

# THE AUSTRALIAN CHURCH RECORD

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

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## 1969 - As we saw it

A commentary on the past year as seen in the pages of the Australian Church Record. For our denomination it was a year of sweeping changes in administration; of General Synod; of proposals for new dioceses; of declining parish, diocesan and missionary funds; of ministerial break-downs, resignations and suspensions. It was a year of diverse liturgical experiment, with little likelihood of it all leading anywhere; of some concerted evangelistic efforts on a national basis at which a few showed their resentment of evangelism.

For ordinary Anglicans, it was a year full of excitement in many ways. People are being trained and used in greater numbers than ever before and the calibre of the emerging lay leadership was demonstrated at General and diocesan synods.

### JANUARY

The year began with news leaking out via the secular Press of a hitherto secret report on Anglican-Roman Catholic relations. There was to be co-operation in various fields including theological training. The Lambeth bishops had the report but only the Press thought that ordinary Christians were to be trusted with its contents. News also leaked out about the Bible Society charter being changed. This led to articles and correspondence, all of which were met by B.F.B.S. silence. The bishops of Adelaide and Willochra took a firm stand on maintaining religious instruction in S.A., despite Methodist withdrawal. The diocese of the Northern Territory gave representation to all its church districts, irrespective of financial status.

Archdeacon Graham Delbridge's appointment as a Sydney coadjutor bishop was announced.

We entered a strong plea for Australia's first national conference of evangelicals. It was finally taken up later in the year.

### FEBRUARY

The Bishop of Newcastle regretted the missionary "squeeze," caused by dwindling financial resources of parishes and diocese. Bishop McCall, of Wangaratta, died. Melbourne announced a National School of Evangelism in preparation for the Graham Crusade. The chaotic state of the mails became a considerable embarrassment to all church publications. We overcame delays by introducing earlier printing schedules. At the same time, postage charges for newspapers were savagely increased. Bishop Rosier of Perth courageously called for Anglican recognition of the ministries of other Protestant churches. We declared that the position of the Bible as the only rule of faith and life for Christians was not negotiable in any plans for church unity.

### MARCH

Principal Knox of Moore College on his return from overseas reported that he had observed considerable changes in theological education but that not all of it was progress. We insisted that the ministry is the noblest of all callings and that it needs the best men in its ranks. Dr Winton reported on C.M.S. work in its new field of Peru in South America, a vast field which challenges our attention. C.M.S. was also reported as surveying Indonesia as a possible field. Dean Renfrey was to become assistant bishop of Adelaide and strong

opposition was expressed to Sunday liquor trading in N.S.W., recommended by hotel interests. Dr Keith Rayner was elected bishop of Wangaratta and letters on clergy stress and breakdowns began to come in in a steady stream.

### APRIL

Evangelism was much in the news. Graham Crusades in Victoria, Queensland, Tasmania, Canberra and the Northern Territory gained a wide response. One bishop and one bush brother went on record against it. Ridley College announced the appointment of Norman Allchin as its first lecturer in evangelism. Archdeacon Gerald Muston was chosen to head the Bush Church Aid Society, a society which some had felt was trying to turn its back on its evangelical foundations. Our statistics on theological training in Australia were widely acclaimed. They showed a few more training in 1969 than in 1968. Brisbane lay institutes for evangelism got well under way.

### MAY

Dudley Foord called for a new strategy in our Asian missionary efforts. Since the Bible Society maintained its silence on the charter change issue, we persuaded its South Australian secretary, David Harris, to write on the question. He was answered by Dr Cranfield of the University of Durham. A strong party from the Church in N.Z., led by its Archbishop, came over to present a Maori carved font to St. John's, Parramatta, commemorating Samuel Marsden's mission to N.Z. 150 years ago. John Stott preached in Sydney. A survey was given of the fine work of Australia's bible institutes and colleges. Over 500 men and women were in training.

• Continued page 2

## THE FLIGHT INTO EGYPT



## GOSPEL TRAM 'LAUNCHED'

UNTIL THREE YEARS ago Lawnton boasted one small church, a general store, a railway station and some scattered houses. It is now in the centre of the second-fastest growing urban area in Queensland. Urgent accommodation for Sunday School classes was needed, hence the tram.

1969 has been a hard year for nostalgic track and steam enthusiasts. This year Brisbane's four hundred trams were withdrawn from the city streets, and on November 30, the standardisation of the East-West transcontinental railway finally banished the old romantic steam

locomotion from that interstate route. Fortunately, most of the relics of this historic era are being preserved in special railway yards and museums.

However it was not without some surprise that all of Brisbane's four hundred trams were quickly "adopted" by committees representing kindergartens, creches and other public organisations, some of them interstate. The very last of the four hundred trams to finally leave the Brisbane Depot was ferried by truck to the Lawnton Church of England just north of the Brisbane municipal boundary.

The tram was donated by the Brisbane City Council. A Sunday School "Walkathon" financed its transport to Lawnton where it was officially "launched" by the Superintendent, Mrs Arnold Stumer. Using a bottle of "Kirk" (Gaelic for "Church") Brand lemonade the thirty pupils watched Mrs Stumer launch and rename City Council Tram No. 520 to be "The Gospel Tram."

It is hoped that early in the New Year the tram shall be properly furnished and partitioned into three separate class rooms; that electricity will be connected, and that the driving cabin might be converted into a youth coffee bar.

## Search for a bishop

WILLOCHRA diocese in South Australia is to try again to elect a bishop. The synod for the election of a bishop was held last November over two days and after debate and discussion of a high order, a clergyman was duly nominated.

However, the man nominated, who is the incumbent of a city parish and prominent in the affairs of the Australian church, felt unable to accept nomination.

The Administrator of the diocese advises that a further election synod will be held, probably in February.

## Seven new canons in Sydney

ARCHDEACON JOHN R. A. REID has been elected to the vacant canonry on the chapter of St. Andrew's Cathedral, Sydney. The election was by postal ballot of synod members. The vacancy was caused by the retirement from the chapter of the Right Rev. G. R. Delbridge on his appointment as Bishop of Wollongong. Archdeacon Reid was Rector of Christ Church, Gladesville, from 1956 until early this year, when he was appointed Archdeacon of Cumberland.

One clerical canon and two lay canons have also been elected to the chapters of the new Provisional Cathedrals of St. John, Parramatta and St. Michael, Wollongong.

The new clerical canon of St. John's is the Rev. Victor Cole, rector of St. Mary Magdalene, St. Marys. The new lay canons are Mr Ernest Newman, of Lalor Park, and Mr Wilbur Gates of Penrith.

The new clerical canon of St. Michael's is the Rev. Gilbert A. Hook, rector of St. Simon and St. Jude, Bowral. The new lay canons are Mr P. F. Cartwright of West Wollongong, and Mr S. Ebbeck of Fairy Meadow.



Mrs A. Stumer, Sunday School Superintendent, launches the gospel tram at Lawnton, Q.



## World development conference

THE FIRST large-scale joint effort of the Australian Council of Churches and the Roman Catholic Church will be a national conference on Australia's responsibility in world development on February 12-18 in Sydney.

Some 200 participants are anticipated, including 75 representatives of Protestant churches and 75 from the Roman Catholic Church. An additional 50 places will be allotted to specialists in economics, aid, social work, communication and representatives of community organisations.

The conference is being organised by a Joint Planning Committee chaired by Canon Frank Coaldrake and Mr F. P. O'Grady, C.B.E. On the committee are representatives of the Australian Council of Churches and the National Roman Catholic Commission for Justice and Peace.

## Marx to Christ

It is strange to think that a Marxist course of reading to expose the evils of the church converted a young Communist to Christianity . . . a young Communist who now holds the record for voluntary distribution of Scriptures in Ecuador.

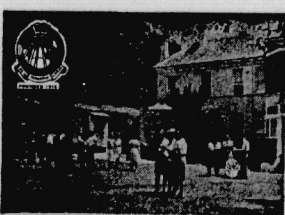
The man concerned is a taxi-driver who in his youth was violently anti-Christian until he was given as prescribed reading by the Communist party a copy of the Bible which he was instructed to compare with the gospel of Lenin. The unexpected result must have electrified his fellow Marxists.

Today he carries his stocks of scripture portions which he gives to all passengers he is able to interest in his teachings.

The taxi-driver is one of many playing their part in the "You Give: They get" campaign of the Bible Societies in Ecuador, encouraging Christians of all denominations to donate to the work.

(The Bible in the World.)

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From page one

## 1969 — As we saw it

**JUNE**  
It looked as though the N.S.W. liquor interests were to get Sunday trading and so a deputation met the State Premier, asking for no changes without a referendum. M.P.s in Canberra gathered in an M.P.'s Christian Fellowship. A radical change in religious instruction in W.A.



State schools was announced. Figures on missionary giving showed some correlation between devotion to organic union and decline in missionary support. Adelaide synod rejected the proposal for a new diocese of The Murray. It was to change its mind again in August.

**JULY**  
Bishop Sambell was elected archbishop of Perth and Val. Brown resigned his general secretaryship of the Australia Council of Churches.

Tasmania's Evangelical Alliance had its first annual meeting in Launceston. The U.K. Anglican Methodist unity vote failed.

A Perth rector, Bertram Wrightson, raised the vexed question of indiscriminate baptism. It was raised by another clergyman in Perth synod later in the year. Melbourne's Mission of St. James and St. John celebrated its golden jubilee.

**AUGUST**  
Prebendary M. A. P. Wood and Dr. Jim Packer visited Australia this month. Bishop Jones of Willochra resigned. Pastor Wurmbrand addressed crowds in every State. C.M.S. announced a reduced budget.

