

## 500 million Scriptures by 1980

The first World Assembly of the United Bible Societies was held in Addis Ababa, Ethiopia, during September and October.

It was opened by His Imperial Majesty, Emperor Haile Selassie. The Emperor is a member of the Ethiopian Orthodox Church (which traces its heritage back to the Ethiopian eunuch of Acts chapter 8).

"The Word of God must

always have a place in our daily lives," he said.

During the Assembly, 170 Bible Society representatives from over 70 different countries were given a reception in the royal palace.

Sessions were held in the famous Africa Hall, home of the United Nations Economic Commission for Africa.

Business was conducted in French, Spanish, and English.

To overcome language barriers and encourage creativity in communication, group reports

were given without speeches, using pantomimes, drawings, music, films, and recordings.

One of the subjects discussed was the problem of how to reach illiterates with the Word of God. Greater use of cassette recordings was recommended.

The theme of the Assembly, "Let the Word Speak," was suggested by Dr Olivier Beguin, who was Secretary of the UBS for 25 years until his death in April of this year.

During the Assembly it was decided to aim for an annual distribution figure of 500 million Scriptures by 1980. This is three times the present figure. Special emphasis will be placed on literacy selections.

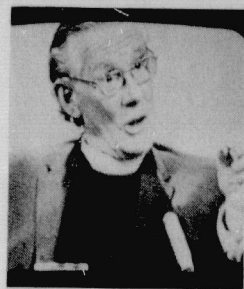
The next Assembly will be held in 1982.

Rev Ulrich Fick, the new General Secretary of the UBS, was the final speaker.

"All over the world there are signs that the Holy Spirit is at work," he said. "God can use us to accomplish things which are out of all proportion to our abilities."

"Prepare Ye the Way of the Lord," the opening song of the rock opera "Godspell" was heard during a special multi-media presentation as the final event of the Assembly.

## Mainly About People



Canon William R. Ray, of Adelaide, as he spoke on national television recently. He retires from Putney Grammar School at the end of this year, having been headmaster since 1947.

Rev Christopher J. Clarke, curate of All Saints, Hunters Hill (Sydney) since 1971, has been appointed BCA missioner at Matinde (Riviera). He leaves Hunters Hill on November 30.

Rev Eric R. Baldwin, BCA missioner at Wilcannia (Riviera) since 1971, resigns at the end of the year to return to Melbourne.

Right Rev John E. Hines, 62, Presiding Bishop of the Protestant Episcopal Church of the USA, has announced that he will retire from the office on May 1, 1974.

Mr Alan Lake, 56, has been appointed administration manager of the Church of England Homes (Sydney) from December 1. He lives at West Pennant Hills.

Rev James R. Payne, Australian Secre-

tary of the Bible Society has been elected vice-chairman of the executive of the United Bible Societies.

Bishop R. Clive Xerle of Armidale has been appointed vice-chairman of the UBS Council and Mr Bruce P. Upton, the Bible Society's National Public Relations Director, has been appointed to the UBS Press and Information Committee.

Rev Peter W. C. Greaves, rector of Williamstown (Newcastle) from 1966, was inducted as rector of St Luke's, Scores, on November 2.

Mrs Elaine Cuttriss, wife of the rector of St James', Sydney, has been elected deputy chairman of the Australian Board of Missions.

Rev Peter L. Swane, minister of Col. Larnet (Armidale) since 1968, has been appointed a BCA missioner. He has charge of the combined parishes of Ashford-Delunga-Tingha (Armidale) from August last.

**PRAYERS  
BIG & LITTLE**

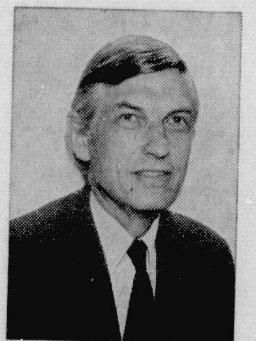
The great soul prays, "Lord, make me as big as my problem," the little soul prays, "Lord, let me off easy."

The giant soul says, "Lord, give me strength sufficient for a hard day," the small soul begs, "Lord, give me a lighter load."

The great heart prays, "Lord, let me stand firm when the fight is the hardest," the afraid heart cries, "Lord, let me escape."

The crusader soul sends up the prayer, "Lord, stand with me until I finish my task."

## SU Publisher's third anniversary



MR JOHN ROBINSON

ANZEA Publishers, the literature production unit of Scripture Union's regional work in Australia, New Zealand and East Asia, is celebrating the completion of its third year of enlarged operation.

Previously in 1965, the regional office in Sydney had accepted the responsibility for printing the range of English SU Notes, formerly ordered from London. This was done to prevent a sharp increase in the price of Notes.

The regional operation has been fully justified and has resulted in editorial and design changes which have contributed

to the overall expansion of the movement's Bible reading ministry. Over 2,607,000 SU notes in all categories have been printed in Australia since 1966 and distributed in 17 countries in the ANZEA region.

With increased pressure to produce material to meet special

## Working together at Kellerberrin

At Kellerberrin in the country area of Perth diocese, Anglicans and Presbyterians have been working together for some years.

Now, for the first time, they will be joined by the Methodists to set up a combined ministry in Kellerberrin next year. This is the first time the three denominations have officially worked together at the local level.

A Methodist minister would be appointed to the town and would hold joint services. An Anglican would visit monthly for a communion service.

The three denominations have agreed on four points — the validity of each other's ministers, the retention of denominational membership, each member's right of access to his own church for particular matters and intercommunion.

## ACR Appeal Donations

The directors of the Church Record Ltd acknowledge with warm thanks the following further donations to the special Church Record appeal:

Mr and Mrs R. Scully, Chatswood, \$10; Rev and Mrs N. Boyce, Mungindi, \$2; Mr H. McIntosh, Goulburn, \$2; St Stephen's, Telopea, \$5; Mr R. Maidment, Moree, \$5; Mr W. Cracknell, Sandy Bay, \$2; Dr J. Cameron, French's Forest, \$6; Mr C. Robertson, Nedlands, \$6.

The Australian

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## Commission against indiscriminate baptism

A report received by the Standing Committee of General Synod comes out strongly against what it calls "indiscriminate baptism" of infants. It supports the view that baptism is a "Christian not a civic rite" and that it should be deferred if parents are unwilling to accept the spiritual responsibility of bringing the child up in the context of faith.

The report was prepared by General Synod's Commission on Doctrine — eleven bishops, theologians and lay men from all over Australia. Secretary is the Rev. Canon Leon Morris, Principal of Ridley College, Melbourne.

The report surveys the theology and practice of baptism and confirmation, and admits, "There is confusion with baptism. Traditionally the parish priest has baptised all children brought to him for baptism. Many are asking whether this practice springs out of meaningful understanding of the sacrament."

The report strongly supports the Anglican theology of infant baptism and clarifies one controversial issue: "We conclude that we should not so much say that baptism conveys the Spirit as that baptism is the effectual sign of incorporation into Christ and therefore into the community marked by the indwelling of the Spirit in its members."

On the responsibilities of parents, the report says: "It might conceivably be argued that the faith of the minister and the church make up for any defect in the faith of the parents and godparents at the time of

baptism. But no one other than parents or guardians can provide an environment of faith for the growing child and so provide reasonable opportunity for him to come to a personal faith when he is old enough to do so. Unless a parent or guardian is prepared to confess his own faith and undertake to provide the environment of faith the child needs, we think it right for the baptism to be deferred."

"We are unable to advocate indiscriminate baptism. This could be justified only on the assumptions that our society is Christian and that all parents who bring their children for bap-

tism are Christians. These assumptions are simply not true in every case."

"Indeed some of the motivating forces that lead people to seek baptism for their children bear little relationship to the Christian Faith. We must see baptism as a Christian, not a civic, rite."

The report, received by the Standing Committee at its meeting in Sydney which ended on October 27, has now been released for public study.

It will form part of the final report of the Commission on Doctrine to General Synod in May 1973.

## Ballarat schools unite smoothly

The union of two Ballarat diocesan schools into "Ballarat and Queen's Grammar School" has required tremendous planning and effort but has proceeded smoothly to a point near completion.

