

## 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. Eward 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 in charge of the mission station at Apagi.

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-Kingarooma (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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## SUBSCRIPTION FORM

Rev. NAME: \_\_\_\_\_  
Mr. \_\_\_\_\_  
Miss \_\_\_\_\_  
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STATE: \_\_\_\_\_  
NEW: ☐ RENEWAL: ☐  
☐ Cheque  
ENCLOSED: ☐ Money Order FOR: \_\_\_\_\_ YEARS  
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Subscription: Australia — \$2.50 P.A.; New Zealand — \$2 (N.Z.) P.A.; Other overseas—\$3.50 (Aust.) P.A. (28/ Sterling or \$2.50 U.S.).

## 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

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## 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; Punchbowl 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

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## 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.

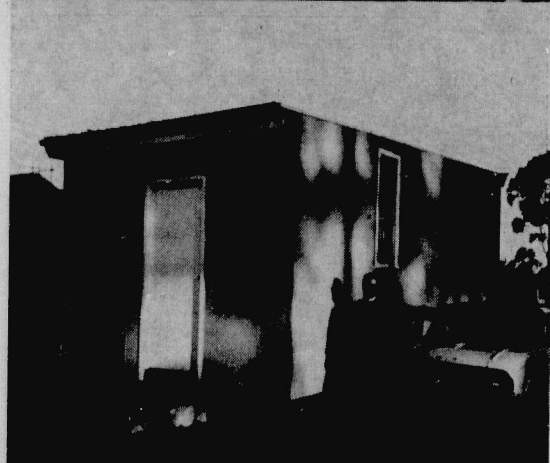
Finally, we looked at the progress of the church complex that will be St. James', Whalan. It is a commodious general purpose church with a pebble courtyard to house an additional 80 children outdoors. The New Housing Areas Committee has exercised considerable imagination in its planning. The people are 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 establish



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 economic

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. 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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# UPHILL AT LAMBETH

THE Lambeth Conference will not meet at Lambeth on 25th July. It will meet at Westminster. There are two parishes in Lambeth, not far from Lambeth Palace, London residence of the archbishops of Canterbury. The Rev. Peter Ridley, curate of the evangelical parish of St. Andrew's, tells us something of the church's witness in Lambeth.

At the end of World War II churches lay in ruins from bombs that had missed the target of Waterloo Station, just south of the Thames and a mile or so from the Archbishop of Canterbury's Palace at Lambeth.

In their place the beautiful new church of St. Andrew's, Short Street, was opened in 1958 to serve a crowded parish of 10,000 people.

The present Vicar, the Rev.

John Tredennick, saw the foundation-stone laid by the Princess Marina; and the church now only awaits sufficient funds to supply a clock and a peal of bells that would bring this new building to completion.

The Vicar and his curate try to visit each home in the parish at least once a year, bringing the simple Gospel to an area of London rich in Evangelical associations.

In a part of the parish at that time notorious as the most vice-ridden in the whole metropolis, the great Lord Shaftesbury once

visited a "ragged school" and had his heart set on fire for his crusade for social reform which was to become one of the great sagas of Victorian England.

Rowland Hill, the great independent preacher, set up his famous Sunday School only two hundred yards from Short Street, thus pioneering a movement that has spread throughout the world and influenced generations of children for Jesus Christ.

In our own day the Church Missionary Society has moved to splendid new premises in the parish, making this once again one of the focal points in the world-wide mission of the church.

Also in the parish the London Embankment Mission brings succour to some of the many mehs. drinkers and other vagrants who haunt the approaches to Waterloo Station; and the oldest Salvation Army hostel in London shelters 440 destitute men each night.

In a lighter vein the Old Vic Theatre, famous throughout the world as the centre of Shakespearean acting, now houses the National Theatre Company.

In the parish is much old and shabby housing. Old ladies live terrified lives in damp basements that are a scandal to our society. The church school is a hundred years old this year.

As the old buildings are demolished the people move elsewhere, and the church loses its leaders as they go off to the more comfortable suburbs.

The leader of work amongst girls (wife of a London policeman) lost 18 members of her organisation in one year because they moved away — and that organisation never really recovered.

At the same time new people move into some of the wonderful new blocks of flats (90 per cent of the people live in flats of one kind or another); but uprooted from their former neighbourhood they hesitate to put down roots in a strange church.

There have been conversions in the past year; but by and large it is uphill work with few encouragements.

Beneath the veneer of apparent apathy there is in many a heartfelt longing for something new in their lives; and the fields are certainly "white to harvest."

Nevertheless these working people (many are railwaymen, postmen, or market and factory workers) are often reluctant to commit themselves to any change in their way of life. With 10,000 people in the parish, there are seldom more than 25 in church on a Sunday. But uphill as the work may be, the Gospel is being made known in Lambeth.

## EDITORIAL

### REASONS NEEDED FOR A NEW DIOCESE

For some time past there has been a desire in some quarters for a new diocese of Wollongong. This desire appears to be prompted chiefly by the growing size and importance of the city of Wollongong itself. The instinct to think of Wollongong as independent of Sydney in matters ecclesiastical is, in itself, quite proper.

In ancient times, a diocese was simply the church of a town or city, presided over by its own bishop, and was entirely independent of all other similar "local" churches. However, what was in old times a diocese is today a parish, with a high degree of independent life. In any case, no one is now suggesting merely that Wollongong should become an independent diocese. The only proposal put forward is that a new diocese, of very considerable area, but with Wollongong as its central city, should be formed out of the present diocese of Sydney.

At the 1966 Sydney Synod, the Archbishop responded to the "new diocese" appeal by proposing the appointment of a fact-finding commission to engage in "a feasibility study" which, he said, "may lay down the guidelines for right action in the future." The Synod duly appointed such a commission.

The terms of reference for the Commission were "to examine and to report (with recommendations) . . . on the possible formation of a new diocese south of the George's River with its See centre in the city of Wollongong." The Archbishop pointed out that detailed inquiries would need to be made on a number of specified matters.

The Report of the Commission has now been published. It is clear, concise, frank and informative. As a "feasibility study" it is admirable.

The Commission was asked to discover whether a certain area of Sydney diocese was capable of self-support and self-government. The Commission has now reported, in effect, that the area is not capable of this at present, and is not likely to become so for many years, if the figures of 50 parishes and 70 clergy (as unanimously agreed by the provincial bishops of N.S.W.) are taken as the minimum numbers desirable for complete autonomy and self-sufficiency.

However, the Commission is of the opinion that a separate diocese could be viable within 10 years, on smaller numbers than these, so long as it could continue to receive financial help from Sydney diocese, and to use a number of facilities belonging to Sydney diocese. In regard to the relation of a new diocese to the church schools within it, and to such organisations as the Home Mission Society, the Youth Department, Retirement Villages, and the Board of Diocesan Missions, the Commission declines to make a specific report, though it seems to assume that Sydney would need to continue to serve the new diocese through these organisations, in some way or other, unless the new diocese were to be denied the benefits of such activities or bear a very heavy expense of providing its own.

The Report has one serious flaw. It is that the factual information collected and analysed by the Commission does not provide adequate ground for the Report's first and principal recommendation: "that a new diocese . . . should be formed."

This recommendation appears to have been an assumption of the Commission rather than a conclusion. On the basis of its investigations, the Commission should have confined itself to reporting to the effect that "the formation of a new diocese would be feasible within 10 years, given certain conditions, assuming that, on other grounds, such a new diocese is desirable." But the recommendation actually made is not a necessary conclusion to be drawn from the evidence provided. It would be equally possible to conclude, from this evidence, that a new diocese would be a risky and unnecessary experiment.

Perhaps the Commission interpreted its area of investigation too narrowly. On page 5 of the Report, the items listed under "Terms of Reference" do not include the terms of reference as set out by the Archbishop and as confirmed by the Synod, but are confined to the list of specified matters mentioned by the Archbishop as among such as would require detailed inquiry. It is true that evidence obtained from the N.S.W. bishops included the opinion that "certain dioceses are too large for adequate pastoral oversight by one bishop," and the hope that "it might be possible to experiment with smaller dioceses." But this hardly modifies the impression that the Commission's factual investigations were confined to machinery matters.

