

# Personal

## Sydney

The Archbishop of Sydney returned to the diocese on Sunday, September 29, following his visit to Toronto and England. Dr Gough's first official engagement was to attend the H.M.S. Congress for Men held on Tuesday, October 8.

The Reverend Dennis Taylor, M.A., has resigned from the post of Home Secretary of the Australian Board of Missions on the advice of his eye specialists.

Now back in Sydney after his overseas trip, the Reverend J. E. Wild, Rector of St. Paul's, Chatswood, had the somewhat unusual honour of officiating at the first baptism at sea on the liner Northern Star. Mr Wild baptized four-year-old David Roberts, using the ship's bell as a font.

## Melbourne

Mr and Mrs Ray Pearce left Melbourne on October 2 en route to take up their work with C.M.S. at Tawau, North Borneo. On their return trip they are carrying out a short program of deputations in Adelaide and Perth.

The Dean (the Very Reverend T. W. Thomas) returned to Melbourne on September 23 after an overseas trip of eight weeks during which he was one of the representatives of Melbourne Diocese at the Toronto Congress. During his trip Dean Thomas preached at the Cathedral of St. John the Divine, New York, and Canterbury Cathedral.

Archdeacon Lionel and Mrs Bakewell, of C.M.S., arrived in Melbourne at the beginning of October for furlough before returning to Nairobi to become principal of a new Language School to be located there.

The Reverend A. S. Dence has been appointed Priest-in-Charge of the parish of St. St. Philip's, Cowes (Phillip Island). Mr Dence will take up his duties as from November 1.

The death occurred, on September 20, of Mr Colin MacRae, 61, a member of St. Paul's Cathedral choir for the past forty years. Mr MacRae was also president of the Friends of St. Paul's. He is survived by his wife.

## Overseas

Canon Seth Insewe Kale, who is to be the new Bishop of Lagos (in the Church of the Province of West Africa, in succession to the late Bishop A. W. Howells), will be consecrated by the Archbishop of West Africa (the Most Rev. C. J. Patterson) at Lagos Cathedral on St. Andrew's Day, November 30. Canon Kale, who was educated at Fourah Bay College, was ordained a priest in 1943. From 1942 to 1944 he was vice-principal of the C.M.S. Grammar School at Lagos, and was Principal of the school from 1944 to 1951. Since 1952 he has been Principal of St. Andrew's College, Oyo, in the diocese of Ibad. Canon Kale has been a canon of Ibad Cathedral since 1954 and an examining chaplain to the Bishop of Ibad since 1958.

## Housing for Aged

A NEW block of self-contained units to house 70 aged persons is one of the latest projects of the Sydney Church of England Homes for Aged Persons. The units, to be known as St. Anne's Court, which are designed on the courtyard basis, are to be erected on land at present belonging to St. Anne's—bounded by Gowrie, William and St. Anne Streets, Ryde. It is expected that preliminary work on the site will commence by the end of this year. Architect for the project is Mr Geoffrey Twibill, who has been associated with the Mowll Village project at Castle Hill.

# Overseas News in Brief

## ENGLAND.—The new £100,000 parish church of St Mark, Sheffield, which is believed to be England's most expensive post-war parish church, is to be consecrated by the Bishop of Sheffield (the Right Rev. John Taylor) on Thursday, September 26.

The new church, which has been built largely with War Damage money, will serve a parish with resident population of 6,000, as well as the halls of residence of Sheffield University, a teacher training college, a teaching hospital and nine schools. It has been designed by George Pace, of York, in the form of an irregular hexagon with the choir on the north side of the building facing across the church at right angles to the congregation.

AUSTRIA—In a meeting with high officials of the Lutheran, Baptist, Orthodox and other Churches, Augustine Cardinal Bea, chairman of the Vatican Secretariat for the Promotion of Christian Unity, said it would be a terrible misunderstanding of the hope for unity if it was interpreted to mean uniformity. Monotonous conformity, said the cardinal, is the enemy of the Spirit.

ENGLAND.—The sixteenth anniversary of the inauguration of the Church of South India was observed with a special service in the Temple Church, Fleet Street, London, on September 24. A service of Holy Communion was conducted by Bishop E. B. Thorp, late of Tiruchirappalli Diocese, in accordance with the Liturgy of the C.S.I.

HOLLAND—A married man was ordained a Roman Catholic priest on September 23. He is said to be only the second married Roman Catholic priest in the world. The 55-year-old man was formerly a clergyman in the Dutch Reformed Church but joined the Church of Rome in 1955.

## Radio Sunday School in New Guinea

RECENTLY the Christian Radio Missionary Fellowship commenced a Radio Sunday School over its New Guinea telecommunications network.

The school is operated in two half-hour sessions, the first period being devoted to junior children and the second to seniors. Children who enrol are sent work books, together with folders to hold their weekly lessons, the material being used coming from C.S.S.M.

Greatest response to date has come from native boys and girls who understand English and who have contact with the various mission stations linked with the C.R.M.F. station at Rugli.

Because of the use of transmitters, children are able to join in with the lessons and other activities (which include prayers and singing) in a way not otherwise possible. The C.R.M.F. teacher is Miss Beverley Graham who is helped by the other staff workers at Rugli. Miss Graham reports rapid growth in the area of contact, children from more than a dozen missionary societies now being enrolled.

A BILINGUAL Bible has been issued by the British Overseas Bible Society for use in Angola because colonial authorities have prohibited the publication of the Holy Scriptures without a Portuguese translation. The new Bible has parallel texts in Mbundu, the national language, and in Portuguese.

# The Australian CHURCH RECORD

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

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Editorial Matter to be addressed to The Editor. News of Church Life in Australia is welcomed. Advertising and Business Communications to be addressed to the Secretary.

ISSUED FORTNIGHTLY.

## REVISED LECTIONARY

October 13: 18th Sunday after Trinity. M: Jeremiah 26; Luke 12: 1-34, or 1 Peter 1: 22-2: 10. E: Jeremiah 30: 1-3, 10-22, or Jeremiah 31: 1-20. John 13, or 1 John 1: 1 to 2: 11.

October 20: 19th Sunday after Trinity. M: Jeremiah 31: 23-37; Luke 12: 35-end, or 1 Peter 2: 11-3: 7.

E: Jeremiah 35, or 36; John 14, or 1 John 2: 12-end.

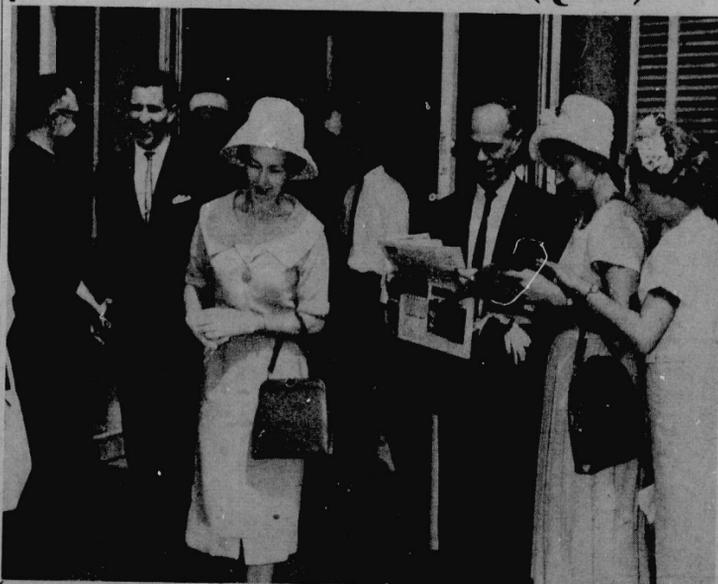
October 27: 20th Sunday after Trinity. M: Ezekiel 2; Luke 13, or 1 Peter 3: 8-4: 6.

