

# The Australian Church Record

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## Thousands witness at Adelaide march

FROM HELEN CATERER

When 10,000 South Australians turned out at Adelaide's Festival of Light march and rally recently they gave strong evidence that many in the community want to see the family unit strengthened.



Mrs Mary Whitehouse makes a point during one of her Festival of Light meetings. (Worldwide Photos.)

It was the largest march held in Adelaide and at the rally which followed the hillsides below Light's Vision, site of Colonel Light's statue, were crowded with about 11000 people. Led by bands, with amplified singing groups at the starting-point, the marchers presented a happy, holiday atmosphere. They were of all ages with young parents and their children in the majority. Young Philip Court, aged 5, son of Dr John Court, chairman of the Festival of Light Committee, rode on his father's shoulders with the poster he had helped to make. It said simply "I need my family." Young people marching in groups wore Festival of Light T-shirts and jeans, and sang as they marched. Hundreds of people watched as the marchers passed. The small group (about 30) comprising university students and Gay Liberationists who were dressed in zany costumes because they were going to brighten up the dreary ranks of moralists, were almost lost in the happy crowds. Marchers included people from many differing social backgrounds. Whole church congregations marched together, there were representatives of community organisations and youth groups. For those in the march it was a thrilling moment to pause at St Peter's Cathedral, halfway between Victoria Square, the starting-point, and the park below Light's Vision where the rally was held. The cathedral bells pealed out over the throngs of marchers. Dr Court outlined the purpose of the festival, and introduced the patrons who were on the platform. The Rev Keith Smith of the Methodist Education Dept, spoke strongly on the issue of a casino which the Government is advocating. Petitions against this were signed by many. The main note of the festival was not a protest, it was a proclamation. Festival vice-presidents Pastor Ian Simpson and Mrs Roslyn Phillips, read the 12 proclamation points to the people who showed by their applause that they supported the decision to present these to the Government, the Church and the media. The following are highlights from the proclamation: 1. In proclaiming the importance of moral standards, we stress that we are not simply concerned about sexual attitudes or behaviour. In expressing our concern for human and family life, we believe that high moral standards are essential in such areas as commerce, mass media, education, industrial relationships and racial attitudes. 2. The Festival of Light affirms that the well-being of society depends on the moral goodness of people and their sense of responsibility. It affirms that the qualities basic to any wholesome and happy society are honesty, fidelity, purity, gentleness, care for others, and responsibility. 3. We urge all Christians to be faithful in proclaiming God's laws for all men, so that a clear lead is given in distinguishing good from evil. 4. We also urge churches to take more adequate provision for marriage preparation and counselling through which Christian principles of family living may be communicated. 5. We assert that much present-day advertising is degrading to the dignity of women, and call for more responsible control over this explicit commercialisation of sex. 6. Believing in the fundamental principle of equality of worth of all human beings, we deplore discrimination based on race, wealth, sex or cultural groups. 7. We seek a style of education, which will turn the thinking of the nation away from callousness, apathy and immaturity. . . . books which openly or subtly advocate irresponsibility and transience in sexual relationships (and hence marriage and families) should have no place in our curricula. 8. We give support to the existing guidelines of the Australian

Broadcasting Control Board relating to programming and advertising, but seek that guidelines be applied more rigorously in recognition that television has such a significant place in the family setting. 9. We believe that efforts to improve the quality of television must take seriously the need to bring the portrayal of violence into perspective. 10. We seek a restoration of freedom to choose entertainment from a range of films which is not saturated with sexual obsession. 11. Offence to the ordinary citizen has now become widespread. While modesty and reticence have discouraged many people from making public protest, this festival aims to give open expression to the need to respect the sensitivities of others. We ask for freedom to shop without encountering offensive books. 12. "The family is the natural and fundamental group unit of society, and is entitled to protection by society and the state." Visiting speaker, Mrs Mary Whitehouse, billed variously as "Britain's morals watchdog" and "morals crusader" proved to be a woman of charm, character and intelligence, with a heartening story of what has been achieved in Britain when the voice of the ordinary man and woman has been heard. She spoke at a gathering of 2,000 women in Adelaide's beautiful Festival Theatre on the theme "Liberty or Licence."

## Two new Sydney canons

The Chapter of St Andrew's Cathedral, Sydney, installed two new canons on Thursday, November 1. They were Revs Alwyn W. Prescott and James E. Whild.

Mr Prescott, rector of St John's, Milson's Point, since 1971, was elected by the clergy of the diocese from a number who had been nominated for a vacant clerical canonry. He had a very distinguished academic career at Sydney University, graduating with first class honours in engineering and even after ordination he stayed at his university as a lecturer in engineering.

He has had a wide pastoral experience and in recent years has been chairman of the Sydney Church of England Girls' Grammar School Council which controls a number of large girls' schools. He has played a particularly valuable part in diocesan life and in synod, his clear mind has enabled him to play a most valued part.

Mr Whild is a graduate of the University of Bristol and of Tyndale Hall and was ordained in Lichfield diocese. He came to Sydney to the Missions to Seamen in 1956, was rector of the prominent evangelical parish of St Paul's, Chatswood, and since 1964 he has been rector of St Mark's, Darling Point.

He has been appointed an honorary canon by the Archbishop. He has been an examining chaplain to the Archbishop since 1971.

## Capernwray founder in Australia

Major Ian W. Thomas, founder and General Director of the world-wide Capernwray Missionary Fellowship, is to spend the month of February in Australia. Major Thomas is an outstanding preacher and Bible teacher. He will spend some time in Perth, Adelaide, Melbourne, Sydney, Newcastle and Brisbane and his ministry will be to all the churches.