Sydney's report on "abortion" was published. W.A. parliament rejected abortion legislation but S.A. was later to agree to it.

**SEPTEMBER**  
The National Clergy-Doctor Conference was held in Brisbane. A month memorial for a most business-like General Synod. It refused to accept the idea that building churches with tax-payers' money was a principle that Christians should adopt. But it was led to think that a mil-

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lion-dollar appeal for a capital fund for the diocese of New Guinea might be a good idea.

**OCTOBER**  
Archdeacon Robert Dann was appointed a coadjutor bishop of Melbourne. Bishop Hulme Moir was elected national president of C.E.M.S. Leading evangelicals from all States commented on



the new experimental liturgy, "Australia '69." Unlike "A Modern Liturgy" a few years ago, "Australia '69" drew no loud outcry from the conservative Anglo-Catholics. All evangelical comment regretted the introduction of prayer for the dead. But this is just what the majority of the Liturgical Commission had insisted on.

Two curates at Toowoomba were suspended by the Archbishop of Brisbane. Some papers seemed glad to publish hot-headed letters which accused the Archbishop of suspending them because they wore beards and "way-out" clothing.

Sydney synod set up provisional cathedrals at Wollongong and Parramatta, N.S.W.

**NOVEMBER**  
With church papers closing down, cutting their size and announcing less frequent publication, we were able to come out 16 per cent larger from our November 13 issue owing to increased support — but with no increased cost to subscribers. Grafton became the first Australian diocese to legislate for restricted tenure of parishes.

**DECEMBER**  
Bishop Robert Porter was elected first bishop of The Murray, S.A. Melbourne diocese announced plans for a complete re-organisation of the diocesan administration. Rev. Dr. John Burnheim, leading Australian Roman Catholic theologian, announced that he could no longer subscribe to the Roman faith and had left the church. At the same time, extreme Anglo-Catholics in England had a private meeting with Cardinal Heenan of Westminster and discussed their setting up of a united church in communion with Rome. They said it arose from their dislike of Anglican-Methodist unity.

N.S.W. electors roundly defeated referendum proposals to open hotels on Sundays by 1,249,835 votes to 906,276, a margin of 343,559 votes.

## Study tour of India

Two young Australians left Sydney by air on January 3 for a 24-day study tour of church aid and development projects in India and Pakistan.

They are the finalists in the "Destination India" project run by the Australian Council of Churches' youth department. The finalists—both girls—are Miss Susan Wheeler (19, arts student), of East Lindfield, Sydney, and Miss Louise Wilson (19, medical student), of Ipswich, Queensland.

The girls were chosen to make the tour after a nation-wide competition involving 3,000 members of church youth groups. Selection was based on knowledge of India and ability to represent Australian youth.

## EDITORIAL

## The unreached

GENTILES is the somewhat fulsome yet descriptive sub-title given to the Collect, Epistle and Gospel for Epiphany. It is quite plain from the portions of Scripture that were chosen for this day that the theme of outreach to the unreached was not far from the minds of those responsible for this selection.

It is in the epistle portion that Paul makes his great confession, "To me, who am less than the least of all God's people, he has granted of his grace the privilege of proclaiming to the Gentiles the good news of the unfathomable riches of Christ." The Church of Jesus Christ needs to ponder the twofold thrust of this statement. Maybe Paul found it easier than we do to be aware of his wretchedness outside of Christ and the grace of Christ towards him. He never forgot that he had persecuted the Church of Christ and in so doing had persecuted the Christ of the Church. But does not this same Apostle emphasise again and again to his converts that they had been completely alienated from God; that they were in as bad a case as he was, sinners without hope, enemies of God.

It is only against this background of rebellion against our Creator that the grace of God in Christ can be appreciated. Is not the dearth of missionaries, and the endemic shortage of money a proclamation that we have forgotten, in measure, what the Gospel is all about; forgotten that "It was while we were yet sinners that Christ died for us?" But there is more than that, there is the fact not only of our rebellion against Almighty God but of his terrible wrath against us which his very nature demands—hell indeed. There is the need to keep fresh the realisation that Christ "died, the righteous for the unrighteous, that he might bring us to God."

Many of us have sunk into the comfort of our evangelical armchairs, satisfied that we are among the elect, warmed by our inherited piety and lulled by meetings which have become conventional to us; but in the end we are unmoved by the men and women who cry to us from their hearts on behalf of the millions who still "sit in darkness and the shadow of death" on some South American university campus or in some East African hospital, in some increasingly westernised Indonesian city, or on some Aboriginal mission station. Even these words may be for many just clichés, so heavily rests the slumber of complacency upon us.

Perhaps Paul was able to keep alive his sense of wonder at God's grace towards him, because as he was ever reaching out to the unreached he was ever faced with their utter loss and the peril in which they stood outside of the Gospel. Have we lost this sense of awe and unutterable love because we have become spectators and not combatants in the battle for men's souls?

Quite certainly if we have forgotten from what we have been redeemed, and from what the rest of mankind needs to be redeemed, we have equally forgotten "the good news of the unfathomable riches of Christ." Having become rich in this world's goods the riches of Christ have lost their glitter for us. Having become satisfied with the Word of God from our pulpits and our study groups, and failed to utilise what God has given us our hearts have become hardened, and our spiritual vision clouded. Our hearing has become dull to the cries of the multitudes who face famine, "not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."

How can we remember that "God sent His Son to be the propitiation for our sins" in any meaningful way without ourselves responding to the needs of those who, in unutterable spiritual poverty, have not been shown the "unfathomable riches of Christ?" How can we, how dare we lift our eyes to heaven when our Spirit enlightened consciences tell us that we should be elsewhere making full use of the privilege God has given us of proclaiming the good news? How can we really believe that the manifestation of Christ to the Gentiles is more than a pious comment on the visit of the Magi to the infant Jesus, if for us it has not been a powerful motive for "up to the hill" involvement in the continuing missionary enterprise?

If this particular cap does not fit then thank God; if it does may it drive us to see afresh "the grace of our Lord Jesus Christ who, though rich, yet for your sake he became poor, so that through his poverty you might become rich," and that through your new riches "the unfathomable riches of Christ" might be proclaimed to the nations.

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## EVANGELICAL VIEWPOINTS

# Confirmation

EACH YEAR in our local churches many hundreds of young people baptised as infants are confirmed. Normally this would be a matter for great joy. Sadly however we must face the facts that within a relatively short time only a small percentage of those young people will be regular worshippers in their local church. The "facts" about post-confirmation drop-outs can be readily ascertained from a brief conversation with almost any parish clergyman. They are witnessed to by a wide variety of schemes and approaches to confirmation preparation aimed at reducing the fall-off rate.

In presenting an evangelical viewpoint on the question of Confirmation the present writer can only speak as an individual and as an individual interpreter of Scripture and of our own church formularies. As to whether or not there exists such a thing as a general consensus of opinion amongst evangelicals on Confirmation I am not sure. I think there would be for some aspects of the question but what follows is simply a personal, approach to it.

In my understanding, the position of the Reformers on the subject of Confirmation both as they wrote and as they drafted our Prayer Book contained the following elements:

1. Confirmation was not a sacrament. It did not possess that dominical authority which exists in the case of baptism and the Lord's Supper. This position was shared by all the Protestant churches at the time of Reformation. The Church of Rome was the only Western church which insisted on its sacramental status and this, on the basis of apostolic authority rather than an explicit command from our Lord.

2. Christian initiation was complete without Confirmation. Baptism was for the Reformers the sign and seal of a full and complete incorporation into Christ. Jewel wrote, "... For whosoever is baptised receiveth

thereby the full name of a perfect Christian, and hath the full and perfect covenant and assurance of salvation . . ."

3. "Confirmation wherein is Contained a Catechisme for Children (1549 and 1552) or "The Catechism with the Order for the Confirmation of Children" (Item 19 in Table of Contents of that Copy of the Book of Common Prayer annexed to the Act of Uniformity, 1661) was not a reproduction of an activity for which direct scriptural precedent could be found. Rather it was a domestic order providing for (a) the instruction of persons baptised in infancy and (b) a personal profession of faith on the part of those baptised in infancy and (c) special prayer for the spiritual strengthening of those . . . "come to that age that . . . they begin to be in danger to fall into sinne."

Rev. Harry Goodhew has made a close study of Christian initiation. He has been rector of St. Paul's, Carlingford, N.S.W. since 1966.

4. The laying on of hands by the bishop was not the essence of Confirmation. The essence consisted of the candidate's confession of faith and his confirmation of the baptismal vows.

5. Fellowship at the Lord's Supper was for those baptised persons who had personally confirmed the baptismal vows or who were desirous of so doing. If I am correct in selecting these principles as significant factors in the Reformers' understanding of our Order of Confirmation then I think it is important to express this positively, perhaps in the following fashion.

Confirmation is for us an edifying denominational order by which persons baptised as infants declare their personal allegiance to Christ and his religion. In this way it provides a convenient standard for admission to the fellowship of the Lord's Table.

Now to return to our present situation. I think it would be difficult to deny that in a reasonable section of our society it is still the established pattern that about the age of 14 years boys and girls should be presented for confirmation as a matter of course. Since as a denomination we are not very demanding in our requirements for church membership the "matter of course" aspect of this situation is very influential and children often present themselves for confirmation because they are expected to do so rather than from any deeply felt desire or need to profess a binding allegiance to Christ. Experience



Rev. R. H. Goodhew

suggests that regardless of the quantity or quality of the instruction given prior to confirmation (and a tremendous amount of effort has been expended in this area) the rate of drop-outs from regular congregational life is alarmingly high. High enough indeed to place it on the agenda of numerous clergy conferences.