E: Ezekiel 3: 4-21, or Ezekiel 13: 1-16; John 15, or 1 John 3.

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## ACR AT COORPAROO (QLD.)



Twenty-four copies of ACR are distributed in the parish of St. Stephen's, Coorparoo (Brisbane Diocese). Here Mr V. Smith is seen handing out copies as worshippers leave the church. The rector of St. Stephen's, the Reverend J. R. Greenwood, is seen on the left of the picture. Is ACR distributed in your parish? We need your help in this work. Write to ACR at 511 Kent Street, Sydney, for details.

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## Primate Asks

# Why Was Church's Evidence Ignored?

In his Presidential Address to the First Session of the Thirty-Third Synod of the Diocese of Sydney, the Archbishop of Sydney and Primate of Australia (Dr H.R. Gough) asked the question: Why was the evidence, produced by the Church in 1959, of sexual immorality among school-age children ignored or disbelieved?

"At the Synod of 1959," said Dr Gough, "Bishop Kerle drew attention to the prevalence of sexual immorality among boys and girls in our schools. For this he was maligned and ridiculed in the Press and denials were made."

"Today, four years later," said the Archbishop, "the Minister for Education, Mr Wetherell, has agreed to have a State-wide survey of the moral situation in secondary schools. This has been more or less forced upon him by the recent scandals in the Bathurst area. Why has not such action been taken before? Why was the Church's evidence ignored or disbelieved?"

### Behind Walls

Archbishop Gough made these remarks in a section of his Address dealing with the Church's relationship with the Press and the Government.

"As long," said the Arch-

bishop, "as Christians remain silently huddled behind their church walls the Press ignores us — and rightly so! For such behaviour should be treated with contemptuous silence! But as soon as we start to show that we are concerned about what is going on outside the Church and with the welfare of people generally and draw attention to matters which are detrimental to their welfare, then here, too often, trouble begins. We are accused of ignorance, prejudice and interference."

### Not Blinded

"In reality the reverse is the truth! The real roots of all our problems lie in human nature and probably the clergy know more about that than any other group of people. We are in closer touch than others with the troubles and problems of everyday life. We are the confidants of our people."

"We, together with the lay people of our Church, seek to

study the problems of life from God's point of view, not from man's, not blinded by loyalty to a political party, not biased by public opinion, not looking over our shoulder all the time as some politicians seem to do, wondering whether they may lose their seat if they take unpopular action."

"I remember a significant remark in the speech given at the World Council of Churches Conference at Delhi two years ago by Mr Nehru, the Prime Minister of India, who admitted that political leaders had to compromise but said religious leaders should never do so."

"We are not kill-joys! The

Christian religion is founded on the fact of God's love for all men and we who seek humbly to follow Christ must show similar love toward others.

"We are concerned with the real happiness of our fellowmen but real happiness may be something different from that which often in a superficial and quickly passing manner may appear to bring happiness. When we see something spoiling the true happiness of people we must make it known."

Referring to the Government's failure to act on matters of great concern to the Churches, Dr Gough gave as example the Youth Policy Report and the

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SCIENTIST CRITICISED p. 4

S.P.T.C. EXAM RESULTS p. 4

motion by Mr E. D. Darby on poker machines.

Dr Gough asked whether the Youth Policy Report to "Find eternal rest in that honeycomb of Government pigeon holes which would better be called a catacomb? Or must we wait for some particularly outrageous scandal to occur before anything

Continued, page 2

# Centrality of God's Mission Vital Says Archbishop Woods

Referring to the Toronto Congress Message in his Synod Sermon in St. Paul's Cathedral on October 7, the Archbishop of Melbourne, Dr F. Woods, said that the message, among other things, asks us "to examine the training of clergy and laity alike, asking whether in fact God's mission is central in our teaching."

"When I look back on my own training," said the Archbishop, "though a great deal was said and taught about the Church's mission in and to the world, for me personally the teaching was centred not on mission but on the pastoral work of an English parish. And when I consider the instruction that I gave to confirmation candidates, even though much was said about the layman's witness, the central objective in that teaching was not on the Church's mission, but on good churchmanship, on prayer, worship and conduct of the individual boy or girl, man or woman."

"I am glad to know that the centrality of mission is taught now in parish after parish. I know too that at Ridley College there is an optional course for students on the mission of the Church — no such course was available in any English college in my student days."

### Priorities

"Though I have been amazed and delighted at the number in our diocese who have enrolled as members of Forward in Depth, when I consider the teaching that has been given in those studies, this word central gives my conscience a jolt. Yes, we have spoken of the mission of

the Church. But can we claim that that mission was central to our theme?"

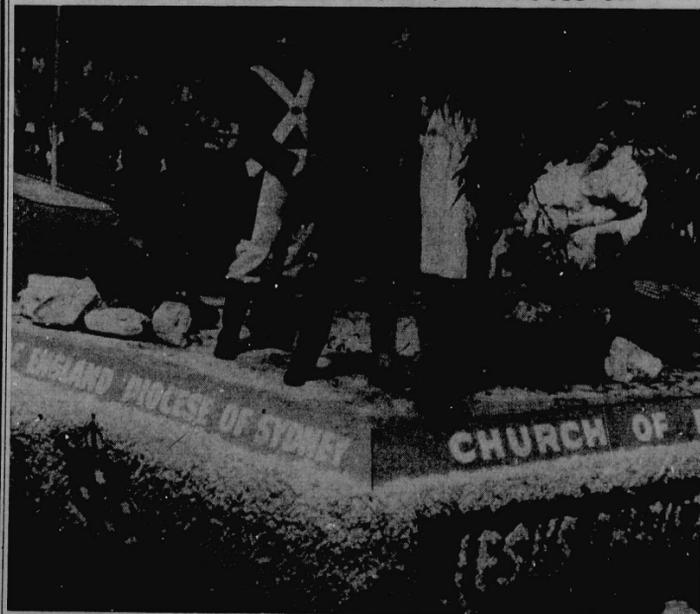
Turning his attention to the matter of priorities, Dr Wood continued:

"It is a notorious fact that when the Church was poor, before the war, it gave a greater proportion of parochial income to missions than we do now in our comparative affluence."

"It was the amassing of riches and the resultant construction of magnificent buildings that did more than any other one thing to corrupt the spirit of Christian service in the monastic houses of England, and eventually to allow their dissolution to be largely unlamented."

"It is not for me, nor for any of us, to condemn a parish because at long last it is able to provide itself with the minimum of equipment for vigorous and healthy parochial activity. I am not suggesting that it will ever be right for a central diocesan body to say to a parish 'You don't need that tower: give the money to the Church's mission.' But I am saying that the time has come when each parish needs to scrutinise its own plans for advance. It may well be that that advance should become visible in Africa or New Guinea, rather than inside its own boundaries."

## Church Float in Festival Procession



A float depicting the first Christian service held in Australia (in 1788) was entered by the Diocese of Sydney in the Waratah Spring Festival procession. The float was planned by a committee of representatives of various youth organisations, with the Reverend Kenneth Roughley, Diocesan Public Relations Officer, as chairman. The structure was built by carpenters who are members of the parish of St. Luke's, Clovelly and was 28ft long. It contained 42,000 artificial flowers arranged by members of G.F.S. The design was prepared by Mr Ian Edgar, of Lane Cove. 100 C.E.B.S. and 100 G.F.S. members marched before and behind the float.

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**Making a Wise Choice**

"To him that knoweth to do right and doeth it, not, to him it is sin."

