid to Church schools, and how religion (Christian and non-Christian) should be taught at the primary school level.**

There would also be involved the realisation of man's lordship over the creation (under God) as set forth in Genesis 1:28: "...fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth."

By these means Christian education would aim at development of all the potential God has laid in His creation. By being taught to think God's thoughts after Him, and to pattern their actions after God's, as revealed in Scripture, Christians would consciously endeavour to bring about this development to God's glory.

Now, in general, man's cultural, scientific, and technological achievements are not only hindered and abused because man is in rebellion against God, but are done to man's glory without reference to God.

Even Christians fall into this error because of a man-centred education. The chief aim of Christian education would be to combat this secularism with God-centred teaching.

Surely a God-centred program is the only sort of educational program which can provide an atmosphere which is saturated in the fear of the Lord and obedience to His will. And surely it is the only fitting program of education for children who either will be, or who even now are being, renewed after the image of God in knowledge, righteousness, and holiness of the truth (Colossians 3:10, Ephesians 4:24).

### Committed Christians

How greatly they would be assisted in carrying out the Scriptural command to be so renewed through such a program! Of course, a Christian school would only be possible if all the staff are Christians. This is very far from being the case either in state schools or in almost all church schools.

Their Method. In their teaching, Christian schools would start from the fact that God is the source of all truth (since He created the universe and all its laws), and that in Christ are hidden all the treasures of wisdom and of knowledge.

Hence God's Word—the Bible—would be central in their teaching. It would, therefore, not only be taught and taken seriously as a subject in the curriculum (but not so as to replace the ministry of the church and the home), but also taken as the basis of the way in which all knowledge and discovery should be approached.

A truly Christian School would teach every subject starting with the belief that God is the sovereign creator of the universe, even now sustains it, and will one day bring about a new heaven and a new earth (Revelation 21:1).

It would start with the belief

that man is the crown and glory of creation, being made in the image of God. At creation man was created good and with a task to do (fill the earth and subdue it), but fell. Adam's sin brought moral and physical evil into the world, and, most important, affected man's thinking as well as his will and emotions.

Yet God, through His Son, Jesus Christ, and His perfect Atonement, made it possible for Christians to carry out, with difficulty, but to God's glory, the task assigned to Adam, and the additional task now given to His redeemed of "declaring the wonderful deeds of Him Who called you out of darkness into His Marvellous light" (I Peter 2:9).

### Eternal power

Thus Science would be taught from the point of view that it studies the work of God's hand, marvels at the Lord's glory, and acknowledges His eternal power and deity (Romans 1:20).

Science studied from the Bible's viewpoint would be seen as the means whereby the new man in Christ serves God by realising the powers which God has laid in His creation.

History would be taught from the point of view that God works all things according to the good pleasure of His will, and orders all events in accordance with His curse on Adam's sin, but does so to bring about His redeeming purposes for the Church (Romans 8:28; Ephesians 1:22, 23). And so we could go on with the other subjects in the curriculum.

In contrast with this, non-Christian education, apart from having radically different aims, has an entirely different point of view. It sees the universe as one of chance, not as created and having a personal and purposeful Creator.

Non-Christian education thinks that man is responsible to himself (in some form) in his thinking and acting, that he has no need to refer beyond himself in order to interpret the universe properly. He is his own source of all truth (including religious truth, if any) and all his scientific discoveries and technological developments are for man, and man alone.

Man is therefore central in the thinking of non-Christian education, whereas the Christian must always have God and His Word at the centre of his thoughts as we have seen.

Their Results. Such schools, of course, would not be perfect either in their methods or results. Neither are churches. But this does not mean that churches do not serve an essential function, and do so effectively.

A thoroughly Christian education would enable the child, as

## DISCIPLINE NEED SEEN

**THE need for discipline within the Church will be emphasised in papers presented at St. Stephen's, Bellevue Hill, on Saturday, September 19.**

Speaker on the occasion will be the Rev. Graeme Goldsworthy, a lecturer at Moore College, who will present three papers on the subject.

This is the third regional conference held this year under the auspices of the Young Evangelical Churchmen's League and follows two well-attended gatherings at Chatswood and Beverly Hills.

Y.E.C.L. is a fellowship of young men in Sydney diocese seeking to promote the study of Biblical principles applied to the life of the Church.

### Local church

Particular stress is laid by the group on the need for young Church members to take an active part in the work of their local parish church.

So often young people will be found anywhere but in their own parish, often unwilling to take on positions of responsibility in the local work.

The conference will run from 10 a.m. to 2 p.m. Bring or buy lunch, cup of tea provided. Discussion groups will be held after the presentation of the first two papers.

Final Y.E.C.L. conference for the year will be held at Parramatta in November.

## ABBOTSLEIGH Wahroonga

Applications are invited for the Dorothea Poole Memorial Scholarship open to Church of England clergy daughters who have completed the primary school course. Details on application to Headmistress.

## ACR SALE OF WORK — SEPTEMBER 25

## TARA CHURCH OF ENGLAND SCHOOL A Day and Boarding School for Girls MASON DRIVE, NORTH PARRAMATTA

### SCHOLARSHIPS FOR 1965

A competitive examination for two Council Scholarships covering full tuition fees will be held on Saturday, 7th November, 1964. The Scholarships, tenable for the full secondary course, are open to girls under 13 years of age on 31st December, 1964. Entries close on Friday 9th October, 1964. Conditions and form of entry will be supplied on application. H. W. G. Claridge, Headmistress.

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## Church Chuckles by CARTWRIGHT



"You have my solemn word—I'll use it only to buy antifreeze!"

## PILGRIMAGE TO ISRAEL

**THE second Anglican Pilgrimage from Australia to Israel will take place next year.**

Tourists will leave Australia on March 1 in the Canberra and will disembark at Suez. After two days in Cairo, they will spend five days in Jerusalem visiting the Sea of Galilee, Nazareth and other places of special interest.

The pilgrims will then travel through Europe, spending 3 days in Rome and visiting other cities including Florence, Venice, Innsbruck, Lucerne, Heidelberg, Cologne, Brussels and Paris arriving back in London on April, 29.

Return fare to Sydney will be £853. This will include accommodation on the tour.

Descriptive brochures on the tour can be obtained from the Secretary, Dundonald Avenue, East Malvern, Victoria, or the Public Relations Department, Church House, George Street, Sydney, N.S.W.

## TV film on immigration

**The Department of Immigration has completed a film showing the work of Churches in Australia in the field of immigration.**

The 10-minute film, produced primarily for use on television, was shot mainly in Sydney and Melbourne.

Sequences include the welcome of new arrivals; refugee resettlement; nomination and sponsorship schemes; Good Neighbour work; citizenship and naturalisation; and the traditional spiritual work of the churches.

The film has no sound-track but a commentary is supplied, with room for additional comment.