Our Reformers held that salvation was by faith. They therefore created something new in our order of Confirmation. They provided not for an imposition of hands or an anointing with Chrism but for a personal confession of faith by those baptised in infancy. Since I consider that that was their basic aim I would like to think that we could re-apply their approach to our own vastly altered situation. As one attempt to do this I would make the following suggestions:—

1. That admission to the fellowship of the Lord's Supper be: (a) for those baptised in infancy, on the basis of a personal confession of faith and ratification of the baptismal vows.

(b) for those of mature years not baptised in infancy — on the basis of a personal confession of faith and baptism.

2. That the personal profession of faith required should be in the form of:

(a) an interrogation of the lines of the catechism before representatives of the congregation; and

(b) a personal declaration of allegiance to Christ before the congregation in the case of those baptised in infancy. For those unbaptised they would in addition be baptised at this point. In both these cases those responsible for the interrogation would vouch for the candidate's preparedness.

3. That there be no age limits set for confirmation. Instead readiness would be in terms of the matters mentioned above and of current associations with the life of the congregation.

4. That infant baptism be restricted to the children of parents who share fellowship at the Lord's Table.

5. That the bishop of the diocese should regularly visit each parish church and on that occasion all those admitted to the Lord's Table since he was last present should be presented to him for special prayer and the laying on of hands. This action would express the admission of the person to a fellowship wider than his own local congregation.

6. That in keeping with the historic practice of the Church of England people admitted to the Lord's Supper in another denomination should be welcome to that same fellowship in our churches.

There is obviously no value or wisdom in change simply for the sake of change. On the other hand the unrevised retention of ceremonies which in time become more a focus for concern than an experience of blessing for the church is a cramping traditionalism which is neither wise nor edifying.

A hurried glance at Christ snatched after lying abed too late will never affect a radical transformation of character. (J. Oswald Sanders).

## Through the rectory door by Ann Devereux

Lately I have had occasion to walk along a certain street each morning beside the peak-hour streams of heavy traffic in all the noise of the bustling city outskirts. But amid all the heat and hurry, there is one spot where I love to linger. It is a green and friendly garden. I pass it as slowly as I can, enjoying the scent of honeysuckle, the sight of shasta daisies unfolding, the overhanging leaves, the growth tumbling over borders on to paths, and the corner where two chairs are set conversationally in the deep shade, all sweetened from the heat by recent watering. This little garden never fails to bring a word of thanks to my mind to Him "who giveth us all things richly to enjoy."

And it has made me think of the stewardship of our own yard. Shouldn't we have the passer-by in mind as well as ourselves when we consider our little bit of God's earth? It is so refreshing in this world of concrete and bitumen, of towering blocks of flats and air pollution, to see a little space where someone has obviously put effort into encour-

aging natural beauty. Maybe this is one way we can help to turn the mind of the passer-by to his Creator.

Another advantage in having a reasonable garden is being able to "say it with flowers." Our youngest has been very worried about a neighbour who has been unwell, and has just come home from hospital. This gentleman explained to Simon that he had trouble with his head, meaning that he was mentally disturbed, but Simon interpreted it as some kind of a sore head, and has prayed consistently during the hospitalisation that God would "make Mr Harry's head better." So when he learned that Mr Harry was home again yesterday, he organised his own little mission of love, and took him a rather elegant posy of six petunias and a geranium, laboriously done up in butcher's paper. It meant a lot to Mr Harry, though.

## VICTORIANA

By Peter F. Newall

THE FASHION historians tell us that 100 years ago our British forebears had drapes for everything, even for the legs of chairs and tables. One of the most daring Valentine cards of the 1840s was the figure of a young woman dressed impeccably and showing the toes of her small feet beneath the crinoline. But move the right hand side of the card and she showed three inches of ankle. Things are different now!

**UNDER GLASS**  
These same forebears had a passion for putting things under glass — including vases, fruit, cotton flowers and small animals. In some respects we Anglo-Saxons have done much the same with the Christian faith. We have kept it under cover. We sigh for the past, the good old morals. Our way of conserving true values has been to keep going as much of the Church program as we inherited. And all the time Christ moves beyond us, into the future, where the wax fruits of faith and the stuffed figures have very little significance. In formal

terms, the best guarantees of being truly Apostolic and Catholic is to go forward buying-up the opportunities.

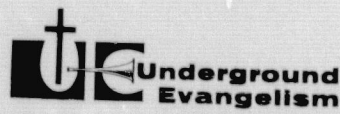
**EMANICIPATION**  
It is always the tendency of good people to bemoan the vanishing past and to judge the society unfortunate enough not to have existed then. We are always forgetting that the Church is at its best when it goes out into the world that exists, seeking disciples for Christ. When Christians ceased to do this then they turned their attention to the structures, to keeping things as they used to be. The result, always, is the creation of a figure that looks like the Founder of the faith, but which owes much more to wax than wonder and which inspires a generally cheerless and dull profession of Christian values. As we take the Holy Spirit seriously, we find that we best serve Christ and the Church when we go out to people with the hope we have in the Lord on our lips and in our eyes and hearts.



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# Notes and Comments

## DAILY DISCIPLINE

As we move into the seventies, the Bible seems likely to hold its own as the world's most widely published book. Astronomical figures showing the number published in over a thousand languages each year must make us wonder how much it is read.

There is no way of arriving at an answer to this question. But our very doubts should force ministers of the gospel to do all in their power to promote the reading of the Bible daily as well as to encourage its reading and study in families and groups.

It used to be pointed out that the individual Christian's spending time each day in Bible reading and prayer was a vital indication of spiritual growth. It still holds true.

We recommend to our readers that they set themselves a minimum each day which they can and do read, rather than a larger portion which they may sometimes not have the time to read. We also suggest that they encourage their family and friends to do likewise. Most people acquire the habit of reading a part of God's Word daily because somebody suggested it to them. Let us suggest a lot more. And people in our churches will be more likely to be stimulated to searching the Scriptures as ministers attend to expounding the Word and its relation to our lives now, from the pulpits.

## EVANGELISE NOW

It is heartening news that the diocese of Armidale is supporting an Aboriginal pastor at Walgett to work among the urbanised Aborigines in the district. The dioceses of Canberra-Goulburn, Grafton and Bathurst are considering taking similar steps.

Apart from the fine work of our C.M.S. and A.B.M. mission stations in Queensland and the Northern Territory, the Church of England has failed dismally to minister to the Aboriginal peoples who are moving in increasing numbers into inner city areas such as Redfern and to country towns in many States.

Smaller denominations with a more active program of evangelism are almost alone in the field.

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Our abject failure is underlined by these concerned dioceses having to support or consider the support of Aboriginal pastors of other Protestant denominations. Indeed, it is because non-Anglican pastors may have to be used that some dioceses may be less than lukewarm.

It is highly ironical that we should have doubts about working with and using the services of our Protestant brethren at a time when many are bending over backwards to work in harmony with our Roman Catholic brethren, with whom, theologically, we have so little in common.

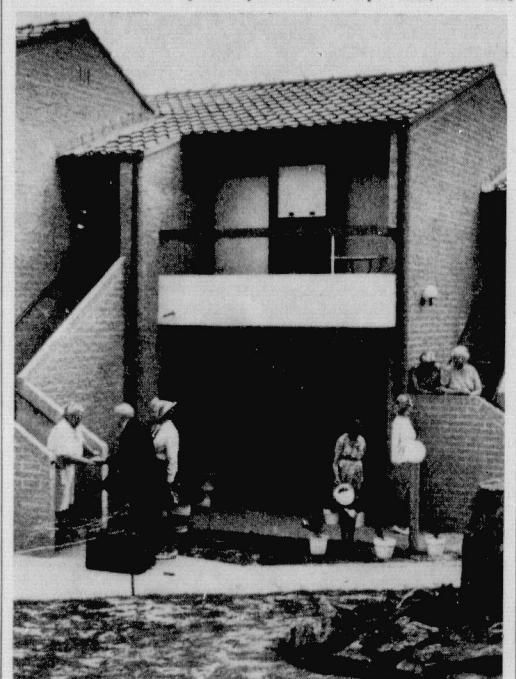
This need to minister now at spiritual depth to our Aboriginal peoples is so urgent that we simply have to take the kid gloves off and go into this field with the gospel of Christ without reserve.

## THE APOCRYPHA

Rather disturbing news comes from England that the Bible Society has reversed its 160-year old policy not to print the Apocrypha as part of its copies of the Scriptures. The Apocrypha consists of 15 books or

# New retirement village

The aim of the Church of England to give each of its retirement villages an individuality of its own is illustrated by the ninth of these villages, "Haddin Close," the first on the North Shore line, which was opened by



Moving in to a unit at Haddin Close Retirement Village, Turramurra, N.S.W.

the Governor of N.S.W., Sir Roden Cutler, and dedicated by the Archbishop of Sydney at Turramurra, on Sunday, December 14.

"Haddin Close" comprises nine studio units, 34 units for single occupancy and four couple units. Each unit is self-contained with fully equipped kitchen and shower room with space for the installation of a washing machine and drier. There is also a communal laundry with four washing machines and two driers installed.

The site is about three-quarters of an acre in area, which

either north-east or north-west. Each of the single and couple units has either a balcony or a terrace.

The basic landscaping of the grounds has been done, and shrubs have been planted. Residents will have the opportunity to garden.

"Haddin Close," which is in Rohini Street, is within 20 yards of the Turramurra shopping centre and railway station. With the opening of "Haddin Close" the number of residents in Church of England Retirement Villages in Sydney diocese has reached 1,150.

parts of books which have been rejected as belonging to the inspired Word of God and are so rejected by the Thirty Nine Articles of the Church of England.