To the earnest Christian elected as a parish representative on a diocesan synod comes the challenge of responsibility. For he has taken his place in the Church's parliament and, for three years at least, will have a voice in the affairs of that Church.

This privilege is not shared by Anglican laymen in some parts of the world and for this reason it is one to be cherished and guarded, but such a privilege carries with it a solemn responsibility.

It is perhaps somewhat startling to realise that, of the 600-odd synod members in Sydney this year no fewer than 200 were new to such positions. We must also remember that to a large proportion of these people the synod proceedings would be quite a new experience as many would not even have watched from the public gallery before.

One of the first problems to confront the newcomer takes the form of a thick sheaf of ballot papers containing a large number of names of men, the great majority of whom the synodman does not know.

In the recent Sydney elections, for example, there were no fewer than 205 candidates for the 157 positions to be filled — a formidable list indeed.

Now for all its outward resemblance to parliament synod is, nevertheless, something quite different. True, it often deals with temporal matters but such matters are related (or should be) to spiritual realities and in particular to the Gospel itself. It is precisely for this reason that the convictions of those elected to the various committees are all-important.

Without wishing in any way to deprecate the high qualifications of men found in places of leadership in

our Church it remains true that first importance must be attached to a man's beliefs. For example, an Evangelical cannot, in conscience, vote to a position of responsibility on, say, a board of some work carrying on an evangelistic ministry, for he knows quite well that the man's views on conversion are not in accordance with Scripture.

What then, is the new synodman to do? It is here that there is so much value in the recommendations made by such bodies as the Anglican Church League and there need be no apology made for the issue of such recommendations.

According to reports Evangelicals in Melbourne issued similar recommendations this year, as did their counterparts in Sydney, and doubtless these proved of value to many of the representatives present.

There can, of course, be no objection to the issue of such recommendations on the grounds that they infringe a person's freedom of choice. The A.C.L. in Sydney was careful to emphasise that "the League has no desire to infringe on your complete freedom of action, whether you are a member of the League or not. On the contrary, we urge you to make the fullest personal inquiries concerning the suitability of the candidates nominated. Nor do we imply by the omission of any names that those candidates may not have high qualifications."

Likewise there can be no objection to the practice on the grounds that the guidance of the Holy Spirit is sought for synod and He can direct the voting so that God's will is done. Evangelicals seek the guidance of the Holy Spirit but He does not work by manipulating a man's hands apart from his mind. Rather He expects man to use the mind given to him to make a choice and to make it wisely.

Through the years there has been far too much unnecessary criticism over this question. These who criticise are quite entitled to issue a letter themselves — "non-party" if they want it that way — but this they probably will not do, in Sydney at least, because Sydney has, in spite of all their efforts to sway synod members, continued to maintain its clear-cut evangelical outlook through the years and it has done so for several reasons, not the least of which is the common sense of its dedicated laymen.

EXTRACTS from a sermon preached by the Ven. H. G. S. Begbie, B.A., Archdeacon of Cumberland and Registrar of the Diocese of Sydney, on the occasion of the opening of the Thirty-Third Synod of the Diocese of Sydney. Archdeacon Begbie took as his text 1 Corinthians 12: 12, 27—"As the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ . . . Now you are the body of Christ."

**Members of One Body**

One of the great truths of which we need to be reminded constantly is that we as the Church of God on this earth are, or should be, the outward manifestation of Jesus Christ on this earth — His Body.

In this twelfth chapter of the first letter to the Corinthians, St. Paul has much to teach us about this great fact as he uses for illustration the functions of the human physical body. Each member has its part to play in the life and activity of the body, and if it is to act in a normal and healthy way, each must comply with the two fundamental principles:—

- (1) obedience to the head, and
- (2) co-operation between the various members.

What tremendous power the Church of God would manifest in this world if each member responded in this way to the commands of our Head, Jesus Christ! Do we as members of His Body, continually seek to "bring every thought into captivity to the obedience of Christ?" The Church's task is essentially one of obedient service to our Lord and Master and to the world around us.

**Great Truth**

The result of the Anglican Congress at Toronto was very much a rediscovery of this great truth. The Primates and Metropolitan gave a splendid lead in the issue of their pamphlet entitled "Mutual Responsibility and Interdependence in the Body of Christ."

Brethren, we are but a part of one of these eighteen Churches. We are made up of over two hundred parishes and districts, and each parish is composed of individual Church members. We are called upon to set our own house in order first, in any way we are to make our true contribution in meeting this challenge.

May I turn your attention now to an incident in the Old Testament. You will remember under Moses approached the promised land, when the tribes of Reuben, Gad and the half tribe of Manasseh, sought permission to settle on the east side of Jordan, where the pastures were lush and green. They were content to go no farther.

But Moses said, "Shall your brethren go to war while ye sit here?" It would not be right to allow the other nine and a half tribes to bear the brunt of a long campaign in repossessing the promised land, while the two and a half tribes settled down in the place of their choice to enjoy the blessings which had come to them. Later on the new leader Joshua had to remind these two and a half tribes of their undertaking to unite with their brethren of the other tribes until the whole land was possessed.

The twelve tribes of Israel were inclined to be individualistic in their approach to settlement in the promised land, and it became Joshua's task, not only to conquer the nations dwelling in the land of Canaan, but also to weld the Israelites into a composite whole. He emphasised this

unity by erecting a memorial cairn at Gilgal composed of twelve stones, representing the twelve tribes, taken from the bed of the river Jordan as they passed across on dry land.

**Wonderful Heritage**

God has given to us members of the Anglican Communion a wonderful heritage. Our Church's doctrine and worship is based fairly and squarely on the Word of God and the Sacraments ordained by Christ Himself.

And although we view with regret and with dismay many departures from the Scriptural basis of worship and doctrine on the part of a great number of our Anglican brethren, let us not forget that they are our Anglican brethren.

We are all prone to consider our particular point of view as being the only one that is correct. However, we must concede the fact that those of our brethren who differ from us also think that their way is the right one.

Surely it is possible to get alongside one another and see if

we can learn something from one another, and at the same time not yield one inch in our loyalty to Jesus Christ and the truths which He has revealed to us in His Holy Word.

May I commend us all to a more earnest study of God's Word that we may rediscover His will and plan for us as members of His Body. Let us take to ourselves the words of great encouragement and advice given to Joshua at the outset of his great task.

"Be strong and of good courage . . . This book of the law shall not depart out of thy mouth, but you shall meditate on it day and night that you may be careful to do according to all that is written in it."

Abraham Lincoln, when once asked if he thought God was on his side, is said to have replied, "What I am concerned about is whether or not I am on God's side." God is not to be used or patronised, but to be obeyed. The Body of Christ cannot function effectively unless it is completely obedient to the Head.

**PRIMATE'S SYNOD ADDRESS**

. . . Continued from page 1.

is done? Meanwhile how many young people will have their happiness blighted and their characters ruined? The people of New South Wales, and Church people in particular, want to know.

The Archbishop went on: "A further cause for complaint was seen in the way in which State Parliament treated Mr Darby's motion concerning Poker Machines. The whole episode was a most unfortunate one showing a serious lack of sense of responsibility for the good of the community.

"The Government should never have made it a party issue, for in a matter of that kind every member should be free to vote as his conscience directs and not be forced to obey a party whip."

"The Liberal Party walked out as a sign of protest against the Government's action but, if general opinion is to be believed, they apparently were only too thankful to avoid the responsibility of debate and voting. Indeed, a few days previously, a Liberal Member assured me that there would be no serious voting on the Bill. Perhaps he had inside information!

"So far, so good! But he refused to take more direct action, in spite of the fact that our approach to him had, in the first place, been activated by the request of senior police officers, and gave as his reason that 'restrictions on the availability of literature is an activity which, when exercised by the Government, is particularly susceptible to criticism!'"