Brisbane and Melbourne have already seen the film on television. Other screenings are:—

September 24: CBN8 Orange; October 18: TCN9 Sydney (3 p.m.); To be scheduled: WIN4 Wollongong; February 17, 1965: CTC7 Canberra.

Arrangements are proceeding for screenings in other centres.

The film may be borrowed for audience or TV screenings from: Department of Immigration, Publicity Branch, Canberra, A.C.T.

## German museum's big Bible collection

**THE largest collection of printed Bibles in the world is housed in the Protestant Bible Museum in Stuttgart.**

Started in 1812, the museum contains valuable specimens produced during the past 400 years. The world's most translated book, the Holy Scriptures now exist in 1,165 language versions.

The museum itself has been responsible for some of these, particularly translations into Asian and African languages.

Many of the oldest exhibits are masterpieces of ancient printing techniques and illustration. There are also scholarly editions of the original Hebrew and Greek texts and Latin translations. (UNESCO Features).

## ENGLISH DEAN CRITICAL OF CRUEL FARM METHODS

**THE Dean of Llandaff, U.K., has compared the misery caused by intensive farming methods to conditions in Nazi concentration camps.**

Dean Thomas, writing in the Llandaff Cathedral magazine, claims that animals are forced to live in cramped quarters, breathing foul air and not seeing the sun between the day they are born and the day they are slaughtered.

In many cases, after being doped to promote abnormal growth, the animals have to be "tranquillised or maimed to counter their resulting neurosis and deranged behaviour."

The Dean urges that legislation should be introduced to provide livestock with proper standards of living which would be acceptable to a panel of humanitarian representatives.

A committee set up by the Ministry of Agriculture to examine the problem is unlikely, he claims, to remedy matters, since not only is it under the auspices of the Ministry, which has been largely responsible for developing the methods, but also it consists of veterinary surgeons and other experts who are mainly dependent on the goodwill of the farmers for their living.

### Sterility

Churchpeople, the Dean urges, should write to their MP's insisting that intensively produced foodstuffs should be clearly marked in the shops and should carry details of drugs administered to the animals.

In many cases, he adds food from intensive farms contains residues of antibiotics, hormones and drugs, with potentially high undesirable effects on human consumers.

One such item is a synthetic hormone which is injected into the necks of chickens, causes sterility in women and can repress the growth of children.

A correspondent to the "Church Times," supporting the Dean, draws attention to the paradox that "whereas urban folk tend to devote more care and attention to their domestic pets (and this is welcome), at the same time they appear to more thoughtlessly disregard the livestock produced for the satisfaction of their appetite."

"But I would also like to point out that the unconcern of many consumers is an index to their general disregard for the earth on which they depend."

"There is an almost unchallenged assumption that man may dominate the earth and its creatures in any manner he may wish for his pleasure and profit."

"This attitude expressed in relation to the soil, has encouraged the use of methods which have in many instances frustrated their end, and turned the fertile soil into a desert and dust bowl. Those who may have read such books as Lord Lymington's *Famine in England* or *Our Plundered Planet* by Fairfield Osborn, will find abundant evidence of this."

"It is an attitude involved in a true natural theology, a recovery of which is much needed. It involves the recognition that we are in the relationship of dependant creatures, and not unconditional owners of the earth we inhabit."

"The earth is the Lord's and the fulness thereof," and the recognition of our place in relation to God's world will be the acceptance of a responsibility which will inspire our relationship with compassion and reverence."

## Hostel warden to speak at rally

**A FEATURE of this year's B.C.A. Annual Rally, to be held at the Sydney Chapter House on Friday, September 11, at 7.45 p.m., will be an address by Mr L. S. Bennetts, Warden of "Uralie" Hostel, Moree.** Under the guidance of Mr and Mrs Bennetts a Christian family atmosphere is provided for boys from outback areas, who come to Moree to attend the primary and secondary schools.

This modern hostel was opened last February and Mr Bennetts will screen a film made of the planning and construction of the buildings.

The Chairman of the Rally will be the Archbishop of Sydney and the Federal Secretary, the Rev. C. W. Rich, will report on the progress made by the Bush Church Aid Society in the past year and outline plans for the future.

**VICTORIAN RALLY:** This will be held at the Chapter House on September 15 at 7.45 p.m. Dr Leon Morris will be chairman and Mr S. Hummers-ton will tell of field work. The Rev. C. W. Rich, federal secretary, will report on the Society's progress.

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Entries for Scholarships, 1965, including the Keith Lindsay Sanders Scholarship for the sons of clergy of the Church of England close on Saturday, November 7, 1964.

Information may be secured from the Headmaster's Secretary.

Cont., p. 6



# Books

## Culture and the Bible

### CUSTOM, CULTURE AND CHRISTIANITY

By Eugene A. Nida, London, Tyndale Press, 1963, pp. 306, English price 15/.

Dr Nida is a distinguished anthropologist and bible translator, who has recently been visiting Australia. His book, which appeared first in America in 1954, is a vivid and entertaining account of some of the bewildering varieties of custom to be found among the peoples of the world which have some bearing on the preaching and practice of Christianity.

Although Dr Nida does not answer all the questions he poses, his racy and well-informed book is a good introduction to the problem of relativism in ethics, and forces the reader to ask himself what is fixed and unchanging in the gospel.

Missionary candidates would profit greatly from reading this book; it is a valuable study of the relation of "culture" to Christianity.

One query may be raised, however. How far can one go in substituting "cultural equivalents" for biblical images and terms when actually teaching Christian doctrine? Dr Nida suggests, for example: "In English it is all very well to translate Romans 4: 7 as 'Blessed are those... whose sins are covered,' because we know enough of the Semitic idea of 'covering sins' to realise that this implies forgiveness.

"However, in Hiligaynon this expression means that the sins are hidden from God's view, (p. 216)." But is not this precisely the Semitic view? And did not we (English) learn this, not from our own native culture, but from the Semitic idiom of the Bible?

We must not forget that a vast quantity of Semitic idiom has been adopted by us into our own cultural heritage simply by taking the Bible as it is, without seeking out cultural equivalents.

Dr Nida says that the Balinese need to translate Luke 3: 7 ("generation of vipers") as "offspring of creeping vermin," because they regard the viper as the sacred animal of their paradise. But how, then, do they get on with the story of the biblical paradise? Obviously one of the paradises will have to go.

In Chol, a language of southern Mexico (we are told) I John 3: 17 "close up his bowels" just means to become constipated, so the translator is told he must say simply "he does not give him anything." This may be fair enough; but why go to Mexico? "Close up his bowels" means to become constipated in English too, but this has not prevented generations of English readers from making tolerable sense of the phrase in the New Testament in another sense. We may do better in the end to familiarise people with the biblical idiom than to turn the biblical idiom into something else, and perhaps lose part of the total biblical sense.

—D.R.

## Bishops and marriage

An Australian bishop has sent a circular letter to his clergy instructing them not to celebrate marriages in Advent and Lent. This is a further example of the attempt to override the discretion of a minister in the exercise of his God-given ministry.