It seems that the Bible Society's policy of co-operation with Roman Catholics in translation and publishing has led them into this position for Roman Catholic versions always include the Apocryphal books.

The Society has suggested that under its new policy of co-operation with unreformed churches such as the Orthodox and the Roman, it may decide to meet requests for the publication of the Apocrypha in Bibles for circulation among these unreformed denominations.

While the possibility of such requests is undoubtedly, it is by no means clear what the Society means when it says that such requests may come from Anglicans too. We do not doubt that there are Anglicans who might make this unnecessary request, but they certainly do not reflect Anglican doctrine when they make it.

Since we are not the first in Australia or the United Kingdom to comment on this change of policy, we sincerely hope that the Bible Society in Australia will place all the facts before its Australian constituency. It has nothing to lose by trusting its many thousands of good friends and supporters.

## SYNOD SCHEME

The English scheme for synodical government comes into operation this year. There are lots of fears about it in England which we in Australia have worked through long ago. On the whole, English authorities have kept quiet about the measure of their indebtedness to the synodical system as it has worked in Australia, New Zealand, Canada, India and elsewhere.

While the debt is probably very large, there are parts of the new English system from which we could profit.

In Australia, the synods in our largest dioceses at least, have become most unwieldy bodies and members are becoming increasingly frustrated by the impossibility of matters being properly debated and by the impossibility of taking a part in the debates.

The situation being as it is, it is remarkable that synods like Melbourne and Sydney, both with more than 700 members, do not make many more foolish decisions than they do. The English scheme may well show us one way out of the existing situation in Australia.

The scheme provides that annual parish meetings elect parish representatives to deanery synods. The deanery synods elect representatives to diocesan synods and also elect representatives to the national synod.

The key to the whole scheme is obviously the deanery synod for there, the laity elect both diocesan and general synod lay representatives. The new deanery synod is a completely new body,

in no way related to the old rural-decanal conferences with which we have had some experience in Australia.

Parishes feel that their voice counts for little in large diocesan synods. This would not be true of deanery synods. They might well be the means of both expressing local congregation viewpoints and also of creating a new feeling of the interdependence of local churches on each other and in relation to the whole diocesan family.

## WOWSERS

It is hard to image what kind of hostility to the united forces of many denominations in N.S.W. provoked Rev. James Brady, Anglican chaplain at the University of Melbourne, to write a letter to Sydney's "Herald" which began:

SIR,—As a clergyman tired of seeing his Church always in the vanguard of the "wowsers," and as a lover of wine, beer and pubs (preferably of the English variety and always after Church on Sundays when it is possible) I was naturally disappointed at the result of last Saturday's referendum.

He refers to the hotel hours referendum which sought to introduce Sunday trading in N.S.W. and which was strongly opposed by the Archbishop of Sydney, the Roman Catholic Archbishop, Cardinal Gilroy, the heads of other denominations as well as by other diocesan bishops.

What did Mr Brady hope to gain by venturing into the Sydney Press after the churches' stand was ratified by a large majority of N.S.W. citizens? What point did he wish to make about his own ministry when the Bible expressly commands ministers not to be lovers of wine?

# Headmaster's dream

IN A LETTER to the Bursar of Sydney Church of England Grammar School, the headmaster, Mr B. H. Travers, made the following comments about Phillips Exeter Academy, one of the wealthiest private schools in the U.S.A.:

"The school has an appeal for funds for \$25 million. They have raised \$10 million already. At the same time the school has built — half-way — a new dining hall, a new gymnasium (value \$6.7 million, with 12 squash courts, an indoor 25-metre swimming pool eight lanes wide, two indoor ice skating rinks, three full size basketball courts, change rooms and lockers), and a new library to stock 250,000 books. It is the best school for physical arrangements I have ever seen. There are 850 boys aged 16-18, all boarders, each in a separate room, and a staff of 125."

He did not mention the fees, but it certainly makes you wonder how high they must be, even allowing for the considerable endowments given over the years. From all accounts it is also academically selective.

## Child evangelism

There are few readers who would disagree with Mr Hasemer (A.C.R. 11 Dec.) that children can respond to the gospel and should be given the opportunity to respond.

However, the methods to be used in child evangelism would cause some division. One of the obvious dangers is that of obtaining "decisions" for Christ which are psychologically based rather than produced by the Spirit.

The "wordless book" can very easily become a technique of undue pressure. The very simplicity of its presentation, linked to the starkness of its pages, places a very powerful psychological technique in the hands of the user, especially if he is an experienced speaker.

Given the wordless book and a skilled speaker in a group situation involving children only, I suggest that decisions could be guaranteed. Some may be valid but the probability of psychologically induced responses is greatly increased by this technique.

Hardly any child would not say that they would rather have a life like the spotless white page than like the black page. Having established this desire, the movement through the other pages becomes one of mounting psychological pressure because it is based on an admission and a stated desire which has already been made.

It will be gathered from this that I have used the wordless book. But I have come to regard it as an aid which can be very easily misused. As an aid it is neutral, but the abuse to which it too easily lends itself has caused me to reject it, so that less experienced workers with children might not be drawn to it.

Consequently, it is distressing to read of Mr Hasemer's policy of placing this technique in the hands of children. Although he outlines a form of follow-up counselling for response made in the class situation, there is no indication that any check is made on decisions which might result from the efforts afterwards of the children themselves.

The individual child is precious to the Lord, and any

# Letters to the Editor

technique of evangelism amongst these little ones must be very carefully scrutinised. In my opinion, the wordless book fails to measure up as a technique which can be generally recommended.

R. Buckland,  
Northmead, N.S.W.

## Iron curtain Bibles

It was good to read the open-minded paragraph in "Notes and Comments" (A.C.R. December 11) under this head.

Your readers may like to know of an on-the-spot investigation by a Norwegian group called "The Mission behind the Iron Curtain." They had been disturbed by denials that there had been a genuine distribution of 100,000 Bibles recently in Rumania. They sent a representative to see for himself.

The report of this man confirmed the distribution as a fact; he witnessed the joy of congregations now using the Bibles, confirmed actual details reported earlier by the Bible Society; and on receiving the report, the organisation that had sent the gentleman to Rumania expressed its own "great joy" and wished the Bible Society every success.

Readers may have a copy of the report by writing to me.

(Rev.) R. A. Hickin,  
Bible House,  
P.O. Box 507,  
Canberra City, A.C.T., 2601.

## Show concern

"A major need in this computer age is a concern for persons," says Archbishop Sambell in your November 27 article. This is a useful reminder.

The same principle applies to overseas aid. To most of us the problems of poverty are bewildering statistics — facts which depress and defeat before we begin. But when one's concern is funnelled to help one individual person, it takes on new meaning.

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program. It talks about individual waifs and orphans, and gives an individual Australian the channel to help an individual child. Over 1,500 Australians are sponsoring such children in 13 countries.

Matron E. Jones, of the Eventide Home, Charters Towers, visited her two sponsored children in Indonesia and Hong Kong a few weeks ago. She writes of her Indonesia lad, "It was a joy to see the happiness it gave one small boy to know he has someone to love and care for him. The whole atmosphere of the home is one of love where the children are reached for Christ in a personal way."

"Eleven dollars a month, a little boy or girl whose picture you can put on your desk, two or three letters a year to keep you posted on her progress... it's practical, it's personal and it restores the opportunity of education, food, clothing and Christian love to one precious life."

Readers wishing to have more information about the scheme may write to me at Box 399-C, G.P.O., Melbourne.

Graeme Irvine,  
Director, W.V. of A.

## Christ is here

It would be of interest to me, and no doubt to other readers, to know whether or not the Rev Kevin Curnow deliberately misquoted the hymn:—

Advent tells us Christ is near,  
Christmas tells us Christ is here.

So runs the hymn. As Advent is the season before the Incarnation, so the Ascension is the triumph. "That He may fill the whole of creation with His glory." We do not doubt that Christ is here, for the promise, "Lo, I am with you always" is sufficient. I find it difficult to accept the conflicting headlines in Mr Curnow's letter, namely "Christ is here" and "Christ will return." The periphrasis is the natural sequel to the kenosis. In other words, the self-fulfilment of Christ is the guarantee of His followers.

(Rev.) S. S. V. Gaden,  
Maclean, N.S.W.

## Prayer for dead

Permit me to express one last thought on prayers for the dead. It is brief and this.

Instead of praying for the departed, let us pray for the whole state of Christ's Church, militant here in earth. We need prayer. The departed do not.

H. G. Smith,  
Eden, N.S.W.

## Prayer for dead

Most opponents of praying for the departed claim a biblical basis for their statements, but they also labour under a misapprehension about the reason for the practice. Could I suggest the following points for consideration?

- The Old Testament speaks of two states of life for the dead: gehenna (our "hell" for the eternally damned), and sheol ("a place of departed spirits"). "The Apostles' Creed" refers to the latter when it speaks of Jesus descending into sheol.
- In John 5:25, Jesus says, "I tell you the truth, the time is coming — indeed the time has already come — when the dead shall hear the voice of the son of God and they that hear shall live." Then He goes on to raise Lazarus and, on Good Friday, to preach the gospel to the dead. Which dead, and where were they?
- 1 Peter 3:19, Christ was "put to death in the flesh but quickened in the spirit, in which also he went and preached to the spirits in prison (sheol)" and a few verses later, 1 Peter 4:6, "For unto this end was the gospel preached even unto the dead, that they might be judged according to men in the flesh (the wages of sin is death) but live according to God in the spirit."
- This belief in an "intermediate state" between our death and the final judgment (Rev. 20:11-15), "when death and sheol shall give up their dead

and the dead, small and great, shall stand before the Lord," in no way detracts from a belief in the finished work of Christ," or the blessed assurance of eternal salvation through Christ for the believer. It suggests that a time of perfecting is necessary for us to be able to stand at the final judgment in that light to which no man can approach. Belief in an intermediate state in no way implies a "second chance."

