

# Off the Record

● **THE PHOENIX RETURNS**  
Buried (without ceremony) on January 9, 1958, the Phoenix shakes off the ashes and struggles to life again. With a few words in season (and an occasional one out of season) "Off the Record" is back.

## REHABILITATION NEEDED

The Rector of a certain Sydney parish tells of visiting one of his parishioners confined to a mental hospital. "How are you?" asked the Rector. "I'm all right thank you," ran the reply. "They're letting me out next week. When are they letting you out?"

It should be added that when last seen the Rector in question was at his usual duties.

## NEVER SAY DIE

From England comes the story of an interesting experiment in lay efforts. In one of the new towns, a group of laymen tried without success to encourage people to attend the old village church. They then decided to form their own church. This they did with the full support of the Bishop and Rector. They formed their own council, arranged for lay readers and clergy to conduct services and are now busy building a church, to be called the Church of the Epiphany. Any laymen looking for something to do?

## OUTBACK RELIGION

From the Religious Announcements column of a Sydney newspaper come the following two ads:—"Burwood Rd., 51, rear, Wed., 1.15. Leader Mrs. Burwood Rd. (rear 51), Soc. Universal, Sun. 2.45, Mrs. . . ."

## NEW TOWER OF BABEL?

A New Zealand church magazine reported recently that a new church was to have a spire, the top of which was to reach "1007 feet from the ground!" Must have had a highly successful Canvass!

A later issue reported that the actual height was 900 feet lower than reported. Commented the paper, "Of course this is the age of space travel!"

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# Personal

## Melbourne

After a ministry of 9 years the Vicar of Christ Church, Ormond, the Rev. H. J. Thorpe, is to take up duties as Vicar of St. Barnabas, Balwyn. He will be inducted on July 25. During Mr Thorpe's ministry at Ormond a new church was erected and paid for and the congregation increased greatly.

★ ★ ★  
The Rev. T. S. Morgan, Vicar of Beech Forest (Bal-larat Diocese) has been appointed to St. Augustine's, Moreland.

★ ★ ★  
The Rev. L. W. Hahn, hospital chaplain of the Melbourne Diocesan Centre, has been appointed as resident chaplain of the St. Elizabeth Hospital, U.S.A.

## Adelaide

C.M.S. missionaries, Rev. George and Mrs Townsend, recently arrived from Malaya, have been spending some of their furlough in South Australia. On July 3 they left there for N.S.W.

## Sydney

The Rev. J. Drayton, Th. L. Curate in Charge of the Provisional District of Forrester and Narraween from 1958, has been appointed to the Provisional Parish of Flemington with Homebush.

★ ★ ★  
Mr Drayton was ordained in 1955 after training at Moore Theological College and served Curacies at Port Kembla and Manly before taking charge of the District of Forrester with Narraween. He has been Chaplain with the C.M.F. from 1959.

★ ★ ★  
The Rev. R. P. Gee is acting as locum tenens at St. Chad's, Cremorne, during the absence of the Rector, the Rev. H. Felton, and Mrs Felton, who are visiting relatives and friends overseas.

★ ★ ★  
The Rev. G. T. Earp, Rector of St. James', Turramurra, has announced his resignation.

## Overseas

The Rt. Rev. R. W. Stopford, Bishop of Peterborough, will succeed the Rt. Rev. H. C. Montgomery Campbell as Bishop of London. He will be enthroned in St. Paul's Cathedral, London, on October 7. The present Bishop retires on July 31.

## BAYNE IN SPAIN

The Right Rev. Stephen F. Bayne, Executive Officer of the Lambeth Conference, flew to Spain recently to pay an official visit to the Spanish Reformed Episcopal Church and to the Lusitanian Church of Portugal in preparation for the establishment of a concordat of full communion between the American Episcopal Church and these two Churches, which, it is hoped, will be achieved later this year at the General Convention in Detroit.

## Pastoral Counsellors

A group of ministers of religion will live as a family in Wesley College, within the University of Sydney, from 3 p.m. on August 21 until 9.30 on August 23. They will be there to develop their understanding and skill as pastoral counsellors in marital problems.

Features of the Workshop will be role-playing, supervision, assessment and self-assessment. The supervisor-assessor team will be formed from the trained minister-counsellors of the Marriage Guidance Council of New South Wales.

There will also be small-group discussion of both the theory and the techniques of counselling. This will be based in part on tape-recordings, and in part on panel-discussions by experienced theologians and psychologists.

## ARCHBISHOP OF CANTERBURY ENTHRONED

The enthronement of the new Archbishop of Canterbury (Dr A. M. Ramsey) will take place at Canterbury Cathedral on Tuesday, June 27. In accordance with the practice of recent years, the new Archbishop will be enthroned twice—first by the Archdeacon of Canterbury (Ven. A. Sargent) in the throne in the Quire, and secondly by the Dean of Canterbury (Very Rev. Hewlett Johnson) in St. Augustine's Chair.

## ELECTION OF ZULU BISHOP

The synod of the Church of England in South Africa recently elected a Zulu clergyman, the Reverend Peter Chamane, to be a second assistant bishop to the Right Reverend G. F. Morris.

Originally from Pietermaritzburg, Peter Chamane was a member of the church at Clermont Township near Durban, which chose him, when quite a young man, to attend the Union Bible School at Pietermaritzburg. He studied there for three years, and was senior student in his last year. After a number of years of lay ministry he was ordained deacon and priest by Bishop Morris, and became secretary of the Church of England Missions in Natal. He has had extensive experience both in teaching and in administration.

There are more than 100 African congregations in the Church of England in South Africa, most of them in Natal. It is expected that Mr Chamane will be consecrated later this year.

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THE AUSTRALIAN

# CHURCH RECORD

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## MEIJI AUDITORIUM DURING TOKYO CRUSADE



The packed Meiji Auditorium is seen here during the Tokyo Crusade conducted by Dr. Bob Pierce of World Vision Inc. The Crusade was a combined effort by Tokyo churches and attracted an aggregate attendance of over 237,000. A total of 8,940 persons went forward during the meetings.

## FORMER BISHOP-COADIUTOR OF SYDNEY GAVE "SPLENDID EXAMPLE OF GOODNESS"

At the age of 82 Charles Venn Pilcher, former Bishop-Coadjutor of Sydney Diocese, died on July 4.

Bishop Pilcher had been in ill-health for some time and passed to be with his Lord whilst asleep at the Chesalon parish nursing home, Eastwood. He is survived by his wife, his son, Mr Frank Pilcher, of Toronto, Canada, and his daughter, Mrs Allison Roberts, of U.S.A.

Bishop Pilcher was a brilliant scholar. He studied at Oxford University receiving his B.A. in 1902 and his M.A. in 1905. He received his B.D. in 1909 and D.D. in 1921 and an honorary D.D. from Wycliffe College, Toronto in 1936.

Charles Venn Pilcher was ordained a deacon in 1903 and priest in 1904. After a series of appointments in England he went, in 1906, to lecture in Greek Testament at Wycliffe College, Toronto. He became Tutor at Wycliffe College and Priest-in-Charge of the Church of the Resurrection, Toronto, in 1916. From 1919 to 1936 Bishop Pilcher was Professor at Wycliffe, first of O.T. Literature and then of N.T. Language and Literature. From 1931 to 1936 he was also Canon and Precentor of St. Alban's Cathedral, Toronto.