The law of our denomination does not give to a bishop a right to direct a minister as to when he should celebrate marriages. A bishop may advise his clergy on the matter and such advice ought to be pondered. The reasons, and if possible reasons based on God's Word, should be given at the same time.

However, it should be further borne in mind that the law of our denomination does not give even to ministers the right to direct couples as to when their marriage should be celebrated.

It regards the parties to the marriage as the best judges of the most suitable time for their marriage, and it expects the stipendiary ministers to celebrate the marriages of its members, in ordinary circumstances, at times chosen by the parties to the marriage.

In the Church of England in England, ministers who refuse to marry their parishioners can be brought before the Church courts and it would be no defence to say the bishop had forbidden marriages in Advent or Lent.

Although in Australia the State law allows a minister to refuse at any time to celebrate a marriage, yet the denominational law on the matter remains the same in Australia as in England.

## Abandoning surplices

It is impossible not to sympathise with the feelings which led to the statement made by Dr P. E. Hughes after the legalisation in England of the mass vestments (reported in the last issue of ACR). Dr Hughes seems to be urging Evangelicals to abandon the surplice and other ecclesiastical garments and wear ordinary clothes at all times of their ministration.

The victory of the ritualists was clearly due to their long, dogged demonstration of their determination to do just exactly as they liked, despite all the pronouncements and resolutions that synods and prelates could make, until finally the rest of the Church decided that it was too much trouble to keep up the struggle any longer.

It is a striking proof of the power of long-term disobedience. Nothing could be more natural than that it should lead to a desire by Evangelicals to do likewise in order to achieve a simpler and more straightforward mode of worship that will speak more directly to the hearts and minds of twentieth-century people. Why worry about legality, with all its delays and hopes deferred, when illegality so obviously works much better?

That the New Testament does not envisage the "establishment of a Christian State" is not surprising when it is remembered that Christianity then confronted a predominantly heathen world.

## Temptation to be resisted

However, this line of action is a temptation which should be resisted. Evangelicals are, of course, entitled to agitate for such modifications of the law as they deem desirable, and to use the latitude now legally granted to the Anglo-Catholics as an argument for their being given the same latitude in the opposite direction.

But they are not entitled to take the law into their own hands. "Sin is lawlessness" (1 John, 3, 4).

As the thirty-fourth of the Thirty-nine Articles says:

# Notes and Comments

"Whosoever through his private judgment, willingly and purposely, doth openly break the traditions and ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common authority, ought to be rebuked openly (that others may fear to do the like), as he that offendeth against the common order of the Church, and hurteth the authority of the Magistrate, and woundeth the consciences of the weak brethren."

This is the condemnation of the Anglo-Catholics in our Church. Let us not fret ourselves because of evildoers nor be envious against the workers of iniquity so much that we fall into the same condemnation. Two wrongs do not make a right.

Under our new constitution changes in English ecclesiastical usage have no effect and the pretext of legislation of vestments is not available here. Evangelical lawlessness could seriously jeopardise the Protestantism of the revised Australian Prayer Book.

## Religion in State schools

The question of General Religious Instruction in Schools does not so much concern the "propagation of the gospel" if by this is meant eliciting a response to Christ. It is concerned with giving a graded presentation of the teachings of Christianity to the end that pupils might have:

1. An awareness and understanding of the place of Christianity in the cultural heritage of the community of which they form part.

2. An understanding of the Scriptural background to, and the basic teaching of, the Christian faith.

3. A knowledge of the ethical and moral teaching of Christianity.

This does not constitute a problem for the teacher any more than does the teaching of history. It does not contravene any principle of scripture. An alternative could be the complete separation of Church and State and the teaching of atheism as is the case in Communist Russia today.

A correspondent in this issue questions the attitude of our Church leaders in attacking Mr Wetherell's action on General Religious Instruction.

It is not true, however, that the Bible does not lay down any abiding principles about the role of the State (e.g. see Romans 13), nor is it possible to equate the State with the "world" in the biblical sense.

That the New Testament does not envisage the "establishment of a Christian State" is not surprising when it is remembered that Christianity then confronted a predominantly heathen world.

None the less the New Testament did provide sufficient encouragement for those who held the concept of the "godly Prince" in post-reformation days.

## A new library of Reformation classics

A VERY warm welcome is extended to the first volume in the Courtenay Library of Reformation Classics, which is *The Work of William Tyndale*, edited and introduced by Gervase Duffield (Sutton Courtney Press, Berkshire, 1964, pp. 406, English price 36/).

The aim of this new series is "to let the Christians of the sixteenth century speak of those of the twentieth," and this first

writings in another volume is under consideration.

This includes "A Pathway into Holy Scripture," "The Obedience of a Christian Man" (on Christian liberty), "The Answer to More" (on Justification by Faith), "The Practice of Prelates," all the Biblical Prefaces and Prologues, and a few other short pieces, including all Tyndale's extant letters and his exposition of the Sermon on the Mount.

A good part of the contents is photographed from the Parker Society edition of Tyndale's works, but some is here made available for the first time since the sixteenth century.

Mr Duffield contributes an introduction of 30 pages, and there is a short commendatory preface by Professor F. F. Bruce of Manchester. The Editorial Advisory Board for the new series contains five Anglicans (including Dr Philip Hughes and Dr J. I. Packer) and two Presbyterians, Dr J. Douglas and the Reverend Basil Hall of Cambridge.

Tyndale has a vigorous style, and a vigorous faith. He was not only the prince of Bible translators; he was one of the first of our English Reformers, and it was he more than any other who both introduced Lutheran works into England and started the literary bombardment of England in the cause of Reformed truth. It is most fortunate that the Courtenay Library should commence with a volume of his works.

Further volumes promised are *The Work of Thomas Cranmer*, *The Zurich Letters*, Martin Bucer's *De Regno Christi*, and a much-needed edition of *The Homilies* to be edited by Dr Philip Hughes.

—D.R.

Two paperback reprints by the Banner of Truth Trust are Joseph Alleine's *An Alarm to the Unconverted* (4/6 English) and *Select Sermons of George Whitfield* (4/6 English). Alleine was a West country Puritan who was deprived of his living by the Act of Uniformity in 1662 and imprisoned. He died in 1668 at the age of 34, and his *Alarm* was first published in 1671.

The Selection of Whitfield's sermons was first made in 1958, and this volume of six sermons has also an essay of 37 pages by Bishop J. C. Ryle on "George Whitfield and His Ministry," and "A Summary of Gospel Doctrine Taught by Mr Whitfield" recorded in a funeral sermon on his death by R. Eliot, who had been converted under Whitfield's early ministry. Both volumes are very good value.

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—D.R.

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## Anglican comprehensiveness

Sir,  
May I comment on the matters raised by the Ven. J. Harvey Brown and the Rev. E. D. Cameron (A.C.R. 27/8/64)?