5. What's the point of it, anyway? Simply to increase our vision of the wondrous love of Jesus, who came from eternity into time, to live, die and rise again to reconcile all men to God; who reached back into the past to preach the gospel to the "dead" and, through His Church, reaches out into the future to do likewise, so that all men shall hear that Gospel.

6. It is because this lovable Lord wills all men to be saved (some men shall will otherwise, I know) that we, too, care, and so pray that "in the nearer presence of God, these may be given a place of refreshment, light and peace in the Lord." Our prayer is for their conversion before the judgment.

I hope this opens up some areas for thought.

(Rev.) Doug Peters,  
Gulgandra, N.S.W.

## Prayer for dead

The students of St. Francis' College (A.C.R., October 30) imply by their reference to the Zurich Liturgy of 1525 that this represents a deviation from reformed thought on the subject of prayer for the departed. Had they consulted the text of this Liturgy they would have noticed that its practice at this point is fully Reformed.

The relevant part of this Liturgy runs: "Since nothing warns a man of himself more than death, it is fitting that we are notified about those of our congregation who have died in true Christian faith, in order that we may ever prepare ourselves and be on watch at all times, according to the warning of the Lord. And these are the brothers whom God called away, out of this time, during this week: Namely, N..."

The prayer which follows thanks God that He has taken

"from this misery these brothers and sisters, our fellows in true faith and hope and relieved them of all distress and toil, and placed them in everlasting joy" and it goes on to pray God to "grant us so to live our lives that we, too, will be led in true faith and His grace out of this vale of tears and into the eternal company of His world beyond." This is thoroughly Reformed theology, quite in line with the Prayer for the Church Militant here in earth in the 1662 Prayer Book.

In the same paragraph of their letter reference is made to Zwingle's use of the "Hail Mary." However, they do not point out that the Zwingle version of the Hail Mary is not a prayer to Mary at all.

It runs: "Hail Mary thou highly favoured one. The Lord is with thee. Blessed art thou among women, and blessed is the fruit of thy body; Jesus Christ. Amen."

I feel it is only fair to hope that you will print this, so that those who do not have access to the relevant texts may consider the weakness of the argument that has been hung upon the Zurich Liturgy.

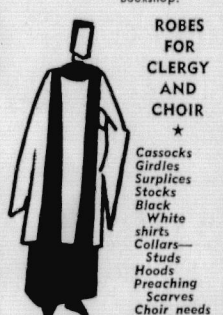
(Rev.) T. C. Milton,  
Currie, Tas.

## More letters on page six

## WHAT!

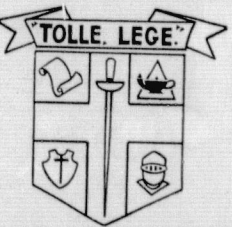
You mean to say C.M.S. BOOK-SHOP has been selling church robes all these years and I didn't know about it?

Yes, I always get my clerical wear when I go book-browsing at the Bookshop.



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almost  
given  
up  
hope....



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The Charlton Homes accommodate up to 65 boys. Schoolboys at Bowral and Castle Hill and working age boys at Ashfield. These homes cost H.M.S. \$20,000 a year over what is received on behalf of the boys. Send your gifts to the Home Mission Society, 511 Kent Street, Sydney, 2000.

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**CROSSWORD PRIZES**  
Book prizes for Bible Crossword No. 8 have been sent to Mrs. E. Coulter of Leongatha, Victoria and Mrs. D. McCraw of Wewak, New Guinea.

## Mary Valley youth camp

**HISTORIC** Kenilworth homestead in the Mary Valley, 100 miles north of Brisbane, was the site of the Pine Rivers Parish Youth Camp on December 5-7. The speaker was Mr Jim Edson, of Campaigners for Christ, and Camp Parents were Vicar and Mrs Don Routley.

Kenilworth homestead is made of cedar boards 11 inches thick fastened by convict-manufactured nails. The foundations are 70-foot logs laid lengthwise. Some of the furnishings now in Vaucluse came originally from Kenilworth.

On the property is an old Aboriginal burying ground. Mr Jim Rowe, churchwarden of the parish and owner of the property, has ploughed to the surface from time to time many Aboriginal utensils.

Together with Bible study, the youth enjoyed horse-riding, exploring dense rain forest and the rock-strewn Mary River, as well as swimming and canoeing.

## LETTERS

### From page five Indiscriminate baptism

Over many years the practice of indiscriminate baptism has caused many clergy some serious thinking and your front page article (13/11/69) highlighted this. May I offer a practical suggestion which may help to overcome indiscriminate baptism and provide many spiritual results.

At Holy Trinity, Adelaide, we arrange a "Baptismal Seminar" each month for parents who have made application for baptism. The godparents and friends are also invited, and in an informal atmosphere the meaning of baptism, its responsibilities and privileges, are explained. I personally find that the four questions and responses in the service are good talking points. Very often, the people raise questions which lead to further discussion.

Then follows an audio-visual, using examples from everyday life to explain the spiritual growth of the baby to personal commitment to Jesus Christ.

After the film and further discussion, a brief time is spent on

the "mechanics" of the service, and at the conclusion the parents are given material to help them sort out their position.

The Seminar lasts for approximately one hour, and a creche is provided for their children.

From a practical view we have found that parents on the fringe of church life are very eager to come, but what is more important, many have found their way into the life of the church. We can actually look back over the last 12 months and see those who have come to place their faith in Jesus Christ as Saviour and Lord.

In all, the results are very encouraging. To quote Dr Woods, "if indiscriminate baptism means careless baptism, then it is wrong," and the blood is on our heads for not making any attempt to meet the spiritual needs of those who apply for baptism, particularly as we have found they want some kind of preparation.

(Rev.) John E. Gelding, Assistant Minister, Holy Trinity, Adelaide, S.A.

### Missionary control

You suggested in Notes and Comments on November 27 that the Overseas Department in Tasmania in common with the Provincial Missionary Council in W.A. has inhibited missionary

interest "as the case of other parts of the Anglican Communion where unified and centralised control of missionary representation has been tried." You also state that "in other States C.M.S. has its own secretariat" as if to imply that Tasmania has not.

As far as both missionaries sent out and the percentage of Federal Budgets contributed from Tasmania are concerned, a comparison with other States on the basis of Anglican population will show that this the smallest State is more than holding its own. On several occasions in recent years Tasmania has been able to assist larger States which have not been able to meet their budget at the end of the financial year.

C.M.S. in Tasmania has the same committees, secretary and treasurer that existed before the passing of the Overseas Department Act in 1958, but instead of "unified and centralised control" C.M.S. works in close and harmonious co-operation with the Overseas Department. I cannot speak for Western Australia or other parts of the Anglican Communion where the situation might be quite different, but in this State which is also a diocese, and especially under the present Director of the Overseas Department, such an excellent spirit of mutual trust and goodwill exists that true co-operation for the good of the whole missionary task of the church, including that of C.M.S., has proved a thoroughly worthwhile endeavour both financially and as far as missionary personnel is concerned.

(Rev.) Keith A. Kay, Hon. Treasurer C.M.S. in Tasmania and member of Overseas Council.

### BIBLE COLLEGE RESULTS

The Registrar of the Church of England Bible College has announced the following results in the November, 1969, examination:

**Diploma:** J. James, 90 per cent; D. Watts, 76; R. A. Good, 70; V. E. Lewis, 62; N. E. Marks, 60; D. I. Matthews, 58; O. M. Nilson, 51 (one failed).

**Advanced Diploma:** A. Gayford, 67 per cent.

A first class honours diploma is awarded to Miss Dianne Watts and a pass diploma is awarded to Mr O. M. Nilson on successful completion of the six-term examinations in the two-year diploma course.

The devil's most devilish when respectable. (Elizabeth Barrett Browning.)

I am not running on understanding. I could not get to my front gate on understanding, but I could get from earth to heaven on believing. (Sam P. Jones.)

## Worlds apart?

By DEWI MORGAN  
BECOMING a grandfather is a sobering experience in so many ways. One of the immediate effects it had on me was to cause me to puzzle hard over how I could convey to my grandchild—on her 21st birthday, say—exactly what the world was like the day she was born. I dreamed of a tour de force of words on paper enshrining the mood and emotions of that moment.

I finally acknowledged defeat. Any excitement I felt about something like the first men alongside the moon must surely appear naive to her. Any phrase I use must surely mean something else when she brings to it her 1989 predispositions and experience.

But if I fail to tell her about my world today, I must also fail to enter into my grandfather's world the day I was born. Can it be that Henry Ford was right and history is bunk?

To try to know the factors which have gone to his making is the part of a man. A curiosity about our past is God-given. But confidently to assume that we can discuss and adequately assess the details and moods of that past is presumptuous. Yet its lessons must be the groundwork of our future.

To take an example. We have been passing through a phase

of highly critical thinking about the 19th-century missionary who, a prisoner of his culture like all of us sometimes confused preaching Christ with commanding the British way of life.

Yet we have not all learned that too enthusiastic an attempt to identify Christ with today's African nationalism or to close the gap between Christ and Communism are at least as exposed to error as were the assumptions of Victoria's day.

The only ultimate and enduring truth that Christians have is Christ and it is Christ—not Christianity nor Christian culture—who is all we must preach.

What then can I do about my grandchild? Especially since by her 21st birthday she may well have been not only to Africa but to outer space?