In 1936 he was invited by the

then Archbishop of Sydney, Howard Mowll, to come to Sydney as Bishop-Coadjutor of the Diocese. He retired from this post in 1956. During this period he lectured at the University of Sydney and Moore Theological College.

**Splendid Example**  
Bishop Pilcher wrote a large number of books, many of them dealing with the Christian tradition in Iceland. One manual — "Life in Christ" — was widely used in the Diocese as a manual for Confirmation candidates.

He was also a hymn-writer and was Secretary of the Compilation Committee appointed to compile an Australian Hymn Supplement for the Book of Common Praise.

The Primate of Australia, Dr H. R. Gough, said that Bishop Pilcher was a man of unusual

gifts and talents through which he had enriched the life of the Diocese of Sydney.

"When Archbishop Mowll persuaded him to come to Sydney in 1936 it was generally regarded as an outstanding appointment," Dr Gough said.

"He passes from us full of years and honour."

The Roman Catholic Archbishop of Sydney, Cardinal Gilroy, said Bishop Pilcher was a very gracious and gentle prelate.

"His nobility of character emerged in a notable manner in his domestic life," Cardinal Gilroy said.

"He gave to the community a splendid example of goodness."

Bishop Pilcher's close friend and neighbour, Dr Maurice Laserson, said Bishop Pilcher was "not afraid to tread on anybody's toes."

"A distinguished scholar, he had been everywhere when a fight was going on for lofty ideals or social justice," Dr Laserson said.

He said Bishop Pilcher was very highly respected by Sydney's Jewish community.

The Funeral Service was held at St. Andrew's Cathedral, Sydney on July 7. It was conducted by Bishop Loane, Coadjutor-Bishop of Sydney.

## Early Life

In his address at the funeral Bishop Loane traced the early life of Bishop Pilcher and pointed to his connection with Australia through his father, who was born here but later moved to England. Charles Venn was born in Oxford. His mother was descended from Henry Venn, of Huddersfield, one of the outstanding men in the Evangelical

Revival of the eighteenth century.

Bishop Loane went on to say, "Bishop Pilcher was a scholar in mind and habit. He was at home in Greek and in Hebrew, in German and in Icelandic, and he was taught by H. C. G. Moule to interpret scholarly thought to the mind of the ordinary person."

At the close of his address Bishop Loane pointed to Bishop Pilcher's deep interest in and concern for the Jewish people. He concluded: "The last book I know him to have read was a study on Ben Gurion the Prime Minister of Israel. Now we lay him to rest who so consistently prayed for the peace of Jerusalem, and we rejoice that his feet now stand within the gates of that better city where the Voice of the King has been heard to declare: 'Behold, I make all things new.'"



# THE AUSTRALIAN CHURCH RECORD

JULY 20, 1961

## Danger Of "Over-Selling"

Unemployment is seriously affecting newly arrived migrants and their families. Australia needs to maintain its policy of bringing 100,000 people each year to her shores to develop and expand her economy. In June, 1945, the Australian work force numbered 3,315,000. By June last year, this increased to 4,085,000. Of the total increase of 770,000, migrants comprised 726,000. Today, one in every five or six of the work force is a migrant. Immigration must be maintained if Australia is to advance with the Western world.

Unemployment causes older Australians to look askance at the large influx of migrants and gradually changes their attitude from one of active acceptance to prejudice. The other result of unemployment is that it makes prospective migrants hesitant about emigrating.

If the Commonwealth Government wishes to continue the migration programme (believing that our economic difficulties are only temporary), it must ensure that information dispensed by Australia House is accurate and up to date.

There is always a danger of "over-selling" Australia in the hope of a quick return. The long term result of "over-selling" in commercial life is to lose customers. It has been well said that the satisfied migrant is the best advertisement for Australia. People do not mind the truth; it encourages confidence in adversity.

The staff of Australia House need to be rotated at regular intervals of at least twelve months and brought back to Australia to meet first hand current conditions. The cold January sleet of London, no doubt, make many an Australian official wax eloquent beyond necessity on the warm sands at Bondi.

Selection must be carefully supervised and officials must not be unduly concerned in telling some applicants that they would be better off by staying in Birmingham. As British migrants become more difficult to obtain, there is always the possibility of standards of selection being lowered.

Cases recently raised with the Minister have been the lack of details on rental of houses, the unpublished extended wait by migrants for Housing Commission Homes, and glossy technical films on the Australian way of life.

The second need, that of the Government to stand by the migrant in his initial difficulties, is plain and obvious. Strange to say, no preparation or plan was made and nothing was done when every migrant organisation in Sydney wrote to the Minister. It was not until the plight of unemployed and homeless migrants was published in the Press and then debated in Parliament that anything was achieved.

Families arriving with little capital are quite unprepared for a month or two of unemployment. They find the social service benefits of £6/2/6 (minus £4/5/ for hostel expenses), i.e., £1/17/6 per week, almost useless in sickness or for fares looking for work.

The present unemployment allowance of £6/2/6 per week is totally inadequate with a basic wage well above £14 per week and migrants are being assisted mainly by church and welfare organisations.

Unemployment benefit payments are often long overdue and the migrant has to sink or swim in his battle with Government departments to obtain bare justice. The Immigration Department is here caught in the web of its own policy, as it has long been the slogan that "the task of assimilation is essentially one for the community as a whole." In pursuance of this policy its social welfare section was reduced from twenty-three to nine positions in the Commonwealth. "The department's social welfare section should only be a point of referral to other agencies," claimed a spokesman in July, 1960, and in actual fact, it meant that as soon as a migrant stepped off the gangway at the port of disembarkation, he was on his own.

With widespread unemployment among new arrivals, the department hoped it would blow over and community organisations would continue as before, supplying finance, accommodation and food uncomplainingly. When church organisations and others found their resources totally inadequate for this tremendous need, they wrote to the Minister. "We must not be deterred by the first chill wind that blows," commented Mr. Downer, although his advisers hardly know anything about the temperatures in Nissen huts at migrant hostels.

This lack of understanding and foresight will affect migrant intake and especially those from the United Kingdom. Their 40 per centage of the total annual intake is becoming more difficult to maintain and their return rate is three times that of European migrants.

It is in these circumstances that it is heartening to hear of the enthusiasm of parishes like St. Luke's, Miranda, and St. Barnabas', East Roseville, in providing low rental, furnished homes for Anglican migrants. At East Roseville nearly £2,000 was raised by parishioners and formalities were completed for the purchase of a house last week. Letters have been written to editors of Church of England periodicals in the United Kingdom drawing attention to the availability of accommodation with sincere Christian people in Sydney.

All this activity will do much to ensure that the slogan "Australia Unlimited" does not mean unlimited hardships for migrants coming to Australia.

# The Scandal of the Nineteenth Century

[This article has been written by the Rev. J. A. Brook, Rector of St. Thomas' Church, Rozelle, in the Diocese of Sydney. It is the first of a series of three articles on work in inner-city parishes. Although written from the viewpoint of three clergymen of Sydney Diocese these articles reflect problems common to such work in every major metropolitan area.]