Prior to the Victorian era, comprehensiveness in the Church of England meant comprehension of various schools of thought within the agreed limits of the 39 Articles ("agreed upon . . . for the avoiding of diversities of opinions and for the establishing of consent touching true religion") and with uniformity of liturgical practice (including uniformity of vesture for the clergy in all their ministrations).

The Tractarian Movement brought a new sort of comprehensiveness: varieties of liturgical practice, many of them without lawful authority. Canon Charles Smyth has rightly said that the "ordered freedom" of the older concept of comprehension "was blindly and recklessly destroyed by the Ritualistic successors of the Tractarians" (*The Genius of the Church of England*, p. 33). The adoption of the Mass Vestments by these ritualists was one of their deliberate tokens of their new policy.

It may be that it is now too late to reverse what has been done. But let us not delude ourselves: we shall not preserve the unity of our denomination by legalising Vestments.

The Vestments are not merely a colourful alternative to the surplice; they introduce an entirely different principle into the matter of how a Christian minister should dress.

If "uniformity in all ministrations" is to be abandoned, there is only one alternative which men of free conscience can embrace, namely, to declare all dress a matter of indifference, and to leave ministers free to wear any "decent and comely" dress they think fit.

In this connection, Dr Philip Hughes' call to clergy to lay aside all "distinctive robes," including cassock and surplice, is most timely.

If we were to follow the example of the ritualists, and heed the moral of the recent English legislation, we would do this at once, and allow the legislation to catch up in a generation or two.

But I do not advocate this course. We should follow a deliberate policy of constitutional reform. The simplest course might be to drop the Ornaments rubric and other canonical requirements entirely.

But for the present it should be noted that a surplice has only to be worn by a clergyman when actually "saying the public prayers or administering the sacraments." He is not obliged to wear it when preaching at morning or evening prayer, for example.

There is no need for the "clergy - please - robe" custom whereby visiting clergy put on cassock and surplice as a sort of uniform at inductions, funerals and so on, and this kind of gratuitous wearing of special garb could be discouraged. The surplice was never meant as a

## Letters to the Editor

### Religion in State schools

Dear Sir,

Much has been written and spoken in the current debate about the new Social Studies syllabus for religious instruction in primary schools, but in it all there has been little of a specifically Christian character. This is the more disturbing because the heads of the Protestant denominations have been most outspoken.

Two issues need to be faced squarely by the Christian: what is his relation to the State and what are legitimate means of propagating the Gospel. The answer to these questions is to be found in the Bible and not the Federal Constitution or the 1880 N.S.W. Education Act.

Firstly, when Christians agree to the teaching of Christianity in the State's general education system, they ought to realise they are making a contractual arrangement with the State for the propagation of the gospel.

Is this a legitimate agreement? I think not. The N.T. does not lay down any abiding principles about the role of the State. This is closely associated with the fact that the N.T. does not envisage the establishment of a Christian State.

The world is the "world" and believers are not to be yoked to a "worldly" institution in an area in which they have nothing in common.

Secondly, how is the Gospel to be propagated? Primarily through proclamation by people who have been sent by God. Do all the teachers in the employ of the N.S.W. Government come under this category? I think not. They could represent the groupings within our generally non-Christian society.

The fact that I think Christians and the "churches" ought to have nothing to do with the general religious instruction envisaged by the 1880 Act is not as important as the fact Christian leaders do not seem to have thought out the issues in the light of specifically Christian principles.

Rather they seem to have blissfully accepted the non-Christian presuppositions of their combatants in the debate. This is not Christian.

Yours faithfully,

"CONCERNED."  
Eastlakes, N.S.W.

### The ministry and secession

Dear Sir,

May I be allowed to offer a few comments on some matters in recent copies of the Record which have reached us by surface mail? I hope they will not seem irrelevant.

Firstly, on the matter of university training for the ministry. While I agree with much that has been said about the spiritual qualifications for the ministry, I feel there is more to be said in favour of having a larger proportion of graduates in the ranks of the clergy.

We may acknowledge that there is the danger that university trained men will lose the common touch. But it is a risk which we must take. Christians are being forced from every side to explain and defend their faith. It is probably unwise therefore to disparage this tried means of

teaching men how to come to grips with the great matters of the mind.

Not for one moment would I detract from the ministry of a loving and conscientious pastor. We should all aspire to this before anything else. Perhaps love will tell for Christ where a reasoned presentation of the Faith would fail. But surely it is possible and desirable to develop a ministry which is rich in pastoral concern as well as intellectual equipment. In my opinion those of us who lack the discipline of a university training are seriously handicapped in the battle of the mind of these days.

And now with regard to the report about secessions. One is tempted to cry out "Let it not be so much as be named among you"—not for a very long time anyway. Surely Evangelicals in the Australian church have a great contribution to make in the application of the constitution. And they must make it without compromising their historic and reformed position.

One missed that note of profound regret which ought to be present in any report of secessions by Evangelical clergymen.

Yours faithfully,  
(Rev.) MAURICE LEE,  
Tawau, Sabah.

### Secession

Dear Sir,

Certainly it is a solemn decision for a minister to dissent because it means separating from what he has previously held dear. And I agree with John Steel (ACR, August 13) that it is not a step that should be taken lightly but such agreement ends at this point.

Today great emphasis is placed on unity and many people will bend over backwards to remain united. However, there are teachings with which we must not compromise or else we break this unity. Indeed, we are specifically warned not to associate with people who are responsible for this disunity.

From this I would conclude that the first and foremost consideration on this question of secession is not what some eminent person has said (though we must ask ourselves why he said it) but what the Holy Spirit has revealed to us in the Bible.

Secondly I would disagree with his differentiation between ministers and laymen. We must contend for the priesthood of all believers and apart from differences in function there is no other distinction between the two groups. If a layman is free to leave a church for conscience sake so is a minister. If a minister is bound, for the brethren's sake, to remain in a church then so is a layman.

For the Church of England the biblical truths expressing our unity are succinctly stated in the 39 Articles, as interpreted in their literal and grammatical sense.

Now it is patently obvious there are organisations which have in effect dissented by word and action from the Church of England, although they will not admit this. In other words, for the time being that province, diocese, or church has "spiritually voted" itself out of existence, despite its material existence.

What would seem to be de-

sirable is not dissension from the pseudo-Church of England but reformation of that Church in such places where this is necessary. Such a reformation should be based on Biblical principles as interpreted to us by the Holy Spirit in our day and age without disregarding what He led our forefathers to believe and act upon.

Yours sincerely,

(Mr) MACKAY ALEXANDER,  
Colonel Light Gardens,  
South Australia.

### English rules on remarriage

Dear Sir,

The leading article on remarriage of divorcees in your issue of June 4 gives a wrong impression of the attitude of the Church of England towards the remarriage of divorced persons in church.

