

## Mainly About People

Rev. Canon Tom Gee, vicar of St. John's, Toorak (Melbourne) since 1955, has been appointed to the charge of St. Peter's, Ocean Grove, from September next.

Prebendary Hugh Jordan, who succeeded Dr Donald Cogan as principal of the London College of Divinity 12 years ago, is to resign in September, 1969.

Rev. Robert M. Davis, rector of All Saints, Ouyen (St. Arnaud), has been appointed rector of Mildura.

Ven. Hugh Girvan has been appointed administrator of the diocese of St. Arnaud during the absence of the Bishop at Lambeth.

Rev. Gordon Hewitson, rector of Kadina (Willochra), has been appointed priest in charge of Holy Trinity, Whyalva West, from August next.

Rev. D. A. R. Pugh, rector of St. Augustine's, Port Augusta (Willochra), has been appointed an honorary canon of the diocese.

Rev. Dr John S. Nurser, Dean and Fellow of Trinity Hall, Cambridge, since 1961, has been appointed warden of St. Mark's Institute of Theology, Canberra. He expects to take up duties in October. Dr Nurser is a historian and is married with four children.

## Like father--- like son

In the Queensland University survey on drinking, it was reported that "there was found to be no significant measurable difference between students who attended lectures on the dangers of alcoholism and those who had not. Approximately half the students had attended such lectures, and only one third of these thought that they were effective in reducing excessive drinking. The most important group factor was found to be the family. The students drinking closely followed the parents' example. In the group in which one or both parents did not drink and who disapproved of drinking, there was a very high proportion of non-drinkers."

Rev. John Southernden has taken up duties as priest in charge of the new provisional district of Belconnen "A" (Canberra-Goulburn). He will minister by arrangement to Anglicans, Presbyterians, Methodists, Congregationalists and members of the Church of Christ.

Rev. P. J. Tate of St. Alban's, Pearce-Torrens (Canberra-Goulburn), has been appointed rector of Bunendore.

Right Rev. William Glyn Hughes, Bishop of Llandaff since 1957, has been elected Archbishop of Wales. He is 65 and bi-lingual, a graduate of Jesus College, Oxford, and has spent all four years of his ministry in Wales.

Ven. Inayatullah, archdeacon of Lahore, West Pakistan, has been appointed Bishop of Lahore.

Rev. E. H. Arblaster, associate secretary of the A.C.C. Division of Inter-Church Aid, has been appointed Director of the Division.

Rev. John C. Chapman, Director of Christian Education for the Armidale diocese, has been appointed Missioner for the Board of Diocesan Missions (Sydney). Rev. Geoff. Fletcher is now Director of the Sydney Department of Evangelism. Mr Chapman commences his work on October 1.

Rev. Norman C. Crowe has been appointed first full-time chaplain of the University of Papua and New Guinea. He is at present Education Officer for the Presbyterian Church in Queensland. The appointment was made by a board representing the Melanesian Council of Churches and the Evangelical Alliance, with Professor Max McKay as chairman.

## Mrs E. S. Taylor

The death has occurred in Sydney, on May 7, of Mrs Elizabeth Schofield Taylor, wife of the late Rev. Stephen Taylor.

Mrs Taylor's late husband was Editor of the "Record" for a number of years and was often assisted in his work by Mrs Taylor, who retained her interest in the "Record," reading it through each issue right up until her death. She passed away at the age of 96 years.

Mrs Taylor is survived by five daughters, Elizabeth, Joy (Mrs T. Gee), Ailyn (Mrs I. Mann), Stephanie (Mrs C. Pollard) and Margaret, and three sons, Hugh, Philip and Ian. She was buried at Castle Hill.

The sympathy of the staff and members of the Board of the "Record" goes to the Taylor family at this time.

## Rumour scotched

The Rev. Canon Jesse E. C. Seago, Vicar of St. Saviour's, Westcliff-on-Sea, Essex writes in his April parish magazine:

"I have it on the highest authority that those insidious rumours and insane statements which have reached you recently are entirely without foundation. God is not dead, the Church is not dying and there is no need to be anxious about her survival. Mind you, there are all too many clerical hypochondriacs who seem to be for ever looking into the mirror of public opinion and humanistic propaganda, and what they see there convinces them that it is nearly time to lie down and die."

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## WHAT'S A PARISH FOR?

NOTHING very exciting happens at St. Paul's Chatswood, N.S.W. It covers part of a thickly populated, partly industrialised suburb on Sydney's lower North side and it is not much over 50 years since it was established. But its annual financial statement gives an important part of the answer to the question, "What is a parish for?"

\$9,682 was sent out of the parish in 1967-68 to missionary causes of all kinds, \$2,873 was paid to the diocese for assessments. They kept \$20,244 for running the three-church parish and paying off considerable property indebtedness.

It is the \$9,682 which helps us get an answer. Some 54 missionary causes were helped, ranging from A.B.M. to W.E.C. Indeed, the list looks like a directory of missions. Twelve of these received gifts of over \$200. Naturally, for St. Paul's, Chatswood, \$3,038 went to C.M.S. St. Paul's income dropped by \$4,000 last year. Its missionary giving went up \$2,000. What's a parish for? About 31 per cent of parish income went out to missions. It looks as though they don't like the percentage to be so small.

### MISSIONARY LINKS

The parish has had 11 rectors in its fifty odd years. The first two, Rev. George Cranswick and Rev. Pat Walker, were former C.M.S. missionaries in India. Mr Cranswick became Bishop of Gippsland and later Chairman of A.B.M. Rev. David Knox came to St. Paul's from Holy Trinity, Adelaide. Holy Trinity gave away \$10,000 last year, so there's something about an evangelical tradition which links it to missionary outreach.

One of Mr Walker's daughters married Rev. Len Sutton, later Archdeacon of Launceston. One of Mr Knox's daughters married a young man converted to Christ at St. Paul's, the Rev. Marcus Loane, now Archbishop of Sydney. One of Mr Knox's sons is now Principal of Moore College. A daughter is on the mission field in Nepal.

Rev. R. B. Robinson became rector of St. Paul's and his son Donald is now Vice-Principal of

### HUMANISTS AND R.I.

The U.K. Government's new Secretary for Education (Mr Edward Short) has announced that he will not bow to the requests of Humanists who want the religious provision clauses of the 1944 Education Act abolished.

The clauses lay down that religious instruction shall be given in State-controlled schools as a matter of course, and that there shall be daily acts of worship.

A former headmaster of the Princess Louise County Secondary School, Blyth, Mr Short commented "There has been a great deal of pressure to remove religious instruction. I am against that, and it won't happen while I am here."

"I am not a particularly religious person, but perhaps one thing wrong with society today is that we are neglecting the spiritual side of human life."

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Moore College. Rev. John Hewett, another rector, had been a C.M.S. missionary in East Africa and became Federal Secretary of C.M.S.

A call went out to Rev. H. M. Warren, a pioneer C.M.S. missionary in North Australia, to become a rector. He was killed in a plane accident before he could take up the post. His son Bill is a churchwarden of St. Paul's today. Rev. Rex Long, C.M.S. Secretary for Victoria, was the next rector.

Yet another rector, the Rev. Fred Dillon, was also rector of Holy Trinity, Adelaide. And so the list could go on to the present rector, Reg. Hanlon, a former C.M.S. missionary also.

### CALL HEARD

Space forbids naming all who have gone out from St. Paul's, where they heard God's call to the mission field. They include clergy, doctors, nurses, teachers. In 50 years there have been literally scores of them. Most are still there today and at St. Paul's they pray for them and they support them. This support has a high priority.

Large numbers too have entered Moore College and are well known in the ministry. Archbishop Loane, Rev. Peter Kerle of Armidale, Archdeacon Hugh Girvan of St. Arnaud, Archdeacon Ged. Muston of Darwin, N.T., Rev. Reg. Platt, C.M.S. Secretary for Queensland are but a few.

### OTHERS TOO

There are other great churches too who could tell a similar story. Among them would be Holy Trinity, Adelaide, St. Luke's, Adelaide, St. Stephen's, Willoughby, St. Clement's, Mosman, All Soul's, Leichhardt, St. Mary's, Caulfield, St. Hilary's, Kew, St. Clement's, Elsternwick, St. Augustine's, Moreland, Holy Trinity, Oakleigh, St. Paul's, Fairfield. We haven't their figures and facts.

What's a parish for? Churches which have the right priorities like these can provide the answers.

## THE AUSTRALIAN CHURCH RECORD

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## Dr Niles to preach at Uppsala

(Geneva)— A widely-known Asian Christian leader who preached at the First Assembly of the World Council of Churches 20 years ago will give the opening sermon of the Fourth Assembly this summer, replacing the late Dr Martin Luther King Jun., the assassinated U.S. Civil Rights leader and minister.

Selection of the Rev. Dr. D. T. Niles, of Ceylon, chairman of the East Asian Christian Conference, to fill the vacancy created by Dr King's death on April 4 was announced here by World Council officials.

The sermon will be on the Assembly theme, "Behold, I make all things new," and will be delivered in the historic Cathedral of Uppsala, Sweden, on the morning of July 4.

Attending the Assembly will be 1,500 Christian leaders from around the world, including 800 delegates from the 232 Protestant, Anglican, Old Catholic and Orthodox churches belonging to the World Council.

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# THE AUSTRALIAN CHURCH RECORD

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## W.C.C. MEETS AT UPPSALA

CHRISTIAN leaders from all over the world will gather at Uppsala, Sweden, for the most widely representative meeting in the history of the ecumenical movement.

From July 4 to 20 the ancient university town of Uppsala, 41 miles northwest of Stockholm, will be the scene of the Fourth Assembly of the World Council of Churches. This is the major policy-making body of the World Council, which meets every six or seven years.