The principal, Mr Renney, has worked closely with the chairman of the co-ordinating committee, Mr Alan Eddy, and staff and teaching of boys and girls have already been integrated.

The entire property of Queen's in Mair and Webster Streets has been sold to the Roman Catholic sisterhood of St John of God who already function on an adjoining property.

Some of the Queen's buildings may still be occupied into term one of 1973, but new building is going on rapidly on the school property at Wendouree. Science laboratories are under construction and additional accommodation for girl boarders is being planned.

The principal has reported that a great deal of interest in the progress of the integrated school is being shown. Some authorities have expressed the opinion that the school has in its grasp an exciting opportunity to develop as a model provincial school for boys and girls, equipped in every way to provide all that the best independent schools will be called on to offer in the future. This prospect is shared enthusiastically by the principal and his staff and the co-ordinating committee generally.

## New post for Bill Warburton

Rev D. William Warburton, rector of Holy Trinity, Hobart, since 1966 and Director of Christian Education for the diocese of Tasmania, has been appointed Director of the Overseas Department of the diocese.

Mr Warburton trained at Ridley College and was ordained in Tasmania in 1952. His whole ministry has been in the diocese except for 1960 to 1963 when he was BCA missioner at Minnipa, diocese of Willochra.

As director of the Overseas Department, Mr Warburton will be responsible for the co-ordination of all missionary education and activities within the diocese and support for the overseas missionary organisations of the Church are channelled through his department.

He takes up his duties this month.

## HISTORIC GARRISON CHURCH



The Garrison Church, Holy Trinity, Miller's Point, one of the oldest of Sydney's city churches. The old stone schoolhouse, built about the same time as the church (1840) is at left. The National Trust is sponsoring a \$95,000 appeal for the restoration of this lovely old parish church.

## Dr Sambell — Ashamed to be an Australian

In his charge to the Perth synod in October, the Archbishop of Perth, Dr Geoffrey Sambell, said that recently he felt ashamed to be an Australian.

He said: "On a short visit to England last week I was ashamed to be an Australian. I quote from one of the English daily papers: 'Ugandan Asians, when they are being processed by British Immigration

officers, will now be given the option of going to countries other than Britain or Canada. They may choose New Zealand, Fiji, Mauritius, Sweden or other unspecified countries in Europe and Latin America. It has not been stated which countries fall into the unspecified category, but it is obvious that some of more than 50 countries approached by Britain have agreed to take some Asians. For domestic reasons they have asked the Foreign and Commonwealth officers not to make their offers public.'"

You will note the unspecified countries are in Europe and Latin America and so Australia could not be read into that list.

The following day a statement appeared that Australia would take 200 Ugandan Asians, something like 40 families, so long as they fulfilled all our qualifying conditions for Asian migrants. There was no question of Australian compassion, and ours was the only conditional offer I read about. Over against that offer the same paper stated that West Germany, not altogether a member of the British Commonwealth, had offered to take 1,000.

I charge Australians — and that means you and me — as Governments represent us — with being selfish, racist and incompassionate. Yes, some

will say we already have something like 2 per cent unemployment rate — the United Kingdom has 3 per cent. Others will say it is the United Kingdom's problem. Some of those same others would claim to be members of the British Commonwealth particularly when lost concessions for our rural industries were involved with Britain's entry into the Common Market. That might equally be the United Kingdom's problem.

I have supported the World Council of Churches in their program to combat racism in South Africa. Does its seeming lack of expressed concern for racism in Uganda indicate that it has been sucked into a policy of racism in reverse which is surely merely another form of paternalism?

I can remember when the first United Nations Refugee Appeal was made to Australia, that we gave generously and we were generous givers, but we were not at all willing to take refugees from refugee camps unless they were fit to win an Olympic marathon. They would only be any good to us if they could contribute to our economy.

I would wish the Government felt it has enough support to increase its intake of Ugandan Asians from 200 to 2,000, but I don't believe we have that kind of compassion.

## Centenary of Sydney Deanery

A hundred years ago on November 15, the existing stone deanery next to St Andrew's Cathedral, Sydney, was opened and occupied by Dean William Macquarie Cowper. Cowper died in the deanery on June 14, 1902.

The deanery is now known as Church House, administrative headquarters of the diocese and this fine old building is to be demolished to make way for a multi-storey church development.

## Design of church buildings

In his presidential address to Grafton Synod late last month, Bishop Gordon Arthur spoke up for the use of more flexible materials in church buildings than brick.

While we are thinking of the church in terms of buildings, I must speak in utmost appreciation of the care given to very many of the churches in this diocese and to the grounds in which they stand. Most of our churches are still of timber construction and they require constant attention, by painting especially.

Despite this, I believe that there is much to be said for timber construction and for the use

of some synthetic materials. They are cheaper in the first place, and they are more flexible than brick or stone. You can adapt them more readily to the changing needs of the years, and you can even transplant them.

Let me add also that flexibility in church seating is much to be desired, so that all the available space is not under the rigid autocracy of solid pews, but can readily be used on occasion for various purposes such as group discussions in which it is desirable for people to be seated in circles. I have to admit that I have not greatly succeeded in persuading others in these things, but I am glad to say that in another small but not in-

significant matter there is general agreement.

All our new churches, and some of our older churches that are having their windows repaired, are now installing clear-glass. There is much to be said for this, unless you have stained-glass of the very finest quality and in this climate window should also be openable. You may think all this an idiosyncrasy on my part, but there is something of a principle at stake. What we do in church has everything to do with what goes on in the world around us. In our worship, therefore, it is good to be able to look out on that world. And there is no reason why passers-by should not be able to look in on us.

A church is not a private huddle of people in a sacred cubby-hole. It is an open fellowship, into which all are sincerely welcome, where the real issues of daily life are realistically and hopefully dealt with, before the Maker of all.

I think something of this understanding of worship has been accepted by several parish councils responsible for new buildings, particularly the three buildings that are to be dedicated within the next few months — churches that are being built to contemporary designs — the new St Cuthbert's, Tweed Heads, the new All Saints', Yamba, and the new St John's, Coff's Harbour.

## WELCOME TO THE FAMILY

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## Is there a crisis in missionary recruitment?

Some say there is and some say there isn't. As we talked with a variety of denominational and inter-denominational missionary administrators and principals of training institutions, a rather confused picture emerged.

The latest issue of the evangelical Missionary Prayer Calendar said: "Suddenly, devastatingly, the entire evangelical church has run short of missionary candidates. 'New Life' observes that there is a falling off of recruits for the mission field but that it is difficult to account for it on spiritual grounds.

The three Anglican missionary agencies which recruit for overseas service show similar trends but do not admit to a crisis in recruitment. Indeed, Bishop Donald Shearman, Chairman of A.B.M., told us that although he has only been in the job for two years, he has never had so many approaching him with missionary service in view. The A.B.M. has only had a problem in recruiting doctors.

C.M.S. admits to no recruitment problems, except that 1972 was a very lean year. St Andrew's Hall, the C.M.S. training college in Melbourne, is booked right out for first term next year. Australian C.M.S. has always worked on the principle that when God brings to them a need for men, he will also give the missionary call to the people who will be needed to meet that need. And in faith they have gone forth to serve, trusting God to meet the financial need.

The South American Missionary Society, the third Anglican body, reports that inquiries have been fewer lately but that there has been no drop in recruits going out to the field.

The Overseas Missionary Fellowship reports that for the past four or five years it has not had as many recruits as it would like but the quality of those offering has become much higher. Further, Asia is producing many of its own missionaries now. The outlook for recruits at the moment is the best for some years and O.M.F. does not feel that there is a crisis situation.

On the other hand, Deaconess House in Sydney reports a serious decline of missionary candidates although Deaconess Mary Andrews is aware of a number of factors influencing this.

When she first became principal in 1952, four out of seven were training for missionary work. For years those training represented half the student body. Today, two only out of 45 are so training. Deaconess Andrews points out that of recent years there has been a serious decline in the number of single people, particularly single women, offering for service.

Bible colleges and institutes also admit to a decline in the number of their students who go out to the field. Rev Arthur Deane of Sydney Missionary and Bible College says that growing numbers are showing interest but that many more are needed. He says that there is a great gap in the number of single people, particularly single women, offering for service.