In other words, fear of criticism may result in neglect of duty!

"How easy to talk about liberty and tolerance and to fail to see that such words may really mean licence and selfishness! How wrong to speak of near pornographic pictures as literature, for our particular complaint concerned publications which had practically no letterpress but consisted almost entirely of suggestive pictures."

Turning his attention to the Federal political scene Dr Gough said: "Some time ago the Bishop of a Diocese in another State was approached by repre-

**STATE AID**

**Sydney Considers Government Proposals**

In moving a Motion receiving the Report of the Committee appointed to consider the question of State Aid for Church Schools, the Reverend D. W. B. Robinson declared that the new legislation proposed by the N.S.W. Government is "virtually giving a bonus or payment from public funds to those who dissent from the State system."

"We do believe," continued Mr Robinson, "that there is a need to extend the bursary system to aid needy parents in educating their children, irrespective of the school they attend."

"The aid to be granted is not irrespective of the type of school they attend but precisely because they attend a certain type of school."

Mr Robinson went on to draw the attention of Synod to the fact that the vast majority of the children of Church of England parents attend State schools and

that very few indeed would benefit from the proposed legislation.

Supporting Mr Robinson, Bishop M. L. Loane said that the proposals "represent grants, not bursaries. They are, in a sense, indiscriminate grants to those who happen to fall into the category defined. They have been deliberately and skilfully framed to discriminate in favour of the children of members of a certain Church."

"The amount granted per child," said Bishop Loane, "is relatively small, and it is difficult

to imagine that this will be the end of the demands.

"Once the principle has been established it will be very difficult to arrest the growth."

Bishop Loane concluded, "The Government's proposals would be acceptable only if they were applicable to all children at all schools."

The Reverend R. Wotton opposed the motion on the ground of the constitution of the committee making the report. He felt that its composition was unsatisfactory from certain points of view.

Canon J. R. L. Johnstone said that the Government's proposition was another example of irresponsible government.

**"Prizes for all"**

"I wonder," said Canon Johnstone, "that it has got away with it — if it has."

In reply to a statement by the Reverend R. Wotton supporting the Australian Association for Educational Freedom the Reverend B. G. Judd said that this organisation represents the switch on the part of the Roman Catholic Church from the State to the Federal level.

"Mr Wotton says if we all join in there will be prizes for all. Prizes for all!" exclaimed

**Text of Motion**

- (a) receives the Report of the Committee appointed to consider the question of State Aid for Church Schools,
- (b) endorses its opinion that the State Government's proposed legislation to provide for the payment of allowances to certain parents of private secondary school children discriminates unjustly against the parents of State School children (not living away from home), and
- (c) re-appoints the Committee with power to co-opt, in order to keep the Church informed of future developments, to take such action as occasion may require, and to present a further report to the next Session of Synod.

Mr Judd, "When approximately 668 out of 783 independent schools are Roman Catholic."

"This discriminatory proposal is the thin edge of a very long wedge. There is a great deal of behind-the-scenes wangling and a great deal of efficient organisation behind the vote."

**"Wool over eyes"**

In opposing Mr Wotton the Reverend Alan Langdon spoke vigorously to defend the Committee.

"The type of proposal that has been brought forward by the Government is one which is designed to pull the wool over our eyes," said Mr Langdon.

"I urge you to give a unanimous answer to the Government on behalf of the overwhelming majority of our parishioners in the lower income brackets who need aid to keep their children at State schools now that an additional year has been added to the course."

"If they sent their children away from home they would qualify for aid. This is ridiculous. In the name of all the people we represent we must give a decisive answer — we dare not let them down."

And a definite answer was given in an almost unanimous vote supporting the Motion.

**CATHEDRAL SCHOOL CEREMONY**



The future St. Andrew's Place overflowed with people for the laying of the Foundation Stone of the new Cathedral School, on Saturday, October 12. The Stone was set by His Excellency, the Governor of N.S.W., Sir Eric Woodward, following a prayer of dedication by the Archbishop, Dr Gough. During his address Sir Eric paid tribute to the school's vital place in the life of the City of Sydney. Owing to the heavy demands on space made by synod reports it is not possible to give a full account of the event. A fuller report will appear in the next issue of A.C.R.

**Men's Congress**

**"Laymen Must Not Sit Behind Closed Doors"**

MORE than 1,000 men gathered in Sydney's Trocadero for the annual H.M.S. Men's Congress heard the Archbishop of Sydney issue a call to Church men to "get out on the frontiers and not sit behind closed doors."

Dr Gough said that here in Australia laymen had every advantage in this direction because of the system of syndical government whereby laymen had an important voice in the affairs of the Church.

Speaking of Toronto Dr Gough said that there was a need for sacrifice. "In some parts of the world Anglican Churches are giving as much as 50 per cent of their income to outside works."

**Problems of Work**

"It is comparatively easy to put your envelope in the collection but what about your time? How much time do you spend each day in prayer to God and the study of God's Word? What a difference this group of men could make if we were all really living on the frontiers."

One of the features of the evening was the showing of a

film in which workers in different fields of H.M.S. activity discussed their problems and needs with an interviewer. Although some present felt this film was too long there is no doubt that some of the facts revealed were both startling and challenging. Of particular interest was the interview with the Matron of "Carramar," a comparatively new section of H.M.S. work and one with Deaconess Ailsa McColm who discussed some aspects of the development of work among girls.

The meeting was chaired by Bishop Loane and the Archbishop was welcomed back to the Diocese by Bishop R. C. Kerle.

"We are becoming conscious of the fact," said Bishop Kerle, "that the Archbishop is assuming a place of leadership, not only in the Church as a whole as Primate but in the community at large. He has always been accepted as such in the Church and is being increasingly accepted in the community."

Dr Garth Hastings, recently elected as Chairman of C.E.M.S. in the Sydney Diocese, welcomed the Archbishop home on behalf of the members of C.E.M.S.

**PERSONAL**

We record with great regret the death of the Reverend John Fowler, Th.L., Dip. R.E., curate in charge of Seven Hills, and we extend our deepest sympathy to his wife and family.

The Rev. J. R. LeHuray, Rector of Croydon, has accepted appointment as Rector of Leura.

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## NEWS IN BRIEF

### Reformation Observance

AS reported in an earlier issue of ACR this year's Reformation Sunday observance has been arranged for Sunday, October 27. In addition to local observances the N.S.W. Council of Churches is holding its annual United Service in St. Giles' Presbyterian Church, Hurstville, at 3 p.m. on that day. The speaker will be Bishop M. L. Loane. 2CH will broadcast the service.

### Engaged Couples

TWO new series of meetings for engaged couples have been arranged by the Marriage Guidance Council of N.S.W. Each series consists of four sessions with a maximum enrolment of six couples in each. Further details are available from the Council at 2 Wentworth Avenue, Sydney, or by phoning 61-5744 (Sydney).

### Sutton Memorial

THE Council of the Father and Son Welfare Movement had decided to set aside a small hall in their new Sydney premises to be known as the Harvey Sut-

ton Hall, in memory of the late Professor Harvey Sutton. Professor Sutton was a foundation member of the movement and president for the past 32 years. An appeal for £1,000 has been launched to enable the hall to be equipped with floor coverings, seating and projector.

### Centenary and Jubilee

THE Centenary Service of St. Mary's, Sunbury (Melbourne), was held on October 13. Preacher was the Archbishop of Melbourne, Dr. Frank Woods. On the same day, the Jubilee Service for the Melbourne Church of England Girls' Grammar School was held in St. Paul's Cathedral, when the preacher was the Archbishop.