It is true that by English State law any persons legally qualified to intermarry are entitled to be married in church, though the law also provides that no clergyman is obliged to solemnise the marriage of any person whose former marriage has been dissolved on any ground and whose former husband or wife is still living, or to permit the marriage of such a person to be solemnised in the church or chapel of which he is the minister. By State law, therefore, a clergyman is allowed to marry divorced persons if he is willing to do so.

It is not correct, however, to describe this State law as the law of the Church of England. The mind of the Church of England on this matter has been unmistakably expressed in resolutions passed by the Convocations of Canterbury and York.

The Canterbury resolution, which is reprinted in "Acts of the Convocations," states that "In order to maintain the principle of life-long obligation which is inherent in every legally contracted marriage and is expressed in the plainest terms in the Marriage Service, the Church should not allow the use of that service in the case of anyone who has a former partner still living."

The York resolution was the same except that it substituted "marriage contract between Christians (however solemnised)" for "legally contracted marriage."

Another resolution passed by both Convocations states that "Remarriage after divorce during the lifetime of a former partner always involves a departure from the true principle of marriage as declared by our Lord."

You will thus see that it is incorrect to suggest that in England a minister is at full liberty to remarry divorced persons in church if in his pastoral judgment he thinks this right.

Yours faithfully,  
(Colonel) ROBERT HORNBY,  
Chief Information Officer to the National Assembly of the Church of England.

(Resolutions of the Convocations are not part of "the law of the Church of England." This is proved by the fact that if a clergyman were to conduct marriages contrary to the resolutions cited by our correspondent, that clergyman would not be liable to censure by any Church court. (The very wording of the Canterbury resolution, "The Church should not allow, etc.," implies opinion, not legislation.) How far resolutions of Convocation reflect "the mind of the Church of England" is doubtful. The Convocations include no laymen and their unrepresentative character has become a byword. In England, the State law, in the matter of remarrying divorced persons, is the law of the Church of England, and a clergyman has every right to follow his own pastoral judgment in the matter.—Ed.)



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## BABIES SNATCHED FROM ANTS AND STRAY DOGS

**DUMPED** on a rubbish heap and left to die an abandoned baby's forehead was nibbled so badly by hungry stray dogs that she contracted tetanus. And this case is just one of many dealt with by St. Christopher's Home (Anglican), Taipo, Hong Kong.

Begun 29 years ago the home is a refuge for stray children—abandoned babies, mentally retarded and the occasional cripple—350 in all.

The baby who contracted tetanus was rushed to hospital when found and given tetanus injections. For weeks she was paralysed and dangerously ill but is now leading a happy life, her hair cut to a disguising fringe.

Another baby had been given a last feed of something sweet and when found ants were making a meal of the little lips. Others are ill-treated. Mostly they are just unwanted.

Older children live in cottage homes, about 20 to a dwelling, with foster parents. The few crippled children are spread around so that they can be cared for individually, and casually, by their fellow-cottagers.

### Music by Braille

One boy who has found a niche at the home is a blind lad who plays the piano beautifully and is indispensable for all the Church services. He learns the music by Braille and then memorises it.

The children learn to cook, clean, wash, make and mend their clothes. All the work of St. Christopher's is carried out by its members; and this includes the growing of all the vegetables, the repair and maintenance of the buildings, and often the making of the furniture.

Funds are needed for almost everything at St. Christopher's. The Warden longs for a chapel and knows exactly where it is going to stand. But he would be the first to say that other things must come first.

The children are practically clad, thanks to generous gifts and their own skilled fingers.

Their indoor needs are few—they are being groomed for a hard world. What they need most of all is the wherewithal to learn a craft and some space to practise it.

It is the aim of all the dedicated staff to make each small

person feel that he is loved and wanted and has a place of his own for as long as he needs it.

To maintain this niche for him until he is ready to face the world 60 dollars a month is needed. St. Christopher's receives certain grants, but not enough for its commitments. Gifts in kind are always welcome, but money is needed most of all. (South China Sunday Post-Herald)

### What Sort of Education Cont. from p. 2

he or she grows up in Christ, to glorify God more fully, because he would be given the treasures of wisdom and knowledge hid in Christ.

His personality would be more fully developed, and developed for the right purposes. He would be spontaneous—swift to obey, as Christ was swift to obey; stable—being under the authority of God, as Christ was under the authority of God, and he would be really free—having been trained to do the will of God in all the aspects of his education.

In other words, he would be more able to think and act after the pattern of God revealed in Christ, and thus would be more of a whole man, restored in the image of God, and mature in Christ. For he would see all knowledge as coming from Christ and to be used to His glory. Seeing this he would be better to withstand the unbeliever, because he would see no conflict between religion and fact. Rather he would see all facts in the light of God's Word.

### Treasures of wisdom

As a result of all these factors, the Christian, educated in a thoroughly Christian environment, would be better able to let his light so shine before men that they might see his good works and glorify his Father in heaven.

Not only would the Christian be more confident in giving an answer to every man for the faith that is within him (1 Peter 3:15), but he would know that despite his difficulties, and, at times, little apparent progress, his labour was not in vain in the Lord.

Can we expect, in a secularised country such as ours is today and where Christians are a decided minority, that the State will ever, or could ever, supply this kind of education? And since education is the responsibility of parents, ought the State to educate at all except by default?

Certainly it has the right to insist on standards, and it might well serve as the collecting and distributing agent of taxes, according to an equitable arrangement, for Christian (not denominational) and non-Christian education controlled by parents.

Surely it is our responsibility in any case to delegate the education of our children to Christians who will teach them in the fear and nurture of the Lord, and not to allow their minds to be moulded by unbelievers who will teach from a non-Biblical point of view.

## NEWS IN BRIEF

### Australia

**INFORMAL**—An informal gathering preceded a United Service in the Canterbury Baptist Church (Melbourne) on August 30. Preacher for the service, arranged by the Canterbury Ministers' Fraternal, was Anglican Bishop G. T. Sambell.

**GAMBLING**—Synod of the diocese of Perth has eliminated a statute which prohibited gambling of any description in parish fund raising. The Archbishop of Perth emphasised that in doing so the church did not encourage gambling, but "prefers to leave matters to the common sense and moderation of the individual and of the parish."

**NEW CHURCH**—Archbishop Woods dedicated the new church of St. Thomas, Langwarrin (Melbourne), on Saturday, August 29.

**SHORTER**: Shorter summer and longer September holidays are to be introduced by five Victorian private schools, including Geelong Grammar. This coming summer students will return to school a week earlier but to compensate will have a total of three and a half weeks in September.

★ ★ ★

**NINETY-SIX**—Archdeacon C. A. Goodwin will be the preacher at evening service in St. Silas', Waterloo (Sydney), on September 13. His visit marks the 96th anniversary of the church.

★ ★ ★

**FLORAL**—St. Mary's, Balmain, is holding a Floral Fete on September 25, to be officially opened by the Hon. Mrs H. R. Gough, at 11 a.m. In the evening there will be a program of entertainment featuring TV producer Clifford Warne commencing at 7.30 p.m.