I am sure I must try to tell her about the politics and economics and the rest of it in the year of her birth. I owe her that. But above all I must tell her about Christ in whom all things find their meaning. That is something which is a double obligation, for I owe it to her and to Him.

My grand-daughter is still a minute, inarticulate shrimp. But she has pointed me to the heart of mission.

—From "C.M.S. Outlook," London.

## Books

**THE PURPOSE OF THE BIBLICAL GENEALOGIES**, by Marshall D. Johnson. Cambridge University Press, 1969. Pp. 320. 80/- (U.K.).

This is a very thorough treatment of biblical genealogies, whose aim is to discover the purpose and significance of the genealogies of Jesus. Old Testament genealogies in the main either display relationships among various Semitic peoples or else establish priestly pedigree; they are usually an integral part of the narratives where they occur, especially in Chronicles-Ezra. Between the Testaments, the Jews developed an interest in the pedigree of the Messiah.

The author shows that among Jews genealogies were sometimes a kind of Midrash, artificially composed in accordance with rabbinical interests and interpretations of history, and that some features of such forms appear to be present in the genealogies of Matthew and Luke. This argument from analogy leads Johnson to conclude that the Gospel genealogies probably do not derive from an actual genealogy of Joseph or Mary, though they are certain to come from Jewish rather than Hellenistic circles.

Johnson succeeds in showing "the adaptability of the genealogical form to a widely varied literary purpose," and is probably right in pointing out how the tables in the Gospels display certain motifs of "fulfilment" in connection with Jesus. But he too easily gives up the search for actual links with the family of Jesus, and does not therefore consider the question of relationship between the two genealogies. After all, his conclusion is only, even in his own eyes, a probability.

This highly academic treatise

## C.E.M.S. Hostel sold

**THE CHURCH** of England Men's Society has completed negotiations for the sale of St. Oswald's Hostel, 139 North Quay, Brisbane, at a price of \$275,000. Press reports of the impending sale of the property were published at the time of the Diocesan Synod in June.

The present St. Oswald's House property is the former Netherway Private Hotel at the corner of Herschel Street and North Quay, and was purchased by the Church of England's Men's Society in 1962 for \$88,000 to take the place of the former St. Oswald's House property at 137 North Quay, which was sold in 1962 for \$108,000.

The social work later conducted by St. Oswald's House had its origins in 1929 in a Soup Kitchen conducted by the Society in Fortitude Valley to aid unemployed men in the depression years. Late in 1929 the Society purchased the property at 137 North Quay to be used as a hostel for unemployed men and other men in need.

When the Hostel was no longer needed to house unemployed men, it was used to accommodate young men from country areas who were students or serving as apprentices.

Settlement of the sale took place in December.

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is No. 8 in the monograph Series of the Society for New Testament Studies.

D. W. B. Robinson

**52 SHORT ILLUSTRATIVE TALKS**, Pp. 148.  
**THE SPEAKERS' BOOK OF ILLUSTRATIONS**, Pp. 164.  
**A TREASURY OF STORIES, ILLUSTRATIONS, EPIGRAMS AND QUOTATIONS**, Pp. 143.  
**100 TIPS AND QUIPS FOR SPEAKERS AND TOASTMASTERS**, Pp. 137, all by Herbert V. Prochnow. \$1.95 each. Published by Baker Book-house, Michigan, 1969.

These four books which make up a "Speakers' and Toastmasters' Library" are well printed paperback books. They provide a large quantity of illustrative material which, where it has not been heard before, is unmistakably banal.

Peter Newall.

**RIOTS IN THE STREETS**, Richard Wolf, Tindale House, Illinois, Pp. 156. \$1.65 paperback.  
**THE DIALOGUE GAP**, Thomas J. Mullen, Abingdon, New York, Pp. 126. \$1.65 paperback.

These two books are summaries of the two most pressing problems facing Christians in the United States. Richard Wolf, after describing the several factors creating Negro resurgence, plunges heavily for the remedy of social meliorism through conversion. His exemplar is John Wesley by whom, he claims, came some of the greatest social gains in Britain. He decided that Christians have no charter for civil disturbance though he concludes that much of the responsibility for failure in white-negro relationships lies with evangelical Christians.

"The Dialogue Gap" picks a careful path through the maze of current Christian self-criticism. Mullen makes a strong appeal for conservative Christians to listen to it all carefully and heed some of it, not least because youthful Christians are in their own way far more open-eyed and morally sophisticated than their elders.

—Peter Newall.

**THE GOSPEL ACCORDING TO PEANUTS** by Robert L. Short, Fontana re-issued 1969, pp. 127, 70c.

**THE PARABLES OF PEANUTS** by Robert L. Short, Fontana 1969, pp. 328 95c.

The widely-read "Gospel" dealt (in disguise) with sin, judgment, repentance and the Person and Work of Christ, illustrated by the world's favourite comic strip.

"Parables" is not just the mixture as before with copious references to Barth, Kierkegaard and Pascal among many others. "Peanuts" becomes an illustrated guide to the central points of

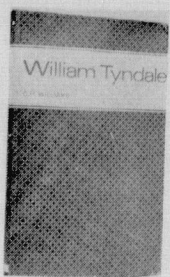
the Centenary Celebrations of St. Andrew's Cathedral, Sydney, where it was given its first performance last December. Critics welcomed it as "technically masterful, dramatically effective, and altogether satisfying" (Meredith Oakes of the Daily Telegraph).

The work was originally written for bass soloist, large chorus, a girls' choir and a boys' choir, treble soloist, chamber orchestra, military band and organ. The work has since been published with organ accompaniment. Roger Covell wrote ("Sydney Morning Herald") "The Cantata earned a decided welcome and might well enjoy wide currency in its instrumentally reduced form amongst church choirs."

This Christmas Cantata departs from the sentimental and the tinsel garnished and carries a powerful message in which the inadequacies of human leaders are contrasted with the all sufficiency of the Good Shepherd.

## Key Books

ACR'S REVIEW EDITOR INTRODUCES SOME IMPORTANT NEW TITLES:



**WILLIAM TYNDALE** by C. H. Williams, Nelson, 1969. Pp. 175. \$9.35. The Australian price of this volume is scandalous, but Professor Williams' unusual approach to the life and work of the great translator and Reformer is most interesting. He presents Tyndale as a reformed propagandist, theologian, controversialist and political thinker. An outstanding volume in the Nelson series—"Leaders of Religion."

**EXPOSITORY PREACHING WITHOUT NOTES** by Charles W. Koller, Baker, 5th printing, 1969. 132 and 145 pages (2 vols. in one). \$3.95 (U.S.). Dr Koller stresses why expository preaching of the Scriptures without notes is most effective and most fruitful and then shows how the preacher of the gospel may attain this goal. The second volume gives detailed outlines of fifteen topical, textual and expository sermons. As he insists on the primacy of expository preaching and he himself is a lover of God's Word, this volume is worth every cent for the man who wants to be a faithful teacher of the Word and a soul-winner.

**JUDGMENT IN PASTORAL COUNSELING** by Lowell G. Colston, Abingdon, 1969. Pp. 207. \$4.50 (U.S.). The title may surprise those who have been told to avoid judgment in counselling. Dr Colston, who is a colleague of Seward Hiltner, shows the Christian pastor and counsellor at work helping the troubled person to form and express judgments as he seeks to build new, positive relationships. This is certainly an important contribution to the understanding of the minister's task as a counsellor.

Christian belief and practice. Mr Short has valuable things to show us about interpreting Christ to our culture through the arts, which should help compensate for the tendency to universalism and the emphasis on experience at the expense of reason. A stimulating book, to be valued as much for its method as its entertaining and instructive content. D. Meadows.

### SHORT NOTICES

**THE PROPHETS OF ISRAEL** by H. L. Ellison, Paternoster, London, 1969. Pp. 176. \$3.30. From his retirement, Ellison helps us look at the prophets from Ahijah to Hosea and to understand them as people as well as to grasp their timeless message. **BLESS THIS MESS** and other prayers by Jo Carr and Imogene Sorley, Abingdon, 1969. Pp. 112. \$2.35. The prayers of two mothers in house-wifely language. Busy mothers will enjoy this. Non-praying mothers might well be led to use them. **LEARNING FOR LOVING** by McFarland and Burton, Zondervan, 1969. Pp. 158. \$3.95 (U.S.). Really does bring home the importance of communication in the marriage relationship. Every husband and wife can learn from this.

**DANIEL** by G. Coleman Luck, Moody Press, 1969. Pp. 127. 95c. (U.S.). Another useful paperback commentary in the "Everyman's Bible" series. Teachers will find this invaluable. **600 SERMON ILLUSTRATIONS** by William J. Hart, Baker Book House, 1969. Pp. 309. \$2.95 (U.S.). These are taken from many authors including greats like Moody, Jowett and Boreham. Well-indexed and well set out. **THE ESSENCE OF MARRIAGE** by J. A. Fritze, Zondervan, 1969. Pp. 124. \$3.95. A vital and unusual book which gives the theology behind so many aspects of marriage. Will resolve much fear and misunderstanding and should draw Christian partners closer together. **THE DEEDS OF CHRIST**, by Harold A. Bosley, Abingdon, 1969. Pp. 176. \$3.25. An excellent book which helps us look at the motive, intention and spirit behind the actions of our Lord.

**A CHURCH TRULY CATHOLIC** by James K. Mathews, Abingdon, 1969. Pp. 160. \$2.35.

**THE RESTORATION OF ISRAEL** by Erroll Hulse, H. E. Walter Ltd., 1969. Pp. 167. \$1.05.

Bishop Mathews, an American Methodist, was recently elected president of the Consultation on Church Union. His background does not obtrude unduly as he examines the meaning of catholicity for the Church in its contemporary setting, and especially as it concerns the Church's unity, ministry, worship and mission to the world; and he gives special consideration to the relation of the Christian to people of non-Christian and secular persuasions.