However that may be, the Synod must take a wider view. The Archbishop, in introducing the subject, rightly pointed out that "the first object in such matters must be to ascertain what will be best for the church as a whole; whether in fact such a plan will make the impact of the Gospel more relevant, more effective, and more durable." A new diocese may indeed achieve these purposes; but it does not follow from anything in the Report that this will be so. For instance, a new diocese can hardly fail to reduce freedom of exchange between its parishes and those of other dioceses (including the motlier diocese), however, much goodwill is present. Again, what pastoral, or educational, or evangelistic advantages will a new jurisdiction produce? It is at least arguable that a large diocese with regional coadjutor bishops is a better solution than the creation of new independent units having reduced flexibility and reduced opportunities of interchange of facilities.

Gratitude to the Commission for an excellent and workmanlike report should not obscure the truth that convincing reasons for thinking a new diocese will better serve the Gospel have yet to be put forward.

# CHURCH SCHOOL MAY GO TECHNICAL

THE Headmaster of Ballarat Grammar School, Wendouree, Victoria, Mr G. F. J. Dart, has strong views about the need for independent schools to meet the demands for technical education.

He expressed his views at the opening of recent extensions to the School. The A.C.R. asked Mr Dart to give his views for the benefit of our readers.

My main reason for suggesting the establishment of a Technical School at Ballarat Grammar School is concerned with an anti-segregationalist policy. It is my opinion that too much segregation of different kinds of abilities is harmful and I believe that the tendency to segregate is increasing in Australia. My proposal is a kind of counter-measure.

My case against segregation of abilities is that it encourages intellectual snobbery, that it must do considerable psychological damage at both ends of the scale, but particularly at the lower end and that there is no evidence for the main argument in its favour and that it makes a more efficient use of a country's brain power. In fact, I think there might be evidence to the contrary.

What I am opposed to is the same thing as was satirised in Huxley's "Brave New World,"

that is, the irrevocable establishment of permanent classes in society, the classifying being done by an assessment of intellectual abilities according to an arbitrary pattern.

## ANTI-SEGREGATION

I know that there are anomalies in my argument, that choice of subject imposes a certain degree of natural segregation. But this does not mean that those who opt out of the cumulative subjects (i.e., those that get progressively more difficult, like languages or mathematics) need be entirely segregated from the society of their intellectual betters by being put into different classes ("streams," they call it for some reason or other), or even into different kinds of schools as is standard practice in England, and as is showing signs of becoming standard practice in Australia.

The thing that is most damaging to a boy's self-esteem is not that he can't do Latin or Higher Mathematics, but that he can't hope to be in the same class, or even school, as a boy who can, and it is no use denying that personal prestige and position in the school society is just as, or more important, than the passing of examinations.

This fact does not get much recognition from educational authorities, although it does, or used to, in Russia. When I was there some seven years ago the Russians would not admit that there was such a thing as difference in ability and would even fake the marks to prove it. They seem to have done pretty well educationally.

The biggest influence on a boy at school is another boy. On the whole, the best influence comes from the best brains. If this influence is withdrawn at an

early age, considerable hurt to the community at large could result. The educational background of vandals could make an interesting study.

## THE UNDER-PRIVILEGED

Another reason for my advocating a Technical School is the comparative failure of independent Church schools to do anything for the under-privileged, the under-privileged intellectually for financially.

Some Roman Catholic schools do run technical schools but so far as I know, no independent school of any other denomination has had anything to do with technical education and no independent school has had anything to do with backward or sub-normal children.

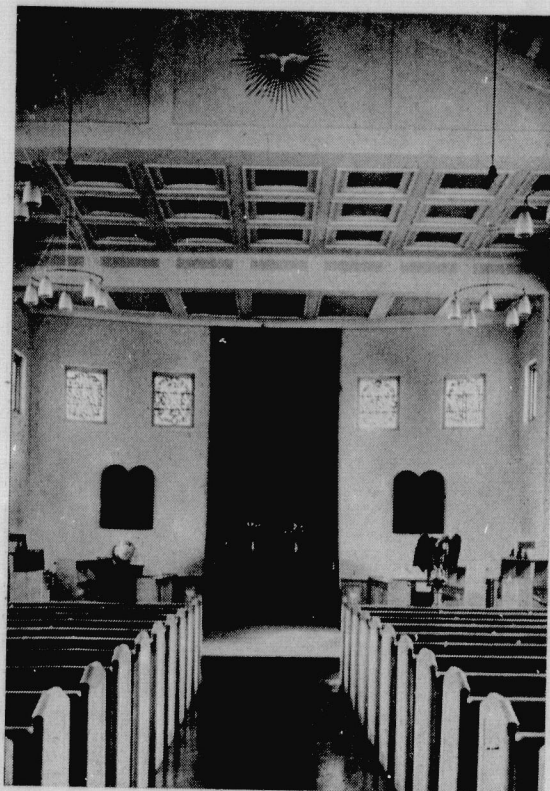
I have an uneasy suspicion that questions of prestige might be involved in this. Hitherto the playing field, the river and the examination room have been the foundations on which a school's prestige has been built.

I know there are plenty of brilliant exceptions to this but I do maintain that there is more

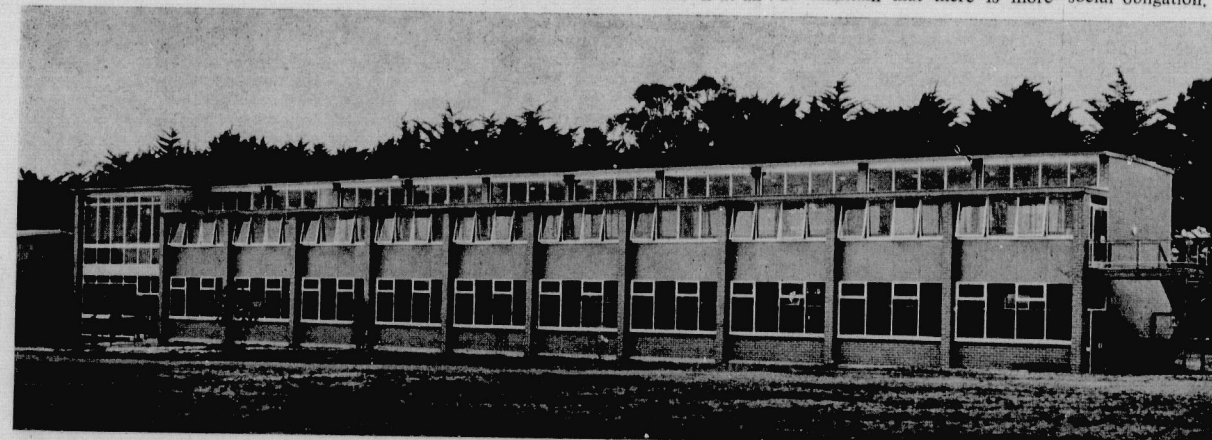
truth than there ought to be in this generalisation and I find it significant that things would not enhance prestige along the lines suggested above do get left out of account. I remember when I was in England and a certain famous public school whose prestige one would have thought was invulnerable was gravely excised because some other school had exceeded its number of scholarship winners.

If and when a technical school is established it would be a fully integrated unit of Ballarat Grammar School. Those who were academically inclined would have to take some technical course and those who could have no academic ambition would have to do some academic work in the same classes as the intellectuals.

I am aware that finance would still be a bar to many who might benefit under such a scheme supposing it is a benefit. I have no solution to this problem. Maybe the churches could be brought to see education as more of a Christian obligation than they do now and subsidise such a scheme. Maybe Governments could be brought to see it as a social obligation.



• Interior of the new St. Andrew's, Lambeth. Note Ten Commandments on two boards on wall, unusual in new Anglican churches.