### Overseas

**DUG UP**—An American archaeological expedition led by Professor Ernest Wright of Harvard University has unearthed the Old Testament city of Shechem about 31 miles north of Jerusalem in the hill country of Ephraim. The expedition, which began work in 1956, unearthed layers of the ancient city from Islamic, Christian, Roman, Greek, Egyptian and Canaanite periods.

★ ★ ★

**INDIANS**—Recent population statistics issued by the Indian Government list the following major religious groups: Hindus 83.5 per cent; Muslims 11 per cent; Christians 2.4 per cent; Sikhs 1.7 per cent; Buddhists 0.7 per cent; Jains 0.4 per cent. Of the Christians, 55 per cent were reported to be Catholics; 35 per cent Protestants; and 10 per cent Orthodox.

## URGENT NEED FOR CAMP COUNSELLORS

**THERE** is a great and growing need for counsellors to help in the various camping activities held under the auspices of Sydney's Youth Department.

### TDF is here!

**TDF**—This Dynamic Faith—the fourth Sydney diocesan youth convention held under this name—will take place at Chalcroft and Deer Park, Chort Hacking, from October 2 to October 5.

Under the leadership of Youth Director, the Rev John Turner (who will give Bible studies in Philippians), the convention seeks to assist Christians to grow in their faith.

Guest speakers are the Rev R. E. Lamb from Westmead, the Rev R. C. Weir from Manly and Archdeacon G. R. Delbridge, former Youth Director of the diocese. House parents are Mr and Mrs Warren Gotley and Mr and Mrs Ross Cale.

Further details from the Youth Department.

### DISCOVERERS: Under the

auspices of CMS Discoverers a vacation camp was held from September 2 to 7 at Belgrave Heights for young people of 11-13 years of age. Mr I. Cameron was Commandant, the Rev. Ian Ellis was Chaplain and the Rev. K. and Mrs Neve Camp Parents. Special missionary guest was the Rev. Silas Weikiya.

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### WANTED! OLD RECORDS

Old 78 rpm gramophone records wanted for ACR Sale of Work.

The department's activities cover Junior Camps for primary schoolchildren in Fourth and Fifth class; Boys' and Girls' Camps for young people from Sixth class primary to Fifth year high school; the Study Camp held during the August/September holidays and the Ski Camps.

Campers who show marked ability and particular interests may be selected for other specialised camps such as Camp Conquistador (for senior boys).

The department seeks urgently the help of dedicated Christians in leading Bible study groups and in the work of running camp activities.

Training sessions and weekends are held from time to time for new counsellors and those wishing to specialise in activity instruction.

For those who would like to know more of this important field of Christian service brochures are available from the Youth Department, 511 Kent Street, Sydney.

### Sydney Missionary and Bible College

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

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

The Curriculum includes study of the text of the Bible as a whole, with detailed study of Gospels, Acts, Church History, Epistles, Bible Doctrine, Historical Background of the O.T., the Prophets, English Homiletics, Comparative Religion, Evangelism, Youth Work, bookkeeping. N.T. Greek is optional. Students may attend lectures in Tropical Medicine and Hygiene at the University.

Visiting speakers from many parts of the world keep students in touch with present day needs and movement in Christian work. Ample provision is made for practical work.

Fees are £150 per year. Students can undertake part-time work.

Past students are working with many societies, including the C.M.S. There is a Correspondence Course in New Testament Greek. Stencilled notes on all Biblical subjects are available for private study. Optional course for L.T.H. also available.

### THE AUSTRALIAN CHURCH RECORD

## SALE OF WORK

Chapter House, St. Andrew's Cathedral  
FRIDAY, 25th SEPTEMBER, 1964

OFFICIAL OPENING—11.00 a.m. by REV. K. H. SHORT  
(General Secretary for the N.S.W. Branch of the Church Missionary Society)

Luncheon from 12 noon to 2 p.m.  
Tea and Scones available

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- Produce
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- White Elephant

Gifts for these stalls may be brought to the Chapter House on the day of the Sale, or prior to that date may be left at Church Record Office, C.E.N.E.F. Building.



## Mainly About People

### N.S.W.

The Rev. K. H. Short, due to be brought together in a parish mission to be held in Armidale this month. The Rev. John Turner from Sydney will join with the Rev. John Chapman of Armidale as co-missioners in "Operation Faith and Trust" to be held at All Saints', Moree, from September 12 to 20. Mr Turner goes to Armidale diocese after participating in the annual Sydney diocesan clergy school and in Camp Howard's program.

The Rev. R. C. Clout, formerly curate at Nowra, has been appointed rector in the parish following the appointment of the Rev. B. C. Wilson to Christ Church, Bexley. New curate-in-charge of the provisional district of All Saints', Albion Park, is the Rev. R. N. Beard, formerly curate-in-charge of South Coogee.

The engagement has been announced of the Rev. Barry Rainsford to Miss Jennifer Chambers. They are to be married at St Anne's, Ryde, in January. The catechist at St Anne's (Mr John Livingstone) has also announced his engagement, to Miss Joan Reid, from Holy Trinity, Kingsford.

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The Rev. K. H. Short, due to arrive in Sydney on September 9 to take up his appointment as general secretary of the N.S.W. Branch of C.M.S., is to be commissioned by Archbishop Gough at a service in St Andrew's Cathedral on Tuesday, September 15. The service will commence at 7.30 pm. and a meeting will follow in the Chapter House. Incidentally, Mr Short has kindly consented to open A.C.R.'s annual Sale of Work on September 25.

The Rev. W. R. Wade, rector of St Mary's, Guildford, has accepted nomination to the parish of St Philip's, Auburn.

The Rev. F. G. Taplin, acting rector of St Philip's, Church Hill (Sydney), has accepted nomination to the parish of Holy Trinity, Wentworth Falls.

### Victoria

Archbishop Woods will commission the Rev. Dr Maxwell McNeeney to the work of Chaplain to the University of Melbourne at a service in Trinity College Chapel on September 10. Dr Thomas (whose appointment was announced in ACR, April 23) is a graduate of St John's College, Morpeth, and for the past five years has been studying at the General Theological Seminary, New York.

Miss Ethel Clifford, of CMS, is expected to arrive in Melbourne on September 29 from Malaysia for a period of furlough.

### MELBOURNE COMMENT

In a letter to "The Age" Canon L. L. Nash welcomed the new N.S.W. religious syllabus, which, he said, "may go far to make it a more efficient system than ours in Victoria."

"It means," said Canon Nash, "that the State as a whole accepts responsibility for the inculcation of a basic morality throughout its whole area."

"In Victoria, on the other hand, morality is limited to the teaching of the Church according to the varying dogmatic standards of each denomination, almost a private affair."

"The churches could rightly welcome this State acceptance of a fundamental ethical standard based upon the humanitarian doctrine of man and his mutual responsibility. This is practically the natural law of conscience upon which the teaching of Christ builds its own unassailable structure."