The Capernwray Missionary Fellowship was founded in the United Kingdom and in the lifetime of the founder has spread to Germany, Austria, Sweden, France, Canada, USA, New Zealand, Papua New Guinea, Fiji and Australia.

The Australian headquarters are at Moss Vale and the Director is Rev Alan Catchpole.

## Next issue:

**ST ANDREW'S**  
— TIDE  
**MISSIONARY**  
**FEATURE BY**  
**David**  
**Hewetson**

## Growing support for Festival of Light

The visit of Mrs Mary Whitehouse to most Australian capitals has given great impetus to the movement for holding a nation-wide Festival of Light.

Everywhere she went, from Darwin to Perth, she spoke to very large audiences and made many television appearances, including more than one on national television. In all these she acquitted herself in outstanding fashion and proved to be warm, loving, considerate of other's opinions and remarkably clear in the presentation of her own and of the Christian viewpoint.

Even before her arrival, the Archbishop of Adelaide in his report to synod, gave encouragement to the local Festival of Light. He said:

"In various quarters the symptoms of our decadence are being attacked by Christian men and women who desire to reform the national conscience and they are heeding the salutary advice which Burke gave when he said, 'When bad men combine, the good must associate; else they will fall, one by one, an unopposed sacrifice in a contemptible struggle.'" The Festival of Light calls Christians to combine in protest against the demoralisa-

tion of our society. This, as I have said, is a good thing, but it is not enough to treat the symptoms of a disease. We must do all we can to eliminate the disease itself and to restore the patient to health.

"It is not sufficient to fill the minds of men with definite images of the evils to be eradicated, their minds must also be filled with images of the good to be desired. Here we need the Christian Religion, bearing in mind that 'The object of philanthropy is to do good: the object of religion is to be good.' Our Lord's words must ever be kept in mind — seek first the Kingdom of God and all these other things will be added unto you.

"That is why I would repeat what I have said before and which was quoted in the article to which I have referred — it is not the primary purpose of the Christian Church to reform human society, but to convert men and women to Christ."

The diocese of London, the largest in the Anglican Communion, has also come out in support of the national Festival of Light and also of the Longford Commission on Pornography.

In a debate presided over for the first time by London's new Bishop (the Right Rev Gerald

Fitton), the synod, by a large majority, declared its general support for the Festival of Light's proclamations to Church, media and Government; and broad approval of the main proposals of the Longford Report, saying that it (the synod) would welcome Government action to implement them.

In the debate the Bishop of Stepney (the Right Rev Trevor Huddleston) said he had helped the Festival of Light at its inception and served on the Longford Commission because he believed in chastity. By this he meant respect for individual men and women created in God's image. Pornography such as that under discussion was blasphemy, because it assaulted creatures made in God's image.

Replying to those in the debate who had argued that all we needed was love and that every man should be free to do his own thing, the Bishop said that days of rapid change had made many moral decisions difficult, and had produced the muddle evident in the discussion at some points.

Professor Norman Anderson, re-elected that day as chairman of the House of Laity, challenged the idea that law and love necessarily conflicted. He said that it was love to prevent children from having sexually offensive material thrust under their noses. It was loving to want to stop the kind of pressure on a long out-of-work young actress offered high fees for practising bestiality. Human sexuality was God-given for enjoyment in its proper context.

## Parish gambling disappoints bishop

In a part of his October letter to his diocese headed "To give or to get," Bishop John Grindrod, of Rockhampton, expressed regret that in a few years, the use of gambling methods for financing parishes in the diocese had increased. He said: In our Diocesan Synod of 1965 there was a long debate on whether gambling and games of chance, raffles, etc, should be used in raising funds for church purposes. I can remember being on the losing side. Those who were in favour of using such methods for raising finance won the day. It was argued that as gambling was morally neutral, and financially beneficial, it should be permitted. I was naturally disappointed with the results of the debate, but now one has to live with the history of that decision.

When I returned to the diocese a couple of years ago, I expected to find raffle tickets in fairly wide use as well as other methods of raising funds of a gambling nature. I confess that I did not realise how prevalent this would be, particularly in the

raising of money for the direct support of parish ministry. In 1965 I think it was made clear by the protagonists of gambling, raffles, etc, as a means of fund raising that this would be used for the support of Institutions for welfare work within the church's life in which there is a general appeal to the public.

It seems to me that it is more important than ever now in parish life to retain a sense of responsibility for the stewardship of money and talents. Planned direct giving expresses something of this, supported by genuine work efforts such as catering, fetes, etc. In the latter case work is the thing donated.

I hope that increasingly in the life of the diocese we can dispense with gambling as a method of raising finance. The wish to get something for nothing is alarmingly prevalent in the community and is pushed at us from all directions. But it brings disintegration rather than progress and stems the creative power which God has entrusted to us.

It seems to me that the Church should not "cash in" on this desire of "something for nothing"; rather it should set before men and women another purpose, the joy and satisfaction of work well done, the joy of giving without expecting any reward. The Church directs us to the faithful stewardship of money entrusted to us, and the work done in the Church's name.

It seems to me that if a parish in particular uses gambling, games of chance, etc, to maintain itself:—

1. It encourages the "something for nothing" attitude, which is hardly Christian;
2. It hides the real support the parish is receiving or not receiving from its members;
3. It encourages the attitude that it does not really matter how you raise your money so long as you get it;
4. It gives the impression that we do not care enough for God to support the ministry and work of the Church by our own direct gifts and effort.

## Blaxland to SAMS



Canon Gregory M. A. Blaxland, (pictured) 41, who recently returned this year from missionary service in the diocese of Chile, Bolivia and Peru, has been appointed General Secretary of the Australian Association of the South American Missionary Society.

Mr Blaxland is married with three sons. His wife Judith trained at Deaconess House and he trained at Moore College and was ordained in 1959. After a curacy at Manly he was in charge of two parishes and served with SAMS in South America 1962-66 and 1969-73.