• Recent extensions to Ballarat Grammar School.

## ROUND-UP OF SYNODS — from page one

the "Anglican's" "falling circulation. A new constitution for St. John's University College put the appointment of the Warden into the hands of the Archbishop-in-council. Previously the appointment rested with the Archbishop.

A Commission on the inner-city areas of Brisbane was set up. The question of gambling

was debated but was finally referred to the Diocesan Council.

## BUNBURY

A presentation was made to the Diocesan Treasurer, Mr R. G. Withers, who has now become Senator Withers in the Federal Parliament. Synod was one of the shortest on record and most of the one day was taken up with reports and elections. Canon

16 of General Synod, changing the name of the Church to the Anglican Church of Australia was accepted. Canon 10 on long-service leave was voted "contrary to the order and good government of this diocese."

## CANBERRA-GOULBURN

Synod met possibly for the last time in Goulburn. With the recent removal of the registry to Canberra, Goulburn is quite bereft. It was pointed out in synod that no bishop resides in Goulburn, there is no resident dean or a deanery and no resident archdeacon.

## CANBERRA-GOULBURN

Canon T. E. Whiting, of St. John's, Boorowa, moved that "this synod commits itself to the establishment of a separate diocese of Goulburn; and, secondly, to the promotion of a diocese

of Canberra under the care and administration of the General Synod of the Church of England in Australia." The diocese of Goulburn became the diocese of Canberra and Goulburn in 1950. Canon Whiting said that the diocese barely copes in Canberra now and there are only five students in training for the ministry. He said that it will be impossible to cope in five years' time with a population of 150,000 and completely beyond the diocese in six years with 200,000. It is time, he said, for the whole Australian Church to take up the challenge of Canberra.

After lengthy debate, synod passed an amendment of Bishop Warren's, that "the synod recommends the establishment of a Provincial Boundaries Commission to review the boundaries of the several dioceses of N.S.W., including those of the diocese of Canberra and Goulburn."

Synod passed the long-service leave canon and also adopted new standing orders, following in general, present parliamentary procedure.

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## Notes and Comments

### NEW DIOCESES

The setting up of the diocese of the Northern Territory earlier this year — the first new diocese in Australia for over 40 years — has really started a trend.

Sydney has a diocese of Wollongong on the drawing boards. It will certainly meet opposition in synod from numbers of parishes who don't want to be in it and have already said so. The same is happening in Adelaide over the projected diocese to be carved out of the south-eastern portion of the existing diocese. The rural-decanal chapter of Strathalbyn regards the scheme as premature and ill-advised just yet.

Bunbury has made its co-adjutor Bishop of Albany. It will be many years before such a diocese becomes a fact. Not in the lifetime of some.

Now Goulburn is beginning to feel out of the Canberra-Goulburn diocese. It has become a small appendage of the vast national capital area which will have 200,000 people before long. Their synod has asked the diocesan council to look into it.

Our present organisation of dioceses and bishops bears no relation to New Testament practice. The early Church had many more bishops than we have to minister to far fewer people.

We cannot object to the choice of more bishops but we do see great difficulties if each of them had to be provided with the kind of administration that we have become accustomed to. It would involve useless waste of the Church's limited resources and it would be organisation for organisation's sake.

### TH.DIP

The Australian College of Theology has approved the award of a new diploma, the diploma in theology, from 1970. It will require 10 subjects and the syllabus, exam. papers and marking standards will be identical with Th.L.

**BEQUEST TO COLLEGE.**—Mrs Marcia Abel of Vaucluse, N.S.W., who died in 1966, made provision in her will for scholarships tenable at Moore College for students under 25 years who are matriculants at Sydney University, and who are proficient in theology. The value of the scholarships, one of which has already been awarded, is \$1,000 p.a.

To upgrade Th.L. above the diploma, university matriculation will become, in 1970, a prerequisite for Th.L. It will not be required for Th.Dip. Th.A. will still be offered.

The fact is that the standards set for Th.L. have been slipping for years. Bishops seem to have obliged the A.C.T. to offer a course which all-comers, irrespective of their educational standard or their intellectual equipment, could complete and get the ticket.

Education standards are quickly rising in the community and most parishes have numbers of young people who are studying at tertiary level or who have completed such studies. The demands upon the intellectual resources of the minister are increasing with the rise in the general level of education. It is not fair to send men into the ministry trained by standards no longer acceptable in the community, feeling ill-equipped and inferior.

It destroys a man's confidence, gives him a poor self-image and may lead him to compensate by an excess of humility or by authoritarian attitudes. Others compensate by becoming experts in the minutiae of excessive ritual.

The minister's concept of himself and the integrity of his personality will be strengthened by requiring him to make considerable effort to achieve a worthwhile academic standard.

This is not to overlook the basic need for a true call to God to the ministry and the desire to proclaim the gospel and lead men to Christ. But the Church of England has always demanded that its ministers should be learned men and it was never more necessary than today.

The Th.Dip. may well further confuse and diversify standards for the ministry. We would like to think it were otherwise.

### OFF TO UPPSALA

Australia sent a delegation of 20 to the World Council of Churches Assembly at Uppsala, Sweden, Canada, with twice our population, sent 21 delegates. By keeping their delegation down and since the journey is half that involved for Australians, the cost to the Canadian churches would be 75 per cent less than here.

All parishes in Australia are obliged to pay the assessments which are levied on each diocese to maintain the Australian Council of Churches at national and State levels. Finance must cause the A.C.C. considerable anxiety and it would be reassuring to know that the fares and expenses of such a large delegation are not a charge upon such assessments.

## Australian Volunteers Abroad

Recruits are now being sought for service overseas with Australian Volunteers Abroad (A.V.A.) starting next January.

Among those most wanted are carpenters, mechanics, teachers, nurses and graduates, but opportunities also exist for other skilled persons.

This year A.V.A. has 147 volunteers working in 12 overseas countries, including Malaysia, Singapore, India and Papua New Guinea.

Already 13 volunteers have returned to Australia after completing tasks in Asia, Africa and the Pacific.

A.V.A. was started in 1963 by the Overseas Service Bureau, a community organisation which encourages Australians to serve in these areas of the world. The Bureau provides return fares and insurance for volunteers who receive small allowances from their overseas employers.

A.V.A. is supported by the Commonwealth Government and by many community groups, churches and youth organisations. A.V.A. offers a unique chance for Australian youth to contribute skills to the new nations and to experience at the same time, another way of life and culture. The minimum age is 18 years, but most volunteers are in their mid-twenties.

A.V.A. applications should be lodged as early as possible. Further details and forms are available from the Overseas Service Bureau, 23 Clarendon Street, East Melbourne 3002 Victoria. (Phone 419-1788.)

Details and forms are also available from:

5A Gay's Arcade, Balcony, Adelaide, South Australia, 5000 (phone 23-3369) and Room 1, 4th floor, 17 Castlereagh Street, Sydney 2000 (phone 28-7155).

## 16 TIPS FOR POTENTIAL WRITERS

A special brochure with this title is being distributed free to those who send in reports to their denominational paper. The brochure is being issued as a goodwill gesture by the Australian Christian Writers Institute.

The Director of the Institute the Rev. G. L. Ascoug said, "The purpose of our free brochure is to help lift the standard of religious journalism in Australia. It deals with the practical problems of putting your church in the news."

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Readers desiring a copy of this brochure should write to: The Director, Australian Christian Writers Institute, 7 Castle Hill Road, West Pennant Hills, New South Wales, 2120.

## THEY SAY

Perhaps one of the places where repentance is most needed and rarely seen to be necessary is in our attitudes. We may watch actions—and even words (though we slip up a bit here)—but deep down there is a set outlook on events and people which, if we are honest about it, we just don't want to change. If, for instance, our "church" has always meant to us one set of people or one type of building, or one form of service, then if this changes we protest!

—Bishop Neville, Landford-Smith of Nakuru, East Africa.