### P.M. Reads Lesson

THE Prime Minister, the Right Hon. Sir Robert Menzies, will read a Lesson at the 11 a.m. Remembrance Service in St. Mark's, Darling Point (Sydney) on Sunday, November 10. The Rector of St. Mark's is Archdeacon Goodwin.

### Church Moving

ST. Aidan's Church of England, Parkdale, is moving. Originally established in a small pocket of housing between the railway and the sea, the decision has been made to transfer the centre of mission and witness to a large, new housing area east of the Nepean Highway. On Sunday, October 13, the last service was held in the old centre in Parker's Road. On Sunday, October 20, Archdeacon Dann dedicated the new St. Aidan's Parish Centre in McSwain Street, Parkdale East.

### S.P.T.C. Results

209 of the 238 candidates who sat for the Sydney Preliminary Theological College examinations on the Book of Joshua (Lent Terms) passed. Results were:—

- 92—Ayrton, J.
- 90—Faddy, J.
- 88—Moss, T.
- 86—Bolliger, P.; King, P.; Reid, A.
- 85—Green, L.; Haviland, W. B.; MacLaurin, M.
- 84—Argall, P. J.; Cooper, E. N.; Mathis, V.
- 83—Fornan, J.; Thomas, N.
- 82—Edwards, M. T.; Lumley, B.
- 81—Bolliger, R. E.; Evans, D.; Greaves, G.; Williams, J.; Pennington, F. A.
- 80—Collison, M.; Donald, B. S.; Elsbury, C.; Hirst, P.; Kelly, P.; Lumley, F.; Robinson, A.; Whitehorn, E.; Winton, K.
- 79—Boyce, M.; Hill, P.; Ireland, E.; Myers, M.
- 78—Boxwell, P.; Levett, R.; Lindsay, D.; Mathis, R. J.; Russell, K. W.; Watt, P. A.
- 77—Blick, K.; Carter, W. H.; Deans, M.; Evans, G.; Gormley, M.; Gould, L.; Hay, B. H.; Hodge, R.; Kearnes, A.; Percival, M.; Williamson, M.
- 76—Dahl, B.; Dawes, J.; Dellon, R.; Dickens, R.; Gearsdale, G.; Gray, A. H.; Weber, E. K.
- 75—Chinock, A.; Dallimore, J. A.; Jordan, D.; Nobbs, R.; Ransom, A.
- 74—Fraser-Showers, A.; Mackay, I.; Ree, A.; Walker, M. H.
- 73—Beckhouse, A. D.; Bielenberg, R. J.; Kearnes, L.; Jewell, J.; Walker, G.; Wade, R.; Warner, V.
- 72—Clare, N.; Cochrane, N.; Harrison, J.; Johnson, K.; Knogh, J.; Lang, R.; Lennox, J.; Matthews, M.; Newall, J.; Nimmo, B.; Theobald, P.; Wardle, A.
- 71—Gribble, F. C.; Johnston, R.; Moore, B. C.; Murphy, J.; Patton, N.; Ramsay, A.; Secombe, M.; Thomas, C.; Wainwright, N. K.
- 70—Brunckhorst, B. D.; Fletcher, R.; Frame, D.; Johnston, M. A.; Lacombe, H. R.; Lewin-Sharp, J.; Parker, A.; Wardle, A. O.
- 69—Edwards, N.; Harris, D. M.; Kneeshaw, B.; Morris, L.; Quinsey, B.; Turner, M. H.; Waterhouse, S.; Wakelyn-King, D.; Winder, R.
- 68—Bingham, L.; Cohen, M. A.; Harvey, R.; Mills, F. E.; Robinson, H.; Stokes, A.
- 67—Fear, H.; Fessey, J.; Hayward, J.; Kaszov, S.; Turnbull, J. C.; Urquhart, F.
- 66—Ashton, H. J.; Cooke, C.; Gray, L. M.; Hill, I. J.; Kearnes, R.; Lloyd, P. W.; Peterson, R. Y.; Phillips, A. F.; Powell, R.; Scott, W. D.; Scrivener, J. G.; Van Til, D.
- 65—Collison, A.; Dunkley, W.; Hodgess, A.; Lindsay, J. W.; Lucas, J. I.; Preston, R.
- 64—Koellner, A.; Liversidge, D.; Stutchbury, R.; Short, R.; Thompson, M. T.; Wilkins, P. H.; Whitehouse, G.
- 63—Branch, L.; Byles, R.; Hollings, G.; Jeannes, S.; Johnston, R. G.; Meckelhand, R.; Ostefeld, F.; Willis, H.
- 62—Abbott, D.; Suby, D.
- 61—Black, I.; Bold, M. D.; Buckland, P. D.; Cody (Mrs); Dowling, W.; Rieck, T.; Stenhouse, J.; Scott, M.
- 60—Aikman, E.; Allen, M. T.; Eurell, J.; French, R.; Holbeck, D.; Newport, O. M.; Sims, R.
- 59—Roberts, P.
- 58—Boyd, D. W.; Newman, G.; Southwell, D.; Williams, D.
- 57—Cable, J.
- 56—Kingdom, P.; Lincoln, G.; Matthews, D. L.; Scott, H.; Stenhouse, R.
- 55—Carley, D. J.; Evans, Gillian; Hawkins, B.; Johnston, A. R.; Kearnes, P.; Mansfield, S.; Phillips, L.; Vickers, J. F.; Wilson, J.
- 54—Clarke, P. J.; Tee, V. M.
- 53—Black, D. M.; Dickey, C. E.; McNamara, V.; Mortimer, W. A.; Rofe, J.
- 52—Alton, D. H.; Hunter, R. H.; Nichols, R.; White, M.
- 51—Grigg, J.; Whitbread, J.
- 50—Tutschka, J.

## "Why do ye not rather take wrong...?"

Sydney Church people have come to expect that before every session of the Diocesan Synod there will be an attack on the Diocese in the correspondence columns of the local secular Press for refusing to allow the illegal medieval eucharistic vestments to be worn. This comes up so regularly about this time of year that it is more than evident that it is not a genuine grievance at all, but a ploy to weaken the Evangelical witness of the Church in Sydney Diocese.

It is hard to know whether the malcontents lack the wit to realise that such airing of dirty linen in public can only do harm to the whole Church, or whether they are so led astray by Satan that they are prepared to see this happen rather than be deprived of what they want. In either event, this annual phenomenon is peculiar to Anglo-Catholics in the Diocese of Sydney. Evangelical minorities in other dioceses of Australia do not make the secular papers a forum for their complaints about Anglo-Catholic practices.

It takes great grace to hold our peace when exposed to unfair attacks; the natural reaction is to answer a fool according to his folly. But since it is most

## Notes and Comments

The principles of 1 Corinthians 6.1-7 apply to such cases. The best procedure in the face of aggressive coat-trailing of this sort is to refuse to answer, even though it may look to the world that we are in the wrong. The world's opinion matters little; and in adopting this approach we shall be following the example of our Lord, "who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously" (1 Peter 2.23).

## Scientific Arrogance...

The eminent scientist Sir Mark Oliphant has been less than courteous to his Anglican hosts in his remarks at a recent function at St. Mark's Library, Canberra. Sir Mark seized the opportunity to attack the Church and to claim that scientists know more of God than any "fat prelate in Rome, London, New York or Sydney, his belly lined with good food."

This claim is based on a common fallacy. The mere fact that a particular person or group of persons have high qualifications in one field does not make them experts in other fields. Sir Mark Oliphant may know a lot about his own branch of science, but that no more makes him an authority on religion than Bishop Samuel Wilberforce's theological learning made him an authority on evolution.