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## Mr F. L. Gaunson

THE death occurred in Melbourne last month of the well-known Melbourne layman, Mr Francis Leslie Gaunson, a lay canon at St. Paul's Cathedral for the past 20 years.

Mr Gaunson was a dentist in Prahran and was well known in his profession as a long-term member of the Dental Board and an honorary dental surgeon to the Alfred Hospital.

Mr Gaunson was active in many fields of Christian service and was said to have held almost every office possible for an Anglican layman to hold. He was vicar's warden at St Mary's, Caulfield, a member of the Archbishop's election board, a member of Melbourne Synod and a member of General Synod.

The funeral service was conducted by the vicar of St Mary's, the Rev. C. C. Cowling. The Bishop of Bendigo read the opening sentences and Dean Thomas read the lesson.

Preacher was former Melbourne Archbishop J. J. Booth, who paid tribute to Mr Gaunson's parish work and his various diocesan work, including activities in connection with Church schools. The Archbishop referred to his part in framing the new constitution and his work with C.E.M.S.

Not least among his interests was the work of C.M.S. and its branch work in the local parish.

The prayers were read by Archbishop Woods and a large number of fellow-parishioners and friends including a former vicar, the Rev. T. Langley.

Mr Gaunson is survived by a wife and daughter.

## WORLD PARISH

With the theme "The World—our Parish" St. Michael's, Vaucluse (Sydney) is holding its first International Conference from Friday, September 18, to Sunday, September 20.

Chairman is the rector, the Rev. H. W. Guinness, and speakers include Canon A. J. Dain, Pastor Phan Xuan Tin (South Vietnam), the Rev. Manasses Kuria (Kenya), Mr Jacob Roberts (North Australia), Miss Kitty Go (Philippines), the Rev. Dudley Foord and Miss Anita Meggitt.

First meeting on the Friday evening will have as its theme: "This Seething World." The address, by Canon Dain, will be followed by a forum.

NEW SITE — Camberwell Grammar School has purchased a site for a new Junior School. It is expected that the new Junior School, to be located on a sixteen-acre block at Blackburn, will accommodate 250 boys. It will have three sports ovals and rowing facilities on a nearby lake.

MULGOA — Bishop J. S. Moyes, Bishop of Armidale, is to be the Guest Preacher on the occasion of the 126th anniversary of the consecration of St Thomas', Mulgoa, on Sunday, September 13 at 11 a.m.

## Church school teachers told: "Join Party or be dismissed"

TEACHERS at Church schools run with Government financial aid in Zanzibar have been told to join the ruling Afro-Shirazi Party or face dismissal.

Zanzibar, now linked with Tanganyika, has made this move following the decision to nationalise all grant-aided schools on the island. The immediate result of the new order is that all teachers are now subject to the recently introduced salaries scale for Civil servants, with an upper limit of £1,200 (3,360 dollars) a year. They will not be entitled to passage allowances.

## Birthday rally

AFTER 16 years of gospel broadcasting, campaigners for Christ continue to find that radio is a very effective medium of proclaiming the gospel and reaching large numbers of people with the message of life from the Word of God.

The occasion of the sixteenth anniversary is to be marked by a Birthday Rally to be held in the Sydney Town Hall on Wednesday, September 16, between 12.30 and 2 pm. when an inspiring program has been arranged.

Mr Gordon College will be at the console of the grand organ with Shirley Holman, Fred Grice and the Gospelheirs Quartette presenting vocal items.

Testimonies will be given concerning blessing received through this program whilst the guest speaker for the occasion is the Rev. Geoffrey Fletcher, previously C.M.S. Secretary and now rector of St Mark's, Northbridge.

All friends and listeners who are interested in maintaining this vital witness for Christ throughout our city and country areas are invited to be present.

A special Afternoon Tea has been arranged to be held in the C.E.N.E.F. Auditorium between 2.30 and 3.30 pm. when friends who have attended the Birthday Rally will have the opportunity of meeting the radio personalities of the "Gospel Message for Today"

## Revised Lectionary

Sept. 13: 16th Sunday after Trinity.  
Mt. Jer. 5: 1-19; Luke 11: 1-28, or Titus 2: 1-3, 7.  
E: Jer. 5: 20-end, or Jer. 7: 1-15; John 8: 12-30 or Ephes. 5:22-6:9.  
Sept. 20: 17th Sunday after Trinity.  
1 Peter 1: 1-21.  
E: Jer. 18: 1-17, or Jer. 22:1-19; John 8: 31-end, or Eph. 6: 10-end.  
Sept. 27: 18th Sunday after Trinity.  
Mt. Jer. 26: Luke 12: 1-34, or 1 Peter 1: 22-2: 10.  
E: Jer. 30: 1-3, 10-22, or Jer. 31: 1-20; John 13, or 1 John 1: 1-2, 11.

Representatives of the Anglican and Roman Catholic Churches in Zanzibar have begun consultations with Government authorities. The Assistant Bishop (the Rt. Rev. R. N. Russell) of the Anglican Church in Zanzibar, stressed in a statement that relations between the church and the Government have always been good and that in the long run he believes the action may well prove to be "a very good thing."

Canon John Kingsnorth, general secretary of the Universities Mission to Central Africa, which supports two schools in Zanzibar, commented in London that it was too early to know what the effects of the order would be, but that the Government of Malawi (Nyasaland) and Tanganyika had taken over school control with no ill effects and that "it seems to be the natural process for this sort of thing to happen in the newly integrated countries."

(E.P.S., Geneva)

## 50 YEARS AGO

"...the Church of England should not lag behind in making provision for the spiritual and social needs of our soldiers. It has been decided to spend at least £150 in providing a large tent. St. Stephen's, Richmond, has generously come forward with the offer of the seats required. Rev. F. W. R. Newton has been doing splendid service among the men as a Church of England Chaplain... Crowds are visiting the camp, especially on Sundays. Some of the suburban churches are feeling the effects in depleted congregations. Churchmen should not make the duty of visiting friends in camp a substitute for public worship."

"My friend next door is for ever dining into my ears the virtues of his model son. 'You know he keeps his accounts at school, and sends us a detailed statement every month of what he spends. And, would you believe it, most of his money is spent on the S.P.G.' 'S.P.G.', I said, 'what is that?' 'Why the Society for the Propagation of the Gospel. Look, here's his last account. S.P.G. 6d., S.P.G. 9d., S.P.G. 7d. Don't you think that is very good of him?' I agreed, but felt a little bit suspicious. Later the boy came home ill and I asked him what S.P.G. meant. 'Something — probably grub,' he replied, wistfully. (From "The Church Record," September 11, 1914.)

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# THE AUSTRALIAN CHURCH RECORD

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## "SAFE CONDUCT" WAS FORGOTTEN

### Reformation observance

IN 1415 John Huss appeared before the Roman Catholic authorities at Prague, having been granted "safe conduct" for the occasion.