The last Assembly met in New Delhi, India, in 1961. Earlier gatherings were at Evanston, Illinois (1954) and Amsterdam, the Netherlands, where the World Council was officially constituted in 1948.

Theme of the Fourth Assembly is "Behold, I Make All Things New."

Approximately 2,250 people will attend the Uppsala sessions. Almost 800 will be official delegates from the 223 member churches of the Orthodox, Protestant and Old Catholic confessions. Twenty will represent member churches in Australia — the Anglican, Methodist, Presbyterian, Congregational, Greek Orthodox, Churches of Christ and Salvation Army.

More than 100 of the delegates will come from Asia, more than 80 from Africa, and about 20 from Latin America. Some 40 will be Australasians, while Europe will be represented by more than 300 and North America by 180. These figures reflect the numerical strength of member churches on each continent.

### CONSERVATIVES

The balance of those present will be advisers (165), youth participants (150), fraternal delegates (85), observers (65) and special guests (65). The observers and advisers will include representatives of the Roman Catholic Church (15) and some of the conservative evangelical groups that are not members of the W.C.C.

A ceiling of 750 has been set for accredited representatives of the Press, radio and television.

The Uppsala Assembly will be the first at which representatives of Orthodox Churches will outnumber any other confessional "family." By 1963 practically all churches of the Eastern Orthodox tradition had become W.C.C. members.

Within the broad outline of the main theme, the church leaders — both clergy and lay men and women — will focus on six major topics, though these are not the final formulations. In six sections they will consider: The Church's Unit in a Shrinking World; The Church in Mission; The Churches' Role in Social and Economic Development; The Churches' Role in International Affairs; the Worship of God in a Secular Age; Towards a New Style of Living.

On the basis of reports prepared by these sections, the Assembly will seek to point the

direction in which the ecumenical movement should proceed during the next six years. World Council policy and program will be set on the basis of recommendations from thirty committees.

### CO-OPERATION

Closer co-operation with the major non-member churches, such as the Roman Catholic Church and certain conservative evangelical bodies, will be a subject for attention.

For the past two years the Joint Working Group, composed of W.C.C. representatives and Roman Catholics named by the Secretariat for Christian Unity, has considered a number of theological and practical questions. A second joint group, on economic development and peace, may also have a contribution to make to Assembly discussions.

A widely-known Asian Christian leader who preached at the First Assembly of the World Council of Churches 20 years ago will give the opening sermon

of the Assembly replacing the late Dr Martin Luther King, jun., the assassinated U.S. civil rights leader and minister. The preacher will be Dr D. T. Niles of Ceylon, chairman of the East Asia Christian Conference. The sermon will be on the Assembly theme, "Behold, I make all things new" and will be delivered in the cathedral of Uppsala, on the morning of July 4.

Official voting delegates representing Australian member churches of the World Council of Churches:

### Anglican:

The Most Rev. Frank Woods (Archbishop of Melbourne).

The Rt. Rev. D. A. Garnsey (Bishop of Gippsland, Victoria).

The Rt. Rev. J. A. G. Housden (Bishop of Newcastle, N.S.W.).

Archdeacon G. R. Delbridge (Sydney).

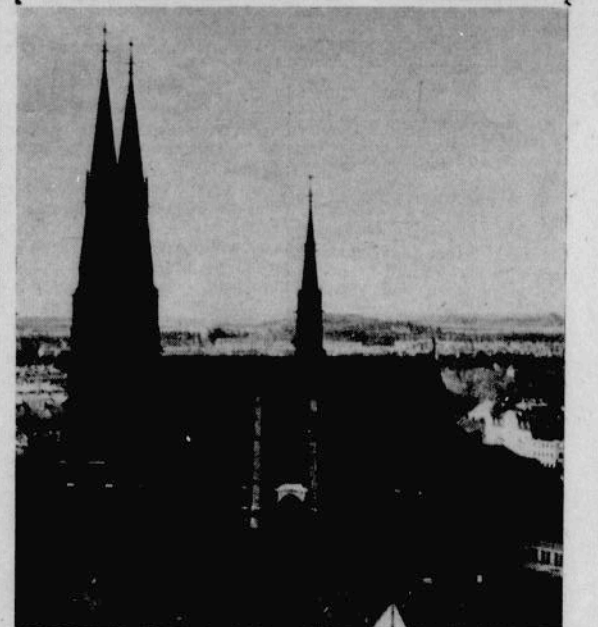
The Rev. F. Cuttriss (Sydney).

The Rev. J. S. C. Miller (Adelaide).

Mrs Elizabeth Ogston (Canberra).

Continued Page 3

## SCANDINAVIA'S LARGEST



Uppsala Cathedral, begun in 1280 and consecrated in 1435, is the largest in Scandinavia. With a seating capacity of 3,000, it provides an appropriate setting for the fourth Assembly's opening and closing worship services.

## MINI-CATHEDRAL FOR NEW DIOCESE



Darwin Harbour with bulk ore carrier loading in the foreground. (Photo: Australian News and Information Bureau).

Christ Church Cathedral, Darwin, in its tropical setting.

Founded this year, the diocese of the Northern Territory has what is possibly the world's smallest cathedral. Bishop Kenneth Mason has established Christ Church, Darwin, which seats 95 people, as his cathedral church.

Built and consecrated in 1902, Christ Church cost \$5,435 and its first rector was the Rev. H. P. Gocher. There have been 25 rectors in the past 65 years, including Bishop Mason and the

present bishops of Bathurst and Newcastle. The present rector is Archdeacon Gerald Muston.

Efforts are now being made to increase accommodation. Despite three Sunday morning services, there are usually more people outside than inside at the main service.

Christ Church has another distinction unique for an Anglican church on the mainland. It was damaged by enemy action in air raids in 1942-43.



## LONDON JOURNALIST IN NEW GUINEA

A London journalist who waited two years to go out for English Methodist missions, offered to the Bishop of New Guinea and has spent the last two and a half years as Information and Public Relations Officer for the diocese of New Guinea. She is Miss Susan Young, who is spending this month visiting Australian dioceses, before leaving for England where she will attend the opening of the Lambeth Conference.

The A.B.M. arranged an interview with Miss Young for the ACR, particularly in view of the statement by a Melbourne missionary in New Guinea about "medievalism in New Guinea." Miss Young was completely frank and most helpful.

Q. What exactly is your position?

A. Diocesan Information Officer, with my headquarters at Port Moresby.

Q. Is there a diocesan registry or headquarters there?

A. No, this is a sore point at present.

Q. How long have you been in this job?

A. From the beginning of 1966.

Q. What training have you had?

A. I was a newspaper reporter for 10-11 years in England. I was with the "Oxford Mail" for five years as a staff reporter. Then I was in the London office of the group — Westminster Press Provincial Newspapers. I was a staff reporter for seven years and for five of these, aviation correspondent. I have had no public relations training, except what comes from being a reporter.

Q. What do you do for the diocese of New Guinea?

A. The press and public relations work involves getting stories and pictures to the various media. Then I'm concerned with domestic publications. We have a quarterly newsletter now and I'm just getting around to booklets and pamphlets. I aim to make the newsletter articles simple so that they can be republished in booklet form.

Q. You are flat out, are you?

A. Yes. I'm naturally a lazy person but because there is so much to do, most of the time I'm working fairly hard.

Q. Have you any clerical assistance?

A. No. I do it all myself.

Q. Who does the photography?

A. I do. I don't like doing it for I'm a scribe, not a photographer. I have to travel a great deal to search out news since church people are more impossible than most when it comes to extracting newsworthy information from them.

Q. I couldn't agree more, Mr. Bagnall told you about an item in the A.C.R. which came from Melbourne, commenting on medievalism in New Guinea?

A. Yes.

Q. What's your background in the Church of England?

A. Well, I'm a Methodist. I was brought up an Anglican. Then I had quite a long period when I was an agnostic, then an atheist. Then I came back to the Church. It was a Methodist church — a high Methodist church.

Churchmanship doesn't bother me in one sense. I will fit in whatever the surroundings are.

Precisely what is meant by this term "medievalism"?

I think that if Romans, Methodists and the U.F.M. can work together in reasonable harmony within the Territory, surely fellow Anglicans can help each other? It's part of the job of public relations to break down this barrier.

Q. You know how missionary endeavour is organised in Australia with A.B.M. and C.M.S. C.M.S. has its fields and evangelists believe that their money is better spent in these fields.

A. I can't say I've come across this in Papua and New Guinea.

Q. I feel that not one section but the whole church in Australia needs to be concerned about New Guinea. How important is the Church in the lives of Papuans and New Guineans?

A. Very important. Their faith often puts ours to shame.

Q. It would appear that recruiting for New Guinea, Melanesia and Polynesia poses greater difficulties than C.M.S. meets in its fields.

A. I wonder if it doesn't go back to, for want of a better word, "Churchmanship." I have an evangelical, fundamentalist brother. The evangelical has had a dramatic thing and he really thinks — Now what am I supposed to do? Perhaps I should be sharing what I've got. Others haven't this same impetus. I think that that is probably at the heart of it, although the faith of others is none the less real.

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Q. It's often said about the Australian Board of Missions that its missionaries teach the doctrines of the mass and use all the trappings that go with it. To many, this means medievalism.

A. It's really the outward practice of high churchmanship.

Q. Well—perhaps the practice of the extremes of Anglo-Catholicism.

A. Well, it's a matter of what you get used to. For example, I would have to think carefully to call a clergyman "Mr." It's because all priests in New Guinea are called "father." There's no getting away from it — the diocese of New Guinea is high church in this sense. But I can't see that except in one or two special circumstances this really matters.

The Papuans and New Guineans have found Christ just as much as a conservative evangelical may have done. I know plenty of expatriates up there who cross themselves and genuflect at every third word in the liturgy but they're still devout Christians and God is their life. This is what bothers me about the animosity of Sydney towards New Guinea.