With the changed role of many of these Bible training institutions, many enrol for a wide variety of purposes, whereas once, all had either the ministry or the mission field in mind. So too much might be assumed from looking at the falling proportions of their students who offer as missionaries.

Every Christian who has a high view of our Lord's command to preach the gospel to every creature must ever be aware of factors which prevent people from going. Many of them are sociological — increasing stress on higher education, affluence, the mission field in our own society, the many other avenues competing for the skills of young people in overseas aid, social pressures against the "missionary" concept and indifference towards all religions are some.

Hand in hand with this awareness must go the sense of simple Christian duty, obedience to Christ, a mature order of priorities and an understanding of the Scriptures which command us to work now while yet there is time. We have not got for ever — the Lord's imminent return is the Christian's great, unchanging hope.

If there is a crisis in missionary recruitment, the remedy is in our hands. We must put the great commission of Christ constantly before our best young people and keep it ever before them.

The Christian is not worth his salt who has never asked himself prayerfully over a period of time, "Is the Lord calling me to serve him as a missionary overseas?"

"Pray ye therefore to the Lord of the harvest, that he will send forth labourers into his harvest."

## THE PROBLEM OF ADDICTION

In Melbourne synod last month, a motion dealing with the problem of addiction in our society was moved by Rev George Pearson, vicar of Dandenong, and carried. He dealt with addiction to drugs, alcohol and nicotine and the article below is the full text of his speech in support. The motion itself is given at the end of the article.

In presenting this motion, I ask Synod firstly to indicate that it regards any form of addiction as being a denial of man's true status as a free child of God, and so a proper object of its concern;

Secondly to say that we are not only interested to know that the problems are, but also want to help towards their solution; and

Thirdly, to show that we want to co-operate with others in this field of Christian responsibility.

I do this because, in its prophetic role, the church ought to have a clear and positive message on such matters, for the community at large, and, in its pastoral role, the church needs to offer firm guidance to our youth, who do expect the church to give such a lead.

It is suggested that our Social Questions Committee take action as requested, by means proposed at the Southern Regional Conference, so that a true assessment of the position, made by experts in the field, may be available to the church, along with well-considered proposals for action in the discharge of our Christian responsibility.

I hope that the view that addiction is a denial of the true nature of man as God intended him to be, would be readily



REV. GEORGE PEARSON

accepted. The addict is a slave to whatever holds him captive, just as truly as those who are bound by any system of economic or social slavery.

The difference is that this situation is voluntarily embraced. In their perversity, people set out on a course with a potential for self-destruction, knowing and often accepting the dangers. Not all who start on the course lose control and end up with a major problem.

While use of drugs, alcohol and nicotine may lead to addiction, many may use them without ill effect. Indeed two of the three are socially acceptable; and some now argue acceptability for the third. We need help in determining our attitude to all three, and we need to be prepared to challenge, if necessary, the community standards in these particular areas.

I include nicotine because it is apparently addictive, and is widely recognised as a potential killer through lung cancer and certain vascular conditions.

I have witnessed the terrors gone through by a heavy smoker trying to toss the habit; and we understand that many would toss it if they could! I have seen the suffering and premature death of smokers who have contracted lung cancer.

In our affluent land, much more money goes up in smoke than is given to the relief of poverty in the third world. If Christians gave as much to missions as smokers use on tobacco, our missionary societies would have investment problems. And in this pollution-conscious age, a non-smoker often has reason to complain that the air he breathes is

more smoke-laden than it need to be.

For the Christian, there appear to me to be questions of bondage and of stewardship. For the community there is a serious health hazard. The church might consider whether it should not back the anti-smoking campaign. To know the facts would help us to make up our minds.

### Alcohol

When we come to consider alcohol, any suggestion of control puts one in danger of being dubbed a "wower." Well, it's a danger I am happy to brave. Personally, I like the taste of some wines and might happily use them in moderation. I have not tasted beer except once in a shanty; but I might well find it equally acceptable. However, quite apart from an abstinence pledge taken when about 12 years old, I find I could not in good conscience use either. I know and respect others who, in equally good conscience, use both.

I have attended three Summer Schools of Alcohol Studies at St. Vincent's with profit, an exercise I recommend to others. There I heard Sir Philip Phillips, who conducted the Hotel Hours inquiry, state that, had he been starting all over again, knowing what he then knew, he would not drink.

The social pressure to drink, like that of the trade promotion of intoxicants, is enormous, and to become drunk is, in some circumstances, socially acceptable. As a way of delusion, in temporary relief from pressures and worries or as a way of having a good time, intoxication probably has no equal. Add the natural addictive pull of alcohol, and many who begin as social drinkers end up with a major problem. No profession, no group is immune, as we well know.

Much publicity is given to alcohol factors in the road toll. Death or injury, and destruction of property, result for innocent and guilty alike. The police and the statistics agree that the major single cause of road accidents is alcohol. And all cry out for something to be done about it.

However, the road toll is but the tip of the iceberg where the consequences of heavy drinking are concerned. The known and the secret alcoholic, and potential alcoholic, make up a frighteningly large proportion of our population. Their condition does apparently benefit the Government through taxation: but is this any compensation for loss of work efficiency and absenteeism, the hell endured by the alcoholic,

and the deprivations suffered by partners and children.

Tax received from alcohol could be regarded as blood money. It conceivably might equal the amount by which partners and offspring are robbed of life's necessities and lesser luxuries by the parent who is addicted, and cannot compensate the immeasurable heartache and suffering caused.

It is true that temperance in all things is a Christian goal: it is a fruit of the Spirit, God-control. By God's grace I may be able to drink and be temperate. But is that the total of my responsibility? One of the few sermons remembered from my youth was preached by the Rev George Hall on "Am I my brother's keeper?" A liquor referendum was afoot.

The Spirit may keep us in temperance of life; but the majority do not seek his aid. Have I a responsibility towards them?

Anyone who has stood alongside an alcoholic to encourage his progress back to freedom knows he cannot do this while himself indulging in alcohol. And that sort of help is what every alcoholic needs. All meats may be lawful to me, says St Paul; but I will eat no meat if in so doing I make my brother to stumble. My freedom must not be a trap for a brother.

I suppose that the greatest influence on a life is the power of the example of those to whom one looks up. We can all thank God for such examples in our own lives. Perhaps we can be thankful that we have opportunities to exert similarly helpful influences on others.

Where drug addiction is concerned I am as much in the dark as most of us would be. Yet all know that there is a great problem here.

I have no patience with those who approach this matter academically — where marihuana is

Continued on page 5

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C. R. JAMES,  
Chief Executive Officer.

# WAS GOD AN ASTRONAUT?

A report of a teach-in at St Barnabas', Broadway, NSW, on Von Daniken's book, "Chariots of the Gods?" An audience of 1000 people listened to the comments of Dr Barry Newman, a scientist whose post-graduate work was in chemistry, and Dr Noel Weekes, a lecturer in Ancient History at the University of Sydney, and asked many questions.

Dr Weekes attacked the book for employing two old and unworthy devices. The first is that of stating a blatant falsehood so dogmatically that the gullible public will accept it as truth. Wherever the author gives enough information for a check to be made error after error is discovered.

So, for example, his evidence from the Gilgamesh epic (p65 in the book) is not found in that piece of literature. There is a story somewhat similar, but crucial evidence about the "Sun God" and the weight of lead being felt on Enkidu's body are fabricated.

About the Piri Reis map, Von Daniken declares that the originals must have been aerial photographs taken from a very great height. He quotes Strachan and Hapgood as his authorities for this. In fact, Hapgood's book on the subject "Maps of the Ancient Sea Kings" does not come to any such conclusion. On the contrary Hapgood explains the origin of the map without resort to aerial photographs.

Applications are invited for the positions of BURSAR and MATRON at Robert Menzies College, the new Anglican College at Macquarie University, due to open March 1st, 1973. Professional qualifications are not essential provided that the applicants are earnest Christians and have a good practical knowledge of accountancy and household management respectively.

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Dr Newman also mentioned the Piri Reis map, pointing out that far from being completely accurate (as one would expect) it was in places quite wrong. Thus, 900 miles of the South American coastline is omitted, the Amazon River appears twice, and the mapmaker made an error of 41 per cent in overestimating the size of the earth. The comparison of the map with a US Air Force map is irrelevant, since it is only one small section which looks the same.