The "safe conduct" soon forgotten, John Huss was committed to prison and, on appearing before the council, called upon to recant doctrines considered heretical.

He refused and was condemned to the stake, meeting a martyr's death with great courage on July 6.

The story of John Huss, precursor of the Reformation on the Continent, will be seen in a film to be shown at the forthcoming Reformation Rally in Sydney on Friday, October 9.

The film, to be screened at 7 p.m., will open the thirty-sixth annual Reformation Rally, being held this

year in the Chapter House, next to St. Andrew's Cathedral.

### Late-comers

A novel feature of the film showing will be the provision, for those who are unavoidably late, of a duplicated summary of the early part of the film story, thus enabling such folk to "catch up" with the film on arrival.

At 7.45 two addresses will be given under the title, "Reformation — Past, Present and Future," the speakers being the Rev. E. D. Cameron, B.D. Th.Schol., rector of St. Stephen's, Bellevue Hill, and the Rev. E. G. Mortley, B.A., Th.L., rector of St. Philip's, Eastwood.

Chairman for the occasion will be Dr A. M. Bryson, M.B., Ch.M., from Roseville. An offertory will be taken up towards the expenses of the rally.

(Those who will be in the city prior to the meeting are reminded that tea is available in the coffee lounge of the CENE Centre, on the corner of Kent and Bathurst Streets.)



John Huss before the Council of Constance

## Bishop Goodwin Hudson's thrust

AN evangelistic thrust into the business world of London is to be undertaken by St. Paul's, Portman Square, under the leadership of Bishop A. W. Goodwin Hudson, formerly a coadjutor bishop of Sydney.

Under the title, "Christian Certainty" the campaign will be held from October 18 to November 1 and will replace, just for this year, the usual autumn Keswick convention held in the area. Organisers feel that the moment is ripe for a big evangelistic approach, chiefly at lunch hours, along lines proclaiming the certainty and relevance of the Christian faith.

Bishop Goodwin Hudson will be assisted by Prebendary Colin Kerr, retiring rector of St. Paul's. This Friday, September 25, St. Paul's is the centre of a world-wide Day of Prayer for Revival, arranged by the Revival Fellowship of the Baptist, Congregational, Methodist and Anglican Churches.

Nights of Prayer for world-wide revival are held on the first Friday of each month. At St. Paul's the meetings are run from 10 p.m. to 6 a.m.

Those who would like to be linked with this prayer fellowship, either in groups or as individuals, are asked to contact Mr George Ingram, Flat 5, 49 Hallam Street, London, W. 1, England.

## Methodist group against church union proposals

THE Methodist Revival Fellowship, which claims a membership of three hundred English Methodist ministers, has issued an open letter opposing the findings of the Anglican-Methodist Report.

The Report is condemned as "inadequate and inconsistent in its treatment of the relationship between Scripture and tradition."

Signatories further claim that the doctrine of justification by faith is compromised also "by the insistence that all future ordinations must be carried out by bishops standing in the historic episcopate."

The Methodist Revival Fellowship was founded just after the end of World War II and in addition to its clerical members numbers about 1,200 laypeople of evangelical outlook in its ranks.

In a further reference to the doctrine of justification by faith the fellowship draws attention to the fact that, "The statement that the Gospel 'turns on justification by the free grace of Christ, received by faith' is seriously compromised by the doctrine of ministerial priesthood."

The group would, it says, be unable to accept the proposed service of reconciliation and has grave doubts about the desirability of union along the lines of the Church of South India scheme.

# CHURCH RIFT ON PEACE CONGRESS

THERE is a sharp division of opinion in the Christian community over the Australian Congress for International Co-operation and Disarmament being held in Sydney next month.

THE congress, which will be held from October 25 to 30, numbers among its 500-odd sponsors many churchmen, including three Anglican bishops.

The Bishops acting as sponsors are the Rt. Rev. J. S. Moyes, of Armidale, the Rt. Rev. G. F. Cranswick, formerly of Tasmania, and the Rt. Rev. D. A. Garnsey, of Gippsland.

Last week the General Assembly of the Presbyterian Church of Australia passed a motion unanimously declaring its support for the congress and requesting its Church and Nation committee to appoint one or more of its members to attend the congress and participate in the churchman's section.

Accusing the Federal Government of using intimidation to prevent free discussion, the Rev. A. M. Dickie told the Assembly that the congress offered "an immediate opportunity for Presbyterians to enter into conversations with those who are not in the Church, but who yet are concerned with the destiny of our society."

### Public opinion

One of the important aims of the congress was to formulate in Australia a better informed and articulate public opinion on international co-operation and disarmament, Mr Dickie said.

"Certain benefits" would accrue to the Church if the resolution was carried.

"A clear image of a concerned and serving Church would come through to the world," he said.

A "responsible committee" would suggest to the Victorian State Assembly of the Presbyterian Church that it become a sponsor of the congress.

Seconding the motion, the Rev. N. McLeod said: "Peace has become a dirty word. It has become almost the copyright of Communists."

The Church was strangely silent on the subject of world peace and international co-operation.

"It may be the Church has accepted the slogan 'how I learned to stop worrying and love the bomb,'" Mr McLeod said.

When announcing support for the congress Bishop Moyes said he believed it would be planned more wisely than the Australian

and New Zealand Congress held in Melbourne in 1959.

Whilst claiming that the October congress would emphasise more strongly the Christian approach Bishop Moyes admitted that the 1959 congress "was handled badly" and that there was a "strong Communist influence exercised in it."

### Communist influence

Last week the General Assembly of the Presbyterian Church of Australia passed a motion unanimously declaring its support for the congress and requesting its Church and Nation committee to appoint one or more of its members to attend the congress and participate in the churchman's section.

They included Professor Sir Mark Oliphant, Professor A. K. Stout, of the University of Sydney, and the former Dean of Melbourne, Dr S. Barton Babage.

At the time Bishop Moyes' statement was released a spokesman for the Archbishop of Sydney, Dr Gough, said that there was no official Church of England support for the October congress.

This guarded statement was described by "The Anglican" as "irrelevant." "It will be enough," said that newspaper, "for most of us that three Australia-born bishops are sponsors."

"The Australian Church Record" believes it reflects the opinions of a great many Anglicans when it dissociates itself from support of the congress.

## SALE OF WORK

SYDNEY church people are reminded that the annual Sale of Work, held to assist the work of this paper, takes place this Friday (September 25) in the Chapter House.

The Sale will be opened officially by the new general secretary of the N.S.W. Branch of C.M.S., the Rev. K. N. Short, at 11 a.m.

Well-stocked stalls will feature such items as baby-wear, books, cakes, flowers, groceries, sweets and jams. Luncheon will be available from 12 noon to 2 p.m. and tea and scones will also be available.

Half of the proceeds of the sale goes directly toward the maintenance of A.C.R. and the other half goes into an endowment fund providing continuing income in the years ahead.