A. When I first went to Port Moresby two and a half years ago, the services there were much "higher" than they are now. There are vestments and the reserved sacrament but services are straightforward and Prayer Book. For example, there is no sanctus bell and the congregation doesn't genuflect during the Creed. They standardised this and asked the people not to do this. I can think of three or four people who are very evangelical and are active in the church.

Q. Points of churchmanship are not really important to those to whom Christ means everything. But if they indicate an attitude to the gospel, which unfortunately they often do, then this is where churchmanship is significant as a pointer to other things. If people are taught that coming to mass is everything, then this is an awful misconception of the gospel and of what Christ can do in a person's life.

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## EDITORIAL

### CARDINAL HEENAN AT THE ABBEY

When he preached at Westminster Abbey on Whitsunday, Cardinal Heenan, Roman Catholic Archbishop of Westminster, was not the first Roman Catholic to do so since the Reformation. He was anticipated by a Jesuit some months ago. But he was the first Roman bishop or cardinal to do so, probably since Cardinal Reginald Pole in the sorry reign of Queen Mary over 400 years ago.

Nobody could take exception to what the Cardinal said. On the contrary, we are in his debt for reminding us that nobody has organised protest marches against the slaughter of Biafrans in Nigeria. 30,000 of them were slaughtered, mostly by British-supplied arms in 1966. This year, neutral sources inform us that more have been killed than in the whole of the Vietnam conflict.

It will be some time before a cardinal or any Roman Catholic will be willing to celebrate Holy Communion in the Abbey. The pulpit of course, is another matter, a difficulty much more easily resolved. Why should it be easier?

We raise this because it will not be long before Roman Catholics in Anglican pulpits in Australia will become a commonplace. It has happened already and unless members of the Church of England in Australia understand what is involved, we might well be guilty of holding the Gospel of Christ in contempt.

The Reformed Protestant faith has always held the pulpit in high regard. From it, the minister is solemnly called to open and expound the Word of Life diligently to his people. The Bible and the Ordinal make it a prime duty to preach the Word. The people must also be shielded from false doctrine. Where it is found, it must be driven out.

True, we have heard Roman Catholics who have faithfully expounded the scriptures and pointed men to Christ. We rejoice that it is so and we pray that their company might be enlarged. But they still cling fondly to masses, prayers for the dead, the invocations to the Virgin Mary and the saints and teach that they can effect man's salvation. This does great dishonour to Christ and subverts the gospel of man's salvation by faith in Christ alone.

Our Prayer Book roundly condemns Roman Catholic errors as "dangerous deceits," "blasphemous" and "repugnant to the Word of God." The Church of England has done well to preserve in its formularies this attitude to falsehood.

It may well be that the Roman Catholic Church in our time may come to repent of these errors. The refreshing return of many of their theologians to the Scriptures will help to bring this about. Their new interest in spreading the scriptures and studying them with their fellow Christians is a welcome sign. The Holy Spirit will lead them to the truth.

Meanwhile, every minister, from our archbishop down, should show the highest regard for our Anglican pulpits. They must do nothing in the name of courtesy that might cause any to stumble.

Any preacher of the gospel would love the opportunity to preach it from a Roman Catholic pulpit. But if this opportunity involves an exchange, then he must ask himself what responsibility he has to his congregation. There are some very practical questions which must be squarely faced. We will not enjoy giving the answers to our Roman brethren which our conscience dictates. For the gospel's sake, it must be done.

People are not always aware when great truths and principles are at stake. This makes it doubly difficult for ministers to take the stand they know to be right. It does not remove his God-given responsibility.

"On May 12, the Anglicans of Inverleigh, Victoria, attended a mass at the new Roman Catholic parish church at Anglesea." They presented to the Roman church a table to hold the holy water stoop and the ciborium. Thus runs a recent news item. Here we have the situation in reverse. Again, it is a disturbing and serious acquiescence with error. Expose a congregation to this kind of experience and soon truth is indistinguishable from error. They will soon cynically ask, "What is truth?"

Why is it becoming easy to invite Roman Catholics into our pulpits? Because we live in age of indifference, the age of the pragmatist and existentialist. When the supreme authority of Scripture is denied, truth becomes anything that goes.

Believing Christians are given the Holy Spirit to guide them into all truth. Where He leads, we will follow — but not a step further. Believing Christians will not sit meekly while their pulpits are filled in the name of unity or courtesy with those who believe, and may preach if they choose, another gospel.

## CHILDREN'S VILLAGE IN N.T.



Growing up together at St. Mary's Children's Village, Alice Springs, Northern Territory.

ON the banks of the Todd River, five miles from Alice Springs in the Northern Territory, the St. Mary's Children's Village is an unusual Christian service to a far-flung community. Four cottage homes around a central church care for 49 children of varied races.

The village was founded in 1945 and was administered by the rector of Alice Springs. The present superintendent is the Rev. Peter Alexander-Smith, an Englishman who was ordained in the diocese of Adelaide. Mrs. Alexander-Smith is matron of the village. She did her deaconess diploma at Deaconess House, Sydney, and also gained a first class Th.L.

Some children come from remote stations to be educated. Many others come from broken homes or suffering from neglect, are referred by the Welfare Department. They include Aborigines, part-Aborigines, European, part-European and some have an admixture of Chinese. Their ages range from three to 17. They stay at the village until their schooling is ended.

Twenty-four of the children are confirmed. Many belong to the first branch of the Church of England Boys' Society founded in the Northern Territory.

Each cottage has its own complete facilities — dining-room, lounge, kitchen, laundry and bathroom. Two children share each room. They are looked after by a staff of 12 adults.

The village is set in its own 480-acre property and it has its own Toyota bus and a Mini-Moke for transport to Alice Springs through Heavitree Gap and past the airport.

## CHELMSFORD POLICY ON BAPTISM

THE diocese of Chelmsford (England) has come under considerable criticism for its recently announced policy on baptism.

The administration of baptism in the diocese had been given long consideration by a working party and by synods of both clergy and laity. The Bishop, the Right Rev. John Tiarks, approved several new rules concerning its administration. One states that no infant baptisms

are to take place in the diocese unless the parents of the child to be baptised and its godparents, first undergo a special course of preparation.

The Bishop has also approved a course of instruction for parents and godparents. He has said that if during preparation, it seems that parents are merely seeking to thank God for the gift of a child, they should be advised to postpone baptism and be offered instead a service of blessing for which no godparents would be necessary.

If applicants for infant baptism wish to have the child baptised outside their home parish, consent should be obtained from their local clergyman. If he refuses consent on grounds thought to be unreasonable, the matter should be referred to the bishop.

Unease about indiscriminate baptism is of long standing in England as elsewhere. Rev. Herbert Hensley Henson when vicar of Barking in 1896 condemned indiscriminate baptism as "indecent in itself, discreditable to the Church and highly injurious to religion."

The Rev. Roland Allen, vicar of Chalfont St Peter, Buckinghamshire, resigned his living in 1907, as did a number of others, because he felt he could no longer baptise the child of any parishioner who asked him to do so.

Rev. Christopher Wansley, vicar of Roydon, Essex, has been the most outspoken recent critic of the practice in England.

Numbers of clergy in Australia are unhappy about the practice and there has been a widespread tightening of baptismal discipline.

But this is the first time that a diocese has attempted it and provided a service of blessing as an alternative to infant baptism.

## R.C.'S AGREE TO COMMON BIBLE

A joint statement on June 2 put out by the United Bible Societies and the Vatican Secretariat for Promoting Christian Unity outlines the shape of a common Bible for use by Protestant and Roman Catholic denominations.

The United Bible Societies have headquarters in London and include the British and Foreign Bible Society, the American Bible Society, the other national Bible societies throughout the world. It does not include the Trinitarian Bible Society.

The U.B.S. has agreed to extend its services to Roman Catholics since Vatican II adopted the aim of easy access to Holy Scripture for all.

A group of scholars from many denominations has worked out the guiding principles for the common Bible. The canonical books of the Apocrypha which are at present in all Roman Catholic Bibles, will be in the common Bible, immediately before the New Testament.

It has been agreed that non-controversial explanatory notes will be printed in the common Bible. In the past, many Bible Societies had a policy that the text should be printed "without note or comment." It is felt that Asian and African Christians particularly, need such help.

Spellings of the King James version are to be used in order to standardise pronunciation of biblical names.

## W.C.C. MEETS AT UPPSALA

From Page 1

Methodist

The Rev. C. F. Gribble (President-General, Sydney)

The Rev. C. K. Dawes (Secretary-General, Melbourne)

The Rev. S. I. Weeks (General Secretary)

Dr R. L. Walker (Sydney)

The Rt. Rev. Norman Faichney (Moderator-General, Melbourne)

The Rev. A. Grant (Sydney)

The Rev. Professor R. A. Busch (Brisbane)

Mrs Mary Box (Perth)

The Rev. Frank G. Engel (Sydney) (Mr Engel is an additional delegate nominated by the W.C.C. Division of World Mission and Evangelism and endorsed by the Presbyterian Church.)

Congregational:

The Rev. T. Rees-Thomas (Brisbane)

The Rev. D. M. Gill (overseas)

Churches of Christ:

Mr R. N. Gillmore (Melbourne)

Mr H. F. Gross (Melbourne)

(Delegates representing the Salvation Army and some Orthodox Churches are being appointed from abroad)

Australians who will be attending the Assembly as guests, consultants, observers, or in other special categories, include:

The Most Rev. G. Appleton (Archbishop of Perth) — consultant.

Having left Sydney for England in 1957, Mr Hardman sat for his London B.D. after three years work at London Bible College, securing First-Class honours. He then went to Cambridge for further study where he was honoured in 1963 with its Ph.D. in History and related subjects. Since then Dr Hardman has had a number of parish appointments, and more recently has been in charge of a large working-class church in Cambridge. For some time he was editor of "The English Churchman."