"John Calvin stands out from the pages of Reformation history as a prophet from the pages of the Old Testament — lucid, charismatic, determined, and austere. As a theologian he had few contemporary peers..."

—Father Kilian McDonnell, Benedictine theologian, U.K.

"We have a guilt feeling about a lack of social emphasis in the past, and in certain areas, we should. But don't let the pendulum go so far that we give up our doctrines of salvation and redemption."

—Dr Billy Graham, Houston, Texas.

"I wonder, when you wake up in the morning if you lie in bed thinking of all the unpleasant chores that await you—the washing, the mending, the cleaning, and with a big sigh start the day; I wonder if, instead, you could just close your eyes for a moment of recollection; and say 'This is the day which the Lord hath made. I will rejoice and be glad in it.'"

—Lady Fisher, U.K.

I returned a little depressed from the World Council of Churches meeting in New Delhi, 1961. It seemed to be accepted as axiomatic by so many people that all religions were valid, that each contained sufficient of the truth, that each

non-Christian religion was worthy of the same respect as Christianity."

Right Rev. Dr J. B. Langmuir, Moderator of the Church of Scotland, June 1968.

Gentlemen, we must realise that any man who does not know God in Jesus Christ is in a very definite sense lost.

—Dr James Denny.

Throw your sins into the middle of the sea and put up a sign, "No fishing."

—Corrie Ten Boom.

True triumphs are God's triumphs over us. His defeats of us are our real victories.

—Dean Henry Alford.

Euangelio (that we call gospel) is a Greek word, and signifies good, merry, glad and joyful tidings, that maketh a man's heart glad, and maketh him to sing, dance and leep for joye.

—William Tyndale.

Faith is the Christian's foundation, hope is his anchor, death is his harbour, Christ is his pilot, and heaven is his country.

—Jeremy Taylor.

Before Christ sent the church into the world, he sent the Spirit into the church. The same order must be observed today.

—Rev. John Stott, All Souls', Langham Place, London.



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## BISHOP JONES TO RELAX

Bishop Jones of Willochra is one bishop who hopes to make a holiday of his trip to Lambeth. The Bishop had had more than his share of illness in recent years and has expressed the intention of making his stay overseas his first holiday for 31 years.

On his way to Lambeth he spent a quiet time in Vienna and made a pleasant journey down the Rhine, staying a few days in Zurich. He arrived in London on July 5, having left Australia on 18 June.

For many years, Bishop Tom Jones was the Organising Missioner of the Bush Church Aid Society. On his trip to England he is not taking preaching or lecturing engagements.

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## LETTERS

### What's a parish for?

The above heading appeared on page 8 of your paper dated June 13, and contained several inaccurate statements.

In speaking of missionary links there are several gross mistakes. St. Paul's Chatswood has had twelve rectors in its history, and the Rev. John Hewett did not serve in the overseas mission field, nor was the Rev. D. J. Knox ever Rector of Holy Trinity, Adelaide. He was Rector of St. Michael's Wollongong and exchanged parishes with the Rev. E. Walker (the name "Pat" should be in inverted commas as it was his nickname). The Rev. R. C. M. Long did not have the name of "Rex." To speak of "literally scores" of parishioners who have gone to the mission field seems a gross exaggeration. The Rev. H. E. Warren (not H. M.) was on his way to Sydney to take up the appointment as Rector of St. Thomas' Enfield when the plane in which he was travelling was lost.

As regards missionary giving, I know of several Sydney parishes who give far in excess of the amounts stated but receive no mention in your article. There may be other inaccuracies in this article of which I am not aware, but I mention the above to clear up certain misunderstandings that may arise, especially as it touches on matters beyond parish boundaries.

(Rev. Canon) S. G. Stewart

**The Palestine tragedy**  
Your comment about the Middle East in your last issue would have been different, had you known the true and right causes of this problem, specially the Palestine tragedy. I agree with you, that the publications on the subject issued by the Arab Information Centre, are not up to the standard of those issued by Israel. The reason being that the Israelis are better equipped and more capable in this line. They endeavour to keep

Continued Page 6

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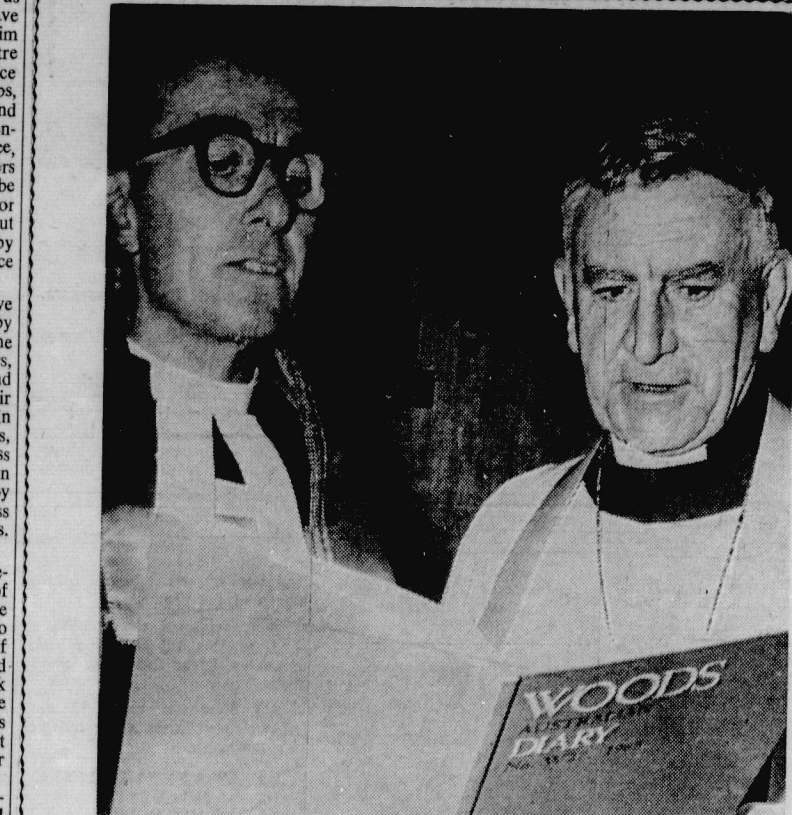
away from fundamental facts, as it is not in their interest to have these discussed. The primary aim of the Arab Information Centre is to draw attention to injustice inflicted on the Palestine Arabs, Christians and Moslem alike, and the sufferings they are still enduring, because of this injustice, so that Christian leaders throughout the world may be stirred, and raise their voices for the restoration of justice; but alas, Christendom is taken by Israel's propaganda, and silence is maintained.

Not only that, but they have accepted the fact put forward by Israel's agents, that the Palestine Arabs are the aggressors, terrorists, infiltrators, etc., and Israel is the victim of their aggression. I wonder whether in the Israel Information Booklets, mention is made of the countless Palestine Arabs that had been murdered and massacred by Israel gangs, so that they possess their lands and properties. I doubt it.

The basic issue in the Palestine tragedy is the uprooting of a whole nation from their home land and country in order to make room for thousands of aliens from all parts of the world to take their place. This took place with the support of the western powers and the blessings of the churches in the West. It is a tragedy that should never have taken place.

You commented that Arab-Israeli differences will be settled at the conference table, and further you stated "that the longer the Arabs remain intransigent, the more remote the possibility of a reasonable settlement becomes." Do you mean to say, Sir, that you would sit at a conference table with someone who robbed you of all your worldly possessions, including your home, land and even civil rights and liberty, and threw you out into the wilderness without compensation or compassion? Will any person in a sound state of mind ever do such a thing? Do you think that England would have sat at a conference table with Hitler, when the German armies conquered nearly all Europe?

The Palestine problem has now



• The Vice-Dean of St. Saviour's Cathedral, Goulburn, Rev. H. E. Palmer and the Bishop of Canberra and Goulburn, Right Rev. Kenneth J. Clements prior to the Synod Service at the Cathedral, inaugurating the third session of the 29th synod of the diocese.  
—Goulburn Evening Post photo.