A young South African architect, Erroll Hulse, came to Britain and after specialising in the application of the Reformed faith to the modern world he became the minister of a Baptist Church in Worthing. Mr Hulse is concerned with biblical prophecy concerning Israel, but he is careful to avoid the many pitfalls which can await the enthusiastic expositor. The small book contains in fact much very valuable information both concerning what the Bible says and

concerning the contemporary history of Israel. There is also a valuable bibliography selected with scrupulous attention to the differing points of view concerning interpretation of prophecy. —C. E. W. Bellingham.

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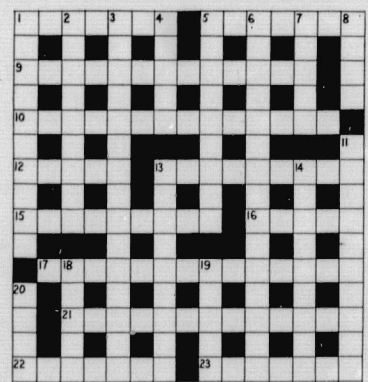
## BIBLE CROSSWORD No. 9

We will give a book prize for the two nearest entries to Bible Crossword No. 9, which should reach this office not later than January 19. All answers come from the Revised Standard Version of the Bible.

- ACROSS**
1. Take —, brethren, lest there be in any of you an evil, unbelieving heart, leading you to fall away from the living — (4, 3) Heb 3:12.
  5. Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom, and — every disease (7) Mat 9:35.
  9. His wife sent word to him, "Have nothing to do with a righteous man, for I have suffered — him today in a" (4, 4, 5) Mat 27:19.
  10. You leave the commandment of God, and hold fast the —
  12. — also outwardly appear righteous to men, but within you are full of hypocrisy and iniquity (2, 3) Mat 23:28.
  13. For you were called —, brethren; only do not use your freedom as an opportunity for the flesh (2, 7) Gal 5:13.
  15. Then the priest shall compute the money-value for it according to the years that remain — the — of jubilee (5, 4) Lev 27:18.
  16. But whoever denies me before men, — will deny me before Father who is in heaven (1, 4) Mat 10:33.
  17. When he opened the sixth seal, I looked, — there was a — earthquake (3, 6, 5) Rev 6:12.
  21. Cursed be the man who makes — or — image, an abomination to the Lord (1, 6, 6) Deu 27:15.
  22. O that I had wings like a dove! I would fly away and be at —, I would wander afar (4, 3) Ps 55:6.
  23. Thou hast sold thy people for —, demanding no high price for them (1, 6) Ps 44:12.

**DOWN**

1. And David —, and entered his service. And Saul loved him greatly, and he became his armor-bearer (4, 2, 4) 1 Sa 16:21.
2. As poor, yet making many —, having nothing, and — possessing everything (4, 2, 3) 2 Co 6:10.
3. Because the creation itself will be set free from its bondage to decay and obtain the — of the children of God (8, 7) Rom 8:21.
4. Teacher, what good — must — do, to have eternal life? (4, 1) Mt 19:16.
5. Thou art a — place — me, thou preservest me from trouble (6, 3) at the altar, and there remember that your brother has something against you, leave your gift there (3, 8, 4) Mt 5:23.
6. So if you — — gift Ps 32:7.
7. "Whom do you seek?"



They answered him, "Jesus of Nazareth." Jesus said to them, "— (1, 2, 2) Jn 18:5.

8. I must preach the — news of the kingdom of God to the other cities also (4) Lk 4:43.

11. For I delivered to you as of first — what I also received, — that Christ died for our sins in accordance with the scriptures (10) 1 Co 15:3.

13. I bear them witness that God, but it is not enlightened (4, 4, 1) Rom 10:2.

14. Understand, O —

the people! Fools. When will you be wise? (7, 2) Ps 94:8.

18. Noah and his sons, Shem and Ham and Japheth, and — wife and the three wives of his sons with them entered the ark (5) Gen 7:13.

19. For a man to wear — hair is degrading to him, but if — woman has long hair, it is her pride (4, 1) 1 Co 11:14.

20. But into the second only the high priest goes, and he but once a —, and not without taking blood (4) Heb 9:7.



## Mainly About People

Rev. J. Barry Burgess, rector of St. John's, Camden (Sydney) since 1968, has been appointed rural dean of Campbelltown.

Rev. E. John Emery, curate in charge of St. Andrew's, Dundas (Sydney) since 1965, resigned in December.

Rev. Richard V. Speed, formerly curate of Swan Hill, has become registrar of the diocese of St. Arnaud from December 1.

Rev. A. J. Gray, former registrar of St. Arnaud diocese, has become full-time vicar of St. George's, Donald.

Rev. John Harley was ordained priest by the Bishop of St. Arnaud on December 20 and was appointed to the charge of Quambatook. On the same day, Douglas John Stevens and Keith Smith were made deacons.

Rev. Ronald H. Wood, rector of Malmesbury (Bendigo), has resigned.

Rev. Graham E. Timmins, rector of Maldon (Bendigo), has resigned.

Rev. Canon Ronald A. Lally, rector of Pyramid Hill (Bendigo), died suddenly in December.

Rev. Kenneth B. Munns, curate of Cessnock (Newcastle) since 1967, has been appointed A.B.M. Youth Secretary and Assistant State Secretary for N.S.W.

Bishop Cecil and Mrs. Warren, of Canberra, will be away from April to August, 1970, on overseas study leave.

## New head for Queen's



Miss Elaine Pascoe

MISS ELAINE M. PASCOE, a senior staff member of Korowa Church of England Girls' Grammar School, has been appointed headmistress of Queen's Church of England Grammar School, Ballarat. She takes up her appointment in first term 1970.

Miss Pascoe has had wide experience in teaching and educational administration in Australia and overseas. She is a graduate of Massey University of Manawatu, Palmerston North, New Zealand and has both primary and secondary teaching qualifications. She has taught at both independent and State schools in New Zealand and Victoria.

## "Not sinful"

A commission of the Dutch Reformed Church has declared that racially mixed marriages "in themselves are not sinful." This declaration was announced to 800 delegates attending a synod of the largest of South Africa's Dutch Reformed churches.

The commission was headed by Prof. J. J. Muller of the seminary at Stellenbosch University, Capetown. In his report, Prof. Muller said that the Bible nowhere forbade (racially) mixed marriages. One of those who objected to the commission's finding was the Rev. J. D. Vorster, attorney of the church and brother of Prime Minister Vorster.

## Adelaide to Wangaratta

MR MURRAY NELSON, of Adelaide, has been appointed Registrar of the diocese of Wangaratta. He takes up his appointment at the beginning of February.

He succeeds Mr J. J. Wheatley, who retires at the end of this month after 12 years as Registrar and a total period of 32 years in the service of the diocese.

Announcing the appointment, the Bishop of Wangaratta, Dr. K. Rayner, said that Mr Nelson had been selected out of applicants from four States for the position. He is at present accountant and sub-manager of the Canterbury Book Depot, Adelaide.

He has been an active member of the parish of St. Augustine's, Woodville Gardens.

The bishop will specially investigate all aspects of clergy training.

Rev. Barry Green, former B.C.A. missionary at Kununurra (N.W. Australia), has been appointed rector of Gunning (Canberra-Goulburn) from this month.

Rev. William C. Stegmann, curate of St. James', Toowoomba (Brisbane), has been appointed rector of Kameruka (Canberra-Goulburn) from mid-January.

Rev. David C. Hampton-Smith, assistant chaplain at St. Peter's College, Adelaide, since 1965, was inducted to St. Cuthbert's, Prospect, on December 19.

Rev. William R. Bennetts, of St. Christopher's, Kilburn (Adelaide) since 1967, will be inducted into St. John's, Coromandel Valley, on January 16.

Rev. Robert A. Wyndham, curate of Plympton (Adelaide) since 1966, will be inducted to the parish of Millicent on February 5.

Rev. Richard V. Earnshaw-Smith, M.A., aged 37, was one of 87 passengers killed when a VC-10 crashed near Lagos, Nigeria, in late November.

A C.M.S. missionary, he was returning to Lagos to be chaplain to the Bishop of Lagos. His father was a former rector of All Souls', Langham Place, London.

Mr Allan Ross Gordon was ordained deacon in Christ Church Cathedral, Grafton, on December 7. His title is to St. Thomas', Port Macquarie.

Very Rev. Evan W. Wetherell, Dean of Armidale since 1960, has been appointed vicar of Christ Church, South Yarra (Melbourne). He will be farewelled on January 30.

Rev. Donald Cowan was ordained priest at Armidale on November 29 by the Bishop of Armidale.

Canon Victor C. G. Dumcombe, who served all his ministry in Armidale diocese and who had been retired since 1960, died on December 5.

Archdeacon Frank S. Young, vicar of Tamworth (Armidale) 1945-60, died in Tamworth on December 10. He was Vicar-General 1960-61 and then had lived in retirement.

Rev. Raymond B. Smith, rector of Blackall (Rockhampton) since 1968, has been appointed assistant chaplain of the Brisbane Church of England Grammar School in place of Rev. Leonard H. Nairn, who is taking up an appointment at the Canberra Grammar School.

Rev. Alan B. Gate has returned from missionary service in New Guinea and was inducted to the parish of Mundubbera-Eidsvold (Brisbane) on December 10.

Rev. Desmond J. F. Williams, vice-principal of St. Francis' College, Brisbane, will be on long service leave in the United Kingdom for the first few months of 1970. His place will be taken by Rev. Dr. T. E. Peacock.