Dr Hardman will travel to Sydney on the Fairstar as Anglican Chaplain with his wife and three children. From Sydney they will proceed to the Adelaide Bible Institute which five years ago moved from Payneham to a 24-acre campus at Victor Harbour, South Australia's leading seaside resort. A.B.I. has a present enrolment of 109 men and women students from all Australian States and overseas.

While average income in Tasmania has risen 30 per cent between 1962 and 1968, diocesan income has fallen 10 per cent. In 1962 it was \$77,000 and in 1968, \$69,400.

Mr Gee says that "out on a limb" means that one is out on his own, neglected, and with a good chance of being forgotten. It appears to him that this is a fair description of the overall position of the diocese today.

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## Notes and Comments

### DEFINITION NEEDED

Bishop E. L. Barham of Emmanuel Church Wimbledon, London, recently defined the term, "evangelical" in his church paper. The term is so often misunderstood and misused in Australia that it is worth publishing in full. The only evangelicals who will experience some difficulty with it are evangelicals in chasubles.

"Primarily, this signifies a commitment to the proclamation of the 'Gospel,' the good news about God's love for man, as revealed to us in God's Word, the Bible, and expressed through the Atoning Death of the Lord Jesus Christ on the Cross. Secondly, in the church services, the term stresses that the new life in Christ is received by personal faith in Him, through grace, without any sacerdotal means, or human priesthood, which latter was fulfilled and terminated in Christ Himself."

### WHAT'S THE SECRET?

Whatever it is, the People's Church, Toronto, Canada, has it. Its minister is Rev. Paul B. Smith, son of its former minister, Dr Oswald Smith.

Recently this church held its 40th World Missions Conference and the offerings were the largest on record—\$341,504.

This annual missionary offering is used to support 300 missionaries on the field. This year a goal was set for 26 new missionary recruits. Thirty-nine were forthcoming.

This church has always been thoroughly evangelical and support for the world task has ever been the reason for its existence. Most of its income goes to missions. It is an example worth following.

### CHURCH NEWSPAPERS

"Church and People" in New Zealand which was facing a crisis has been saved by a generous subsidy, voted by General Synod. It is an official publication, issued fortnightly, and it was experiencing heavy losses and falling subscriptions.

The "Anglican," a privately owned weekly in Australia, faces an identical crisis. Lately, it has made strong appeals to a number of Anglo-Catholic dioceses. Its sales in North Queensland and Ballarat, for example, have been cut by more than 50 per cent in recent years, to about 160 in each instance.

The N.S.W. Congregationalist is to go out of print after 93 years and its place will be taken by the Australian Congregationalist. The Presbyterians have also had to replace state publications with Australian Presbyterian Life, issued fortnightly.

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"Together," a new interdenominational monthly started last year, was obliged to fold up after two issues.

We are happy to say that the recent crusades in Australia have brought us a most useful increase in circulation.

### THE MIDDLE EAST

Israel and Egypt celebrated the first anniversary of the Six Day War on June 5 each in their own way. Nasser called the Arab world to another war for either victory or martyrdom as new M.I.G.s flew overhead in Cairo. The Israelis anticipated Arab incursions from Jordan by artillery and aerial bombardment of border villages.

Since the Six Day War, the Record office has been bombarded with press releases and literature justifying both sides. Recently Israel Information Services sent us "Where Arab and Jew Meet." Arab sympathisers replied by sending "Jerusalem, A Tale of Two Cities Made One by Force."

The former booklet purports to be objective and is well illustrated. It is the Israeli story, well-told. The pro-Arab booklet makes no pretence of being objective and is intemperate and highly emotional. It does scant justice to the Arab cause.

We must pray for the peace of Jerusalem. We must pray that

Arab-Israeli differences will be settled at the conference table. The longer the Arabs remain intransigent in this respect, the more remote the possibility of a reasonable settlement becomes.

### PROGRESS IN HONG KONG

This year the diocese of Hong Kong and Macao has seen the consecration of two churches, the ground breaking for a new school building, eight more schools abuilding and two being planned.

Three Neighbourhood Advice Centres have opened and are already meeting needs among the common people.

Bishop Gilbert Baker performed the ground-breaking ceremony at St. Stephen's College in April. Building of an auditorium for drama, lectures and films has begun.

St. Stephen's College was founded in 1903 by C.M.S. and has been strongly supported by the Chinese community.

270 boys are enrolled at St. Stephen's, but the all-male tradition is about to be broken. In 1969, girls will be accepted. Rev. R. D. Handforth, Warden of the College, states that this will enable the school to offer a more complete course, tying in with the already co-educational primary school.

## N.Z. ANGLICANS AFFIRM HISTORIC FAITH

A positive affirmation of the faith as found in the Apostles' and Nicene Creeds was made in May by the General Synod of the Church of the Province of New Zealand.

It also affirmed the resurrection of Jesus Christ from the dead as an event in history, "and not simply as an apprehension of faith by man."

The statement arises from the Geering controversy and synod asked the bishops to direct that the statement of faith be read in all churches on Whitsunday.

The Bishop of Dunedin, chairman of the Commission on Church Unity moved an eleven-point motion dealing with the Commission's report. The Bishop of Nelson sought to amend this motion by the addition of a clause, defining in unmistakable language the essential beliefs of the Anglican Church. The amendment was seconded by Canon B. J. Machell, also of Nelson. The amendment was critical of "The Faith We Affirm Together," a joint statement of belief which the uniting churches in N.Z. plan to accept as a doctrinal basis for union.

### AMENDMENT

The amendment said that the Basis for Church Union fails to safeguard for all time the New Testament doctrines of God — Father, Son and Holy Spirit — and man's salvation through faith in Christ.

The Bishops of Melanesia and Polynesia supported the Bishop of Nelson's amendment. After a lengthy debate, the closure was applied and the amendment was lost.

General Synod will meet in 1970 to legislate finally on the union proposals.

Experimental use of the new New Zealand liturgy has been extended for a further period of two years by a decision of General Synod. On the whole it was felt that the new liturgy was a good one, although there were many reservations about it. Since General Synod, Christ-

church diocese held a special synod to discuss the question of church union.

The statement of faith approved by the Joint Commission on Church Unity was amended by the addition of nine words.

The paragraph in the statement claiming that the united church had the right to formulate, adopt, modify and interpret supplementary doctrinal statements, always in agreement with the word of God received in the Bible, was amended by the addition of the words "which is the supreme rule of faith and practice." Synod then adopted a motion "that the synod receives the amended statement of faith which we believe is now acceptable as a description of the common faith of the negotiating churches and suitable for inclusion in the basis of union."

## 500TH STUDENT

The 500th student has been admitted to Msalato Bible School, Tanzania since it was founded in 1961. He is Anderson Massi, a church teacher from the parish of Ikulu-Mvumi. Bishop Stanway presented Anderson with a Bible to mark the occasion.

The principal, the Rev. Peter Dawson, comments that with increasing demands on the school's resources, the next 500 should be reached in less than seven years.

## THEY SAY

Some make the mistake of thinking they can "go" before they have "come." Others err in "coming" but failing to "go." Both positions are inadequate. Christ is looking for those who come to Him in response to His invitation and then go out to serve Him. — Rev. Peter Loane, St. John's, Parramatta, N.S.W.

I do think that more of these young people should rebel against their parents' laxity in religion. — Rev. Stephen Holmes, St. John's Young, N.S.W.

Religion and philosophy have been defined as man's best attempt to find God. Christianity has been defined as God's best effort to find man. — H. M. Tuite, Clovelly, N.S.W.

The Christian Church is not selling anything. But, for 2,000 years, it has been conducting a great "give away" campaign. The "Give away" is no cheap, unproven product. It is the most costly "prize" ever offered. The Giver is God. The cost was the life of his Son, Jesus Christ, laid down on a Roman gallows in the place of sinful men. The "gift" offered is a New Life as God's child. — Rev. Walter Spencer, Mittagong, N.S.W.

It is important that great truths be clothed "in the form of sound words" but Christian teaching should be less concerned with the verbal form and more with bringing people to know the living Christ. — Bishop Allen Winter, of St. Arnaud, Victoria.

No one is a complete man until he is a Christian. — Canon Noel Rook, St. Alban's, Epping, N.S.W.

You bishops are not doing your primary job of defending the faith. Some of you are not even attempting to do it. — Mr George Goyder, Church Assembly, London.

We are brought into Christ in order that we might go out for Christ.

The fruit of the Spirit must be in continual display. It is the outward display to the world that we are in Christ. — Thomas P. Bell, Carlisle.

To explode is better than to bottle up. But it is what one learns to do after the explosion, it is the love that persistently works its way through the conflict, that equips one to be a reconciler. — Dr John Taylor, C.M.S., London.

I am convinced that highway safety is a spiritual problem and that Christians have a definite obligation to drive carefully and safely on the highways. Most people do not associate careful and safe driving with spiritual living, but there is a definite connection. — Dr Billy Graham.

When a local young Anglican priest states that he is an agnostic, who neither believes nor dis-

believes in God, he hits the headlines throughout Australia, and probably the world.

When a nation is stirred by Billy Graham and Leighton Ford, maybe a corner is found to report that thousands have discovered God to be a personal reality. — Rev. Bryan Hall, St. Alban's, Perth, W.A.

The change-over of the Flying Medical Service to the Royal Flying Doctor Service has limited our contact with the other members of the B.C.A. "family" and there is a new loneliness. — Sister Barbara Fox, Tarcoola, S.A.

"My Bishop's eyes I've never seen  
Though the light in them may shine,  
For when he prays, he closes his,  
And when he preaches, mine."

— Lines handed to Bishop Robert Davies, of Tasmania by a young girl.