### EVANGELICALS MEET

The annual meeting of the Anglican Church League was held at the C.E.N.E.F. Centre, Bathurst St, Sydney on Friday, 28th June. Many clergy and laity of the diocese of Sydney gathered to hear the Rev. John McIntosh speak on "Uppsala, 1968." The meeting was notable for the predominance of the younger clergy and laymen.

The Clerical Secretary, Rev. Jack Dahl, presented a detailed report of A. C. L. activities for the past year. A number of further conferences are planned for next year, including one to which the Rev. M. A. P. Wood, Principal of Oakhill College, London, has been invited.

Canon D. B. Knox was re-elected as president and Dr A. M. Bryson as chairman. Secretaries are: Rev. J. Dahl and Mr N. W. Moin. Mr W. R. Bailey is Hon. Treasurer.

A resolution of Rev. Philip Oliver and Rev. Silas Horton asked the incoming council of the League to give full consideration to further unifying and strengthening evangelical witness to make its existing constitution more widely effective.

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She delighted the audience with the playing of Scottish ballads on the violin.

Skits were staged on how a magazine is produced, with special reference to the Deaconess House Magazine "Koinonia."

Another musical skit gave the reasons why people should buy, read, digest, and sleep upon "Koinonia."

A former student, Miss Janet Wyatt, who obtained 1st class honours in the Licentiate of Theology Examination, before going to Tanzania to serve on the staff of Kongwa Theological College, spoke of the way in which training at Deaconess House had enabled her to fulfil her ministry in Africa.

Janet came back to Deaconess House last year to study for the London B. D. honours examination. She has now returned to Tanzania.

After the very friendly meeting, compered by the deputy senior student, Sister Roslyn Graham, the visitors inspected Deaconess House and joined the students for supper.

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dence anywhere. Full details from  
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N.S.W.

### A Church Debt That Makes News

From Page 1  
lish the new work at Kurnell as  
a layman and was thrilled to be  
called to undertake this new  
work.

The sound lines upon which  
the work at Whalan is beginning  
is already an example to the  
rest of the church in Australia  
and is the envy of other  
denominations. Well it might be.

A settled church has gone into  
debt, and others similarly placed  
have helped to the point of  
sacrifice. The manpower of num-  
bers of parishes has been  
challenged to go out and witness  
in a missionary area. They have  
risen to the challenge with  
loving, Christian concern.

What is happening at Whalan  
points the way to others.

## LETTERS

From Page 5

been with us for the last 50  
years. It is more complex than  
what the readers may think it  
to be. It resulted from infliction  
of injustice on a whole popula-  
tion of the land; and the amaz-  
ing thing is that Christian lead-  
ers kept silent about it, which  
means they gave their approval  
to it. It is only very lately that  
two voices were reported in the  
Press, drawing attention to the  
agony of Jerusalem in particular,  
and the total injustice inflicted  
on the people of Palestine, in  
general, in the hopes that Chris-  
tian leaders will wake up and  
condemn the injustice and  
demand that justice may be re-  
stored. It is the great SIN OF  
SILENCE, committed by Chris-  
tendom that allowed this tragedy  
to drag up to this date.

Our Christian leaders here and  
abroad are indifferent to this sub-  
ject and they lack the courage  
needed on such occasions. They  
are influenced by the glossy prop-  
aganda set before them by  
Israel's agents that make them  
believe that Israel is being in  
danger of being thrown in to the  
sea, but forget the fact that the  
opposite has happened, namely,  
the Israelis are the ones who  
have thrown out the true inhabi-  
tants of the country into the  
heart of the wilderness and des-  
ert.

It is not enough to say "Pray  
for the peace of Jerusalem" if we  
do not intend to bring it about.  
I wonder whether there are any  
who earnestly pray for the peace  
of Jerusalem or the Holy Land,  
or even remember the suffering  
victims of this injustice.

Please do not blame the Arabs  
for the absence of peace in the  
Holy Land. One has only to see  
the 1½ million of them thrown  
out of their homeland into the  
wilderness, living under deplora-  
ble conditions, scattered every-  
where, looking beyond the hori-  
zon to their lands and properties,  
but forbidden to get anywhere  
near them. They feel very hurt  
when they hear that Christian  
leaders blame them for this situa-  
tion, and it is very hurtful when  
you are being hurt by a fellow  
Christian. When one sees their  
misery, humiliation, and above  
all when one sees the civilians  
that suffered from napalm  
bombs during the last conflict,  
they will be stirred to the depth  
of their hearts and condemn the  
injustice and cry out for justice  
to be restored.

The Israelis want peace with  
security; the Palestinians want  
peace with justice.

Where are the Christian lead-  
ers who have the courage to lift  
up their voices high without fear  
of being silenced and call for  
justice.

—J. G. Boutagy.

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135 Wentworth Road,  
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"How they are surviving, only God knows . . . I  
bowed my head but words would not come. What welled  
up within me could find expression only in tears."

**Dr Elmer Kilbourne writes:**

"Korea has had the worst drought in her history . . .  
We have been doing all we can but it seems so little with  
so much need. We are terribly indebted to you and the  
people of Australia for your help in alleviating the suffer-  
ing of Korea's people this past year. Through your efforts  
many have found Christ."

### WHAT YOU CAN DO TO HELP

☐ Yes, I would like to help the drought-stricken Island  
pastors and people of Korea.

My gift \$ . . . . .

Name . . . . .

Address . . . . .

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## Books

**GLOSSOLALIA: Tongue speaking in  
Biblical, Historical and Psychological  
Perspective** by Frank Slagg, E. Glenn  
Hinson and Wayne Oates. Abingdon  
Press, U.S.A. 1961, pp. 110, \$1.35.

These three Southern Baptists  
succeed in giving us an orderly,  
non-partisan treatment of the  
tongues phenomenon. Dr Hinson  
introduces the subject giving  
reasons for the current concern  
about the movement which has  
now established itself in the  
mainline churches, including the  
Anglican. Dr Slagg deals with  
tongues in the New Testament  
and it is one of the fairest  
examinations which we have  
seen.

In a close examination of I  
Corinthians 12-14, he makes a  
clear case for Paul regarding  
"glossolalia" as a special Corin-  
thian problem and a threat to  
the church there and elsewhere.  
Nevertheless, he does not deny  
that it was a gift.

In his historical survey of  
tongues, Dr Hinson suggests that  
it had a very lean history until  
the mid-seventeenth century  
when it appears in England and  
France. It does not really  
blossom until this century. He  
searches the Fathers but finds  
little evidence for its existence in  
post-apostolic times. Episcop-  
alians, Presbyterians and Baptists  
have been most affected by it in  
this decade in the U.S.A.

Dr Wayne Oates, a leader in  
the field of clinical pastoral  
theology gives us a socio-  
psychological study of the  
phenomenon. He rejects the idea  
that speaking in tongues can be  
written off as the utterances of  
fanatics, sick people or fools.

He makes a good case for  
tongues being a strong reaction  
against the inarticulate phase in-  
to which modern religion has  
entered. Nevertheless, he sees  
that it may be a distorted  
reaction.

Clinical psychiatrists describe  
the phenomena which they have  
frequently observed in the  
mentally ill, as "a form  
of dissociation within the per-  
sonality, in which a set  
of voluntary muscles respond to  
control centres other than those  
associated with consciousness."

As a pastoral problem, Dr  
Oates says that there needs to  
be a franker and fuller dis-  
cussion with the tongues  
movement. He also suggests that  
the churches should look hard at  
their inarticulateness and their  
superficiality. Glossolalics have a  
basic need for being persecuted  
and since they thrive on it,  
Christians who come across  
them should avoid satisfying this  
unconscious need. Some may  
feel accused by this counsel.  
What will we do about it?  
—Rex Meyer.

**GOD, THE ATOM AND THE UNIVERSE,**  
by James Reid. Published by Zon-  
dervan Publishing House, Grand  
Rapids, Michigan, 1968, pp. 240.  
Illustrated.