Sir Mark's subsequent elucidation of his religious opinions, which amount to no more than

a rather crude pantheism, sufficiently demonstrates that his claim is in fact incorrect—as was to be expected. A prelate, whether afflicted with obesity or not, has spent a considerable time studying theology and allied subjects, and naturally knows more about God in a theoretical way than someone who has not made these studies. It is to be expected, too, that a Christian minister will have had personal spiritual experience of God in his own life, whereas the same assumption cannot necessarily be made of a scientist. In other words, a prelate can be expected to know more of God in practice than a scientist, too.

This increasing arrogance of scientists in matters about which in the nature of things they know little or nothing is to be deplored and resisted, in the name of commonsense.

## Lottery Advertising...

There would be general agreement, even among those who do not believe gambling to be evil in itself, that it has had effects on society and on individual character when done to excess. To put it another way, while the public should be permitted to gamble, they would be bound to admit that it is contrary to the public interest to encourage them to gamble by advertising. In a free country, and particularly in New South Wales, it is highly unlikely that advertising by private gambling enterprises will be restricted in any way, and more is the pity.

However, the Government itself has a plain moral duty to the community with regard to its own gambling enterprises. It is quite outrageous that the New South Wales State Lottery should entice the public to buy tickets with large advertisements in the daily papers showing ecstatic faces and "£100,000" in big print. What makes it worse is the statement in the small print—"Chances are your next ticket could win £100,000." If this means what it seems to mean to any casual reader, it is entirely untrue; and even if it does not mean this, it is deliberately calculated to mislead.

Truth in advertising should be practised by Governments as well as private enterprise. In fact, they should not engage in seductive advertising of this sort at all.

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## Books

### Scriptures

THE BOOKS AND THE PARCHMENTS Some Chapters on the Transmission of the Bible

By F. F. Bruce. Third and revised edition. London: Pickering and Inglis, 1963. Pp. 287. Eng. price 25/-.

This extraordinarily interesting book deserves a wider circulation than it has received and a third edition is therefore to be welcomed.

Professor Bruce deals in an accurate and informative manner with such matters as the languages of the Bible, its form, canon and text, and such related matters as the Samaritan Pentateuch, the Targums, the Septuagint, and the Apocryphal books.

One constantly encounters references to such things even in general works about the Bible without realising what they are, or what value they yield for Biblical studies.

There are also a number of chapters on various versions of the Bible, ancient (e.g. Syriac and Latin Bibles) and modern. This new edition takes further account of the Dead Sea Scrolls and other recent discoveries. A new chapter has been added on The New English Bible.

— D. W. B. Robinson.

### Art and Religion

CHRISTIANITY AND AESTHETICS

By Clyde S. Kilby. Chicago: Inter-Varsity Press. Contemporary Christian Thought series. Pp.43.

Red faces were evident at a recent American Art Show when it was discovered that First Prize had been awarded to an abstract painting which later turned out to be the work of a small child.

I was reminded of this incident when reading Dr Kilby's fascinating study, "Unfortunately," writes Dr Kilby, "in much modern art, the artist has forsaken man at the moment of his greatest need to identify himself. At a time when man seems determined to deprive himself of his essential individuality and substitute trivial resemblances for reality, the artist has gone one step further in his retreat from humanity and recognisable reality."

There are some Christians who shun contact with art, and the Arts in general, in the mistaken belief that there is some inherent evil in man's creative activity. The Puritans have been much maligned because of their supposed opposition to the Arts. Rather, the writer points out, they were sensible of the high and worthy nature of art and were impatient with those who abused God's gift to man. "Because art, like religion itself, is great, it is therefore greatly responsible."

Mention must be made of the section of the booklet where discussion centres on the Bible itself. The author draws attention to the beauty inherent in many parts of the Bible. "Truth and beauty," says the author, "are in the Scriptures, as indeed they must always be, an inseparable unity."

Perhaps Dr Kilby might one day enlarge on this all-too-brief survey. It would make a welcome addition to the rather limited literature on the subject.—R.B.R.

## Australian to Head N.Z. Church Army

CAPTAIN R. L. GWILT, Staff Officer of the Church Army in Australia, has been appointed Dominion Director of the Church Army in New Zealand.

The society in New Zealand is an autonomous body, and Captain Gwilt has been seconded by the Australian society for an indefinite period to enable him to accept the invitation of the New Zealand Board of Trustees. He will take up his appointment on February 1, 1964.



• Captain Gwilt

Captain Gwilt is the first Australian officer to be appointed to an executive position in the Church Army. He joined the Australian Society from Perth, Western Australia, in 1951 and after a period of work on a mission caravan in Queensland and parish work in Perth he came to headquarters as Staff Officer.

He is married with a family of three boys and he and Mrs Gwilt and their family will move to New Zealand towards the end of January.

## Baptist Locks Up Anglicans!

THE parish of Skirwith in England, of decidedly Anglo-Catholic outlook, was the centre of an unusual disturbance on Sunday evening, September 22.

The preacher had been the local headmaster and among his hearers was a local shopkeeper, a Mr Sansom (a Baptist). Mr Sansom listened to the sermon in the porch and then, at its conclusion, locked the door of the church, put the key in his pocket and went in front of the congregation, announcing that they would have to listen to another sermon. The headmaster told him this must not be done and demanded the key. Some of the congregation got out of a side door, but the rest had to listen to a sermon on "Blessed are the peacemakers." He then handed the key over and the people left. Later police visited Mr Sansom and it is said that action will be forthcoming. In a TV interview the Baptist told his viewers that he believed certain teachings at the parish church were contrary to the ideals of Christian co-operation and unity.

## Letters to the Editor

### Evolution and Schoolchildren

Dear Sir, The Committee of Jordan Books has noted with interest the letter of your correspondent in the Church Record of September 27, in which the outlined the need for a small booklet on the subject of "Evolution and the Bible."

If there is an open door in this area, and the Lord guides us in that direction, we will be only too pleased to meet this need.

Any interested person qualified to handle this subject is invited to contact us to discuss the matter further.

Direct inquiries may be made by ringing me at Dual 129 dial 013, Sydney exchange.

Yours sincerely (Rev.) V. W. Roberts, for Jordan Books.

Dear Sir, In view of the widespread ignorance about Evolution and the Christian Faith, may I suggest to all who take Religious Instruction in Secondary Schools that they join the Evolution Protest Movement (Secretary, Mr J Byrt, 22 Hunter Street, Malvern, Victoria). Their publications will give abundant scientific "ammunition" against so much unscientific nonsense taught in our schools.

May I also recommend a small useful booklet, "Did Man Just Happen," by W. A. Criswell, published by Greenwood Press, Glebe, N.S.W., and obtainable from the Baptist Book Shop, Sydney. This book is a veritable goldmine of information, comparing Scripture truth with the theories of Evolution.

Yours sincerely, (Rev.) K. W. Campbell, Pitt Town, N.S.W.

Dear Sir, I was pleased to see Mr Imsides' letter concerning the culpable teaching of materialistic axioms in our schools (ACR, September 27), and have also felt the need for some such booklet as was suggested. Unfortunately, however, the position is very difficult, and not least because of the number of books already in circulation which are both a disgrace to the structure of honest science and to the principles of conservative biblical exegesis.

I am sure that the only way to approach the problem is to examine what is the basis of science, namely the scientific method; far from being philosophical abstraction, the ABC of scientific method is merely considered common sense which easily lends itself to presentation to school children.

I would like to support the suggestion of Mr S. M. Goard (A.C.R., Sept. 13) that the prayers for Her Majesty The Queen, as in the morning and evening services of the Prayer Book, be revised.

In its present form (with the petition that she may vanquish all her enemies) it lacks Christian spirit, and is not a good example of prayer for young children.