This was true too of the letter to the "Age" by Professor Westfold and others who should have known better than to write a letter which would be in incomprehensible to the vast majority of their readers. It is largely a matter of language. On the whole I found little in the letter to which one could take exception providing one understood the language and indeed "jargon" they used. Their sin, and the sin of other clergy involved, was that they were bad teachers. A teacher must speak in the language of the pupil and my reaction was that if I were headmaster of a school I should not wish to employ any of them.

— Bishop Bruce McCall of Wangaratta, Vic.

Men hang themselves with the rope of unbelief on the tree of knowledge.

— Sadhu Sundar Singh.

Many a hungry, starving creature, when he sits down on a Sunday forenoon to get something to warm him for his great work, has a dry clatter of morality down about his lugs.

— Sir Walter Scott on "Old Mortality."

It is currently said in Kalgoolie that if you stand in Hannan Street and throw a stone in any direction out in the bush, you are bound to hit a geologist searching for nickel!

— Bishop Denis Bryant of Kalgoolie, W.A.

I wonder if your faith is so small that you are not even prepared to talk to your friends about God's love. Maybe your faith is so limited, you are not even teaching your children to pray and read the scriptures. Perhaps your faith is for Sundays and you cannot even find time yourself to talk with God and study His word each day.

— Mrs Janette Upton, Newcastle, N.S.W.

## LETTERS TO EDITOR

### A man wanted— who might be a woman

A representative of the Australian Board of Missions among Aborigines is the object of a nation-wide search. The Board does not know exactly what kind of person it is looking for—it is speaking in terms of a man who might turn out to be a woman, and might be a European, an Aboriginal, or of mixed race.

He will have first hand experience with Aboriginal people in suburbs, country towns or outback settlements and the right man will have made at least a few close personal friendships among the Aborigines he has been meeting. He may be a country town person who has cared about the Aborigines in his parish. He may be an office man or a factory man, an academic or a farmer.

Whether the wanted man is a very learned man or a man who left school at fourteen he will be required to deal with learned men as well as others. He will be able to speak and write acceptably. He will be political without being partisan, religious without being sectarian. In temperament he will be a quiet man with deep confidence but not pushful.

He ought to be a practising communicant of the Anglican Church but if the Board does

not find him there it will look eagerly in other churches. He will be expected to accept a five-year contract and the Board will try to make it financially possible to transfer from whatever he is doing now. He will have to travel extensively and irregularly throughout Australia. He will be trying to discover how and where to implement the Board's policy of "Acceptance."

Anyone who thinks he might be the wanted man is invited to write to the Chairman of A.B.M. and talk over the possibilities. In the near future there will be an advertisement in more precise terms, but the thinking and talking could start now.

— Frank W. Coaldrake, Chairman.

### Please return

Would anyone having borrowed my file regarding unfmented wine in the Communion Service, please return it to me? There is a considerable amount of irreplaceable material in it.

Rev G. B. Gerber, Belmore.

### Grave situation

When are you people on ACR going to wake up and learn what is behind Vietnam and Israel and Nigeria, etc.

Sure, it requires some maturity of understanding, but you should have guessed by now that the double talk of words, words, words, sweet words of "sweet reasonableness" are merely a cover to hypnotise the "solid" citizens of all "advanced" countries that the "Animal Farm" of George Orwell was "merely" fiction.

No, my friends, it is not fiction but fact. You care to guess I may be out in my attitude then check for yourself.

The situation given is grave and urgent. In the name of truth — the truth of our Lord Jesus — please verify what I have said.

— Reg Retallick, Glenunga, South Australia.

### Russia today

My friend, the Rev. Bernard Judd, of East Sydney, in "They Say," speaks of religious restrictions in Russia and states that the Faith remains a social irritant to the authorities in the U.S.S.R. This may be so, but with all due respects may I quote the Rev. W. Adams, Methodist minister, recently returned from Moscow.

Mr Adams preached to an overflow church in Moscow through an interpreter. He stated there were six services during the week with a membership of over 5,000 people. 4,600 people were baptised by the Baptist Church in the last year, and evangelism is carried on by personal witness. 100 men are at present in training for the ministry of the Baptist Church by correspondence. Other denominations worshipping in Russia are the Orthodox and the Roman Catholic.

Mr Adams also states that the Church is alive and hungry for spiritual nurture, and ready to be faithful to the demands of the Gospel in its own situation. Also mentioned were the living standards of the Russian people. In the basic requirements of life — housing, staple diet, employment, public transport, I think he said their standards would be higher than most cities he visited, including maybe Sydney.

— Bernard Wash, Redfern, New South Wales.



• At the opening of St. Andrew's Cathedral School science laboratories in Sydney recently. The Archbishop of Sydney, Canon M. C. Newth, Headmaster, and Professor T. G. Room, F.R.S., whose son is a distinguished old boy and former chorister at the School.

## NEW DIOCESE PROPOSED FOR WOLLONGONG

THE Wollongong Commission of Enquiry, set up by the 1966 Synod of the Church of England Diocese of Sydney, has recommended that a new Diocese, with Wollongong as its see city, should be formed within ten years.

The Commission's report will be considered in detail at the meeting of the next Ordinary Session of the Synod of the Diocese of Sydney, commencing on October 14.

The Commission last night submitted a 32-page printed

report to the Standing Committee of the Diocese of Sydney. Meeting under the chairmanship of Mr Justice A. R. Richardson, the Commission recommended a detailed program in setting up the new diocese. This includes:

The immediate appointment of a bishop to be resident in Wollongong to exercise a delegated episcopal ministry in the proposed area of the new diocese and to foster its development.

The raising of a capital sum of at least \$200,000 to provide an adequate investment to provide for the bishop and other central functions. The Commission has recommended that the Diocese of Sydney should provide \$10,000 per annum for 10 years from Glebe Board surpluses and for a sum of \$50,000 to be raised during the same period within the area of the proposed new diocese. Sydney Diocese would therefore be providing a subsidy on a two-for-one basis.

### SYNOD MEETING

With interest, these capital amounts, totalling \$150,000, would accumulate to approximately \$200,000 at the end of 10 years. If, because of inflation, a larger sum than \$200,000 is required, further consideration could be given to Sydney

Diocese providing \$10,000 for a further five years.

A recommendation that St. Michael's Church and its site, together with the Wollongong Church Centre, should provide the cathedral and diocesan administrative offices.

If adopted by the 1968 Synod of the Diocese of Sydney, the new diocese will include the rural deaneries of Berrima, Wollongong and portions of the rural deaneries of Sutherland and Liverpool.

### CULT REVIVED

Some 3,000 Anglicans, Roman Catholics and Orthodox took part in a pilgrimage to the shrine of "Our Lady of Walsingham" on June 3 last.

This shrine was destroyed during the Reformation but has been revived by Anglo-Catholics in recent years. It had been the pre-Reformation centre for mariolatry and its re-establishment is part of the revival of this cult of worshipping the Virgin Mary.

Masses were offered throughout the day, culminating in a high mass at which Bishop Cyril Eastaugh preached. Among those in the final procession was Bishop David Hand of New Guinea.

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A vacancy is occurring for a female assistant (preferably 17-20 years) in the Christian Education Centre at 511 Kent Street, Sydney. Duties include the regular preparation for despatch of "Trowel" materials, orders etc., maintenance of some records, and work on the counter in the Centre.

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Board of Education, Diocese of Sydney

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### ORDINATION CANDIDATES

The diocese of Adelaide now has 23 men in training for holy orders at the following institutions.

St. Mark's College, Adelaide, one; St. Barnabas' College, Belair, 16; St. Michael's House, Crafters, four; University of Adelaide, two.

The diocese of Bathurst has eight men in training as follows: St. John's, Murrumbidgee, five; St. Michael's House, Crafters, two; Moore College, Sydney, one.

### SUPERINTENDENT

**Sydney Rescue Work Society**  
Christian Charitable Organisation.

Applications are invited for the position of Superintendent of the above Society, from those with a sound evangelical faith, and active in Christian Service. Successful applicant would be expected to oversee and promote the work, with a view to increased public awareness of the work and aims of the Society, thus ensuring an increase in prayerful and financial support. Salary and conditions will be discussed at interview.

Applications close on July 5 and should be addressed to:—  
The Chairman,  
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### MEETINGS

**CLERGY WIVES:**  
A special 25th Anniversary Service is to be held at St. Philip's Church, Church Hill on Friday, 5th July, at 11 a.m. Luncheon will be provided in the Hall after the Service. R.S.V.P. Mrs Bernice Walsh, 77-6574.

## MISSIONARY GIVING

At this time of the year, many parishes are publishing their annual financial statements. We give below excerpts from a few.

**St. Stephen's, Willoughby, N.S.W.**  
Missionary giving from the church last year totalled \$5,867. This figure does not include gifts from societies within the church, which gave another \$979. \$3,292 went to C.M.S.

**St. Andrew's, Summer Hill, N.S.W.**

Missionary giving amounted to \$2,583, of which \$1,519 went to C.M.S.

**St. Luke's, Clovelly, N.S.W.**

\$1,718 was given to missions. \$6,010 went to missions, of which \$3,151 went to C.M.S. and nine other societies received over \$100 each.

**Holy Trinity, Adelaide.**

Missionary and diocesan commitments last year totalled \$13,668, of which \$8,915 went to C.M.S.

**St. Michael's, Wollongong, N.S.W.**

Missions received \$4,696, of which \$1,502 went to C.M.S.

### RUNS FOR SHEPPARD

Making one of his rare appearances as a cricketer, the Rev. David Sheppard made 88 not out recently for the diocese of Chelmsford. The former England captain led Chelmsford to a four wicket victory over the diocese of Southwark at Eltham.