Both Mr and Mrs Blaxland are fluent in Spanish and Mr Blaxland hopes to have a ministry to Latin-Americans in Sydney and elsewhere.

He has taken up his appointment from mid-October and has moved into the General Secretary's residence in Roseville, NSW where the office of SAMS is also located.

The South American Missionary Society is one of the oldest Anglican missionary bodies, having been at work in South America for over 150 years.

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## Mainly About People

Rev John W. McElveney, Army chaplain since 1965, has been appointed rector of St Chad's, Catterton (Sydney).

Rev John R. Livestone is to be inducted as rector of Green Valley (Sydney) on 2nd November.

Rev Barry J. Dudding, curate of St Paul's Restfern (Sydney) since 1972, will be inducted as rector of the parish on 31st November.

Mrs Helen S. Woodhouse, headmistress of S.C.E.G.S., Wollongong (Sydney), has been appointed headmistress of St Michael's Collegiate School, Hobart, from the new year.

Rev Henry P. Woodburn, formerly of the diocese of Brisbane, has been licensed to officiate in the diocese of Melbourne.

Rev A. John Bell, rector of The Ascension, Healey (North O) since 1966, has been appointed to the Chaplaincy Department, Melbourne from 1st December.

Rev Donald W. Johnston, chaplain of Brighton Grammar School, Melbourne, since 1970, has been appointed to a teaching post at M.C.E.G.S. from January next.

Rev Ronald B. Audsley, curate of St Andrew's Brighton (Melbourne) since 1971, has been appointed in charge of St John's, Frankston, with Carrum Downs from 23rd November.

Rev Albert F. Sage, in charge of St John's, Frankston, with Carrum Downs (Melbourne) since 1972, has been appointed I.C.A. missionary to Mount Isa (North O) from 3rd November.

Rev Samuel M. Seymour of Melbourne has been appointed headmaster of Somerville House, Brisbane, from January next.

Rev Kenneth J. Hewlett, curate of St Matthew's Glenroy (Melbourne) since 1972, has been sent on loan to St James', King Street (Sydney) for two years from 4th February next.

Rev James L. Young, Field Officer with the Dept. of Christian Education, Melbourne since 1971, has been appointed rector of St Paul's Euroa (Wangaratta) from February next.

Rev William B. Hunter, in charge of St Linus' Merlynston (Melbourne) since 1971 has resigned from 31st January next.

Rev Samuel Broadfoot, who retired from the diocese of Goulburn in 1936, died in Melbourne on 20th September last, aged 91.

Rev Keith L. McConchie, formerly of the diocese of Gippsland, died suddenly in Melbourne on 2nd October.

Rev J. Gordon Routney, of Mosman, NSW, is spending three months in Lebanon. He returns in January and will resume a ministry among migrants from Arab states.

Rev John R. Warner, rector of Port Lincoln (Willochra) since 1968, has been appointed rector of Christ Church Warmanbul (Ballarat) from 1st January.

Rev John B. Dewhurst, rector of Christ Church, Macarthur (Ballarat) since 1966, has been appointed rector of Christ Church, Catterton.

Rev Stanley E. Ray, rector of Christ Church, Catterton (Ballarat) since 1962, was inducted to the parish of Stawell on 5th October.

Bishop Eric Hawkey of Carpentaria has intimated that he intends to resign the see in June next when he will be 63 and will have been bishop there for seven years.

Rev Hilary A. W. Bishop, formerly of Melbourne, has been appointed as warden of Holy Trinity Hostel, Wangaratta.

Rev Dr John R. Gaden, assistant chaplain at the Melbourne Church of England Grammar School, has been appointed Protestant chaplain at Monash University from the beginning of 1974.

Rev Joseph A. H. Harlow, chaplain at Mentone Girls' School, Melbourne since 1970, will retire from the end of first term 1974.

Rev Canon Walter G. Thomas, formerly of A.B.M. and the diocese of New Guinea and who retired in 1947, died in Melbourne on 13th October.

Archdeacon Neville J. Chynoweth, rector of St Paul's, Manuka, Canberra, has been appointed, Commissary by Bishop Cecil Warren of Canberra and Goulburn.

Bishop Kenneth J. and Mrs Clements have moved from Canberra to live at Bistering, 75 miles north of Brisbane.

Rev Hugh V. Cox, rector of Kameruka (Canb and Goulb) has been awarded the Litchford Scholarship for 1974-76 and he hopes to proceed to either Oxford or Cambridge.

Rev John H. Littleton, from Morwell (Gippsland) will assist at Weston Creek (Canb and Goulb) and advise in the field of religious education.

Rev Alan W. Bosser, of leave overseas for 18 months, has returned to the diocese of Canberra and Goulburn and has begun work in the northern area of St Belconnen, ACT.

Rev David Bubbers, vicar of Emmanuel, Northwood, has been appointed secretary of the Church Pastoral Aid Society, succeeding Rev Timothy Dudley-Smith, who has been appointed Archdeacon of Norwich.

Dr Charles Harold Dodd, C.E., aged 89, died at Oxford on 22nd September. A Congregationalist, he was an outstanding New Testament scholar and was among the translators of the New English Bible.

Rev William Adams, rector of Goswells (Perth) since 1964, has been appointed rector of North Beach from 8th November.

Rev Denis Tonks, rector of St Patrick's, Tobago (Trinidad) since 1964, has been appointed rector of Whitford's (Perth) from 21st September.

Rev Robert J. Greenhalgh, rector of Graylands (Perth) since 1971, has been appointed rector of Traying from mid-November.

After over 23 years as Dean of St Paul's Cathedral, Sale, Dr Clarence B. Alexander retired on 17th September last. He has been given the title of dean-emeritus.