"The scandal of the nineteenth century," was the phrase coined by Pope Pius the XIth, to describe the loss of the working class from the church. The scandal of the nineteenth century could also be the downfall of the church in the twentieth century, unless the issue is immediately faced by the church.

Unless the church has a dominant percentage of faithful members who come from the working class of society it shall be doomed to failure. Recent statistics would indicate that less than 10 per cent of the nominal world Christian population are faithful worshippers. Abbe Michonneau lays bare the position which faced the Roman Catholic Church in the slums of Paris in 1941. Tom Allan, on the other hand, supplies more recent figures from his working-class parish in Protestant Scotland; while recent survey in the inner city area of the Diocese of Sydney confirms the same situation.

## An Acute Problem

Michonneau makes a significant comment on his own regular worshipping minority: "Behind all these appearances, behind this exterior ritualism, the heart of these people is pagan." It would also seem true that behind the Protestant veneer of austerity lies an almost pagan heart.

The roots of this problem go far and deep. For the Church of England, which has sought since the Reformation Settlement to give the laity an intelligent participation in the worship, the problem is still acute. There is a limited scope in the organisational and ecclesiastical structure of the church for the layman to take part. The public reading of the scriptures in public worship is still technically the job of priest or deacon. The Elizabethan shackles of the prayer book, rivetted to the layman's limbs, are in many cases an impossible burden in "blue collar" areas of the city. The long haired "hood," who may chew gum in the back seat of the parish church, finds it difficult to get reality from such words as "We have erred and strayed from thy ways like lost sheep."

The church has clung to the parochial system, which was based on the medieval rural community. The organisational and social structure of the church was based in a way of life which has almost completely disappeared except perhaps in the provincial or rural town. The industrial revolution and the advent of the great metropolis in the recent one hundred years has greatly destroyed the social structure on which the church rested. In recent years, the rise in the standard of living in English-speaking countries, coupled with the division of great cities into residential and industrial zones has created insulated residential areas varying in class

according to the income of the inhabitants. The Protestant and Evangelical faith on denominational or interdenominational lines seem to thrive mainly in middle-class suburbia.

## Decline in Standards

The steady decline in ethical standards has not helped to keep the "blue collar" class within the fold in recent years. It is impossible to induce the man who has accepted a standard of behaviour lower than the recognised norm of the church to enter the church. Conversion and evangelism for an increasing number must be carried on outside the church as such. While the present Prayer Book norm is maintained, it becomes increasingly hard for the clergy to obey the ordinal and maintain church discipline and at the same time keep a friendly relationship with the people they wish to evangelise.

It is impossible to insulate the clergy from this dilemma. The clergy must be trained by the best spiritual and intellectual leaders that are available, but they must not seek to destroy the thought form of those who have been recruited from the working class background. So many ordinands emerge from theological colleges using the thought forms of a rural and pastoral community. The faithful are not fed, and the heathen are untouched.

## Lost Ground

What appears to be happening in many large metropolitan dioceses is that the inner city parishes and lower working class areas are staffed by inexperienced enthusiasts who have come from this background themselves. They are accepting their first charge after an insufficient curacy and are quite often launched on their way with the words "Never mind, you only have to stick it for a couple of years and you shall be moved to a better place." The result is that in these key areas the church has lost a great deal of ground even in the last fifteen years. The younger and inexperienced clergy are doing their ecclesiastical teething on the toughest missionary areas of the church at home. It seems that those who do have a measure of success in these areas are the clergy who have themselves come from this background, but they should be guided by older men who are trained to strategy and thinking.

Perhaps a further contributing factor in the loss of the working man from the church is to be found with the laity themselves. The lay potential is now almost graded in the parishes of a great city, according to class or income. There has been a marked exodus of the middle class or white collar worker from certain residential areas and the church has suffered as a result. It is impossible to find a convinced Christian doctor, dentist, lawyer or shopkeeper in many parishes, yet in others they abound simply because of the class of the residential area. It seems strange that God calls clergy to live in all classes of residential areas, because of the parochial system, yet he never seems to call professional laymen to live in similar areas.

## Identification

The concept of identification must be considered carefully, we see it clear when it comes to foreign mission work, a new place to live, different standards are accepted, a new language is learnt and perhaps a new citizenship is accepted for Christ's sake. But we seldom see it at home. If the church is to regain the lost blue collar worker then the laymen as well as the clergy must face the concept of identification and live within the framework of the working class area.

If Christ, who came from a working class home, was willing to live under humble circumstances, surely there must be some laymen as well as clergy, who would be willing to live and mix with the vast mass of people who are quickly disappearing from the church.

## Death of Senior Minister

The death has occurred in Capetown of the Reverend Norman Bennet, at the age of 93, the senior minister of the Church of England in South Africa.

In 1933 Mr Bennet followed the Reverend George Grub as Rector of Christ Church, Hillbrow, and did a great work there until he retired in 1946. Thereafter he took charge of the church at Pinetown for three years, and then went Capetown to assist the Reverend Stephen Bradley at Holy Trinity; he was the first minister of St. Andrew's, Pinelands, where the Reverend Robert Dowthwaite now is.

Household goods for White Elephant stall at sale of work. See Page Four.

## FATHER AND SON LUNCHEON



His Excellency, the Governor of New South Wales making a presentation to Professor Harvey Sutton to mark the completion of 30 years as president of the Father & Son Welfare Movement of Australia.

## FULL TEXT OF PRIMATE'S SERMON

The Archbishop of Sydney, preaching before members of the Australian Legal Convention, in St. Andrew's Cathedral on July 6, took as his text: The law is our Schoolmaster to bring us to Christ. (Galatians 3:24).

### The Archbishop said:

What is the relationship between Divine Law and Criminal Law? What is the connection between sin and crime? When should breaches of the moral law be treated as offences against the law of the State? How far if at all, should the Criminal Law of a country concern itself with the enforcement of morals?

These are questions of great complexity, but of increasing importance in the days in which we live when in the western world moral standards are undoubtedly lower than they used to be. If it is true—as history would seem to teach—that empires and nations have fallen because of moral corruption which has sapped the mental vitality and the physical strength of the people, is it not the duty of the Governments to take note of this decline in morals and to take action?

This is an unpopular and even dangerous question to ask, for the western world—of which in spite of a contradiction in geography Australia claims to be part—professes to be the champion of Liberty. Any suggestion which raises the slightest suspicion of interference with that

Freedom immediately arouses wrathful opposition. One of the greatest needs of our time is for fresh study to be given to a correct definition of Liberty. Far too many people seem to regard it as "the right to do as I like," and I regret the necessity of admitting that this is one of the definitions to be found in the Oxford Dictionary. But that is not Liberty, but Licence, which can quickly lead to Licentiousness. True liberty gives a man freedom to do as he likes as long as it does not harm society or interfere with the liberty of others. Field Marshal Lord Slim once gave an illustration which may well become a classic, reminding his hearers that a man is free to take out his car and to go to the destination of his choice, but he is not free to drive according to his fancy; for he must obey the rules of the road, keeping to the left, stopping when traffic lights are red, not proceeding in the wrong direction down a one-way street (very inconvenient and time wasting though he may find it!).