On the subject of the Egyptian pyramids Dr Weekes pointed out that contrary to Von Daniken's suggestions that the embalming of mummies was carried out because the "god" had promised to return from the stars to awaken the well-preserved bodies to new life (p 103), the known Egyptian evidence points to the fact that the Egyptians believed that the Pharaoh was already a god. Life was already his.

Also, far from it being true that the Egyptians had no wood to use for rollers, they imported wood from Lebanon at least 300 years before the first pyramids were built.

### Man stupid

The second device used by the author, according to Dr Weekes, was the resort to the idea that man was originally stupid and primitive. Any piece of evidence which Von Daniken finds or can manufacture which refutes this of a higher technology coming from outer space. Thus Von Daniken dismisses the idea that there could have been a shipping trade to bring food to workers on Easter Island while the monuments were being erected. This, he feels "is hardly credible in antiquity." (p 114).

Dr Weekes commented, "One wonders how Japanese pottery reached Ecuador thousands of years before the Easter Island monuments were built. It is the

premise of the original stupidity of man which underlies the whole argument and even then he has to distort the evidence to make a convincing thesis. Do away with this evidence and the whole argument collapses."

Dr Newman began by describing the methodology of the author. After giving an account of thesis of the book, he noted that Von Daniken seeks at the "odds" of the ancient world while tending to ignore prevailing theories of these odds — and gives little place for discussion of the not so odd "facts." Archeologists are condemned by and large, while he leans heavily on "radical" writers.

Admittedly speculation "still full of holes" (p72) takes on the air of near certainty — "the gods of the dim past have left countless traces." (p12). Many of his claims are highly subjective in nature. He uses persuasive emotive language — "fantastic," "flabbergasted," "ridiculous little clay figures" (pp 37-39). He does not appear to have even a rough consistent chronology of hypothetical events. He interprets the past in terms of the present — there have to be airfields, parking bays, familiar type space ships, men-like creatures, handle-type controls, and our awkward clothing.

Finally, his sources are difficult to trace.

Dr Newman then broached the question of the trustworthiness of the account, mainly from a scientist's point of view.

### Simple errors

First, Von Daniken makes simple errors suggesting his lack of knowledge, and understanding in certain fields. For example, stars are confused with planets (p 15), fusion is probably confused with fission (pp 21 and 24), nebulae are confused with galaxies (p 15) and copper sulphide is confused with copper sulphate (p 62). The absence of sulphur and phosphorus is thought to be necessary to prevent rust. The distance travelled by light in a year is in error by a factor of 60 (p 15). A rocket formula contains an expression multiplied by "1" (!) (p 23). He confuses energy with weight — a bomb weighing so many ergs (p 150). The ark from its instructions for manufacture (Exodus 25) does not appear to be similar to plates separated by an insulator. How could it act as a capacitor?

Dr Newman admitted that he did not have the patience to note down all such errors, but had merely selected a small sample virtually at random.

Second, Dr Newman maintained that Von Daniken distorts the information contained in his sources.

To support this contention, Dr Newman compared the Von Daniken account of the Gate of the Sun TIAHUANCO (p 36, 37) with what J. R. Mason actually says in "The Ancient Civilisation of Peru" (p 90). Von Daniken exaggerates the weight and height of the gate.

Von Daniken quotes 40 and 5 x 10', as the extreme values for the number of certain types of civilisation that could exist in

our galaxy, as given by a special committee. Shklovsky and Saigan ("Intelligent Life in the Universe") 1966, his source for this material, state that the figures were 10' and 10' (p 413). This seems to be both a misreading and a fabrication.

Perhaps enough has been said to indicate the problems in "Chariots of the Gods?" Naturally, it is impossible to deal with all the "evidence" raised by Von Daniken, but it may be doubted whether it would fare much better than the material investigated by Dr Newman and Dr Weekes.

Dr Weekes concluded his paper by saying: "I would like to make a final comment, not so much on the book or the film, but on the reception it has received. Any objective person would see through the substitution of rhetorical questions for logical argument. They would attempt to check his sources and I think they would be suspicious of his constant failure to implicate the sources of his evidence.

Of course the failure to do this may merely indicate that we are not training people to think critically. Yet the readiness to accept this book points to another explanation: a great number of guilty consciences.

People desperately want an excuse for their unbelief in God and the value of this book to them is that it provides that excuse."

## Signposts at Boolara

When Bishop David Garnsey of Gippsland visited Boolara recently for the confirmation of sixteen candidates prepared by Deaconess Sheila Payne, he pondered the significance of some signposts.

He writes in his November diocesan paper:

As my wife and I drove into the town I noticed that there is a Church Street, which I knew, and also a Christian Street. It seemed to me at first that they were pointing in different directions, which is not at all as it should be. But later I realised that since they do meet at right angles, one could also say that they point to the same goal, which is as it should be. Further up the hill there is also a Bishop Street, which is not (I regret to say) connected with Christian Street, but at least does join Church Street.

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## Notes and Comments

### Welcome to new readers

We extend a very warm welcome to the many people who have joined the ranks of our regular readers and subscribers over the past three or four months.

A pleasing feature of that period has been a constant flow of new subscribers from all over Australia and some from overseas.

Then recently, 23 more parishes have placed orders for bulk supplies of each issue. That too gives us great encouragement.

In days when the world-wide religious press is facing sagging circulations, a struggle for financial survival and the failure of numbers to survive, circulation figures are watched carefully by boards of management, including the ACR.

On top of the outstanding success of our special appeal few months ago, the pronounced upward trend in circulation is most heartening. May we suggest you give a gift subscription to your friends this Christmas?

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## Stipend inequalities cry for revision

Diocese by diocese, the Church in Australia is laboriously pushing stipends up, hoping to achieve by piecemeal methods what can only be secured by united action or general consent.

We do not know which diocese has the lowest minimum stipend for incumbents but Armidale and Riverina are set at \$3,200 while Sydney from November 1 is \$3,960 and Brisbane which is \$3,750, will probably be \$4,000 by January 1 next.

Melbourne is \$3,600, Tasmania is \$3,354 and Perth \$3,300 and soon to go up. Adelaide is considering the question right now and when asked for the present figure, said that it was not possible to give since the position is rather confused.

Methodists in Tasmania and Victoria have fixed stipends at \$4,000 and \$3,410 for deaconesses, a sum unimaginable for Anglican deaconesses anywhere. Equal pay for equal work just does not apply to deaconesses.

Neither does it to ministers, evidently.

Everyone knows that ministers get a free residence. Whether or not they get free light, power, gas, phone or any basic furnishings depends on either diocesan rules or local generosity. Travelling allowances are universal but rates vary considerably. Some provide both the car and all travelling costs. So there may be some extras.

Then a small proportion of parishes have certain surplus

fees which form a useful addition to income, although many ministers feel badly about this and sheer economic necessity makes them accept these fees, which like the rest of his income, are taxable. Even in this small proportion of parishes where fees amount to something, they no longer add 50 per cent or 100 per cent to the stipend which they did 10 or 15 years ago. They are just not as significant as once they were.

In the vast majority of parishes, fees can't be said to add anything significant to income.

Some dioceses and some other denominations are now paying ministers an additional allowance for each child and giving a small increase each year for seniority. For most, increased family size will mean making do on the same income. For most, increased seniority or increased responsibility will mean working harder with no hope of increment. For most, the prescribed minimum has become the actual maximum.

Some clergy escape the drudgery by switching dioceses and some seem to have the process of such change down to a fine art. What does this do to their ministerial effectiveness?

Only the most unhappy ministers look for remuneration equal to what men with a similar length of training might expect in another occupation. Any who entered ministry for the supposed independence, status, or comfort soon become dropouts.

But most would expect that wherever they served in Australia, they would receive an adequate stipend and at a level and under conditions which are widely agreed upon.

Higher scales should be provided for ministers in dioceses or

parts of dioceses like the Northern Territory, North Queensland, Rockhampton, Carpentaria, Brisbane, Armidale, Bathurst, Riverina, St Arnaud, Willochra, Kalbarrie and North West Australia. In these places a difficult climate, distances to be travelled, sparsity of population and the high cost of daily necessities make special allowances essential.