Rev Frederick W. Hipkin has been appointed acting-rector of Sale (Gippsland) until the end of the year.

Rev Francis S. Neutacker, rector of Longreach (Rockhampton), since 1972, has been given indefinite leave from the diocese because of family illness and will live in Melbourne.

Rev John Dixon, precentor of St Paul's Cathedral, Rockhampton since 1972, was inducted as rector of Springsure on 27th September.

Mr Ewan A. M. Palmer, chancellor of the diocese of Rockhampton since 1961, died near the end of August last.

Canon William R. Ray, who has retired after 26 years as headmaster of Patteney Grammar School, has been appointed Bishop's Vicar of St Peter's Cathedral, Adelaide and he will also act as precentor. He commenced duties on 1st September.

Rev Graeme D. P. Kalnes, curate of Plympton (Adelaide) since 1971, has been appointed in charge of St John the Baptist, Hillcrest from 30th October.

Rev Canon William C. Gray, in charge of St Wilfrid's, Tea Tree Gully (Adelaide) since 1967, resigns from 24th November.

Rev Peter W. Patterson, rector of the Church of the Good Shepherd, Plympton (Adelaide) since 1967, has been appointed rector of St Chad's, Fullarton from 30th November.

Rev Peter D. Alexander-Smith, vicar of St Luke's, Miles (Brisbane) since 1970, has been appointed assistant at St James', Toowoomba.

Rev Colin R. Arkell, rector of St John's, Nambour (Brisbane) since 1967, has been appointed Organising Secretary of the Home Mission Fund.

Rev Peter M. Brewer, rector of St Paul's, Cleveland (Brisbane) since 1968, has been appointed rector of St Matthew's, Grovely.

Rev Keith S. W. Colbert, rector of Christ Church, Calder (Brisbane) since 1969, has been appointed rector of St John's, Mundubbera.

Rev John J. Donald, from the diocese of New Guinea has been appointed vicar of the new district of St Matthias', Zillmere (Brisbane).

Rev Patrick B. H. Doulin has been appointed curate of St Peter's, Southport (Brisbane).

Rev Alan B. Gate, rector of St John's, Mundubbera (Brisbane) since 1969, has been inducted to the parish of St Paul's, Cleveland.

Rev Dennis Gimblett has been appointed curate of St Luke's, Toowoomba (Brisbane).

Rev Arthur G. Fellows, rector of St Alban's, Auchinclocher (Brisbane) since 1968, has begun duties as Queensland Secretary for the ABM.

Rev Barry J. Graves, formerly headmaster of St Barnabas' School, Ravenhoe (North O) since 1972, has been inducted to the parish of All Saints', Chermiside (Brisbane).

Rev Fitzroy J. Keys, curate of Highbury Heath (Birmingham) since 1967, has been appointed vicar of St Luke's, Miles (Brisbane).

Rev Arthur R. Morris, rector of St John's, Inglewood (Brisbane) since 1971, has been inducted as rector of St Alban's, Auchinclocher.

Rev Philip K. Newell, rector of Christ Church, St Lucia (Brisbane) since 1967, has been appointed rural dean of Brisbane West.

Rev Gordon J. Petersen, formerly curate of St James', Toowoomba (Brisbane) since 1970, has been appointed vicar of St John's, Inglewood (Brisbane).

Rev Geoffrey O. Thomas, formerly vicar of St John's, Surat (Brisbane) since 1970, has been appointed rector of St Matthew's, Drayton.

Rev Desmond J. F. Williams, rector of St Mark's, Albion since 1971, has been appointed an honorary canon of St John's Cathedral, Brisbane.

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# An exciting age to be living

We are living in a crisis age of the world's history and it is an exciting time to be alive.

Those who love the Word of God, and the Lord Jesus revealed to us in that Word in all His saving and keeping power, thank God for being alive today in order to be His witnesses.

A decade or two ago most people knew what a Christian was and what Christian theology and Christian morality were about. Today they can mean anything. Love of one's country, fidelity to the marriage bond, sexual continence, respect for parents were once considered virtues. Now they may be regarded as things indifferent or wrong.

Riot, violence, blasphemy, pornography are often considered as good or at worst, indifferent. We now have Governments in Australia reflecting these attitudes.

The ordinary Christian finds himself assailed by these new attitudes by press, radio, television, books, music, stage and even sections of the religious press. Churches and cathedrals are turned out for "Christian" drama or "folk masses" and the ordinary worshipper is left in confusion.

The ordinary churchgoer senses that not only is he confused, but that ministers and bishops are also confused. There are all kinds of "happenings" but nothing abides and if he ever had any sense of "the faith," it is being swept away by cataclysmic change that reflects nothing but its own changefulness. Of course there is a need to express the Christian faith to today's man in terms he understands. But there is a danger point which we have long since reached that if we allow the expression of our faith to become fluid to keep in step with current modes of thought, we shall in fact lose its substance.

It is one thing to want to re-state the truths of the creeds. But when the re-statement leaves itself open to interpretations which the original did not, we are in danger of moving imperceptibly from re-statement into heterodoxy. And there we are far from the true Christian framework of biblical truth.

To our mind, much of the modern-day confusion of the church began when theologians attempted to make the faith understandable and palatable to modern man. Theologians have never really grappled with the unpleasant truth that our Lord did not make Himself clearly understood by the masses and that Christian missionary activity from early times to the present has not been a resounding success.

Observers overseas are now speaking about a conservative backlash in the mainline denominations. If this means a renewed search of the Scriptures to find God's will for us and our age, we can welcome it.

The unquenchable light of biblical truth must be allowed to shatter the ramparts of our rigid structures, to pierce the complexities, jealousies and self-interest of our departments, organisations, councils and committees and to revive with the Holy Spirit's power and love the coldness, indifference and lovelessness of local congregations.