It is perhaps here in the differences between liberty and licence that we may begin to find the answer to the questions which I first raised concerning

In view of the widespread interest aroused by this sermon, readers of the Church Record will be interested to read the full text. The controversy, engineered by the Press, has, in our opinion, largely distorted what the Archbishop said. We wish to associate ourselves with the Archbishop's sophistical presuppositions underlying a great deal of teaching in all faculties of our Western Universities.

the enforcement of morals by the law of the State. For example, sexual immorality committed in private and with mutual desire between adult males and females is a sin against God but not a crime. If it is committed against the will of the woman then it becomes a crime because it interferes with the liberty of the individual wronged. Homosexual immorality, however, between consenting adult males is a crime, the generally accepted reasons for this being the repugnance felt by the conscience of society (and it therefore becoming an offence against society) and the fact that more than any other sin it seems to destroy the basic accepted standards which lie at the heart of national well-being.

### FAMILY LIFE

To take another example. Bigamy is an offence against British criminal law because Monogamy has been accepted as fundamental.

(Continued on P.5)

# SERIES OF FOLLOW-UP CRUSADES TO BE CONDUCTED IN AUSTRALIA

From October to December of this year a series of short follow-up Crusades will be conducted throughout Australia by members of the Graham Evangelistic Association in co-operation with local church leaders.

The Crusades will be conducted by Associate Evangelists of Dr. Graham, the Rev. Leighton Ford and the Rev. Joe Blinco. The two evangelists and their team will be welcomed at a public meeting at the Sydney Stadium, at Rushcutter Bay, on September 27. The Sydney Crusade will run from October 28 to November 5 and will be followed and preceded by Crusades in major country centres.

The Queensland Crusade will be conducted from September 30 to October 22, the Victorian Crusade from November 19 to December 10, the South Australian Crusades from November 1 to November 14 and the Tasmanian Crusades from December 2 to December 10. The Rev. Leighton Ford will conduct the Sydney, Wagga, Tamworth, Victorian and Queensland Crusades and the Rev. Joe Blinco the South Australia, Tasmanian and various N.S.W. country Crusades.

In Sydney the highlight of the Crusade will be a final open-air rally planned for Sunday, November 5, at 3 p.m. The Committee is investigating the possibility of using one of Sydney's large outdoor sports arenas for this occasion.

It is the expressed desire of both evangelists that much emphasis should be placed on youth. It is planned to have special nights with groups from schools, colleges and universities, together with vocational groups such as nurses.

## Preparation

Early in August Mr. and Mrs. Bob Glockner, of the Graham Team, will arrive in Sydney to conduct counsellor training and refresher courses for the Crusades. An extensive programme of special prayer meetings has been planned and, as in the 1959 Crusades, the "Prayer Time" broadcast will be aired on radio stations.

Early in September a series of united prayer gatherings will launch the Crusades. It is also planned to organise a choir of over 1,000 voices from those who participated in the earlier Crusade.

## THE IMPORTANCE OF CHURCH ARCHITECTURE

The large number of new churches that have been built lately and are now being built, and the many types of architecture evident in them make this a most appropriate time to consider what needs have to be kept in mind by congregations planning new buildings or extensions to the old.

The N.S.W. Branch of the Australian Council of Christian Education has for the past year been working with a group of architects from the N.S.W. Chapter of the Royal Australian Institute of Architects. It is planned to hold in the Lower Town Hall, Sydney, an exhibition which will present by means of talks, models, pictures, plans, and audio-visual means, the various possibilities in Church and Youth Buildings. Experts on both Christian Education and Architecture will be helping at all sessions and there will be special talks at lunch-hours and in the evenings.

The exhibition is to be officially opened at 7.30 p.m. on Monday, July 31, by His Excellency the Governor, Sir Eric Woodward, and this will be followed the same evening by addresses by the Rev. Dr. Alan Watson, President of the Australian Council of Churches and Moderator-General of the Presbyterian Church of Australia, and by Professor Bryan Lewis, Dean of the Faculty of Architecture in the University of Melbourne.

On the succeeding days, Tuesday to Friday, the exhibition will be open from 10 a.m. to 10 p.m. and special speakers will refer to matters dealing with, or associated with, the building and equipment needs for modern churches and Christian Education. Owing to the heavy cost of staging the exhibition a charge of 2/- admission will be made.



## VISIT TO MULGOA

On Saturday, June 27, three buses took the members of the C.E.H.S. (Sydney Diocese) to visit the Churches in the Mulgoa area where they were welcomed by the Rector of the Parish, the Rev. McAlpine, and a churchwarden, Mr Sales, and entertained at tea and lunch by the members of the Women's Guild.

## Two Editorial Assistants

Applications are invited from fully-trained pre-school Kindergarten or Infants Teachers and from Primary School Teachers, resident in the metropolitan area, to join the editorial staff of the Sydney Diocesan Board of Education and to co-operate in the preparation of Sunday School Lesson and Activity Material for all grades, on either full- or part-time basis.

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VICTORIA

St. James' Luddenham, the first church inspected, was undergoing repairs as the inside walls were being cement rendered. Our members were most interested in inspecting the church of St. Mark at Greendale. It is a ruin set among trees in a churchyard where many graves have been desecrated by vandals. This church is one hundred and eleven years old, as it was consecrated by the Right Rev. William Grant Broughton, D.D., Bishop of Sydney, on November 12, 1849. Mr Tuckerman, who played a part in the restoration of the church at Sackville, expressed the opinion that this church could be restored. It will be needed in years to come as these outlying places will be peopled again.

St. Thomas', Mulgoa, showed us what faith and hard work can do in the restoration of a church. This beautifully proportioned stone edifice and its tower were consecrated by Bishop Broughton on 13th September, 1838. Here Bishop Wilton, Rector of St. Paul's, Cobbitty, joined us. He had been in charge of this parish from 1905 to 1906, a fact which it is difficult to realise. At that time the Bishop did much to beautify the church. He was also partly responsible for the selection of the site on the side of a valley of All Saints', Silverdale, which was next visited.

It was with regret that members learn of the illness of Mr P. W. Gledhill, our Senior Vice-President. It was appropriate that in his absence the leader of our party was Vice-President, Mr Roy Hassall, descendant of the first incumbent of the parish, who held the first service here in a barn on 11th February, 1827. On 1st April, 1827, he formally took charge of Mulgoa, South Creek (now called St. Mary's), Cabramatta, Cobbitty, Narellan, Camden and Argyle. Through his efforts and the generosity of George, Henry and Edward Cox, sons of the builder of the road across the Mountains, St. Thomas' Church was erected. He was also responsible for the building of St. Paul's Church, Cobbitty.

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## Academic freedom

University teachers have a special responsibility towards students with regard to their teaching on sexual (and other) morals. For such students are usually in their late teens or early twenties — just at the age when they are formulating the standards by which they will endeavour to live and when they are more than at other times prone to reckless experiment.

People who fail in the first duty of a university teacher should not be allowed to shelter behind the slogan of academic freedom.

Over and above this consideration, a university teacher must accept it as his duty to present both sides of a question. This is a necessary corollary to his right to academic freedom.