There is not time to wait until dioceses hand over powers to a central stipends authority. It could be done by friendly agreement at provincial and then at a wider level. The question is, have we sufficient goodwill to tackle it seriously and expeditiously?

## There is only so much cake

The Australian Board of Missions has told its constituency that its overdraft has reached its limit; that it will not be able to pay its monthly grant to overseas dioceses for October, November or December and that it will have to slash its 1973 budget by 20%.

In a special letter, Bishop Shearman, ABM chairman, speaks of the generous response this year to several cyclone appeals and to the success that the Bishop of New Guinea's special appeal is meeting. Both Bishop Shearman and Bishop Hand plead that the New Guinea appeal should not be allowed to interfere with ordinary giving to ABM.

The hard facts of missionary giving in the Church of England in Australia must be faced realistically. Commitment to the

primary task of the church is strong in a minority of parishes and dioceses and weak in many others.

It has never seriously been suggested that commitment or giving would be increased by increasing or diversifying the number of appeals. There is only so much cake. If others must come in and expect a share, the ABM share must be smaller.

Until the New Guinea appeal is finished, ABM is going to suffer a reduced income and there will be severe repercussions on the many fields which it supports. The ABM deserves better of its supporters than it is now getting and it must be remembered that the present situation is not of its own making.

The "great parish" has been defined as the parish which spends more money outside than it spends on itself. The ABM crisis challenges ABM parishes to aspire to "greatness."

## MR WILLIAMS SAYS...

Mr Williams says he can't understand why God allows him so much sorrow — there seems to be no end to it.

I remember that when King Nebuchadnezzar looked into the burning fiery furnace (Daniel

than the prison but in the prison, life is at a standstill; in the tunnel it moves on. However dark the tunnel may be I am gaining time. I am not merely in the valley of the shadows; I am walking through it!

Think about this, Mr Williams.

By Ken Roughley

3/53) he saw four men "walking in the midst of the fire." So the fire didn't arrest their motion; it was one of those experiences through which they moved to their destiny.

Jesus does not teach freedom from sorrow but he does teach emancipation through sorrow. There is a great difference between a prison and a tunnel. If I had to choose I would choose the tunnel. It may be darker

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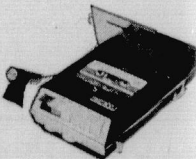
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## Books on rock music

SIR — May I commend the books on rock music by Bob Larson and Frank Garlock, and especially Bob Larson's "Rock and Roll The Devil's Diversion." These books have not been readily available in Australia but may now be obtained in at least the eastern States.

Both Larson and Garlock know their subject from the inside and write warning of the dangers of this modern phenomenon of rock music and its use as a means of evangelism. They are timely books and ought seriously to be considered by Australian Christians, as "gospel rock" is now beginning to come in like a flood.

Even the Youth Department of the diocese of Sydney has launched out into this field with its recent production of a soul sound Jesus revue "Bread." I have seen the two performances of "Bread" to date and, while not questioning the sincerity and motives of those producing it and their desire to evangelise, nevertheless regard it as a subtle but serious departure from the gospel in both content and method.

Under the form of a gospel presentation, with respect I would suggest it rises to little more than entertainment of a worldly and fleshly nature, with the danger of encouraging the Lord's name being used lightly.

Some would no doubt disagree

strongly with me, but I only ask that they consider the end of this road taken. It is the direction in which we are heading that concerns me. Along this path lies spiritual sterility and at the end — no Gospel. Ultimately, it is not a question of music but the gospel itself which is at stake.

I believe Bob Larson's "Rock and Roll The Devil's Diversion" has much to say to our Australian situation.

(Rev) Maxwell Bonner,  
Croydon Park, NSW.

## The role of the curate

SIR — The role of the assistant curate needs a thorough overhaul and the sooner the better.

I had the happy experience of serving under three fine priests who taught me much which has been of great value in my ministry. However, I can still understand why many others are dissatisfied with the present system and it is not always related to the view expressed in your editorial. (21/9/72.)

I believe that assistant curates should have some form of pas-

toral responsibility from the time of their ordination to the priesthood. The ordination service makes it clear that they are to be priests not assistant curates or assistant priests. In effect many are rectors' office boys and have no fulfilment in the role in which they were ordained to serve. The main difficulty is that their tenure in the parish is all too short and the rector thus has most of the occasional offices because he has the continuing ministry. This may also be interpreted that he does not wish to share the surplice fees.

There is no place in the church for assistant bishops and both Melbourne and Sydney have seen this in recent years and the same thought could well be given to the role of assistant priests.

(Rev) John Adam,  
Wyong, NSW.

## Archbishop's critique

SIR — The ACR is to be congratulated for the quality of some of its articles. The Archbishop of Sydney's critique of the so-called "Agreed Statement," appearing November 2, is a case in point.

The expression "Agreed Statement" is so misleading. Who agreed to the document to which

## ADDICTION

From page 2

concerned. It may be the least harmful hallucinatory drug, and non-addictive. The strong-willed and the academically superior may be able to use it with immunity. But for most mortals, lesser experiences cease to satisfy and fuller experience is demanded. Controls tend to weaken and the next step towards addiction is taken. This gate to escapism and fantasy can well be done without, in the interests of the thousands who otherwise will suffer frightfully and come to an early, terrible end.

For the rest I shall be very brief. What I have presented has had a personal bias, possibly some emotive content, and may well be argued with. But I have endeavoured to show why I personally believe that the help I ask for is necessary.

Let us seek an accurate, expert assessment of the personal and social consequences of addiction, for our information and guidance.

Let us also be prepared, personally and collectively, to face the consequential demands that such knowledge is bound to make on us as Christians — both in the interests of prevention and in working for a cure wherever it is possible.

It is not a task to attempt alone, in isolation; but we surely have a duty to undertake it, and should do so where we can in co-operation with others.

I trust that Synod will accept the motion in the terms proposed.

## THE MOTION

Synod approved a motion by Mr Pearson and seconded by Professor R. D. Topsom asking the Social Questions Committee:

(i) to take action on its behalf, either through its own sub-committee, or through a Commission set up for the purpose by the Archbishop, or by requesting the State or Federal Government to set up a Commission representative of the concerned community, to make an accurate assessment of the social and personal consequences of addiction to drugs, to alcohol and to nicotine; and to keep synod informed on the subject;

(ii) to recommend to the synod from time to time the best means exemplary, educational, preventive and rehabilitational, by which the Church in particular, and the community in general, may help to lessen the incidence of addiction and assist the recovery of its victims; and

(iii) to do these things, wherever practicable, in consultation and co-operation with similar committees working in this field.

# Letters

TO THE EDITOR

Letters to the editor should not exceed 300 words.

shops seem to be selling more and more paperback and volumes written by Roman Catholic scholars. Unless these are read with care against the expert propagandising of these experts one could be led over the hill like Newman.

These days we have evidence from psychologists as to the reasons why such conversion takes place. William Sargent's "The Battle of the Mind" and "The Unquiet Mind" give illustrations to understand what takes place.

(Miss) W. Terry,  
Hawthorne, Qld.

## Never deal

THE MOST important thing to remember in dealing with the devil is: Never "deal" with the devil. Numerous victories are lost when you stop to reason with Satan instead of summarily resisting him.

(D. G. Kehl.)

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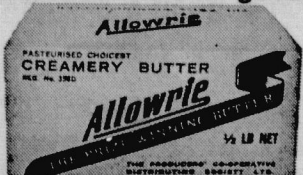
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## Christian witness in unis. and colleges

The demise of the Student Christian Movement in Australia has been hastened by the rapid spread of radical ideas among students. Apart from four or five centres, the S.C.M. is no longer active and the interdenominational field is wide open to the Evangelical Unions and Christian Fellowships.

This year new evangelical groups have been established at Churchlands Teachers' College, Perth, Goulburn Centre of Advanced Education, Darling Downs Institute of Advanced Education at Toowoomba, Queensland Agricultural College at Lawes and Canberra College of Advance Education.

Each of these institutions was visited by travelling graduates of the Inter Varsity Fellowship. Another 15-20 institutions have very small groups of students maintaining a witness for Christ. Apart from these new centres, the small unaffiliated groups are also active. The I.V.F. carries on its work among students in all the universities and colleges throughout Australia.