And even should that come about, we remember that religious institutions are riddled with decay and always have been. Pray God that now, as throughout history, He will find in the decaying institutions a faithful remnant through whom He will work out His plan for the redemption of mankind.

# Why another

# world evangelisation congress

Bishop A. Jack Dain, author of this article, is executive chairman of the International Congress on World Evangelism to be held in Lausanne, Switzerland, in July, 1974. He is an assistant bishop of Sydney.

Many of my good friends in Australia have asked me, why another world congress on evangelisation? My answer is always the same, that we should call the church and every believer to a new obedience to the Great Commission and thus prepare the way for our Lord's return.

I have sensed two areas of divided opinion in the mass of letters I have received about the International Congress on World Evangelisation to be held in Lausanne, Switzerland, in July, 1974. While some have pleaded that in a day of theological confusion we should again re-state the biblical message of evangelism, the "what" and the "why," many others have pleaded for new insight into the methods which the Spirit of God is blessing around the world — the "how." Similarly, while some have stressed the absolute need for prayer that the Spirit of God might move in His sovereign power, others have urged the necessity of our human response to that divine initiative.

## Leadership

Surely in both of these we face no either/or situation, but the constant recognition that the truth lies in holding both in creative tension.

We are living in a day when there is an acute crisis of national, political, and spiritual leadership. I could immediately name seven or eight major countries where recently there have been and still remain grave crises of leadership, and where public confidence has been shattered or shaken by public scandals. The overall effect of this is to produce despair, pessimism, and frustration at a time when mankind desperately needs hope.

In many areas we are facing also a crisis of ecclesiastical impoverishment, with a resulting loss of zeal for evangelism and missionary outreach. This is particularly true of many (thank

God, not of all) of the major denominations in Europe, Great Britain, the United States and Australia. Church after Church reports declining membership, shortage of ministerial recruits, and severe reduction in missionary personnel.

## Disturbing

The June 8 edition of "CHRISTIANITY TODAY" carried a penetrating and disturbing report of the United Presbyterian Church, USA and I only use this illustration because it is so recent. It could be supported many times over throughout what we used to call Christendom. Membership loss of 104,000 in one year, a cutback in staff at headquarters from 1,000 to 700, the mission program budget down \$8 million on the previous year, and what is perhaps much more serious, the number of missionaries has steadily declined from 1,300 in 1958 to 700 in 1972 to 580 in 1973, and to a probable 550 next year.

There is also a crisis in missionary obedience in many areas of the Church's life. A recent study on missions suggested that while missions had always had problems, now missions themselves have become problems.

This crisis has several root causes; I will touch on only one of them. In 1959 at the final meeting of the International Missionary Council, I was one of a very few delegates to stand and vote against the assimilation of the International Missionary Council into the World Council of Churches. We had listened in silence to a speech by Canon Max Warren, the then head of Church Missionary Society in Britain, as he unburdened his heart.

He told the gathering that this was not a day for rejoicing, but for mourning, and he warned that the effect of this decision would be on the real missionary outreach of the Church. His words were truly prophetic, and his warnings have proved devastatingly accurate. The history of the combined bodies within the

World Council of Churches since Ghana has seen the steady erosion of the biblical concept of mission.

Dr Billy Graham recently reminded the Planning Committee for the International Congress on World Evangelisation that the great words of our faith — evangelism, mission, conversion, and salvation — have been sadly devalued. The horizontal and temporal meanings of these words have been emphasised at the cost of their perpendicular and eternal significance.

The biblical mandate for the proclamation of the Gospel has been muted by a plan for dialogue with other faiths, with all the attendant hazards of syncretism and universalism. A suggested moratorium on missionary activity for five years has been proposed so that the funds released could be used for the support of those involved in the liberation of men from unjust and dehumanising systems.

In identifying this as a major cause of the crisis in mission, it would nevertheless be equally tragic if we failed to recognise the true biblical concern for social justice which must ever be the outcome of the gospel in changed lives.

Neither should we condemn our brethren in the Third World, many of them truly evangelical, whose political philosophies differ from those of the United States and the United Kingdom. The taunt that the Church of

(More on page 3)

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England is the Conservative Party at prayer does little justice to the founders of the British Socialist Party, many of whom were deeply committed Christians.

We simply dare not equate the Kingdom of God with any political system.

It is, however, significant that the major denominations of the Western world which have moved away from what we believe to be Biblical truth are the churches where spiritual impoverishment is most obvious. It is equally significant that most of the new initiatives in evangelism, church growth, spiritual renewal, youth outreach and Christian mass communications have come from those areas of the Church where the historical Biblical truths have been maintained.

## Hope offered

Where there has been a loss of biblical perspective, pessimism tends to spring up, for while we are all committed to serve the humanitarian concerns of our fellow men and to alleviate injustice and oppression wherever possible, we know that this world and its systems are all under the judgment of God.

The gospel, however, in contrast, offers hope — hope because it is still the power of God unto salvation, as proven so recently in Korea, in East Africa, in Indonesia, in Latin America. Hope, because it still challenges those it transforms with a sense of their own personal indebtedness to their fellow men, to Jew and Gentile, to bond or free. Hope, because it inspires confidence in the sure quest for a kingdom, whose builder and maker is God.

The crisis of national leadership, the crisis of spiritual impoverishment, the crisis of missionary obedience — this is at least part of the backdrop against which we must meet to hear what the Spirit saith to the churches at the Lausanne congress.

While reflecting on the sombre aspects of the world and church scene, we must not for one mo-



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Bishop Dain

Also confronting us is the growing evidence that existing structures, ecclesiastical and missionary, radical, liberal and evangelical, are in varying degrees being rejected.