It is impossible not to wonder, whether ministers read this collect sincerely or just follow the book.

The teaching of Our Lord is that we love our enemies, and not pray to have them vanquished.

Let us hope when the Prayer Book is revised (soon?) that such prayers be amended.

Yours faithfully, J. Gordon Boutagy.

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# Personal

**Melbourne**  
The appointment has been announced of **Dr Eva Eden** as new principal of the Janet Clarke Hall within the University of Melbourne. Dr Eden will take up her duties at the beginning of 1964.

In the Synod elections Mr **Justice Oliver Gillard**, of the Supreme Court, was elected a vicar of St. Paul's Cathedral. He fills the vacancy caused by the death of Mr J. G. Robinson.

**Archdeacon H. S. Kidner**, vicar of St. Paul's, Fairfield, will take his final service in that church on Sunday, December 15, prior to his departure for the Diocese of Sydney, where he will become Chaplain to the Mowll Memorial Village.

**The Reverend J. M. Rattray**, at present Vicar of Warburton, has been appointed Assistant Secretary of A.B.M. in the Province of Victoria. His appointment dates from December 16.

**Sydney**  
An old boy of St. Alban's, Lindfield, the **Rt. Reverend Eric Gowing**, Bishop of Auckland, visited his home parish on Sunday, October 20, when he was the preacher at Evening Prayer.

**The Reverend John Mankey** has taken up his duties as Assistant Minister in the parish of Christ Church, Kiama. Mr and Mrs Mankey will be living, with their two young children, in the rectory at Jamberoo.

The birth was announced, on October 8, of a son (Peter Lindsay) to the **Reverend W. and Mrs Hayward**, of Berowra. The Haywards have four other children.  
**The Reverend L. F. and Mrs Bartlett** are rejoicing in the birth of a daughter, Elisabeth Amanda. Both mother and daughter are doing well. Mr Bartlett is President of St. Andrew's Cathedral.

**Adelaide**  
**The Reverend N. E. Allchin**, Assistant Minister of Holy Trinity, Adelaide, will be leaving the diocese on January 6 to take a full-time position as Chaplain to Macleod High School in Melbourne.

**The Reverend J. B. Moroney**, Acting-Principal of Ridley College, Melbourne, visited the parish of Holy Trinity during the weekend, October 18-20. Mr Moroney spoke at a Youth Fellowship meeting on 18th and preached at 11 a.m. and 7 p.m. on Sunday, 20th.

**Overseas**  
**Archbishop Joost de Blank**, Archbishop of Capetown in the Church of the Province of South Africa, has been appointed a canon of Westminster. The Archbishop is expected to return to Britain near the end of the year.

## Seaside Parish With 100 Years' Ministry

SET in the heart of the busy Manly shopping centre, **St. Matthew's Church** this year looks back on 100 years of active Christian witness.

The first rector, the Reverend G. Gurney, ministered to a

population said to be somewhat in excess of 250 persons. His parish extended from Manly Cove to Broken Bay, an area of over 100 square miles.

The first church building was a temporary weatherboard, erected approximately where the present tower is located and extending into the Corso itself (Manly's main business street). The first service was conducted in this church on November 8, 1863.

Later the temporary timber building was replaced by a stone one and this in turn gave place to the present large brick church. The original area of the parish has now been divided into ten separate districts having, at the present time, 24 churches.

St. Matthew's has provided a place of worship for visiting holiday-makers from all over Australia and as such, its tradition of Evangelical outlook has been of paramount importance.

During the present year various activities have been held to mark the anniversary and these have prepared the way for Centenary Day, November 3, when the Archbishop of Sydney and the Governor of N.S.W. will be present for the special centenary service.

Some of the history of St. Matthew's will be related in the next issue of "A.C.R."

## Overseas News in Brief

**SPAIN** — Two new chairs dealing with the ecumenical movement will be established at the Pontifical University of Salamanca, Spain. "A Chair of Protestant Theology" and "A Chair of Ecumenism" are to be created soon, according to the report, which noted a rising interest in "ecumenical problems" by university students. (EPS, Geneva).

**ENGLAND** — "Is the parochial mission a thing of the past?" asks the Archdeacon of Ely (the Ven. Michael Carey), who is the new joint-warden of the Village Evangelists, in the Evangelists' latest news letter. He writes: "I hear a good deal of talk about the days of the parochial mission being over; that the Church in the parish is always on 'mission' . . . and so on. It seems to me rather like saying that because we are always 'in prayer' (because we are always in Christ) we need never say our prayers."

**ECUADOR** — All Roman Catholics who have been sending their children to the Lutheran school in Cuenca have been excommunicated by public order of the Archbishop of Cuenca. He charged that the school's provision of instruction in both English and Spanish was a pretext for proselytism. The school founded a few years ago, is recognised by the State and complies with Government requirements. (EPS, Geneva).

**ENGLAND** — Commissioner Frederick Couets, since 1957 one of the two Salvation Army commissioners in Australia, has been elected head of the Army. Commissioner Couets, who is 64, joined the organisation in 1919. He will take up his new appointment in November.

**SWITZERLAND** — The Swiss Protestant Church in Geneva has consecrated its first deacon. He is Brother Jean Gerber, who trained for 20 months at a Deacons' College for French-speaking Switzerland, and then worked for two years in a parish.

**SPAIN** — For the first time the Ministry of Information and Tourism has authorised publication by a newspaper of an article about the Protestant churches. **Ultima Hora** has published an account of the address entitled "How we regard the Second Vatican Council" given recently at the University of Mallorca by Dr Gutierrez Marin, President of the Permanent Commission of the Protestant Church in Spain. His address was also mentioned in the Roman Catholic paper **Diario de Mallorca**.

**ENGLAND AND U.S.A.** — The Reverend William Davidson, rector of Esher, Surrey, and the Reverend Loren Mead, minister-in-charge of an American Protestant Episcopal Church, are to exchange parishes for a year. Mr Davidson has three children and Mr Mead four.

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ISSUED FORTNIGHTLY

## REVISED LECTIONARY

October 27: 20th Sunday after Trinity. M.: Ezekiel 2; Luke 13, or 1 Peter 3: 8-4:6.

E.: Ezekiel 3: 4-21, or Ezekiel 13: 1-16; John 15, or 1 John 3.

November 3: 21st Sunday after Trinity. M.: Ezekiel 14; Luke 14: 1-24, or 1 Peter 4: 7-5: 11.

E.: Ezekiel 18: 1-4, 19-end, or Ezekiel 33: 1-20; John 16, or 1 John 4.

November 10: 22nd Sunday after Trinity. M.: Ezekiel 34: 1-16; Luke 14: 25-15: 10, or 2 Peter 1.

E.: Ezekiel 34: 17-end, or Ezekiel 37: 15-end; John 17, or 1 John 5.

## Diocesan Church Women's Meeting

THE 24th Birthday Rally of the Sydney Diocesan Churchwomen's Association under the Chairmanship of the Rt. Rev. R. C. Kerle, was celebrated in the C.E.N.E.F. Memorial Centre Auditorium on Friday, October 11, when the Hon. Mrs H. R. Gough received greetings from the President, Mrs Kerle, and members, after her journeys to Canada and England.

The Honorary Secretary's report stated that as a result of activities for the year, the S.D.C.A. had raised over £1,000, of which £500 had been paid to the Gilbulla Conference Centre at Menangle, £70 to the Mowll Memorial Village and £50 to the C.E.N.E.F. Memorial Students' Hostel at Randwick.

The balance of £345, after furnishing the new S.D.C.A. Headquarters, was presented by the Hon. Treasurer to Mrs Gough for the C.E.N.E.F. Memorial Centre, £120 of which is to be used to buy equipment for Youth work in the inner city area and for Camp Howard holiday fees for underprivileged children.