On December 19 in St. James', Traralgon, the Bishop of Gippsland ordained Mr John Littleton (deacon) and Rev. Peter Rickards (priest). Mr Littleton will be an honorary deacon at Morwell where he is a High school teacher.

Rev. G. L. MacRobb, curate of St. Paul's Cathedral, Sale (Gippsland), has been appointed vicar of Cam River. He succeeds Rev. Charles W. Kenny, who will be on study leave from the diocese.

Rev. Gilbert J. Linden, rector of Coolamon (Riverina), has been appointed rector of Baraldine (Rockhampton) from February.

The Bishop of Rockhampton ordained the following: at St. Luke's, Wandal, on December 21: Rev. Bruce Worthington (deacon), Messrs Ross Cameron and David Giele (deacons).

Rev. Charles Helms, warden of St. Columba's Hall, Wangaratta, until its closure in November last, has been appointed warden of Newton Theological College, New Guinea.

Rev. Fred Murray, rector of Alexandria (Wangaratta), has been appointed to missionary service at Mossman, Q. (Carpentaria).

The Bishop of Newcastle ordained the following in Christ Church Cathedral on December 20: Revs. Walter Ogilvie, Trevor Smith and Ken Jones (priests) and Messrs Robert Cuff, David Simpson, Henry Varcoe, Eric Griffith, Michael Cooper and Gordon Garner (deacons).

The Archbishop of Sydney ordained the following in St. Andrew's Cathedral on December 21: Messrs Terence K. Dein, John A. Butler, Christopher J. Clarke, Glenn S. Gardner, Peter J. Jensen, John G. Mason, James Ramsay and Kenneth G. Coleman (deacons) and Revs. Robert E. Hockley, David G. Peterson and Warwick E. Thomas (priests).

Rev. Peter G. Byrne, in charge of St. Marks, Berong (Sydney) since 1964, has been appointed to the charge of St. Thomas', South Granville.

Rev. Allan M. Blanch, curate of Christ Church, Gladstoneville (Sydney) since 1966, has been appointed curate in charge of the provisional district of St. Philip's, South Turramurra, which will be formed on March 1.

Rev. Colin A. Campbell, from New Zealand, has been appointed curate of All Saints', Hunter's Hill (Sydney).

Rev. Roger Sharr, from Melbourne, has been appointed curate of St. James', King Street, Sydney, from February 1.

Rev. Basil D. O. Coleman, rector of Harvey (Bunbury), died suddenly on November 16 last.

Rev. Robert A. Wyndham, curate of Plympton (Adelaide) since 1966, will be inducted to the parish of Millicent on February 5.

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# hot line

## Round-up of church press comment

CHURCH OF ENGLAND NEWSPAPER (U.K.) publishes a whole page of letters calling for the ending of "the scandal of indiscriminate baptism." Few attempted to defend the existing practice. In the *Church Times*, Mr Enoch Powell describes the national sign-in on world poverty, aimed at obtaining more aid and better trade terms for developing countries as "woolly thinking and self-righteous nonsense."

Bishop Rayner of Wangaratta comments in *The Witness* that some people see the Vietnam conflict in terms of "goodies" and "baddies." On both sides, the issues appear clear-cut. One side should simply capitulate to the other. He admires the sincerity of those who hold such views but views each as inadequate. He does not believe that justice lies on one side or the other.

See reports a good old Melbourne compromise. A new daily evening paper, "Newsday" has been published for some months. According to See, you have to put Melbourne's Herald alongside Sydney's two evening papers to find a good reason for living in Melbourne. Newsday let Melbourne's reputation down until the editor of the Age took over the editorship of Newsday too.

Melbourne's dignity is now restored.

According to Rockhampton's *Church Gazette*, Rev. Gerald Muston of the B.C.A. has spent a week or two in far-flung places of the diocese surveying its needs. It has great needs, too. *Australian Presbyterian Life* carries an advertisement—"Vacant, parish of Parkes, N.S.W. Would any minister interested please contact the session clerk, etc." What are Anglicans afraid of?

The Primate can be relied upon to strike a strong spiritual and biblical note in his monthly letter in the *Brisbane Church Chronicle*. The current one on the daily renewal by the Holy Spirit is outstanding. *Church and People* (N.Z.) reports Bishop Gowing of Auckland as saying that the proposed plan for church union in N.Z. is excellent and comes with the guidance of the Holy Spirit. But preaching at St. Peter's, Dunedin centenary service, Rev. N. C. K. Titchener is featured as saying "my conscience would not permit me to become a member of the Reformed Protestant United Church which is developing in N.Z. today." Canon R. S. Foster is recorded as saying that it would be wrong to make any suggestion that this plan is the only possible one." Calmer counsel.

## Sea-Cebs on land trip

EIGHT MEMBERS of Sea-Cebs, the Church of England Boys' Society at St. John's, Gordon, N.S.W., took part in a 1700 mile expedition from Boxing Day to the 2nd January, 1970.

The boys, aged from 12 to 15 years, worked after school and at weekends to raise money for their trip.

Leaving Sydney by car on Boxing Day, they travelled to Melbourne via the Princes Highway, and returned by inland roads.

Highlights of the trip were several days at Phillip Island; a tour of the Dandenong Ranges;

a day tour of Melbourne; the Victorian Alps; the Snowy Mountains and Yarrangobilly Caves. The "tourists" camped out each night in tents and did their own cooking.

Those taking part were Richard Frith (Pymble), Michael Fowler, Steven Laphorne (West Pymble) Ross Lake (Wahroonga), Craig Philipp (Michael Collin, John Daniell (Killara) and John Lavender (Gordon).

The expedition was organised by the Branch Governor of Sea-Cebs at Gordon, Ross Adams (Pymble). He was assisted by John Mottram (East Gordon).



L. to R. (back row) Richard Frith, John Mottram, Ross Adams, (middle row) John Lavender, Craig Philipp, Michael Collin, John Daniell, (front) Ross Lake—all of St. John's, Gordon, Sea-Cebs.

## ABM sets \$500,000 budget

A BUDGET for \$500,000 and radical changes in its missionary training program were among the decisions made recently by the Australian Board of Missions.

Instead of closing the training college at Stanmore, N.S.W., as some members suggested, the Board adopted a proposal put forward by the Chairman, Canon Frank Coaldrake, as a result of which the Board will:

(1) Advise the missionary bishops that the House of the Epiphany will, from the beginning of 1970, be used only for refresher courses for missionaries on furlough, hospitality accommodation for missionaries in transit, and short orientation courses for new missionaries.

(2) Recommend that the missionary bishops set up their own missionary training programs, for

which the Board would offer financial assistance.

(3) Give consideration to the development of a Church Volunteer program under which persons over the age of 18 years would serve as volunteers in a missionary diocese for a period of two years.

(4) Appoint a full time Candidates' Secretary who would manage the House of the Epiphany and interview candidates for missionary service.

### HIGHEST TARGET

The Board also decided to raise its target of income for 1970 to \$1 million, the highest target yet set by the Board. This represents the response of the Board to the request of the recent General Synod that the adequate support of missionary personnel sent by the Australian

church be regarded as a matter of urgency.

It is estimated that a sum of \$44,000 will be needed to lift the stipends of serving missionaries to a level that will set them free from undue financial anxiety.

### BISHOPS ALTER SIGNATURES

The bishops of the province of Central Africa have decided to change their signatures in order to avoid giving the impression that they suppose themselves to have oversight of all Christians in their respective diocese—Zambia, Malawi, Mashonaland and Matabeleland.

The Archbishop will now sign himself "Oliver, Archbishop in Central Africa" or "Bishop in Zambia" (instead of "Oliver Central Africa"), and his three fellow-bishops will follow suit.

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## Urban Aboriginal evangelism

IT HAS BEEN suggested to the diocese of Canberra-Goulburn that an Aboriginal evangelist be appointed, with Anglican financial support, on the lower South Coast.

The proposal comes from Mr Frank Roberts, Aborigines Officer with the Australia Board of Missions, who is himself an Aboriginal.

Mr Roberts points out that there is a growing awareness of the social and economic needs of Aborigines, and governmental agencies have already taken steps to appoint social workers and employment officers in several places. The South Coast is receiving its share of this sort of help, largely as the result of Anglican initiatives in the Bega district.

What is not so readily recognised is the abysmal spiritual state of Aborigines about which something significant must be done if the people are to learn to live with balance and hope. Mr Roberts believes that only Aboriginal pastors working with their own people have any real hope of getting alongside them.

Already an Aboriginal pastor has been appointed to Walgett, with support from the Diocese of Armidale, and others are proposed for Grafton and the Diocese of Bathurst. Those being appointed are not Anglicans. They are convinced Christians with no strong, traditional Church affiliation. Under the proposed arrangement they will work in association with local Anglican clergy.

The proposal is one that can be expected to realise results only over a fairly long period. It must be regarded primarily as an act of faith and compassion.

No decision has been taken on the proposal by the Bishop-in-Council. Its worthiness is not in doubt, but the diocesan budget was already heavily overtaxed before the proposal was made. It has had to be deferred pending another meeting of the Council.

## Union opposes shorter working week

There is one Union which seeks to keep its members working on every day of the week. It is The Scripture Union, and its "work" is the reading of the Bible. The members are asked to give a few minutes daily to their job, instead of just Sunday (or not at all) and in return they receive a greater knowledge of the Book which is the very foundation of the Christian Faith.

This Union is the world's oldest Bible Reading Union, and was founded in England on April 1, 1879. The first Australian branch was founded at Parramatta in 1880. At present the world membership is over one and a half million.

For just 80 cents per year you can become a member and receive explanatory notes for every day of the year.