Most significant developments in evangelism and renewal are taking place outside the organised church — outside its physical walls and outside its organised program. One of our problems, I believe, is to seek ways and means of bringing the inspiration, message and impact of this Congress upon the dry bones within these old institutions that they may live.

## United action

Another problem we as evangelicals must face is our instinctive desire for independence, and in some cases, even isolation. We have never concentrated upon united action, structural organisations, or political

influence in our churches. We have come together in specific programs of evangelism and spiritual renewal, but we have been slow to learn that in today's world, many of the outstanding tasks awaiting our response demand united evangelical action.

Missionary strategy, theological training at the higher level, the use of mass communications in the work of the Gospel, are only three of the many areas where we desperately need one another and a more united front in the work of the Gospel.

As we plan the congress we face the constant challenge of making Lausanne 1974 not a single event, but a continuing

process. We trust it will send back three thousand participants deeply committed to the task of conveying the inspiration and the insights of the congress to their own churches and organisations so that world evangelisation may be achieved in our time.

Faced with such a task, we might well ponder "Who is sufficient for these things? but our sufficiency is of God." "For it is not by might, nor by power, but by My Spirit saith the Lord." I would pray that the whole Lausanne Congress may be conceived, planned, and carried through under the guidance and the blessing of that same Holy Spirit.

# EFAC grows in South Africa

When it was founded some years ago, the Evangelical Fellowship of Anglican Churchmen in the Church of the Province of South Africa could scarcely find half a dozen members. At its annual conference this year, 85 were present.

EFAC met at Stutterheim and the highlight was an address by Bishop Bill Burnett of Grahamstown. Bishop Burnett is well-known as a liberal and is a former general secretary of the South African Council of Churches.

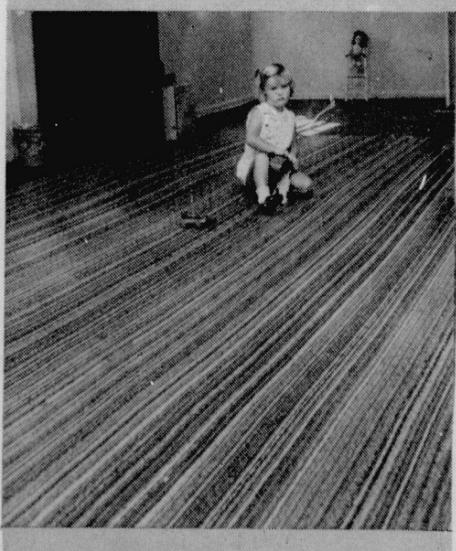
However, he has had an experience of "talking in tongues" and many feel that this has given him a new spirituality. Since the theme of the EFAC conference this year was the work of the Holy Spirit, the Bishop was invited to speak.

Those present came from parishes in Johannesburg, Durban, Cape Town and Zululand. Most were white but there were two Indians and a group of Coloured from Cape Town.

EFAC supports an African missionary at Maputa, Zululand and also an African, Mr Alpheus Ndebele who is studying at Oakhill Theological College in London.

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# Notes and Comments

## Further doubts re Presbyterians and union

The special meeting of the NSW State Assembly of the Presbyterian Church on October 23 voted firmly against the proposed union with Methodists and Congregationalists.

The vote of this State Assembly need not necessarily have any effect on the vote of the General Assembly of Australia in May next year. Two years ago the General Assembly was given powers superior to that of State Assemblies and on the union question, the GA of A can override a State decision. (Perhaps Anglicans can learn a lesson from this centralising of power which we certainly do not want to see in the hands of a General Synod.)

Some Presbyterians feel strongly that with a 70 per cent vote in favour of union, they must go in at all costs. Some others in NSW feel that despite the time involved, the basis of union should be looked at again and changed if necessary, to commend it to many more members.

There are others who see no hope of union at all since its price would be a serious breach in the denomination causing great injury. And the question of ownership of property will probably go to the civil courts with all the bitter antagonisms that would result.

There is a price that is too high to pay just for the appearance of organic unity.

## Creative triumph built on greed

Archeologists are frequently finding the remains of young men and women who in bygone ages were slaughtered and their bodies laid beneath the foundations of city gates and public buildings as a sacrifice to pagan gods.

Perhaps in days to come when other generations ask where a hundred million dollars came from to build Sydney's vast Opera House, some may recall the countless millions which

those who could least afford it gambled away each week in order to make the building of the Opera House a possibility.

Greed is one of the most unpleasant things about man. The governments of New South Wales played it up and pandered to it to build this great cultural centre.

With singular unconcern, the organisers of the festivities surrounding the opening decided to see if representatives of all re-

## Changing patterns of episcopacy

Being a bishop of a diocese is not what it used to be.

Accordingly, new patterns are beginning to emerge in which bishops are staking their claims to be people and not princes.

Perhaps proposals for a limited tenure of a see is not so far off.

Theologian R. P. C. Hanson went from an English professorship to be Bishop of Clogher in Ireland. But in two years back he came to a professorship in England. Ireland's libraries, he said, allowed him no scope for the kind of reading and research he did.

After some years as the Executive Officer of the Anglican Communion, Bishop Ralph Dean returned to his 15 clergy diocese of Cariboo, Canada. Although elected Metropolitan of British Columbia, he resigned recently to become assistant in the six-clergy parish of Christ Church, Greenville, South Carolina. Archbishop Dean is 60.

Closer home two Queensland bishops resigned their dioceses but after a couple of years in administrative posts, accepted

nomination to dioceses in the much more temperate climate of NSW. And Bishop Gordon Arthur resigned Grafton and became a rector in Canberra-Goulburn where he was ordained.

After ten or fifteen years as bishop of a diocese, the younger bishops at least are going to do a lot of heart-searching unless they are very complacent. Some are going to stay on, as in the past, because there is nowhere else to go.