This is a persuasive and well  
illustrated popular introduction  
to some modern scientific cosmo-  
logical theories considered in the  
light of Biblical revelation.

The author shows how the  
more recent postwar scientific  
accounts of the origins of the  
universe, our solar system and  
man himself, may be more nearly  
in accord with what he  
considers to be the Biblical  
chronology of Genesis chapters  
I and II than those theories  
which troubled sincere con-  
servative Christians during the pre-  
vious 100 years.

He demonstrates in numerous  
ways the essential unity of Bib-

lical and Scientific truth (when  
both are properly interpreted)  
and convinced believers will find  
much useful scientific material  
towards a modern but conserva-  
tive natural theology.

Unfortunately, however, the  
author at times allows his  
enthusiasm for Bible - Science  
matchmaking, to push him  
beyond the bounds of proven  
fact or even accepted theory.

Chapter II dealing with Uni-  
identified Flying Objects and  
their occupants and chapter 8 on  
the future of the earth seem un-  
necessarily speculative whilst  
doubtful extrapolations such as  
that on page 65 purporting to  
show that man should be travel-  
ling at the speed of light by the  
year 2018 must detract from the  
usefulness and acceptability of  
the author's general thesis.

"God, the Atom and the Uni-  
verse," although generally well  
written, is therefore not a book  
one could happily place in the  
hands of a critical scientifically  
trained believer, nor without  
fear of propagating some mis-  
understandings in those of the  
average non-scientific Christian.  
—Dr R. C. Foster.

**WHEN GOD COMES ALIVE: Through  
the Spirit-Renewed Church,** by Lance  
Webb. Abingdon Press, U.S.A., 1968.  
223 pages, \$4.20 (Aust.).

The author is a bishop in the  
Methodist Church in the U.S.A.,  
with active pastoral experience.  
This book has been written  
against the background of the  
"God is Dead" movement, and  
gives a convincing statement why  
God is dead for many today, but  
written with the confidence that  
God is very much alive.

His final chapter, "Joy in Liv-  
ing" is an inspiring testimony to  
his own living faith. Through-  
out the book there is emphasis  
on worship and the need for  
this to be Spirit-renewed to  
express the reality of God, and  
to lead to a relevant concern  
for those outside. The chapter  
on theology is the least satisfy-  
ing, where he claims that theo-  
logy must begin with our experi-

ence of the world. Surely  
theology begins with our experi-  
ence of God, and yet he has  
an interesting and useful progres-  
sion in thought from a position  
of unbelief ("God as the void")  
to belief ("God as companion").  
The chapters on "Community,"  
"Mission" and "Ministry" are  
very challenging when we are  
trying to envisage a ministry of  
the whole people of God in a  
world in which we are accused  
of being indifferent to suffering  
humanity.

The book is well worth read-  
ing for the chapter on "Evan-  
gelism," to be studied by all who  
look for a "redemptive encoun-  
ter" with others. Valuable for  
group discussion, vital for the  
preacher.

Not a book for casual read-  
ing, though in a readable style,  
it requires thoughtful study,  
and discussion with others. It could  
change some of our concepts.  
—G. W. Hastings.

**DOCTOR IN VIETNAM** by Stuart Har-  
verson. Lutterworth, London, 1968.  
pp. 89, 6/- (U.K.).

This is a book which the doves  
have ignored. Dr Harverson was  
a C.I.M. missionary in China,  
Nigeria and Hong Kong since  
1933. Since 1959 he has worked  
for W.E.C. in Vietnam and he  
has a deep concern for its  
people.

This paperback gives us a  
simple and unvarnished picture  
of his work among the tribes-  
people in an area west of Quang  
Ngai. It has been carried on  
under extreme difficulty — the  
Communists trying to destroy all  
Christian witness and the U.S.  
armed forces doing all in their  
power to enable him and the  
Vietnamese people to carry on.  
Dr Harverson poses the ques-  
tion, "If the American forces  
were to pull out of Vietnam,  
would that not put a stop to the  
'bloodshed'?"

His answer is simple — "On  
the contrary, it would lead to an  
immediate Communist takeover,  
no matter what was said at the  
treaty table. And a Communist  
takeover would mean fiendish

accusation meetings against  
innocent people, brainwashings  
of Christians, political mass  
murders, the death of countless  
thousands, and the annihilation  
of the Church."

The testimony of a Christian  
who has given 35 years of his  
life for the peoples of South-  
East Asia cannot be ignored. It  
underlines the concern which the  
Archbishop of Sydney has said  
we should have for the fate of  
the Christian Church in Vietnam  
during the existing conflict.

—Rex Meyer.  
**WITH BANDS OF LOVE**, by D. A.  
Hubbard, Eerdmans, 1968, pp. 114  
(paperback), U.S. \$1.75.

The President of Fuller  
Seminary subtitled this book  
"Lessons from the book of Ho-  
sea." It is not a commentary,  
but a short excursion through  
the book in order to discover  
some of the main themes of  
which evoked them.

The importance of this book  
is that the writer immerses him-  
self in the prophet's situation so  
that his lessons are a legitimate  
extension to our own time of  
what Hosea says. He takes the  
prophecy seriously as God's  
word to his people, but does not  
misuse it as a springboard to  
fanciful spiritualising. This is a  
wonderful example of how the  
Old Testament should be made  
relevant to Christians.

—G. Goldsworthy.  
**A HISTORY OF AUSTRALIA. Vol.  
II** by C. M. H. Clark, Melbourne  
University Press, 1968, pp. 364.  
\$7.80.

Professor Manning Clark's  
first volume covered up to the  
age of Macquarie. This volume

is sub-titled "New South Wales  
and Van Diemen's land, 1822-  
1838." It covers a most critical  
period in the history of the  
Australian settlement when  
N.S.W. began to become a viable  
economy and when the strong  
hand of Lieut. - Governor  
Arthur made itself felt in the  
affairs of Van Diemen's Land.

Like the first volume, this one  
bears the stamp of one who is  
master both of his historical  
resources and of literary style.  
Here we have the opposite of  
"dry-as-dust" history. The  
people and the places come  
alive.

We do not know how far Man-  
ning Clark intends to go in the  
future. The Australian historian  
today is forced to become a  
specialist and it is obvious that  
he is at home in this early period.  
If he proceeds no further, stud-  
ents of the period are in his  
debt. These two volumes will  
become definitive. Colwell's five  
volumes have long been out of  
print and are scrappy, incom-  
plete and amateurish.

Students of Australian history  
have long drawn upon Scott,  
Hancock and latterly A. G. L.  
Shaw and Russell Ward. They  
are all excellent as far as they  
go. Marjorie Barnard's much  
larger volume is of high merit.  
But for years to come, students  
will go to Manning Clark as the  
best secondary source of Aus-  
tralian history available. And  
they will richly enjoy what they  
find.

The volume ends at the time  
that Bishop Broughton arrived  
as the first Bishop of Australia.  
It is obvious that Manning  
Clark's sympathies lie with

Continued Page 8

### BLUE MOUNTAINS CHURCH OF ENGLAND GRAMMAR SCHOOL DAY AND BOARDING SCHOOL PRIMARY AND SECONDARY COURSE

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## Mainly About People

Rev. Henry R. Orme, senior hospital chaplain (Brisbane), has been appointed a residential canon of St. John's Cathedral.

Rev. John A. Swan, rector of the Church of the Annunciation, Camp Hill (Brisbane), has been appointed Archdeacon of Lilley.

Rev. W. Bryan Ward, Archdeacon of the Downs (Brisbane), has been appointed Archdeacon of Brisbane.

Rev. Ralph E. Wicks, rector of St. James', Toowoomba (Brisbane), has been appointed an honorary canon of St. John's Cathedral.

Rev. Stephen Freshwater, warden of St. Oswald's House (Brisbane), has been appointed an honorary chaplain to the Archbishop of Brisbane.