Reports were presented on Youth work by the Rev. B. P. Goodwin Hudson, on the Students' Hostel by Mr Mark Noble and on the Mowll Memorial Village by Mr Gordon Atkins, Executive Secretary, giving members and friends the latest news of activities in these centres.

Bishop Kerle gave notice of the arrangements for the Gilbulla Rally and Fete at Menangle on November 2 next, known as the Sydney Diocesan Family Picnic Day, in which most parishes participate in various ways.

# CHURCH RECORD

EIGHTY-FOURTH YEAR OF PUBLICATION

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## THE LONG WAY HOME

IN response to a challenge issued by U.S. President Kennedy and as part of the C.E.B.S. Jubilee Year celebrations a party of senior members of the society left Wollongong on October 18 to hike to Sydney, fifty miles to the north.



Twenty hours later 30 weary hikers of the original party of nearly 60 reached Sydney Town Hall where they were greeted by the national chairman of C.E.B.S., Bishop R. C. Kerle, who read a message of greeting from President Kennedy. Leader of the group was Peter Mann, a District Commissioner, who said that their main complaints were bruised and blistered feet and torn muscles. Ten minute breaks were taken every hour and the boys stopped for a meal every four hours.

## CHURCHES TO PAY RATES?

The Local Government Association of N.S.W. is pressing for a substantial cut in rate exemptions granted to churches and religious bodies throughout the State.

The move came out of a conference held at Port Macquarie at the end of October when the Association authorised its president, Alderman A. E. Shaw, and the executive committee to negotiate with the Minister for Local Government, Mr Hills, for big reductions in exemptions.

The Association estimates that present exemptions for religious organisations are worth nearly three-quarters of a million pounds each year. The exemptions extend to church buildings, clergy residences and lands used by churches for various recreational purposes, such as tennis courts.

The largest land-holdings are those of the Roman Catholic Church and for this reason there is considerable doubt as to whether such a move would find sufficient support to gain its acceptance by the Government.

Commenting on the move Alderman Shaw has said that exemptions should only apply to the church properties used for worship. "The exemption situation," said Mr Shaw, "has got out of hand. Churches must start paying a fair share of rates to councils."

### Charities too?

The Local Government Association has stressed that it is not only concerned with properties held by religious bodies but also those held by certain (un-named) charities, exemptions for which amount to over £340,000 per year. Greatest loss to the councils are monies they would be able to collect if State and Commonwealth properties were rate-

able. These amounts total over £3 million.

A number of church treasurers and other churchmen were contacted by A.C.R. and their views sought. Their reaction was varied. Some felt that there was justification in the council's claims, particularly as they affected property not strictly used in connection with the Church's spiritual activities.

However, others did not share this view. They felt that most of these activities had some bearing on the general work of the Church. The suggestion that rectories should be rateable was not supported generally.

General overall opinion was that the plan would not be approved.

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## 40 YEARS AGO

(From "Our Melbourne Letter"). "Each Synod as it comes seems to be stamped with the individuality all its own. The one that has just closed will probably be remembered as the Stone-wall Synod. Five Bills were attempted—not one passed. One endeavour to establish a compulsory annual missionary collection. It was withdrawn after discussion. Another sought to have women in Synod. It was withdrawn without discussion. A third sought to have women on vestries. This was defeated on the count. A fourth sought to place organists, choirmasters and superintendents under the control of a board consisting of three church wardens and the vicar. This Bill had difficulty in finding a seconder; at last, amid much laughter, the Rev. C. C. Barclay rose and seconded to give it a sporting chance. But alas! only his voice and that of the mover were heard to say a feeble 'aye' in its favour. The fifth was . . . a bill to regulate the management of church schools in the Diocese of Melbourne."

"We notice that the Rev. J. F. S. Russell complains bitterly in the 'Church Standard' of the action of the Synod of the Diocese of Sydney in carrying, by 100 to 14, the motion against the interference with the Communion Office in the proposed Revision of the Prayer Book, and another correspondent takes up Mr Russell's complaint. What these two complainants are willfully ignorant of is the fact that some persons, apparently belonging to the 'Anglo-Catholic' party had the effrontery to ridicule the Standing Committee of the Diocese of Sydney in the public Press, and the impertinence to send to the Archbishop of Canterbury a cablegram stating that that committee was not representative of Church opinion in the diocese. The carrying of the motion submitted by Archdeacon Boyce, without any 'side-tracking' amendment, was the Synod's rejoinder to those irresponsible and anonymous sectionalists."

"In response to the call of the Bishop, forty clergy of the diocese met in conference at Bathurst on September 19. The object of the conference was to record the physical and spiritual blessings experienced in the Healing Mission, and to formulate the method of continuing the Ministry of Healing. From the reports given the following figures were obtained:— Cases investigated, 1125. Of these 513 said they had received physical benefits in varying degree. In some cases the cures were complete, in others the progress was still going on, while others had received but slight physical benefits. 717 received spiritual blessings, 467 were unchanged physically, and 191 unchanged spiritually."

(From "The Church Record," October 26, 1923.)

## SUBSCRIPTION FORM

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## Sydney Crusade for Men

AFTER conducting a unique series of Crusade Meetings for Men in Melbourne and several provincial cities of Victoria, Dr Richard Halverson and a team of Christian business executives is visiting Sydney for the purpose of conducting a further series of meetings.

Dr Halverson, who is a 47-year-old Doctor of Laws, Bachelor of Theology and Science, and Minister of the Fourth Presbyterian Church, Washington D.C., U.S.A., is visiting Australia under the auspices of the International Christian Leadership of America which is the organisation which has been responsible for the arrangement over many years of the Presidential Prayer Breakfasts and Governor's Prayer Breakfasts throughout U.S.A.

and the celebrated Negro organist, Kenneth Goodman, and testimonies by business executives from U.S.A. Our guests on the occasion, Dr Richard Halverson—who is particularly gifted in speaking to men—will bring a dynamic message.

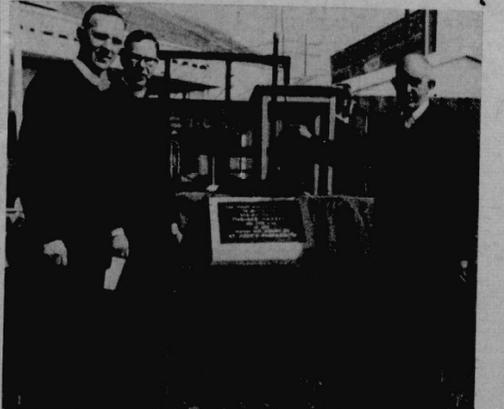
All men associated with the denominational Men's Societies are urged to attend and bring other men to share in the blessing of these two rallies.

A unique opportunity is to be given to all clergy and

ministers to meet and hear Dr Halverson on Monday morning, November 11, at 10.30 a.m. at a ministers' meeting in the Chapter House, St. Andrew's Cathedral, George Street, Sydney, when the important subject of Christian work amongst men will be discussed.

The overall program is being arranged by the United Churches Evangelistic Crusades, and further inquiries should be directed to the Secretary, Mr Alex. Gilchrist, Phone 61-7788.

## Memorial Unveiled



A former Mayor of Parramatta, Alderman A. R. C. Thomas, unveiling a plaque at the corner of George and Charles Streets, Parramatta, to mark the site of Australia's first Sunday school, commenced by Thomas Hassall (see A.C.R. October 11). With him are the rector of St. John's, Parramatta, the Reverend K. L. Loane, and his brother, Bishop M. L. Loane.