It was notorious among the Christian under-graduates of Sydney University that if you wanted to lose your faith you should take philosophy. Students were given the impression that Christianity and philosophy were incompatible. That this is not true is evident from the existence of Christians who are philosophers, and we believe that the Department of Philosophy in the University of Sydney is leaving behind some of its anti-Christian bias.

## The salt of the earth . . .

It is our Christian duty to inform the general public of the ethical standards laid down in God's word, and to encourage it to keep them. It is also in the interests of the Church itself that we should do so.

For the Church of God does not exist in a vacuum. It lives in the environment of this world, and is therefore influenced by it. Whether the clergy likes it or not, most Christians acquire their moral ideas and ideals less from the Bible than from their families and neighbours; and all too many of them regard it as their duty to God only to try to live up to those ideals more closely.

When the moral standards of the community are Christian, so are those of the Church. When the community degenerates morally, so does the Church.

## Notes and Comments

The worst sexual lapses mentioned in St. Paul's letter occurred among the Christians of the most immoral city he visited, viz., Corinth. And the Church in Europe during the Dark Ages was morally corrupt not only because it was drifting away from the doctrinal and ethical standards of the Scriptures but also because the world in which it lived was corrupt.

It follows that to endeavour to increase the moral seriousness and knowledge of Christian standards in the community is in the long run one of the most effective ways of making Christians live more Christian lives.

## "The Anglican" on the articles . . .

It is gratifying to see that our contemporary, "The Anglican," is endeavouring to overcome the widespread neglect of the Thirty-Nine Articles among Churchmen of a certain colour by publishing a series of articles about them.

It is regrettable, however, that no information about the author of this series should be given, apart from his name ("Francis John Brerly"). If readers knew whether he was a clergyman, or whether he has any university degree or theological qualifications, they would have a better idea of his claims to be an interpreter of the Articles.

The third article in the series, dealing with the third of the Thirty-Nine Articles, is not reassuring. For the author discerns in the words of the Article ("As Christ died for us, and was buried, so also is it to be believed, that he went down into Hell") a justification of prayer for the dead! Clearly a case of imposition rather than exposition.

In view of this, your commentator ventures the prediction that the rest of the series will not provide Church people with a reliable guide to their meaning.

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## PRIMATE'S SERMON TO LEGAL CONVENTION

(Continued from page 3)

mental to the British way of life. The Christian institution of marriage has become the basis of family life and so part of the structure of our Society. Most British people also accept this conception of marriage as the Christian ideal, but even those who are not Christians are bound by this law, not because it is Christian but because it has been adopted through long history by the society in which they live. It is so much part of the house in which we live that we could not remove it without bringing down the whole building. The moral standards of Western Culture so much arise out of the Christian religion that Christianity cannot be abandoned without destroying the nations of the West.

In recent months we have been horrified by the accounts of the trial of Adolf Eichman. Whatever we may feel about the individual man and whatever may be the verdict pronounced against him, we must all realise that this man is what he is and did what he did because he is the product of a philosophy and way of life which first fascinated and then enslaved a proportion of the German people during the first half of this century. Indeed, it goes much further back than that, for the seed of the corruption of the moral consciousness of the Nazis was sown away back in the nineteenth century by the various German philosophers who taught first agnosticism and then atheism, these in turn leading to a demand for man's right to uninhibited expression of his desires and to a ruthless determination to get what he wanted. Uninhibited! Because there was no God to control him! Uninhibited! because his conscience no longer functioned, for by continuous refusal to listen to its voice it became dormant, dumb, dead, or to use a terrible but graphic New Testament expression "a conscience seared with a hot iron." There can be little question that therein lies the real reason for the tragedy of Germany. Moreover, though only in part, the Church in Germany became infected with these

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philosophies and discarded much of the theology of the Bible and thus found itself too weak in conviction to offer effective resistance to Nazism. Society lowered its moral standards, the Church slackened its hold upon spiritual truths and so the nation as a whole fell an easy prey to these bestial dictators.

## KHRUSHCHEV

Today the world is faced with a worse and greater threat in the world-wide challenge of Marxist Communism. Mr Khrushchev has said that he is convinced that in his life-time he will see the Communist flag flying in every country of the world. It would appear that he now thinks this will be achieved not by war but by the rapid permeation of Communist philosophy into every land and its acceptance by all races. This sounds farcical to many who idly say "it could never happen here." When I hear such an expression I am tempted to the rejoinder "famous last words." The plain fact is that it can happen here and happen almost before we see it coming. The basic philosophy of Marxist Communism is that there is no God. In the place of the Deity there is the State, a master to whom unquestioning obedience is necessary. The individual is of no intrinsic value, merely a cog in the machine, to be discarded when his usefulness is over. The State claims complete control not only over a man's actions and words but over his thoughts as well. Man becomes a slave, enduring the most degrading of all forms of slavery, that of the mind. Those of us who have seen Orwell's Television Play "1984" witnessed the horrifying spectacle of a man and a woman broken in body, mind and soul. That is the end of the road to which Communism leads. That is the destiny to which Atheism and the throwing off of Divine Law leads.

Yet, here in the Western World, in Great Britain, in America and in Australia, yes even here in Sydney, we have those who are shamelessly teaching in our universities these same soul-destroying philosophies. I am not saying that such lecturers are Communists but they are teaching ideas which are breaking down the restraints of conscience, decrying the institution of marriage, urging our students to premarital sexual experience, advocating free love and the right of self expression. Evidence of this kind is even now before the New South Wales Advisory Youth Policy Committee, recently appointed by the State Government. I hope that in due course such publicity will be given to this that the national conscience will be aroused. To teach that there is no God and no Divine Law; to encourage self expression and free love; these throw the door wide open to Communism. For the so-called freedom of uncontrolled desire soon leads a man into slavery, the slavery of habits from which he cannot escape. The will to resist is destroyed. The power to discriminate between right and wrong disappears. He becomes an easy prey to brain washing. He becomes an object of despair, despair as evidenced in the slogan which, I understand, is even now

being widely advocated in the Western World, "Better to be Red, than Dead." Better to be a Communist slave than to be dead, blown to pieces by a hydrogen bomb. A philosophy of despair which makes a mockery of the sacrifice of our brethren in the two world wars fought to preserve the Freedom of mankind.

## TEN COMMANDMENTS

I may seem to have wandered from the real subject of this address but I plead with all the sincerity I possess to you members of the legal profession to do all that you can to strengthen the moral principles of conduct which mould the character of our people. Uphold the law and do not give way to the popular clamour to relax its severity. Some people wonder why in the Holy Communion Service of the Church of England immediately after the Ten Commandments there comes a prayer for the Queen. The most likely reason is that it is there in that position because the Sovereign has always been regarded in England as the Guardian of the Law. The Law of England is based upon the Divine Law, as summarised in the Ten Commandments, and the Queen as head of the Church of England is Guardian of the Law both Divine and Civil. Her Majesty's Judges are entrusted with this great responsibility on her behalf, and by the will of the people as expressed in Parliament are empowered with all that is necessary for its safeguarding.