Rev. Thomas S. S. Brown-Beresford, rector of St. Mark's, Warwick (Brisbane), has been appointed rector of St. Matthew's, Holland Park.

Rev. Adrian O. Charles, rector of St. Paul's, Ipswich (Brisbane), has been appointed Archdeacon of Moreton.

Rev. G. Arthur Lupton, rector of St. Luke's, Toowoomba (Brisbane), has been appointed Archdeacon of the Downs.

Rev. Jack Madden, rector of St. Clement's, Stafford (Brisbane), has been appointed an honorary canon of St. John's Cathedral.

Rev. Bruce A. Lancaster, vicar of Werris Creek (Armidale), has been appointed vicar of Guyra.

Rev. Canon W. J. Pritchard, formerly vicar of Guyra (Armidale), is now living in retirement at Tamworth.

Rev. Peter L. Swane, formerly curate of Wee Waa (Armidale), has been appointed to the charge of Collarenebri.

Rev. John W. Wilson, of Tingha (Armidale), is going to the U.S.A. for further study.

Rev. Canon Peter S. G. Royle, rector of Alice Springs (Northern Territory), has resigned to return to England.

Dr. Franklin Clark Fry, a Lutheran minister and chairman of the World Council of Churches Central Committee, died recently in New York at the age of 67.

Rev. Ian E. A. Booth, rector of St. Paul's, Launceston (Tasmania), has been appointed Victorian secretary of the Bush Church Aid Society from July 17.

Rev. John G. Clark, curate of St. John's, Tamworth (Armidale), has been appointed vicar of Emmaville.

Rev. Bruce Holland, vicar of Bundarra (Armidale), has been appointed vicar of Werris Creek.

Rev. Ralph W. Holden, rector of St. Benedict's, Willochra, has been appointed rural dean of Yorke Peninsula.

Rev. C. E. Nagle, formerly curate of All Saints', Parramatta (Sydney), has been appointed rector of Lake Bathurst (Canberra-Goulburn).

Rev. D. J. Primmer, curate of Junee (Canberra-Goulburn), has been appointed to the charge of the provisional district of St. Alban's, Canberra.

Miss Jennifer M. Roberts, at present deputy head mistress of Kidman Park Girls' Technical High School, Adelaide, has been appointed headmistress of Perth College, a school controlled by the province of Western Australia. She is a graduate of Adelaide University.

Rev. Dr. Keith Rayner, rector of St. Peter's, Wynnum (Brisbane), has appointed an examining chaplain to the Archbishop of Brisbane.

Rev. Dr. J. M. Holt, chaplain of St. Francis' College, Melton (Brisbane), is to return to the U.S.A. at the end of the year.

Rev. Kenneth A. Macqueen, curate of All Saints', Booval (Brisbane), has been appointed curate of St. John's, Dalby.

Rev. Kenneth W. Percy, rector of King Island (Tasmania), has been appointed rector of Holy Trinity, Cressy.

## C.M.S. movements

Canon Max and Mrs Valda Corbett departed on Sunday, June 9, for continued service in Tanzania. Canon Corbett will be the C.M.S. representative which involves frequent safaris to visit missionaries working in all parts of Tanzania.

Miss Janet Wyatt departed for her second tour of service in Tanzania on Sunday, June 23. During her first four years in Tanzania, Janet was a member of the staff of the St. Philip's Theological College, Kongwa.

She returns to work at the Msalato Christian Literature and Education centre.

Miss Glennice Allen returned for furlough from Tanzania on Tuesday, June 25. Glennice has been in charge of the Stockley Avenue Primary School in Dodoma, Tanzania, over the past four years.

## Books

from page 7

Governor Bourke in the struggle that was to follow. Broughton emerges as a man who was high-minded but somewhat naive.

This reviewer suspects that the next volume will do Broughton a little less than justice. With all the additional material that has come to light since Whittington wrote a biography of Broughton a generation ago, it is to be hoped that a scholar will attempt a well-rounded biography of this great man. — Rex Meyer.

**LITTLE FOXES THAT SPOIL THE VINES**, by W. B. J. Martin. Publisher: Abingdon Press, pp. 127: \$2.80.

This interesting collection of short addresses on unusual texts is based on Song of Solomon 2:15. The little sins of which all are guilty are simply examined under such Chapter headings as Careless Listening, Boredom, Stopping Half-Way, Flippancy, Shadow-boxing, and others. The contents are not theologically deep but the authority of Scripture is acknowledged and illustrated with some topical quotations.

—L. R. Shilton.

**STRANGE FACTS ABOUT THE BIBLE**, by Webb Garrison. Abingdon Press, pp. 304: \$4.60.

This informative and interesting collection of facts about the Bible covers a wide range of subjects, including law, crime and punishment; sex, love and marriage; war and conquest; versions and translations of the Bible. Much detailed information is packed into reasonably short paragraphs which is readily found by referring to the detailed index. Sunday School teachers and preachers would find it helpful as a reference book.

—L. R. Shilton.

**CHAOS OR COMMUNITY?** By Martin Luther King. Hodder & Stoughton, 1968, pp. 209, \$4.60.

It is unfortunate that the late Dr King's book seems to have been either dictated or written hurriedly, because it is far from being the hastily reshaped or ghost-written cashing in on notoriety or news-worthiness of a personality (the equivalent of a "book of the film"), but obviously the result of long, careful and responsible thought about racialism and its attendant problems.

The first impression it leaves is of a deeply Christian attitude to these problems. Non-violence, for example, is urged—not on pragmatic grounds: "Gandhi made it work in India, so why not here?"—but on profoundly ethical ones.

Although it is not to be expected that a book written for the general public—Christian, Jewish, agnostic, etc.—should emphasise heavily its Biblical inspiration, it is unquestionable that Dr King is concerned, not with theories or politics, but with people, black or white, caught up in processes and events that he feels it a duty to help them to understand and

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face if they are to live as beings created in God's image should. The second impression is of great intellectual capacity directed fearlessly and without self-deception to these problems in order to find solutions to them; it is a practical book, and not a collection of anathemas or uplifting thoughts.

Whether one agrees with all Dr King's comments about Negro looting, Vietnam, etc., or not, one is compelled to recognise the force of his arguments and to acknowledge that they can only be answered by arguments as carefully arrived at and as free from gibberish.

One is also forced to appreciate the sense of Christian responsibility that permeates all he says—e.g., he discusses the ambivalent attitude of the white liberal who is in favour of equal rights provided no Negroes move next door to him or want to marry his daughters without sarcasm and with an obviously sincere concern about the effects of such unconscious hypocrisy of the characters of the people guilty of it—and on the society of which such people form a substantial part.

It is to be feared that many Evangelical Christians are not used to regarding books like this as Christian reading. This is a pity.

If the whole Bible, including Old Testament prophets like Amos and Isaiah, is our authority and guide, we must be ready to heed the words of modern prophets too.

This is not only because we have a colour problem in Australia that must inevitably become more acute in the future, but because Christians should live by faith, and this includes making the effort to understand the practical implications of loving our neighbours as ourselves and accepting the perils and risks of doing so in an evil world—as not only Dr King himself but a Greater than he did.

—G. S. Clarke.

**GEORGE BELL, BISHOP OF CHICHESTER** by Ronald C. D. Jasper. Oxford University Press, 1967. Pp. 401. \$10.90.

When George Bell visited Australia in 1949, those who met him almost felt him to be a visitor from another planet. He came with an international reputation and in conversation with him, one felt it to be well earned. He was a founder of the ecumenical movement and was remembered as the one English bishop who kept asking awkward questions during the Second World War. Canon Jasper fails also to bring us face to face with the man.

Bell was Bishop of Chichester from 1929 to 1957 and before that was very much an establishment man. As a result, we learn much about the Church of England over two generations. But all the time, the reader feels deprived of an intimate view of the man, and the formative influences on his many-sided personality. It reads more like a source book for information than a biography and the writing is somewhat uneven.