## MISSION TO AFRICA

WHEN veteran Sudan United Mission missionary, H. G. Farrant, O.B.E., challenged S.U.M. missionaries and Nigerian church leaders in Nigeria in 1963 to work to win the continent of Africa to Christ, some reacted and said: "What an impossible task."

The challenge seemed a far-away hope of one of God's visionaries, or was it? Wilf Bellamy, S.U.M. missionary on loan to the "New Life for All" movement, now reports how the vision to win the continent of Africa to Christ is finding expression through a joint Church-Mission outreach to the African nations.

Next week I will travel to Upper Volta. From there I will go to Mali and Ivory Coast. I may even visit Timbuktu. In each nation there will be a "New Life for All" seminar with Church-Mission leaders.

In Chad and the Cameroun Republics the S.U.M. is heading up "New Life for All." Missionaries have translated materials. They are ready for action. Niger has plans for the movement and in Dahomey, Ghana and Liberia there is growing a considerable interest. I have visited Sierra Leone and know they have an effective national movement.

East Africa is also awake to "New Life for All." Several invitations have been received to go and tell them about the movement. We are looking to the

Lord to guide concerning this.

Already the Executive Committee has asked me to explore the possibilities of a tour of Kenya, Uganda, Tanzania, Malawi, Zambia and Rhodesia towards the end of the year. Also South Africa is showing a definite interest in this movement.

Inside Nigeria much of what has taken place through "New Life for All" is now more firmly established on the local level. In one place the name has almost disappeared and in its place has emerged a regular evangelistic Church program. This of course is the object for which we aim.

"New Life for All" movement began in 1962 in Nigeria, Africa. It aimed at the total mobilisation of the Church of Jesus Christ in an all-out campaign to reach every soul in two provinces in Nigeria. The call was given to place evangelism first in the life of every believer and in the program of every church.

## Instant houses for Vietnam

The "Instant House" — a unique shelter for refugees consisting of a basic steel frame which can be erected by four men in two hours and requiring only pliers and a screwdriver, has been developed by World Vision, according to the Rev. Bernard Barron, the Australian Director, in Melbourne.

Prototypes of the house, only ten feet by twelve feet—a total of 120 square feet, but readily expandable—have been viewed by Vietnamese Government officials concerned about the one million refugees in that country. The response has been heart-warming.

The total cost of the building, including ply-wood exterior, galvanised iron roof and louvred windows is less than \$86.

The first new "instant house" was presented to President Nguyen Van Thieu and Dr Que, the Minister of Social Welfare for refugees in Vietnam. The South Vietnamese Government has promised to co-operate with World Vision to secure land for a pilot scheme of 500 houses to be built.

All told, some 72,000 homes were destroyed during the Viet Cong Tet offensive last summer. "It is our hope that many thousands of refugees may find shelter, privacy, self-respect and new hope in this 'instant house,'" said Mr Barron.

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Aborigines Inland Mission,  
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Enfield, N.S.W. 2136.

## Books

**GNOSIS IN THE NEW TESTAMENT,**  
by R. McL. Wilson, Oxford, Blackwell, 1968. Pp. 149. \$4.25.

Gnosticism is a term more bandied about than understood. There does exist, however, a body of documents from early times which may properly be regarded as belonging to a form of thought called Gnosticism and some of these have been discovered and published for the first time in quite recent years.

The newly discovered documents from Nag Hammadi (Chenoboskion) are regarded by some scholars as a more important discovery for understanding early Christianity than the Dead Sea Scrolls, though they are much less well known.

There is no better informed or wiser guide in connection with early Gnosticism than the Senior Lecturer in New Testament at St. Mary's College in the University of St. Andrews, Dr Wilson. This book is the most recent of a number in which he has shown students a clear path in this field.

Here he discusses the Gnostic Gospels (the Gospel of Thomas, the Gospel of Philip and the Gospel of Truth) recently published, and a number of other published documents from Nag Hammadi and their significance. He discusses also the use made by Gnostics of the New Testament and, in the light of what is known about true Gnosticism, he discusses the propriety of speaking of "Gnosticism" within the New Testament itself.

This is strictly not a proper concept, though undoubtedly there are tendencies of thought already witnessed in the New Testament Documents which finally came into the Gnostic systems.

The book is moderately technical but an excellent guide to the study of the question. It well summarises "Gnostic Heresies in the Light of Recent Research and Discovery."

—D. W. B. Robinson.

**ESCAPE FROM REASON** by F. A. Schaeffer, I.V.F., 1968. Pp. 96. Eng. 3/6.

Dr Schaeffer has rendered the Christian public a service in writing this stimulating little book. The author is a well-known and influential Christian who lives in Switzerland and works with the L'Abri Fellowship. He displays a good knowledge of the history of Western culture and is a mature and penetrating critic of our own times.

He traces the growth of autonomous human reason from the thirteenth century to the present day and shows how this development has resulted in the dilemma of meaningless existence and has produced moods of bewilderment and despair. Schaeffer's review of the various ways man has sought to overcome this conclusion and to replace God with alternatives is most interesting.

Literature, art, sex, existential and linguistic philosophies and the New Theology are all examined succinctly and with feeling, but the author is convinced that there is no alternative to the biblical view of man in the image of God, historically fallen, yet alive with hope through the New Testament message.

This is a book for all Christians and especially for Christian leaders and preachers. It is a fervent appeal to come to terms with the human predicament and to apply the biblical word to the needs of modern man.

—B. L. Smith.

**LIQUOR AND COMMONSENSE** by John Westerman, Joint Board of Christian Education of Australia and New Zealand, Melbourne, 1968. Pp. 20. 20c.

This is a small booklet on an important social question, put out in the name of a joint board, representing several Protestant churches. Its author is Director of the Methodist Department of Christian Citizenship for Victoria and Tasmania.

He sets out to give a commonsense view as to whether there is a case for total abstinence and initially states that emotional attitudes are to be deplored. He then gives his first heading—"Total Abstinence Extremists," apparently unaware of his own strong emotions on the subject. Mr Westerman does not like extremists and so at the other end of this highly emotional spectrum he puts the liquor trade. So here we have the two villains of the piece, "total abstinence extremists" and the liquor trade. Common sense is said to lie in between. How could it be otherwise, for all know what nasty people extremists are.

The Bible has a good deal to say about liquor and its effects. And the Bible makes commonsense to millions of people. It is not drawn upon by this booklet.

When alcoholism is touched on, the lack of statistics is lamented and a conservative estimate of about 150,000 alcoholics in Australia is given. Would that it were true. Australia stands third in the list of nations for per capita consumption of alcohol. These figures are known.

The U.S.A. is far behind Australia in the per capita consumption of alcohol, yet it has over 6,000,000 alcoholics. Taking these figures, if Australians were as abstemious as Americans, we would have over 500,000 alcoholics. This is a conservative estimate. Temperance organisations are more conservative and place it between 300,000 and 400,000. It would be interesting to know how Mr Westerman arrived at 150,000.

At any rate, it is Australia's number one health problem, far worse than cancer and far more devastating in its social effects. Commonsense teaches that if you never drink, you will never have the problem.

Statistics also show that of male drinkers, 94 out of 100 are alcoholics. Society covers up for its alcoholics and we don't know much about the private lives of our drinking friends.

The booklet ends with a plea for drinkers and abstainers to respect each other's integrity and to work together with the liquor interests and others to reduce the danger and misery caused by liquor. Somebody's having their leg pulled, but we're not sure who.

—Rex Meyer.

**THE DIARY OF A RUSSIAN PRIEST,**  
by Alexander Elchaninov, Faber, 1968. 255 pages. 45/- (U.K.).

This is a translation from the Russian with an introduction by the author's wife. The author died in 1934 in Paris at the age of 53. He had been teacher and later priest to Russian emigrants in France.

Though educated for the Church in Moscow, he was not ordained until he was aged 45. He knew Russia's intellectuals, and also the tensions of his country which culminated in the Revolution. His approach is that of a gifted confessor, and his themes are those which concern us all. He begins his diary, "Before I became a priest there was so much I had to be silent about, holding myself back. Priesthood, for me, means the

possibility of speaking with a full voice."

Professor Obolensky, of Oxford, in a foreword, describes the author's treatment as "at the same time involved and detached—its basic theme, the pursuit of the spiritual life—the belief that for him who above all things seeks the Kingdom of Heaven transfiguration begins in this life on earth." A tribute to the author after his death said "he proved that the road from Athens may even in our time, lead a soul to the heavenly Jerusalem." (Introduction, p. 22)

—T. F. McKnight.

**SUSANNA: Mother of the Wesleys,**  
Rebecca L. Harmon, Abingdon Press, 1968. Pp. 175. \$4.70.

Any reputable book on the remarkable mother of the Wesley brothers is well worth reading. This book is no exception. From beginning to end the calm yet strong character of Susanna shines through frequently in contrast to her irascible, scholarly husband, Samuel.

The influence of Susanna on her numerous offspring (there were 19 children all told) is well portrayed, especially in the case of Samuel, her firstborn. The frustrations of her beautiful though impecunious daughters and some of their unhappy love affairs is told with peculiar sympathy and insight. The chapter on Hetty is particularly well written. The book is not without its weaknesses. The chapter on the England of Susanna's time is rather disappointing and the chapter on "The Sons" could have been filled out more. Nevertheless the book has much to commend it and should appeal greatly to those to whom it is dedicated—"To the Lady of the paragonage wherever she may be."

—Keith Cole.

**A MIND AWAKE: An Anthology of C. S. Lewis, Ed. Clyde Kilby,**  
Geoffrey Bles, 1968. Pp. 252. \$3.15.

In the delightful preface to this book Dr Kilby applies to Lewis the phrase, "nobly humble of heart." If he had lived to see such a collection from his works he would no doubt have been the most surprised of men—perhaps a little embarrassed.