## WA Govt to stop shires building churches

A Western Australia State Government to prevent local authorities using their funds for religious purposes was defeated in the Legislative Council last month.

The Local Government Act Amendment Bill (No 3) sought, among other things, to prevent shires using funds for activities such as the building of churches unless they came from a trust fund set up for the purpose.

The clause seeking to impose the prohibition was defeated on the voices.

Introducing the measure, the Minister for Local Government, Mr Stubbs, said that it had been proposed after a number of organisations expressed concern at the raising of funds by the Gnowangerup Shire Council for an interdenominational church at Jerramungup.

In February, 1967, the shire gave notice of its intention to borrow \$35,000 to build the church.

Controversy raged over the proposal. In 1968 seven Jerramungup residents appealed to the Supreme Court to prevent the loan.

## They haven't a clue

MILLIONS OF PEOPLE are existing on the face of the earth today without a clue as to what their bodies are for. They breathe, but have nothing to breathe for. They chew and swallow to stay alive without knowing why. They walk, but have no place to go. They bear children, but their children give them more pain and worry than pleasure. The struggle to continue to live occupies most of their time—but it seems hardly worth it.

The New Testament teaches that the human body does have a purpose. It is more than a physical apparatus, it is a temple. "Don't you know," asks Paul, "that your body is a temple of the Holy Spirit?" ("Decision" magazine).

## VICAR UNHAPPY ABOUT UNIONS

Rev Maxwell P. Crowle, vicar of St John's, West Brunswick, a Melbourne industrial suburb, is very unhappy about certain aspects of trade unionism and he said so in his October parish paper.

He writes: "The worker lets himself be regularly shorn by stoppages and legions of union officials." Someone put copies of his paper under the door of the Melbourne Trades Hall.

But Mr Crowle does not stop with his criticism of unions.

"The greatest political scandal in my memory of Australian politics in Her Majesty's Opposition nominating, as a candidate for the Federal election, a person who is a law breaker and wanted by police," the paper says.

The ALP endorsed candidate for Hotham, Mr Barry Johnston, is a draft resister.

Mr Crowle draws his parishioners' attention to a Sydney meat company which lost contracts because of 160 unauthorised stoppages by its employees.

"What is happening to the worker? There is a man working abroad and on envy, greed and avarice," he says.

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## Muggeridge & Vidler on Paul

PAUL: ENVOY EXTRAORDINARY by Malcolm Muggeridge and Alec Vidler. Collins, 1972. 160 pages. \$3.95.

This dialogue between Muggeridge and Dr Vidler is based on the BBC television film of the travels of these two old friends in the footsteps of St. Paul. Although the dialogue is sometimes curiously artificial and banal, the total effect of listening to their comments as they trace the main course of Paul's progress and writings is not unimpressive, and the 24 colour photographs are unusual and striking.

There is a prologue in the

form of a letter from Muggeridge to Vidler, recalling their association since undergraduate days, and giving his overall evaluation of Paul; and an epilogue by Vidler in which he pinpoints "justification by faith" as Paul's message for us all still, but confuses us by suggesting that Paul was a universalist.

The book opens with "Variations on a Theme," a collection

of opinions about Paul, ancient and modern, designed to illustrate Deissmann's dictum that "there has probably seldom been anyone at the same time hated with such fierce hatred and loved with such strong passion as Paul."

The book itself might have been called "Paul: from BBC to Coffee-table."

D. W. B. Robinson

## INSECURE FOUNDATIONS

FOUNDATIONS by J. E. van den Brink. High Road Publications, Sydney, 1972. 72 pages. Price not stated.

This is a translation by A. H. Wynd and H. Mitchell of a Dutch pentecostal author. It does not read at all smoothly and some of this is due to unsolved translation problems. It is also marred by many simple errors in grammar and usage. The many spelling mistakes can only be due to bad proof-reading.

If the reader is prepared to wade through this book, making what sense of it he can, he is in for some surprises. For a book which claims to deal with the foundations of the Christian faith from an admitted pentecostal viewpoint, it is extraordinarily efficient in the fundamentals of a Christian approach.

It shows a basic unfamiliarity with scripture. "This transportation from darkness to light, this translation from the power of Satan to God, the Bible calls man's regeneration." (P. 15—Author's italics.)

## SHORT NOTICES

WHAT'S THE SENSE? by Clark Bincock. Inter Varsity Press, 1972. 32 pages. UK10p. Written simply and clearly to help in the present crisis of human values. Man's dignity and worth are in doubt and life does not seem to make sense. Bincock puts several views, including the Christian one. Should sell on church bookstalls very readily.

A MATTER OF LIFE AND DEATH by John Salter. Inter Varsity Press, 1972. 19 pages. UK10p. A plain-speaking booklet about the urgency of the question as to what we are going to do about Jesus Christ. The author shows it is a matter of life or death. THE U-JACK SOCIETY by Ian Moffit. Ure Smith, Sydney, 1972. 232 pages. \$1.50. A diagnosis of Australia's ills by a very good journalist, if a very angry one. Well worth reading if for no other reason than it typifies mass man's delusion that "other people" cause his troubles and that man has power to pull himself out of the mess by his own boot-straps. WHEN THE MUSIC STOPS by Tom Morse with Bobby Lauster. Lakeland, 1972. 125 pages. UK40p. Stories of young people on the merry-go-round of entertainment and pleasure who were brought face to face with Christ.

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## Coffee House Evangelism

A COFFEE HOUSE MANUAL by Don and Ann Wilkerson. Bethany Fellowship, 1972. 96 pages. US \$2.25.

This practical how-to manual for coffee house evangelism and other youth ministries is one of the most commonsense approaches I have ever read. It is full of mature guidance in spirit-

## Books

ual principles and planning details.

Although expensively priced, it is attractively produced and easily readable. It will prevent the reader rushing into coffee-shop evangelism for the wrong reasons and challenge him thoroughly to prepare himself and others meaningfully to communicate with young people today.

Lance R. Shilton.

## A good commentary

GOSPEL ACCORDING TO ST LUKE by G. H. P. Thompson. Oxford, 1972. 283 pages. \$4.25.

This commentary on the third Gospel is the most recent in the New Clarendon Bible series of New Testament commentaries. It is specifically designed for G.C.E. "A" Level students and in the words of the introduction is "for those who need something less ambitious than a full-scale 'academic' commentary."

Judged by these criteria this book fulfils its purpose very well. It is based on the R.S.V. text, which is published in full, and its exegetical and explanatory comments are ample.

Rex Meyer.

The book is conservative in its theological approach and while posing the critical problems of the gospel is positive in the solutions it suggests. It takes into account recent work on the third gospel without, however, specific reference to those authorities on whom the book would seem to be dependent.

The gospel is judged to be closely linked with Acts. The theological thrusts of the book are noted and well explained both in the introduction and its comments on the text.

The book is a useful one and well worth considering where either the student or minister is looking for a commentary on Luke to fill a place in his library.

E. D. Cameron

## Key Books ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:

THE PENTECOSTALS. The Charismatic Movement in the Churches by Walter J. Hollenweger. Augsburg Publishing House, 1972. 572 pages. Price not stated. A far-reaching and close study of the sixty years history of the charismatic movement in all parts of the world. Dr Hollenweger constantly refers to their own writings about themselves and he speaks as one brought up in the movement and who was a pentecostal preacher for 10 years. He is now Professor of Missions at the University of Birmingham. He traces all branches of the movement both outside and within the mainline churches in every continent. He treats their distinctive doctrines, their biblical and theological emphases and finally gives us his own comments and conclusions. Most valuable for understanding the movement today.

YOUR MIND MATTERS by John R. W. Stott. Inter Varsity Press, 1972. 47 pages, UK18p. Cold intellectualism or enthusiastic abandonment to the entire guidance of the Spirit of God? Are those really the alternatives that face a Christian. John Stott does not think so and in this clear little book of four chapters, he tells us what part the life of the mind must play in the life of the Christian. Most helpful for those who are about to become students at tertiary institutions.