He went to Chichester determined to put down Anglo-Catholic excesses and to restore Prayer Book usages. Before this, he had been considered for the sees of Brisbane and Melbourne, but he was obviously marked out for a larger stage. He played a leading part in the permissive use of the 1928 Deposited Book, even though it was illegal.

Bell emerges as a rather typical English bishop of the more gifted and active sort. But we are left in doubt as to what was the motivating force of his considerable endeavours in church and State. — Rex Meyer.

## 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.

## SHORT NOTICES

**THE CONSCIENCE OF THE STATE IN NORTH AMERICA** by E. R. Norman. Cambridge University Press. 1968. pp. 200. 37/6 (U.K.). A masterly interpretive introduction to Church-State relations in the U.S.A. and Canada, in the light of experience in Britain.

Dr Norman shows clearly that these relations in North America were not based on a new concept, but on a concept which was already emerging in Britain. In fact, disestablishment did not disappear in the U.S.A. until 1833 and in Canada much later. Will oblige many to reconsider the notion that the separation of church and state derives from American experience.

**THE SPIRIT OF CHRIST IN HUMAN RELATIONSHIPS** by James R. Bishop. Zondervan, U.S.A. 1968. pp. 64. 95c (U.S.). An excellent little book, addressed to Christians and showing how the Spirit of Christ works out in our relationships with others. The first twelve chapters are excellent material for talks on the fruits of the Spirit in daily life.

**IS THE ROMAN CATHOLIC CHURCH CHANGING?** by F. A. Marsh. Clifford Press, Melbourne, 1968, pp. 16. 9c. The author concludes that it is and that the changes are overdue but welcome. He looks briefly at questions of authority, priesthood, tradition, the Virgin Mary in the light of Vatican II. Helpful, moderate and scriptural.

**THE STORY OF AUSTRALIA** by A. G. L. Shaw. Faber, London. 3rd ed. 1967. Pp. 332. 30/ (U.K.). A new edition of this outstanding one-volume history of Australia is welcome. A careful and scholarly survey but exceedingly interesting to read because of his lively style. Who is more competent in the field than Professor Shaw?

**CHRISTIAN COUNSELLING** by Bruce Reed. World Dominion Press, London. 1965. pp. 50. 5/ (U.K.). Bruce Reed gives us the benefit of his experience as Director of Christian Teamwork since 1957. Most useful for lay training courses, Bible studies and discussion groups.

**JUDGES AND RUTH** by Arthur E. Cundall and Leon Morris. Tyndale Press, London. 1968. pp. 318. 15/6 (U.K.). Also in same series — 2 PETER AND JUDE by Michael Green. 1968. pp. 192. \$2.15.

Two further volumes in the Tyndale N.T. Commentaries, edited by R. G. Tasker. Useful commentaries about the size of the old Cambridge Bible series but by evangelical scholars. The price puts them within reach of all serious Bible students. They incorporate the findings of most recent archeology and biblical scholarship and they succeed in showing the relevance of the Word of God to this age.

# THE AUSTRALIAN CHURCH RECORD

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## 1968 — LAST LAMBETH CONFERENCE?

**IN all parts of the Anglican Communion, people are asking — will there be another Lambeth Conference? The 1968 conference opens today in London, just 100 years after the first Lambeth, presided over by Archbishop Longley.**

Mr Gervaise Duffield, a member of the Church Assembly, editor of "The Churchman" and a leading evangelical scholar and publisher, here gives a thoughtful opinion which we publish with the permission of the Church of England newspaper.

This year's Lambeth Conference was originally planned for 1967, the centenary year of the first Lambeth Conference. It is going to be a bumper affair to judge from the advance hand-outs and propaganda.

Almost 500 bishops are expected, easily the largest number at any Lambeth Conference ever. Suffragans will be in evidence for the first time. There is a panel of 24 consultants and observers have been invited from nearly 40 Churches and religious groups. A beautiful brochure has been produced complete with episcopal cartoons and episcopal gourmet-guide which seems to have upset some clergy and some bishops who write to "The Times."

The aim of this article is rather more serious, and twofold. First, to consider the anomalous position of the conference and second, to ask whether such Pan-Anglican gatherings should be encouraged to increase or to decline. We are always told that the Lambeth Conference has no legislative authority. Presumably it has some sort of moral authority, though statements about this are singularly vague.

This nebulous moral authority contains an element of doublethink, for it would not be difficult to demonstrate that subsequently Lambeth reports are cited as if they were authoritative both by official and Anglican documents, which have been known to base their arguments on Lambeth utterances, and by private writers and speakers.

### NO AUTHORITY

In fact it seems Lambeth reports have no more authority than any individual chooses to attach to utterances of what may be only a majority of the bishops. Lambeth Conferences cannot claim to speak for Anglican Churches since the lower clergy and the laity are never present. There has been a tendency recently to encourage vast Pan-Anglican congresses such as those at Evanston and in Toronto. These gatherings do have clergy and laity present, but have not so far tried to do more than commend ideas to Anglican Churches. To date, their commendation of M.R.I. has been a painfully obvious failure.

This attempt to have a central Anglican authority is not new and something American

Episcopalians have always favoured (perhaps because Americans, despite their disclaimers, have increasingly become imperialistic in church matters as in trade and international affairs). Dr Stephenson's history of the first Lambeth Conference shows clearly that both Evangelicals and Broad Churchmen opposed the Pan-Anglican developments. These two groups were not even keen on the idea of a Lambeth Conference, and it is still an open question as to whether they were right. But when the first conference did take place, there were others among the Tractarians especially who wanted an authoritative Anglican synod for all Anglicans.

The leader of this group was the doughty Tractarian Bishop Gray from South Africa, who wanted the new synod to condemn not only incipient modernism ("Essays and Reviews") but also his own personal enemy, Bishop Colenso of Natal.

Gray failed in his manoeuvres, due to counter-measures taken by Bishop Tait, soon to become Archbishop. This constantly recurring Pan-Anglican theme has worried more Protestant Anglicans a good deal, fearing lest Lambeth become a sort of pale

reflection of the Roman Curia or of an orthodox patriarchate, and surely their worries have been justified.

As things stand, a good case can be made out for making 1968 the last Lambeth Conference on purely pragmatic grounds. The cost of each conference rises, and to gather so many bishops into such an enormous episcopal jamboree at so great an expense when all they can do is talk and produce a non-authoritative report is surely

an unjustified extravagance. The planning secretariat has hardly helped itself or Lambeth by producing an agenda which makes it look as though the bishops within the space of one month are going to settle virtually all the questions in theology today. Such a program is bound to raise a wry smile if not an actual laugh. This agenda is even more odd in days when the theological calibre of the episcopate is not

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## NEW S.A. DIOCESE PREMATURE

The proposal of the Adelaide synod in 1967 that a new diocese of the South East be created out of the Adelaide diocese has been received with great caution in the area concerned.

The proposed diocese was to include the rural deaneries of Strathalbyn, Mount Gambier and the River Murray. Together they constitute an archdeaconry and at a meeting of the clergy of the archdeaconry earlier this month, it was felt that the present proposal was premature.

Meetings have also been held in the three rural deaneries and the general feeling among both clergy and laity at these meetings is that the whole matter should proceed with caution. The Strathalbyn deanery passed a motion favouring deferment of the proposal to set up an auto-

nomous diocese as it was felt that it was premature.

At a further meeting of the Strathalbyn deanery to which laity were invited, a motion was passed expressing the desire to preserve the status quo.

At its October meeting, the Adelaide synod will have to decide whether or not it should proceed with its decision to set up the new diocese, despite the feelings of clergy and laity in the area that the matter should be deferred.

Adelaide alone of the mainland capital cities has no assistant bishop. Some have canvassed such an appointment but others feel that Adelaide's experience of assistant bishops does not induce confidence that a solution will be found there. It is some years since Adelaide had an assistant bishop.



• Twenty years ago the 1948 Lambeth Conference opened at Canterbury. Australian archbishops and bishops moved in procession from the Old Palace to the Cathedral.