C. S. Lewis readers will find with delight on almost every page some extract, from essay, book or poem which has at some time brought insight or a thrill of understanding. Most of his more weighty material was written in a style that does not lend itself to the excision of short quotations. Too much space in, for example, "Miracles," is taken up with sustained argument or lengthy analogy to allow for easy extraction. In spite of this, however, skilful selection under useful headings has given representative selections from all of Lewis's well known writings.

One fascinating aspect is the frequency with which quotations from the Narnia children's stories appear. This may well prove their enduring quality and stake a place for them among the great literature of our time.

This anthology will undoubtedly revive the reader's inclination to re-read many of the Lewis books.

—Alan M. Bryson.

## SHORT NOTICES

**RELIGION IN THE U.S.S.R.**

Ed. Robert Conquest. (Soviet Studies Series). Bodley Head, London, 1968. Pp. 135. 21/- (U.K.). A well-documented study of the Soviet's stop-go policies toward all religions over the past 50 years. Anyone who wants to understand Soviet policy must read it.

**THE CROSS AND FLAME,**  
by Bruce Shelley, Eerdmans, U.S.A., 1968. Pp. 191. \$3.95 (U.S.). The author was asked by missionaries in Japan to tell the story of the price paid by believers in all ages for their faith. Many of them have lived in recent times and have died in the course of nationalist uprisings in Africa and elsewhere. There is much well-informed comment on the difficulties facing Christian witness today.

**THE SOURCEBOOK OF HUMOUR,** by James C. Hefley, Zondervan, U.S.A., 1968. Pp. 206. \$4.95 (U.S.). As it says, a good source book with 1752 items, numbered, indexed and blank pages to insert your own gems. Lots of fun in good taste.

**PREPARING FOR PULPIT AND PLATFORM,** by John E. Baird, Abingdon, U.S.A., 1968. Pp. 222. \$4.20. Very good value. Many such books are pedestrian. Not this one. Great value for lay readers, speakers, theologians and clergy. Set assignments at the end of each chapter make it most practical.

**GOSPEL OF JOHN.** Tyndale House, Illinois, U.S.A., pp. 96. 10c. An excellent modern paraphrase of the gospel, nicely presented and most helpful for new Christians.

**GET SMART.** Tyndale House, pp. 65c. A paperback edition of Proverbs in the modern idiom and profusely illustrated with photographs. Youth groups will find real pleasure in studying it.

**WORLD RULERS,** by Leonard F. Wise, Ward Lock, London, 1967. Pp. 224. 12/6 (U.K.). All rulers and heads of states from ancient times to present day. A mine of information which should be about every home where there are school-children.

—More books  
reviewed on  
page eight



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## Mainly About People

Mr and Mrs Joe Lenton parishioners of St. Andrew's, Summer Hill, N.S.W., were farewelled on June 7, prior to leaving Australia to serve with the European Christian Mission in Italy.

Rev. Canon Geoffrey Gilbert, rector of Corryong (Wangaratta) since 1961, has been appointed rector of Tallangatta.

Rev. Edward W. Doncaster, formerly rector of Carnarvon and archdeacon of the North West (North West Australia) has joined the staff of the Bush Church Aid Society from June 1 and will minister in the Gascoyne-Ashburton Mission.

Bishop A. T. Hill, formerly Bishop of Melanesia is now living in New Britain in the diocese of New Guinea. He is to be in charge of the mission station at Apugli.

Rev. D. W. Warburton, rector of Scottsdale, has been appointed Director of the Board of Christian Education, Tasmania, in place of the Rev. W. L. B. Verrall.

Rev. James Miles, formerly rector of Donnybrook (Bunbury) has been instituted a priest-in-charge of Derby-Kingaroom (Tasmania).

Rev. Michael B. Eagle, chaplain at the Hutchins School, Hobart, has been awarded the degree of master of arts of Sydney University and the diploma in education of the University of Tasmania.

Rev. Dr Philip E. Hughes, has been appointed Professor of Historical Theology at the Conwell School of Theology, Temple University, U.S.A. President of the School is Rev. Dr Stuart B. Babbage.

## N.Z. DIVORCES

During an address to the Hamilton Christian Businessmen's Association, the Rev. Matthew Calder, vicar of St. Mark's, Wellington, N.Z., was asked if there was any difference between marriage in a church or in a registry office.

Mr Calder said 18 out of 100 marriages in New Zealand were performed in a registry office.

"Yet when we look at the divorce rate, 67 out of every 100 divorces concern people who have been married in a registry office."

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## Books

from page 7

**THE PEOPLE IN BETWEEN**, by Winifred Hilliard. Hodder & Stoughton, London. Pp. 122, appendices, index. \$6.00.

An absorbing, readable account of the Pitjantjatjara people served by the author at Ernabella. Shows the historic origins of derogatory opinions about our indigenous people. Fruit of much research, careful observation and sympathetic insight, this book should enjoy popularity despite its price.

A valuable aid to a true appreciation for workers and policy makers in mission and government alike. It might be about any one of many tribes in our land: a true estimate of worth, of the way their plight has arisen and of the necessary considerations to be kept in mind in helping to bridge the gulf between our two civilisations.

—G. A. Pearson.

**THE BIBLICAL WORLD: A DICTIONARY OF BIBLICAL ARCHAEOLOGY**, ed. Charles F. Pfeiffer. London. Pickering and Inglis. pp. 612. \$7.00.

Being "the first dictionary of Biblical archaeology to be made available to the Bible student" and covering "the entire field of Biblical archaeology," this book is indeed a useful volume. The competence of its editor and his consulting editors (including J. A. Thompson, well-known to Australians) ensures a high standard of contents.

The text is interspersed with over 300 photographs (some, unfortunately, badly reproduced) which add greatly to the interest and value of the book. There are also several maps and drawings of areas, sites, buildings and floor-plans.

Of course, much of the information in this volume can be found scattered in books on archaeology and in Bible dictionaries. But the great value of this book is that it collects the information into one volume and classifies it for quick reference (the articles include cross-references).

A comparison with articles in the New Bible Dictionary, for example, reveals the much fuller treatment of many matters of archaeological interest. A number of articles go to several pages (e.g. Damascus, Nag Hammadi Gnostic Texts).

Not only is this dictionary helpful (to the Bible student) because it throws light on the Bible; but it is also of use to the person interested in the archaeological excavations themselves, because it recounts the history of many finds and their investigation.

—J. A. McIntosh.

**BELOVED WORLD** by Eugenia Price Zondervan, 1968. pp. 474.

Now in its 4th printing, it was first published in 1961.

This claims to be the true story of God's consistent behaviour toward us in spite of our attitude toward Him. Imaginative details are woven into the Scriptural record of most of the Old and New Testaments. This could be especially helpful to the new reader of the Bible, enabling him to follow consecutively God's plan of redemption in story form. Others may find the extra details added to the text of the Scriptures confusing.

—L. R. Shilton.

**AN ARAMAIC APPROACH TO THE GOSPELS AND ACTS** by Matthew Black. 1967. pp. 360. \$9.30.

This is the third edition of a book which has been a standard text since its first appearance in 1946. It has been completely revised and reset, and now takes account of the Qumran texts as well as a number of important recent publications. Dr Black is principal of St. Mary's College in the University of St. Andrews, and one of the best-known and most reliable New Testament scholars today.

The book is only for the student who can follow Greek at least. But to such it is intensely interesting. The Gospels and Acts are written in Greek, but it can hardly be doubted that behind them lie Aramaic sources in some instances, and Aramaic-speaking informants in others. Black demonstrates how the influence of Aramaic has been exerted on the syntax, grammar and style of the gospels — often with important consequences for translation and interpretation. He also shows the extent of former characteristics of Semitic poetry in certain parts of the gospels.

Any student who really intends to make a close study of the text of the gospels and of their precise meaning would be advised to become well acquainted with this masterly treatise.

A particularly valuable feature is the appendix by Geza Vermes on the meaning of "Son of man." This is essentially an Aramaic expression. In view of the strongly held view of the Bultmann school that Jesus never claimed to be himself the Son of man (but only to announce the coming of the Son of man) it is interesting to see such an apparently unanswerable case for taking "Son of man," in accordance with Aramaic idiom, as a self-designation.

—D. W. B. Robinson.

## THE AUSTRALIAN CHURCH RECORD

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

Subscription \$2.50 per year. Editorial and Business: 511 Kent St., Sydney. Phone: 61-2975. Office hours: 10 a.m. to 4 p.m. Issued fortnightly, on alternate Thursdays. Copy deadline Thursday preceding date of issue, but earlier receipt preferable.

## ON RADIO AND TV

A.B.C. programs of special interest include:

**Radio**  
Sunday, June 30: "Encounter." First network. Professor Malcolm Jeeves and others discuss Bishop Robinson's latest book. Community Hymn Singing. First and third networks. From All Saints', Colonel Light Gardens, S.A.

Monday, July 1: Evensong. Second and third networks. From St. Andrew's Cathedral, Sydney.

Monday, July 8: Evensong. Second and third networks. From Holy Trinity, Adelaide.

**Television**  
Sunday, June 30: N.S.W., A.C.T., Vic., 11 a.m. Divine service from St. John's Fremantle. In Tas. from Holy Trinity, Fortitude Valley, Brisbane.

Sunday, July 7: 11 a.m. In Queensland. Divine service from St. Andrew's, Brighton, Vic. In South Australia. From Holy Trinity Cathedral, Wangaratta.

## CRICKETERS MEET

**THE 66th Annual Meeting of the New South Wales Churches Cricket Union will be held in Sydney on Thursday, July 25. The President, Canon W. N. Rook will preside.**

The 1967-68 season was most successful with many teams from Churches situated within the city and suburbs of Sydney in its competitions.

Fixtures were played by the Union in Sydney against the Goulburn District Churches Cricket Association and the North Illawarra Churches Cricket Association and teams from the Union visited Armidale, Goulburn and Wollongong to play against the local Church Cricket Associations.