Some of you will have seen in Rome, as I have, Michelangelo's great statue of "Moses the Lawgiver." It is almost overpowering in its representation of the might, the majesty, the righteousness, the solemnity of Law as personified in that Lawgiver of ancient days. As one stands before it one feels abashed, humbled, ashamed, guilty. And then one's thoughts turn to HIM "of whom Moses in the Law and the prophets did write," even Jesus Christ the Son of God. Moses brought to man the Ten Commandments, the God-given principles of life, the keeping of which ensure happiness and peace. But these Ten Commandments are the bare minimum which God requires. In the Sermon on the Mount Jesus Christ revealed the maximum, the highest ideal towards which men must strive. Confronted by those ideals one feels far more deeply than when standing before Michelangelo's sculpture depth of shame and guilt. Indeed, one feels something like St. Peter did when ashamed of his pride and doubts he fell on his knees before his Master and said "Depart from me, for I am a sinful man, O Lord." We are not fit for Christ's company. We are not worthy to be His disciples. But it has been well said that the best place for a sinful man is as close to Jesus Christ as he can get. Our Lord came into the world not to condemn, but to save and deliver, as His very Name JESUS (Saviour) indicates. St. Peter came to realise this and at the end of St. John's Gospel we have the delightful story of St. Peter returning from a fruitless night's fishing and seeing the Risen Christ standing upon the shore, jumping overboard and plunging through the water to get to Jesus as quickly as possible,

and this, even though only a few days before he had been denying Him with oaths and curses

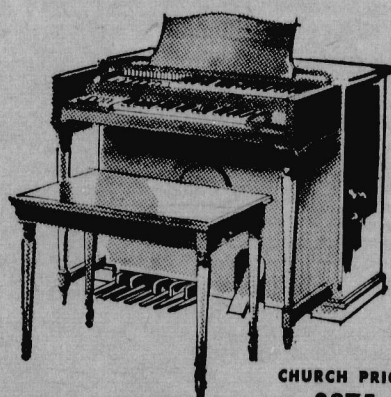
## CALVARY

Truly the Law is our Schoolmaster to bring us to Christ. Through the Law we realise our guilt and need of forgiveness, of a Saviour. We turn our eyes upon Jesus nailed to the Cross of Calvary and see in Him our Saviour who suffered in our stead and paid the penalty of our breaking of the Divine Law. Through His death the barrier of sin between God and man has been taken away. We are at peace with God, assured of His forgiveness and experiencing His presence and power enabling us now to keep the Law, enjoying "the glorious liberty of the children of God."

Yes here is Freedom, that great paradox of the Christian Faith, summed up in the words of the Collect "God's service is perfect freedom," or in St. Augustine's astonishing statement "Love God and then do as you like"

You may have been wondering during this address when I would come to my text, and indeed I have only referred to it directly in this closing section. But I would suggest to you in all humility that in actual fact those words lie at the very heart of all that I have been saying. May the Law indeed be our schoolmaster to bring us into living experience of Christ as our Lord and Saviour. Under its guidance may we pass through the elementary stages of spiritual

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# Letters

The Editor welcomes letters on general, topical or controversial matters. They should be typewritten and double spaced. For reasons of space, the Editor may omit portions of some letters. Preference is given to signed correspondence, though in certain cases, a nom de plume will be acceptable.

## Christ's Healing Ministry

DEAR SIR,

As I am merely a very "amateur theologian" I hope it will not be thought presumptuous of me to draw attention to some points arising out of the article by Bishop Loane on "THE HEALING MINISTRY OF CHRIST" ("A.R.C." June 22), with a view to further discussion or clarification in your columns. The points I wish to raise are as follows:

(1) It seems to me from Matthew 14:14 and 20:34, together with other references in the Gospels, that our Lord's healing ministry arose out of His compassion and was a revelation of His Father's will and God's will does not change essentially, with the passage of time.

(2) Healing the sick was part of the commission, not only to the Twelve, but also to the Seventy, Luke 9:1 and 2; Luke 10:8, and we are told "these signs shall follow them that believe..." Modern missionaries recount

cases of casting out evil spirits in the name of Jesus, so why not healing?

(3) In John 14:12 Christ said, "Greater works than these shall ye do because I go unto my Father." Of course He referred to the work of the Holy Spirit.

(4) Christ healed all those that came to Him. Although they may not have been followers before, in most recorded cases, they were afterwards. If a person is really sincere in coming to God He will reveal his sin to him, and lead them to saving faith in Christ, even if he does come for healing.

(5) There are other ways in which we can "fill up the sufferings of Christ." If the spiritual benefits of pain, illness and disease are so great, then why did Christ heal all that came to Him, thus depriving them of these spiritual benefits?

(6) According to Matthew 8:16-17, Christ not only bore our sins but also our sicknesses (R.V., diseases) on the Cross. If Redemption is available to all on the basis of faith, so also is healing. This aspect of the Cross is seldom considered.

(7) Infant baptism, the Christian ministry, etc., receive scant mention in the N.T., yet we carry them out today. A thing

that is common practice is frequently taken for granted and, therefore, may receive little mention.

(8) James 5:14-15 does not say "if it is God's will." It is a definite promise, "the prayer of faith shall save the sick and the Lord shall raise him up."

Finally, with reference to Paul and Epaphroditus, they do rather "throw a spanner in the works" and as for Timothy, I doubt if I was even aware that he was sick, which shows the extent of my "theological ignorance!"

Yours faithfully,  
A. J. Thompson, Th.A.,  
Summer Hill, N.S.W.

## Temperance Teaching in Schools

DEAR SIR,

As honorary director of the Youth Temperance Educational Council, and Band of Hope Union, which was the subject of a critical letter by a correspondent, L. M. Shrubbs, in the "Sydney Morning Herald," June 21, there are some comments I would like to make.

The correspondent makes certain criticisms of the text book published by this council under the title, "A Health and Temperance Manual," and then suggests that he or she does not want to misrepresent the book. It is impossible to do other than misrepresent any statement when something is criticised out of its context.

Perhaps the correspondent, at heart, appreciates the fact that there is nothing in the book which cannot be substantiated by scientific facts.

Strangely enough, the article criticises the inclusion of the name of W. G. Grace in the book, yet an evening paper on the same date published his photo and made mention of his prowess at cricket. Perhaps the book is not so out of date after all.

It would be impracticable to publish the names of all the sportsmen, swimmers, and athletes who have affirmed "that alcohol and sport do not mix." Press reporters at the 1956 Olympic Games in Melbourne were unable to find a gold medalist who used alcoholic beverages.

In many schools children are encouraged to enter the "Health, Temperance and Safety Knowledge Tests", which are entirely voluntary and are set on the

Primary school curriculum, for which the manual is one of the approved text books. There are many others, mostly from overseas and very costly. Are these also objected to?

Surely our children are not to be deprived of scientific truth because we as parents are unwilling to follow the pattern of conduct indicated by such truth.

Finally, a British Royal Commission in 1931 said this: "We accept the view that every child ought to receive scientific and systematic instruction as to the properties of alcohol, as in all other matters which may affect future health, so that the child may be in possession of sound material on which to form a personal judgment when years of discretion are reached."

W. J. Court.

## Criticism of A.B.M.

DEAR SIR,

As one about to set out with wife and family to be a missionary, I was grieved to read your editorial of June 22.