But the Hansons and the Deans and the Arthurs and the Shevills are going to see to it that they do not fade out because their zest and vigour has been dissipated by the sheer routine of keeping things going.

## A mischievous alliance

Nobody would be surprised at any radical ideas which Dr Moss Cass, a Federal Labor member and cabinet minister might espouse or support in Parliament or elsewhere.

But it came as a distinct shock to some that Mr John Gorton, a former Liberal prime minister and Dr Cass forgot their political rivalries to the extent that they together proposed that legislation should be introduced to change the law regarding homosexuality in the Australian Capital Territory and the Northern Territory.

Mr Gorton does not like being a back number in the Liberal Party and although the role is certain to be permanent, it seems that he will always chafe at the bit and seek some sort of prominence such as the alliance with Dr Cass will give him.

But both men must be prepared to accept full responsibility for pushing this legislation forward. It is not on the platform of any party represented in Parliament. There is no demand for it by the community at large.

Although the exact proposals for such legislation are not known yet, it does not seem likely that they will achieve anything but a further lowering of community standards.

There was never a time when we needed more men of moral stature in our parliaments. We should actively encourage such men to stand. We should support and pray for those few whom we already have and who are subject to constant pressures and criticism from subverters of truth and goodness.

## Fires at cathedrals

During September, attempts were made at St David's Cathedral, Hobart, and St George's Cathedral, Perth, to set fire to the communion table.

At St David's, an arsonist set fire to hangings around the communion table but prompt action in calling the fire brigade saved the table from destruction.

In St George's, Perth, an attempt was made to set fire to the communion table and there have been frequent thefts and acts of vandalism. Linen and regimental colours have been stolen and books and bibles defaced with obscenities.

An arrest followed the fire in Hobart but no arrest has been made in Perth.

## East African bishop returns

Bishop Neville Langford-Smith of Nakuru, Kenya, sat on the platform at the opening of Sydney synod last month and was warmly welcomed by Archbishop Marcus Loane.

Dr Loane reminded synod that the Bishop's father, Canon S. E. Langford-Smith had played a most significant role in synod in the pre-war years when he was rector of Summer Hill. In that parish Neville Langford-Smith grew up and in 1942 he graduated from Sydney University and shortly after, like so many of Sydney's finest sons, went out to the mission field for CMS and was ordained in Central Tanganyika.

Now, after forty years, he attended briefly his first Sydney synod.

## Where are those tax concessions?

SIR—I have been ordained over 30 years and have had to "watch every penny/cent" in bringing up a family, and have not yet found out about the supposed "tax concessions to clergy" referred to in a recent letter in the "ACR."

Can someone please enlighten me?  
(Rev) G.B. Gerber, Drummoyno, NSW.

## Report received — not adopted

SIR—It is regrettable that "The Sydney Morning Herald" has reported that Sydney Synod adopted the Report on Homosexuality recently presented to it when it only received it.

Adopting it would mean that synod agreed with it and endorsed it, whereas, as the chairman of the committee which prepared the report said on the floor of synod, receiving it means only that synod accepts it as the opinion of the people it asked to consider the matter.

As a member of synod, I am glad that I was not asked to adopt the argument of the report that homosexual acts, even between consenting adults in private, should remain criminal when adultery is not because homosexuality is more different from the ideal of marriage than adultery and therefore more of a threat to it.

It is at least equally plausible that the more like an ideal a substitute is the more of a threat to it is. Margarine is more of a threat to butter than olive oil because it is more like it. Is not

adultery therefore a greater threat to marriage than homosexuality?

From its use of dubious arguments like this the committee seems to have rationalised its panic at the grandiose claims of the Gay Liberationists about the radical challenge their movement poses to the mores of society without analysing these claims or their plausibility.

This plays into their hands, for if they can stampede the churches into irrational opposition to all they stand for, including the moderate reform of legalising homosexual acts in private between consenting adults, they will attract small-I liberal support which may extend to other more questionable aims.

(Rev) G. S. Clarke, Putney, NSW.

## Shortcomings of Report on Homosexuality

SIR—I have some questions which the Sydney Report on Homosexuality should have considered, but did not; questions which, I think, should be publicly debated. I agree with the report's view of homosexuality as a special affront to the Creator, nevertheless I ask the members of the committee responsible:

(1) Which act disturbs the Creator more—a sterile homosexual act between unmarried consenting adults or a fertile heterosexual act between unmarried consenting adults?

(2) Is not even the miserably small percentage of marriage failures attributable to homosexuality the responsibility of the heterosexual partners which forced such a marriage?

(3) What homosexual act is peculiar to homosexuals?

(4) Why do you feel the laws of nature need to be propped up by the laws of man?

I agree that homosexuality is one threat to society, but:

(5) How can the 5 per cent in-

# Letters

TO THE EDITOR

Letters to the editor should not exceed 300 words.

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(Rev) G. S. Clarke, Putney, NSW.

## A Tanzanian point of view on clergy travel

SIR—The "Australian Church Record" is greatly appreciated by us in Tanzania even though it takes at least two months to reach us. Your issue of the 26th July is just at hand and I would like to comment on Mr A. Drennan's letter.

Church leaders and missionaries in East Africa have been asking for several years for CMS to send the Africa Secretary to visit us.

The visit of David Hewetson was most valuable. He met national leaders of the church, Christian leaders in the Tanzanian Government and discussed with them the continuing role of the society in the Gospel here. He met and talked with almost every one of the 62 Australian missionaries of CMS in East Africa. He gave himself completely to this ministry that in the end we became concerned for his health.

We believe such visits are vital. Correspondence and even missionaries presenting reports in Australia while on Home Service cannot take the place of these personal visits. There must be this direct contact between the society and the church that it serves.