A feature of the coming season will be a series of Interstate Church Cricket Association fixtures in Adelaide over the Christmas/New Year holiday period. Teams from N.S.W., Victoria, Tasmania, Queensland and South Australia will participate in a competition for the Lowe Shield now held by Queensland.

At the annual meeting all arrangements will be completed for the 1968-69 season. The "A," "B" and "C" Grade Competitions will commence on Saturday, September 7 and "D," "E" and "F" Grades on September 21. Any church wishing to have particulars about the Union is invited to telephone the Secretary, Mr. Stacy Atkin. Tel. 86-3069, or the Assistant Sec.

retary, Mr V. R. Hind, Tel. 649-9752.

Blazers, caps and cups won by various clubs and players during the past season will be presented at the annual meeting. The Premiers, divisional winners or runners up in the various grades were:

A GRADE: Ashfield-Kingsgrove Methodist, premier; St. Stephen's, Hurlstone Park, runner up.

B GRADE: Lidcombe Congregational, premier; St. Mark's, Granville, runner up; Punch-bowl Baptist.

C GRADE: St. Alban's, Epping, premier; St. David's, West Fairfield, runner up; Toongabbie Baptist, Waverley Methodist.

D GRADE: Epping-Eastwood Baptist, premier; Burwood Baptist, runner up.

E GRADE: St. George's, Marsfield, premier; Guildford Methodist, runner up.

F GRADE: St. Alban's, Five-dock, premier; South Hurstville Methodist, runner up.

## BUILDER BANKRUPT

Owing to the bankruptcy of the builder, work has stopped on the rebuilding project for St. Gabriel's Babies' Home and Mothercraft Nursing School at Balwyn, Victoria.

The Home is part of the Mission of St. James and St. John and the Missioner, Canon Guy Harmer reports that after some months' delay, a new contract is let and work is about to recommence.

# THE AUSTRALIAN CHURCH RECORD

THE CHURCH OF ENGLAND NEWSPAPER — EIGHTY-EIGHTH YEAR OF PUBLICATION

No. 1417 July 11, 1968

Registered at the G.P.O., Sydney, for transmission by post as a newspaper.

Printed by John Fairfax and Sons Ltd., Broadway, Sydney.

Price 10 cents

## A CHURCH DEBT THAT MAKES NEWS

**ST. JAMES', Turramurra, N.S.W. has acquired a debt of \$30,000. It is a comfortable parish on Sydney's North Shore and its church, parish hall and rectory are adequate by any standard. At St. James' they heard about the needs of the new housing area of Whalan, some thirty miles away. They decided to borrow \$30,000 and give it to Whalan so that the work of the Church of England might be quickly established there.**

The ACR decided to go up to Whalan to see what was happening there. It is quite an exciting story.

You go up the Great Western Highway from Parramatta and you turn off at Mount Druitt (see map). A mile or so from Mt Druitt Station you come to the southern edge of Whalan, named after Governor Macquarie's Secretary.

Less than three years ago there was nothing there but scrub. The Housing Commission moved in and now on this pleasantly undulating country with views of the Blue Mountains is a nicely laid out suburb with 10,000 people and more to come.

Tregear, named after an early settler adjoins it and has 6,000 people already. At Lethbridge, hundreds of homes are under construction and people will soon be moving in. Emerton, Blackett, Hebersham, Hassall and Dharruk are additional suburbs which will mushroom soon.

By 1974, at least 76,000 people will live in this new area. The Housing Commission has laid out the whole project to take maximum advantage of its setting. All areas are sewered and water, gas and electricity are available.

### GARAGE

The Church of England moved in with the population over two years ago, putting up a large prefabricated and movable garage. In a few weeks' time it will be moved to Tregear. Rev. Alan Whitham was appointed the first resident minister in October 1967, under the direction of the New Housing Areas Committee.

Until now, church services and Sunday School have been held in his Housing Commission home of some 104 squares. There are three Sunday services and Sunday School. A marquee

erected each Sunday, houses the Kindergarten. Primaries meet in the garage nearer the church site.

Attending church in Mr Whitham's cottage is quite an experience. For a start, the Communion Table is a radiogram covered with a white cloth.

Dominating the space where the people sit on collapsible chairs provided by St. Clement's Mosman, is a large illuminated fish-tank. Now the fish was a secret symbol for Christ used by early Christians.

### KITCHEN

The night I preached there, 30 people or so crowded the lounge room and the overflow of young men sat in the kitchen. Everybody except the minister and me was under 40.

Few had had any connection with a church before they went to Whalan. The church is pretty meaningful to them now. Numbers had come to know Christ at the Graham Crusade.

I stood at the door to shake hands after the service but only one couple left. The church means fellowship to these people and they stayed for a cuppa and to sing gospel songs in the modern idiom. I sang with them.

Apart from the school and the shops, the church is the only place where they can get to know each other in Whalan. The grass roots are embedded in the witness of the church and you get the exciting impression that you are seeing Christ at work in a missionary situation.

At the beginning, three of the Whitham family taught a small number of children in the Sunday School. Parents who sought enrolment for their children were told that they could not cope with more until more were willing to teach. To date, 36 have been through an eight-week training course and are now teaching classes of about six children each.

Alan Whitham is not the type to get ulcers about what he cannot do. When he was faced with a school population of 3,000 to be given religious instruction each week, he did what he could and left the rest.

### SCHOOL POPULATION

When parents complained, he pointed out he is not the church — they are. He offered to train mothers to help do the job. Twelve have been trained and now they all move into the schools and teach all the children each Wednesday morning. He is prepared to give leadership and to go as far as his people will go with him. But no further.

Before dinner he drove me around much of the area. At Tregear he said "where you are standing there was scrub nine months ago and no houses were visible from here." Now there are over 1,000 homes. Wherever we stopped, people would greet him from their homes or in the street.

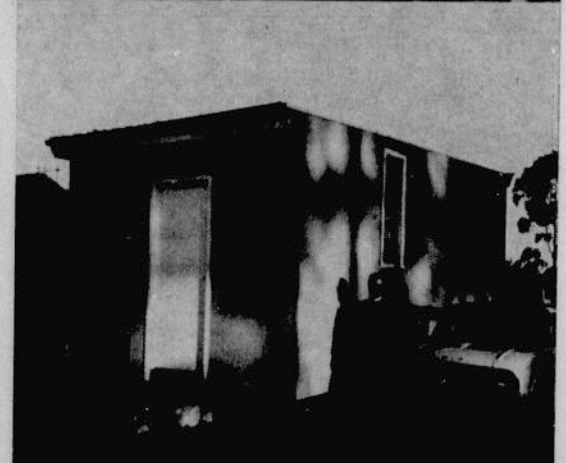
Finally, we looked at the progress of the church complex that will be St. James', Whalan. It is a commodious general purpose church with a pebble courtyard to house an additional 80 children outdoors. The New Housing Areas Committee has exercised considerable imagination in its planning. The people are obviously watching it rise to completion with pride and joy, even if many of them are of different faiths. They could not have provided it themselves.

Most fathers are in unskilled occupations and the average take-home pay is only \$40 weekly, much below the national average. That is why St. James', Turramurra went into debt. That is why St. Philip's, Eastwood, St. Alban's, Epping and others are banding together to pay the minister's stipend.

### VISITATION

With new families constantly moving in, St. Paul's, Wahroonga is providing regular monthly visitation teams which are supplemented by groups from other parishes. Numbers of other parishes have given help of various kinds. Two part-time deaconess students help with visitation.

Alan Whitham is a former R.A.A.F. radar operator and for over 12 years was a journalist with the Newcastle Sun. He also spent two years as a builder's labourer. He was a parishioner of St. Andrew's, Cronulla, where he was once Sunday School superintendent, lay reader and synod representative. He helped estab-



Upper photo: Part of the congregation at Whalan—fish-tank in background; Lower photo: Rev. Alan Whitham and the movable garage, first building at Whalan.

## ROUND-UP OF SYNODS

**NUMBERS of dioceses in Australia have been holding their annual sessions of synod. Here are highlights from some of them.**

### GIPPSLAND

Synod endorsed the principle of a Diocesan Report Sunday to encourage parishes to have a vision beyond their boundaries. It was recommended that the diocesan "Church News" take no action on the proposal to link with Melbourne's "See." General Synod 1966 Canon 10 providing for long-service leave for clergy was passed. The late Dr Kathleen Taylor's name was added to that of her father in the Bishop Blackwood Memorial Fund.

### BATHURST

Synod paid tribute to the Venerable Leslie Walker, O.B.E., on his retirement. The ordinance governing missionary activity in the diocese was repealed and set up a committee with representatives from each archdeaconry. It will be responsible for stimulating missionary activity at home and abroad.

Archdeacon W. Charles Arnold was appointed Bishop's Commissary. The Commission on Church Schools presented a full report, which stressed the need for the two diocesan schools to increase enrolments to 280-300 pupils to be economi-

cally viable. Anglican television in the diocese has greatly increased its activity under its Producer-Director over the past year. Plans are going ahead for the diocesan centenary in 1970.

### ROCKHAMPTON

Rev. Ian Trevor, rector of Emerald had a motion passed by 35 votes to 30, repealing existing legislation which disallowed gambling in the diocese. Synod felt that the concept of assistant bishops was wrong but that smaller dioceses should be aimed at. The diocese had exceeded its A.B.M. missionary target.

### BRISBANE

Synod met exactly 100 years after its first synod on June 12, 1868. Four new archdeacons were collated at the synod. Evensong. A long-service leave for clergy canon was passed, setting out in detail the working of long-service leave in the diocese.

Rev. Dr Keith Rayner addressed the synod on "The Origins of Synod Government." Mr James addressed the synod on the need for greater help for

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