As Anglicans, we are all members of the Holy Catholic Apostolic Church, the Church of God, with the task of presenting the Gospel to all people. Within a few hours' travelling time of this country live half of the world's population, less than 1 per cent of whom are Christian, yet while churchmen here in Australia should be striving ceaselessly for the outspread of the good news, your paper publishes remarks which are inopportune and false.

I would be a missionary of the Church of God whether sponsored by A.B.M., C.M.S., or any other body, and consider that while we no doubt have different ideas on the way in which the Gospel is presented, yet the main job remains the same, namely, to fulfil Christ's instruction, "Go forth into all the world, preach the Gospel and Baptise in the Name of the Father, and of the Son, and of the Holy Ghost."

Our task is plain and difficult. Let us not make it worse by creating divisions and making unkind and false remarks about the Australian Board of Missions. If we are busy about our task we would have no time for criticism.

Yours faithfully,  
Graeme Morgan.  
Stanmore, N.S.W.

[The missionary work of the Church must be subject to the supreme authority of Scripture and the urgency of the task must never obscure this fact. It is surely not inopportune to criticise error, whether taught by an individual or by a missionary society. The fact that great multitudes to our north need to hear of Christ does not detract from the fact that those who proclaim Him should be certain that they do so according to the truth of the Gospel.]

It is sufficient to read the relevant copies of the "A.B.M. Herald" to see that the facts stated in our comments are not false but simply a reproduction of what has appeared in the magazines (and continues to do so from time to time).—Ed.]

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The total Budget for C.M.S. Australia amounted to over £178,000. At the time of going to press the figures had not been received from other States.

The big news, however, is the fact that an amount in excess of £30,000 for clergy training in Africa has been fully met, and this quite apart from the normal Budget.

Late in 1960 Bishop Stanway, Bishop of Central Tanganyika, presented the challenge of clergy training to the Federal Council

of C.M.S. It was estimated that £25,000 (sterling) would be required over the next five years. It was not without much trepidation that this challenge was accepted.

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# Personal

## Brisbane

The Rector of St. Stephen's, Coorparoo, the Rev. James Payne, Th.L., has accepted the invitation of the Bishop of Central Tanganyika (Bishop Stanway) to be his Commissary in Queensland.

## Sydney

The Reverend Ted and Mrs. Newing, and their three children, Miriam, Paul and Timothy, will leave this month for Kenya. Mr. Newing will take up a post as lecturer at St. Paul's United Theological College, in Limuru. Another C.M.S. Missionary, The Venerable Keith Cole was until early this year Principal of the college, but is now engaged in pastoral work in the Archdeaconry of Nyeri.

Mr. Newing has been Rector of Holy Trinity, Miller's Point, in Sydney, for the past eighteen months.

The Archbishop of Sydney has appointed the Reverend Allan Yuill, Curate of the parish of St. Paul's, Chatswood, Rector of the parish of Holy Trinity, Miller's Point. Mr. Yuill will continue his duties as part-time Chaplain to the Archbishop. Mr. Yuill was ordained in 1949 after training at Moore Theological College. He was Secretary-Chaplain to the late Archbishop of Sydney from 1954 to 1959. He has been General Secretary of the South American Missionary Society (N.S.W.) from last year.

The Reverend Michael Eagle, Th.L., has been appointed Curate in Charge of the Provisional District of St. Peter's, Mortdale, Mr. Eagle, who was ordained in 1958, has served Curacies at St. Jude's, Randwick, and St. Mark's, Granville.

The Federal Secretary of C.M.S. Australia, the Rev. A. J. Dain, returns to Australia this month after a heavy tour of East Africa.

The Rev. L. J. Harris, R.P.A. Hospital Chaplain,

has moved to 7 Day Street, Drummoyne a house purchased by the Home Mission Society for his use. His phone number is WA2749.

The Rev. D.W.B. Robinson, Vice-Principal of Moore College, will leave on July 31 for England. Mr. Robinson will be overseas for six months, during which time he will speak at the International Reformed Congress, Cambridge. Part of Mr. Robinson's time will be spent at Tyndale House, Cambridge. Mr. Robinson also hopes to attend the Annual Conference of the Society for New Testament Study at St. Andrews, Scotland, and to visit a number of theological colleges in England and U.S.A.

## Melbourne

The Dean of Melbourne Dr. S. B. Babbage, has left for the U.S.A., where Mr. Babbage will assist in the Philadelphia Crusade, conducted by Billy Graham. It is hoped that Dean Babbage will be able to exercise a ministry to members of the Protestant Episcopal Church. Prior to

this departure, Mr. and Mrs. Babbage were entertained at dinner by the Cathedral Chapter.

The Rt. Rev. Donald Redding, Bishop Coadjutor of Melbourne, has been appointed Administrator of St. Paul's Cathedral during the absence overseas of Dr. Babbage. Bishop Redding will be in charge of the Cathedral as from August 6.

The Rev. Dr. F. I. Anderson has been appointed Acting Principal of Ridley College for the same period. Dr. Anderson combines the two offices of Dean of Melbourne and Principal of Ridley College.

## Canberra

Mr. and Mrs. K. L. McKay, of Canberra, are rejoicing in the birth of a son.

## Overseas

The Rev. Maurice A. F. Wood, Principal-designate of Oak Hill Theological College, Southgate, London, has been appointed by the Archbishop of Sydney to succeed the late Rev. L. F. E. Wilkinson as one of his commissaries in England.

## The Australian

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## CHURCHES, MEMBERS SHOULD ACCEPT FULL SHARE OF EDUCATION RESPONSIBILITY

Following the controversy which has arisen over the question of State aid to church schools we publish the full text of a statement issued by the Committee on State Aid to Church Schools appointed by the Synod of the Diocese of Sydney.

The statement reads: The First Ordinary Session of the Thirty-second Synod of the Diocese of Sydney reaffirmed, on the 19th October, 1960:

"The opposition of the Church of England in this Diocese to the principle of State Aid to Church Schools as expressed in any and every scheme which has been proposed."

On the 1st June, 1961, the Committee on State Aid to Church Schools issued the following statement:

(1) A system of public education which is based on religious principles, as exemplified in the Education Act of New South Wales, is capable of satisfying the basic requirements of Christian education.

(2) The churches and their members should therefore accept their full share of responsibility for public education. It was on the understanding that they would do so that the Church of England gave up its own schools in favour of the present system. Acceptance of any form of State aid for its schools implies a lack of confidence on the part of the church in the soundness of public education. The granting of State aid would also encourage the view that the State need no longer provide a religious basis for public education.

(3) The first duty of the Church of England in the matter of schools and the religious instruction of its children is fully and properly to participate in such a public education system.

(4) In conducting some schools under its own control, therefore, the Church of England does not desire in any way to rival, supplant or impoverish the public education system. Conversely, it believes that only so long as church schools can be maintained by independent economic means is their existence justifiable.

(5) Responsibility for public education rests on all citizens alike (not only on those who may have children attending public schools), and it would be wrong for the State to use public money to aid schools for which the citizens have no direct responsibility and over which they have no control.

• See Editorial, Page Two.