EVANGELICALISM IN ENGLAND by E. J. Poole-Connor, Henry E. Walter, 1966 ed. 297 pages. UK15s. Poole-Connor traces evangelicalism in England from medieval times to the present day and he does so as he says in his preface, primarily for evangelicals. It is a great story that he tells of our Protestant forebears and this is a most readable volume that might well be put into the hands of all who need a basic understanding of our Protestant and evangelical heritage.

## Calvin revival

CALVIN by Emanuel Stickelberger. Translated by David George Gelzer. London, James Clarke, 1959. 174 pages. £1 English.

The last two decades have seen a quite remarkable revival of interest in, and appreciation of, the great French theologian of the Reformation and leader of the Church in Geneva. This book is as compact and readable life of Calvin as one is likely to find, and can be warmly recommended.

It is the work of a Swiss layman who turned from letters to historical writing. It appeared in English in 1959, and although it is not clear why this edition should now have been received for review, it is good to know that it is evidently still in print. It is well worth having and reading.

D. W. B. Robinson

## CHARMING & OFF-BEAT

THE SPACE BETWEEN THE BARS by Donald Swann. Hodder and Stoughton, 1972. 160 pages. \$1.45.

As an off-beat autobiography, this book is charming and provocative. The author and Michael Flanders know that "satire does not have to be cruel, obscene or blasphemous to be effective." His delightful humour filters through every page, yet he speaks with burning conviction of pacifism and poverty.

His insights into the role of folk music in church are illuminating. Swann is no musical snob, being quite sure that "in God's orchestra there is always room for a tin whistle."

Lawrence Bartlett

## Graham's London Spree 73

Bishop A. W. Goodwin Hudson is convenor of a committee of leading English evangelicals organising SPREE 73 at which Dr Billy Graham is to be guest speaker.

Scheduled for August 28 to September 2, 1973, it will be a month youth teach-in/challenge at Earls' Court Arena. Dr Graham's last major event in the UK was the Earls' Court Crusade in 1967.

SPREE (standing for Spiritual Re-emphasis) will be a residential program involving total commitment of those who register for training, sharing their faith and inspiration. Tens of thousands of young people are expected to register for the full week.

Members of the Committee include Sir Cyril Black, Bishop M.A.P. Wood of Norwich, Canon T. L. Livermore, Canon Frank Colquhoun, Major-General Wilson Haffenden, Air-Marshal Blair Oliphant and Hon Crispin Joynton Hicks.

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# OPEN DAY AT ST. ANDREW'S HALL

The great willow tree in the quadrangle of St. Andrew's Hall, Parkville, provided shade from the Spring sunshine on Saturday, October 28, when many visitors came from town and country for the Annual Open Day.

A special missionary program was given for children, and fines were cared for in a creche while the grown-ups inspected the college and displays made by the students.

Over 200 missionaries have passed through St. Andrew's since its opening in 1964 and are serving in countries as far afield as Iran, Afghanistan, Nepal, Japan, Hong Kong, Malaysia, Sabah, Singapore, Indonesia, India and Pakistan; and in South America, Bolivia and Peru; with very many in the better-known CMS fields in East Africa and North Australia.

Mr Alan Kerr, chairman of CMS training committee, said that many candidates have been accepted for training next year from many States of Australia as well as New Zealand and the college will be filled to capacity.

The guest speaker at the service was Mr Howard Barclay, newly appointed Australian director of the Bible and Medical Missionary Fellowship. He gave a vivid picture of the present situation in Nepal and spoke of his recent visits to India, Pakis-

tan and Bangladesh. Missionaries these days must be able to train others, he said, not only in the presenting of the great truths of the scriptures, but also in the many other skills needed in developing countries. They need to be able to communicate with others and for this a thorough knowledge of the local language is a first priority, along with the love and understanding which will minister to fellow missionaries and national Christians.

The outgoing students received

many good wishes from their friends. Dr Peter and Mrs Margaret Keith and baby Christopher have been posted to Kilimatinde Hospital in Tanzania; Miss Elizabeth Maxwell, a social worker, will go to Nakuru Diocese in Kenya; they will all first attend language school in Nairobi from January to May.

Miss Maude Drewery, a book-keeper, and Mr Ted Robinson, pilot, returned to Arnhem Land shortly after term ended on November 17.

## Hilda Beaumont retires from Brisbane Dept.

After 28 years as Organising Secretary of Brisbane's Department of Christian Education, Miss Hilda Beaumont will retire on 2nd February next.

She holds a diploma in Christian education of St Christopher's College, Melbourne and commenced work with the Christian Education Department in 1931 when she took over the work of the Church Mail Bag School, which is a correspondence Sunday School conducted by that Department, for bush children.

In 1944 she was promoted to the position of organising secretary of the Christian education department. In that position, she

is the executive officer of the diocesan board of Christian education.

Miss Beaumont is one of the leading lay officials in the diocese of Brisbane. She is also the first woman to have been appointed a member of the diocesan synod, diocesan council and cathedral chapter.

She has also been a representative of the diocese of Brisbane in the general synod of the Church of England in Australia.

In the field of Christian education, she is well known as a leader throughout the Church of England in Australia, and has been a member of the general board of religious education of the Church of England in Australia since 1944.



Miss Hilda Beaumont.

## Sydney diocesan offices re-located

Demolition and excavation for the St Andrew's House Redevelopment Scheme is expected to begin this December and construction work will not finish until April 1975.

The new building will stand on ground at present occupied by the Diocesan Church House and the Cathedral School. It will have a ground floor, six floors of office space, and the top two floors will be for the Cathedral School and the cathedral.

Diocesan staff and organisations will occupy some of the six floors of office space and

some will be let to other commercial tenants.

While the redevelopment work is in progress the archbishop, the bishops, archdeacons and the registrar will be located on the sixth floor of the WEA Building, 72 Bathurst Street, between Kent and Sussex Streets. The secretarial, accounting and public relations departments of Church House will be located on the first floor of the Tomasetti Building at the corner of Bathurst and Kent Streets. It is hoped to accommodate Dios Offset in the former Belvedere Hotel (also on one of the corners of Bathurst and Kent Streets), which is now owned by the Glebe Administration Board. It is expected that these moves will take place before the end of this year.

Arrangements have been made to relocate the Cathedral School in the CENE Building, where the necessary alterations are now being carried out. They will be completed in sufficient time for the 1973 school year.

## Earthquake hits R.C. theology

HARDLY A DAY PASSES without reading of some new denial of Roman Catholic dogma by a Roman Catholic theologian or the rebellion of priests and nuns against traditional rules. The church is in such a state of flux it is impossible to pinpoint contemporary Roman theology.

So rather than try to sketch what the "new breed" (Kung, Congar, Haring, Schillebeeckx, etc.) is saying, I will attempt to show why Roman Catholic theology is in such turmoil.

The basic reason is that a "San Andreas fault" runs through Roman Catholic Theology. The entire system is suffering earthquakes today simply because many of its basic teachings were conceived, and made binding and infallible, long before the advent of modern knowledge. It was inevitable that as knowledge increased, violent tremors would result and shake the church to its foundations. (Bernard L. Ramm in "Eternity.")

## Q'land Uni. Senate may drop clergy

Amendments to the Queensland University Act which may include the dropping of church representatives from the university's Senate have been agreed on by the Senate and now go to State Parliament.

Under the present University Act, the 33-member Senate includes three clergy.

They are the Anglican Archbishop of Brisbane (Archbishop Arnott), the Roman Catholic

Archbishop of Brisbane (Archbishop O'Donnell) and the Queensland Council of Churches representative (the Rev T. Rees Thomas).

The two archbishops and a Council of Churches representative have been automatically appointed to Senate since 1966. Before that, they could be appointed by the Governor-in-Council.

Both the University Staff Association and the University Union have opposed the automatic inclusion of church representatives on the Senate.

## ACT AS IF

I wonder if we sometimes overlook the humble grace of perseverance, what we might call digging our heels in . . .

This thought has been with me ever since an encounter with Penny. We had been through a few traumatic experiences with this young woman (youngish perhaps, her spirit will never grow old).

People who do things often seem to "cop it" as children say. Perhaps that's why St Paul told us to pray for our leaders — they have a harder path, by and large, than the ordinary rank and file.