## New Caringbah Church



Opened and dedicated on June 24, the Church of St. Philip, Caringbah (Sydney Diocese), seats approximately 400. The church cost £35,000 to build and is a landmark in the thriving Caringbah area, south of Sydney. The Rector of St. Philip's is the Rev. J. Derrett.

## MR HASLUCK CHALLENGES MISSIONS

The Minister for Territories (Mr Paul Hasluck) was outspoken in addressing the Missions Conference held in Darwin on July 17.

The Conference was called to allow representatives of Christian missions in the Northern Territory to meet with representatives of the Northern Territory Administration. C.M.S. was represented by Bishop R. C. Kerle, The Rev. G. R. Harris, from Oenpelli, and Mr A. Wilson, from Darwin. Representing A.B.M. were the Bishop of Carpentaria, The Right Rev. S. J. Matthews, and the Ven. A. H. Bott.

Mr Hasluck stated that the Government's policy was assimilation rather than the old concept of protection, preservation and segregation. That being so, the Government, "while respecting all matters of conscience and freedom of religion, does look to the missions to conduct their temporal activities in a way that advances the aims of policy."

Mr Hasluck went on: "That means that the conducting of pre-school centres, and schools, the improvement of health, hygiene and nutrition, the training for employment, the provision of better housing and the accustoming of the people to the habits and customs that are acceptable in the general body of the Australian community become an essential part of work on a mission. It also means careful planning of future development to help provide opportunity for the people."

of the sole duty of the teaching and practice of religion. I do not, however, expect nor would I wish that there should be any such outcome in respect of any mission.

"The Government wants missions to continue their social welfare work for two reasons. One is because we value the considerable resources that missions bring to the work in dedicated staff, in experience and in public support. The other is because, just as I trust you all see the social ministry as a reinforcement of your Christian teaching, so we undoubtedly see Christian teaching as a great reinforcement of the social purpose."

## NEW HEARTS

Mr Hasluck continued: "We do not transform people only by giving them new clothes, new houses and new skills and new wages, but also by giving them new hearts. So do not

think for a moment that the Government wants to make any takeover bid. We would lose on the takeover."

Mr Hasluck emphasised the financial assistance given by the Government to the work of missions. He pointed to capital assistance in building programs, subsidies paid to teachers, nurses and tradesmen, and to social service provisions made by the Government.

"Speaking in very broad terms," continued Mr Hasluck, "I would say that in the final outcome missions, in the form in which they are known, and Government settlements will disappear. There are, however, some qualifications to be made to that broad statement. The completing of assimilation will take not less than two generations—say, another 60 years."

The Minister referred to the work at Oenpelli, conducted by C.M.S. He said: "It may well

• Continued on Page 3

## SURRENDER

"If it should happen that any particular mission feels that it does not wish to engage in these activities to serve these ends but to restrict itself to its religious purpose then, presumably, in a friendly way the Government would be obliged to require the mission to surrender all that was not essential to the performance

## Inside pages . . .

PAGE TWO — Editorial: Inner-city Parish work.

PAGE FOUR — Notes and Comments.

PAGE FIVE — Healing and the Church.

PAGES SIX AND SEVEN — Letters and Book Reviews.

PAGE EIGHT — Off the Record: Personal news; News in Brief.

# Off the Record

## GLOOMY FUTURE

The new Archbishop of York, Dr Coggan, has related the following story of his early days in Bradford. "I was coming out one rainy day and a little man fell into step with me. He said, 'Oh, sir, I'm so glad to be able to speak to you. We haven't spoken yet, but it's wonderful to see things going ahead in the Diocese, and I'm sure that under your guidance they'll go from bad to worse.' — and he doesn't know to this day that he said it."

## THE SPACE AGE

According to a report in a Sydney Diocesan publication the Reverend Alan Yuill was ordained "in the year 2949." It would be interesting to know something of theological thought at that date.

## MIXED BAG

Some items received recently by the A.B.M. station at Dogura (New Guinea):—20 gloves, leather and fur lined, all for left hand only; 2 dozen pairs white cotton stockings; 1 dozen gross of new plated bobby pins; 2 dozen men's dress ties; a large case of University English literature text-books, together with large supplies of a study-book entitled: "Causes of prostitution among women in 1908."

## THE BITTER AND THE SWEET

From Lord Fisher of Lambeth: "We try to make the religious truth a little more palatable to the modern mind not by lowering the truth but by putting a little jam on it."

## THE PREACHER'S ART

We are indebted to "The Witness," official magazine of the Diocese of Nelson, New Zealand for the following examples of service announcements:— "August 18th, The Sort of Man England Wants — The Vicar, August 23rd, The Man of the Hour — The Vicar, August 30th, The Man Who Really Won the War — The Vicar. Another announced — "Subject Next Sunday What Sinners will find in Hell." The next line read — "A Warm Welcome — all seats free!"

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## NEWS IN BRIEF

THE CONTROVERSIAL Marriage Bill received Royal Assent on May 6. It is entitled the Marriage Act, 1961 (No. 12).

THE FOUNDATION STONE of the new St. Mark's Church at Matraville (Sydney Diocese) was laid on July 8 by the Right Reverend R. C. Kerle, B.A., Th.L., Bishop Coadjutor of Sydney. The Rector is the Rev. H. J. Edwards.

Over 40 Parishioners of St. Luke's, Miranda (Sydney Diocese) went recently to "Gibulla," the Church of England Retreat House and Conference Centre at Menangle.

They discussed ways and means of "Waking up the Parish." Highlights of the weekend were the addresses given by ex-Air Force Pilot, The Rev. G. M. Fletcher, General Secretary of the Church Missionary Society and the Rev. Reg. Hanlon, Rector of St. Stephen's, Mittagong.

As a result of the conference spiritual revival has become a burning topic in the Parish. The Rector of St. Luke's is The Rev. J. F. S. Campbell.

## OVERSEAS

THE FIRST INSCRIPTION bearing the name of Pontius Pilate has been found by archaeologists near Caesarea, Israel. The name was found on a stone 31in high and 24in wide in the ruins of a Roman amphitheatre.

It was not in its original position when discovered. It is thought to have been used when a public building or statue was dedicated at Caesarea.

In addition to the Latin name, "Pontius Pilatus," the name of the Roman Emperor Tiberius was also on the stone.

Scholars in Jerusalem said it was the first archeological evidence of Pontius Pilate's name.

WORLD SALES of the new English translation of the New Testament, published on March 14, have already passed 2,500,000, it was announced in London on July 7. Nearly four months after publication the new translation still figures in the best-seller lists. About 40 per cent of the sales of the British editions are accounted for by overseas orders. There have been substantial sales even where English is not the principal language. The British and Foreign Bible Society has released a paper-back edition of the Gospel of John in the new translation. It has printed one million copies.

THE CONGREGATIONAL Christian, Evangelical and Reformed Churches of America, combined on July 4 as the United Church of Christ, with a membership of 20 million.

The merger, which followed 21 years of negotiations, referenda and lawsuits, is the first in the United States to unite denominations of different structure and origin.

It brings together the Lutheran-Calvinist traditions of the Evangelical and Reformed Church, with its roots in Germany, and the Pilgrim traditions of the Congregational Christians with their origins in England.