Penny and Rose had suffered what the world would call a clash of personalities. We could see both sides and did our best to sort it out. The worst was over but somehow things didn't get off the ground. One day Penny was almost wailing at the other end of the phone.

"I saw Rose this morning," she said, "but it's just no good, Maggie; we just don't seem to click any more."

As is my custom these days, I firmly resisted this bit of anti-optimism! "Wait a bit now," I soothed her, "did you go along with your hackles half out?"

"Well, I suppose I was a bit on edge," was the grudging response. "But — what do I do now?"

perhaps some half-forgotten word from the past. "Act as if, Penny," I breezed back (trying not to be too breezy I hope — after all Penny was the one going through this sticky bit of spiritual convalescence). "Act as if there's nothing wrong at all. Act as if you've always been the best friends in the world. And you know you have — that setback was only a passing vapour."

### By Margaret

Anyway, act as if it was.

These two women have a great regard for each other deep down. I know that, and so their whole group did mourn this little upset. (If even one member suffers, all the members suffer; how true.)

The main difficulty had been dealt with and put away; now was the time to put a brave — no, a bold — face on it. To act as if . . .

"Next time just beam all over her," I suggested, "never mind if Rose doesn't respond right away. Love her doggedly and things will move."

I went into the study to consult my best-beloved. "Act as if," I said, "you know what I mean" (he usually does), "is it a good word?" "It sure is," he said.

That gave me added confidence for a happy outcome.

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The Australian

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## STUDENTS' VACATION WITNESS IN ASIA

The "New Wine" musical group from Armidale, N.S.W., will fly to Singapore on Boxing Day for a three-week singing tour in Malaysia and Singapore at the invitation of Scripture Union. Members of the group are all third year students at the University of New England.

Sandra Williams, one of the lead singers, became a Christian at high school through a friend asking her along to ISCF. "I was so surprised," said Sandra "to see my science teacher there and to hear what he had to say, that I decided to keep coming. Some months later, when I had discovered what the Christian faith was really all about, I accepted Christ as my Lord and Saviour. Since then I have grown in my faith through the teaching ministry of the chaplain here at Uni and through involvement in the Beach Mission team."

Another member of the group, Danny Wotherspoon first heard about the Gospel at an SU Beach Mission Coffee House. "That was January, 1969," said Danny. "Then in June I went to the Beach Mission training weekend for all those at Evans Head who had become Christians and that really was something. We really learnt a lot that weekend about the meaning of our faith and how it affected the whole of life. I was in 6th Form then and since I have been here at uni I have learnt a lot from the EU and the uni chaplain."

All the team members have been active in SU Beach Missions and they will be building a living bridge of fellowship between SU in Australia and Asia.

They will sing and give their testimonies at rallies in six Malaysian cities and in Singapore. Local Asian SU and ISCF personnel will give the address at these rallies.

The group will also work with the local people in conducting workshops about music and conducting "coffee house"-type ministries.



Members of the group: Left to right—Back: Christine Rankin, Ruth Butler, Bruce Hooper. Front: Geoffrey Butler, Robyn Monckton, Sandra Williams, Danny Wotherspoon.

The group members have been working in their spare time to scrape together the money needed for their fare. Scripture

Union will provide all hospitality for them in Malaysia and Singapore. Fellow students at the uni have given \$300 towards their

fares. They are still short of the amount needed and hope to find this in the period after their examinations before they leave.

## SOMETHING HAPPENED IN OUR HOME

A dialogue evangelism meeting held in our home amazed me by proving that apparently disinterested non church attending neighbours, really are interested in Christian discussion.

My husband and I were interested in the dialogue meetings planned at Caringbah as part of the Jesus Mission '72, but we were reluctant to enter into the program as we did not think anyone in our street would participate in such a meeting. However after much prayer and consideration we submitted our names as host and hostess, although still not convinced that the meeting would be a success.

The first and greatest difficulty to be overcome was the personal issuing of invitations. That was no easy task! After the first attempt my husband returned home dejected at the lack of response. Believing that positive response would come only through the power of the Holy Spirit, my children and I prayed while my husband visited the next home.

This time my husband returned rejoicing. We had been told that only a quarter of those invited would attend, and this

proved to be true. Of the 47 people invited, only 13 came to our home, but we were delighted that practically all our closest neighbours gave an affirmative reply and these people were all non church attenders.

### A report from Mrs Rewa Bate, Caringbah, NSW

Prior to the meeting my fear was that no one would ask questions. As people arrived however, they were instantly at home, relaxed and talkative, in a way I have never before witnessed, in spite of the fact that I have attended many parties,

demonstrations etc in neighbours' homes. Conversation ceased as the dialogue leader clearly enunciated the five basic steps of gospel evangelism.

Then invited questions. Vital, pertinent questions followed, showing that people were at ease, uninhibited and, praise the Lord, interested. Three Moore College students attended the meeting and during supper they conversed enthusiastically with our neighbours on the questions which the individuals themselves had raised earlier in the evening. One group, intent on discussion, refused supper, remarking that they were far too interested to eat.

The results? Only God knows. There were no instant conversions, no immediate church attenders, although more obvious

The directors and staff of the Church Record extend Christmas and New Year greetings to all readers and the hope that the peace and presence of Christ may be enjoyed by all at this time. The next issue of this paper will be January 11.

A further revision of the Sunday services of Morning and Evening Prayer, the Litany and Holy Communion will be published tomorrow, 15th December, by General Synod's Liturgical Commission.

Final drafting of the experimental revision was done at a meeting of the Liturgical Commission in Melbourne 13 to 17th November. Bishop Gordon Arthur chaired a very hard-working Commission which met for 10 or 11 hours each of the five days.

The Sunday services are in the modern idiom but follow the lines of the 1662 Prayer Book. It will be in a booklet of 50 pages, priced at 45 cents.

Much of the meeting was given to this task and to further work on a draft for a modern communion service which will be known as Australia 73.

This will be a revision of Australia 69 and it will take note of certain features of the recent English Series III which in February will come into experimental use in England for four years.

## Alan Cole visit to Brisbane

Rev Dr Alan Cole, lecturer at Moore College and Master-elect of Robert Menzies College at Macquarie University, visited Brisbane 24th to 26th November for speaking and preaching engagements.

He addressed a meeting of the local branch of the Evangelical Fellowship of the Anglican Communion on Friday, November 24, in the CMS offices in Brisbane. His subject was "The Reformers of the Old Testament." He was the guest speaker at a special youth rally held at St. Stephen's, Coorparoo, on Saturday 25. He also preached at all services at St Stephen's on the Sunday.

## George Browning to Morpeth

Rev George V. Browning, Th.L., vicar of Warialda, NSW, has been appointed vice-warden of St. John's Theological College, Morpeth.

Mr Browning trained at St John's, graduating in 1965 with first class honours in Th.L.

He has since served in the diocese of Armidale at Inverell and at St Peter's Cathedral, Armidale, and from 1969 as vicar of Warialda.

He was a delegate to the national conference on the mission and ministry of the Church, held in Canberra last year, and he is an army chaplain.

Mr Browning was born and received his early education in Sussex before coming to Australia about 12 years ago. He is married and has three sons.

His appointment to the staff of St John's College is part of a policy of ensuring that men in training for the ministry are well grounded in the pastoral as well as the scholastic aspects of their work.

## STOP PRESS

Bishop Donald N. Shearman, 46, chairman of the Australian Board of Missions since 1970, has been elected Bishop of Grafton.

He succeeds Bishop R. Gordon Arthur, who has resigned the see from early next year.

Before his present appointment, Bishop Shearman had been Bishop of Rockhampton.

The special election synod met in Grafton on November 18.

## Canberra delays convention date

Organisers of the Canberra Christian Convention are waiting on a move by the Prime Minister before they can proceed with publicity for the 1973 Canberra Christian Convention.

It is held on the Queen's Birthday weekend and attracts a large number of people from NSW and other States.

However, this year there has been considerable indecision over

whether the Queen's Birthday will be held on the same date in all States.

Letters have been sent to the Prime Minister, the Minister for the Interior, and the Chief Secretary for NSW, but so far no decision has been made.

"We cannot arrange for speakers, book an auditorium, or release publicity material until we have a firm date," lamented Mrs Ruth Perry, honorary secretary for the Convention Committee.

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