The Church in East Africa will continue to ask and expect that the society will send its officers on regular visits to the places where their missionaries are serving. This is part of the cost of mission and members at home need have no doubt in their support of it both by their prayers for the officers concerned and their continuing gifts to the society that sends them.

(Canon) Peter D. Dawson, Dodoma, Tanzania.

## Evangelicals and temperance: Another view

SIR—Non-teetotal evangelicals neither ignore nor "pretend to ignore New Testament teaching about or responsibility for our weaker brethren" ("Church Record" Editorial 4/10/1973).

Rather, we question its application to the issue of total abstinence. The Scriptures that enunciate the weaker brother principle are concerned with urging Christians to refrain from fully exercising the freedom they have in Christ for the sake of the consciences of those who would be offended by such an exercise. The "man who is weak in faith" of Romans 14 is not a Christian who is hacking moral fibre or more susceptible to temptation (as popular usage of the term "weaker brethren" suggests) but one who adopts the "weak" theological position on ceremonies and diet, not realising the fullness of freedom offered in faith in Christ. Such a person may be in every respect a strong man for the Lord.

Strictly speaking, then, a Christian who is not a teetotaler would be acting on the weaker brother principle if he were to refrain from drinking, not out of consideration for a brother who may be tempted to drunkenness, but out of consideration for a brother who believes that drinking is wrong and whose conscience is offended by it.

An unfortunate aspect of the American fundamentalist movement of the late nineteenth and early twentieth century was the tendency of its members to proscribe secular amusements on very flimsy or, even, no biblical grounds.

In order to bolster these taboos, which seem to me more akin to manichaeism than the gospel, their advocates would invoke the weaker brother principle. The unfortunate result of this has been that the evangelicals have been intimidated into abandoning hotels and other places where non-Christians meet and discuss and into hostility to the arts. Consequently these forums have become increasingly un-Christian and often anti-Christian.

In its editorial the "Church Record" appears to be doing

the same thing; and in the process encouraging Christians to dissipate the energy that should be employed in a triumphant championing of temperance in a struggle to defend the infinitely weaker position which is teetotalism.

Gary Ireland, Maclean, NSW.

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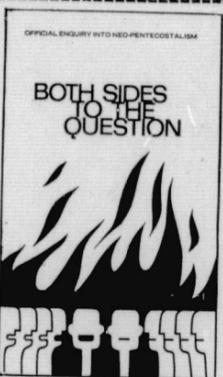
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**David Claydon notes validity of variety**

Reporting on the national week-long Scripture Union Youth Consultation, Mr David Claydon said that one of the things that had been learned was the "validity of variety in life-styles."



David Claydon

Mr Claydon went on to explain, "no longer do we live in monochrome society. There are many cultures growing up beside each other. We need youth workers who can minister in each of those cultures. This means accepting the life-styles of those cultures. At the national youth consultation we had 80 youth workers who represented many of these different life-styles."

"It was a wonderful experience to come together and realise that we were all members of the Body of Christ. Our language, our clothes and many of our values would have differed enormously, but in respect to major truths of the Christian faith we were all agreed. As we came to accept each other as brothers and sisters in Christ, we realised

the validity of each life-style." Over 1,800 attended the State seminars at which Dr Jack Sparks, of Berkeley, USA, and Michael Eastman, of SU England, spoke.  
**Looking Ahead**  
As youth workers are still coping with the aftermath of the

drug culture they are now facing a rising problem of alcohol and were warned before this decade is over there could well be a tremendous rise in teenage violence. Evidence of this is already very clear in England.

The other developing factor in the whole of society at present is the lack of issues for which to fight and the resulting pessimism of many young people. This pessimism is making them turn in on themselves with the result that either suicide, the occult or Eastern religions become the main new roads for the way out of responsibilities in society.

In discussions of these concerns, the consultation realised afresh that the reaction of evangelical church to a theology of a social gospel without the atonement had resulted in proclaiming a half truth. We must not go on fishing from the safety of the bank.

We need to get in and become identified and involved with the human problems that everyone faces, knowing that our only right to do this is because God has called us to proclaim Him.

**Our society hasn't ruined everyone**

Under the heading "Our violent society," the following letter to the editor was published in the "Sydney Morning Herald" of Thursday 27, September last. It needs no comment.

SIR — I was fascinated and then disturbed by some of the statements made by members of the audience in the Frost Over Australia — "Violent Society" — TV program.  
Am I to understand that violence is to be condoned because the criminal and would-be criminal are products of society? Is crime then to be tolerated, expected and perpetrated, and to go unpunished?  
I, too, am a product of society. I didn't like my fifth-grade teacher and found school boring, but I didn't go around blowing out light bulbs or reefing out telephone wires.

I failed in French in high school, wore braces, had spots on my face but no bike, and felt ugly, but that didn't make me indulge in pack-race, slash train seats or steal a motor car.  
There wasn't enough money to buy just what I wanted for amusement, but I didn't feel it was necessary to bash up any little old lady and rob her of her

life's savings of a few dollars.  
I also breathe the same polluted air spoken of in the program, try to cope with inflation and too many cars on the roads; speculate on greed, drunken drivers, the horror of war, corruption in high places, and bemoan the lack of quality of life.  
But because I see very little done that pleases me, I'm not going to take to firearms, coshes, chains or home-made bombs; nor am I going to rough up a lone walker, a cop, or bash a train guard — just for kicks, or because society doesn't provide as adequately as I feel it could! Nor do I commit a crime because I don't like the length or colour of the owner's hair!  
Obviously I have failed.  
For the crime I have left unpunished I will not know the gain of being unpunished. Which brings me to:  
If crimes are to go unpunished (because society conditioned the offender and therefore he's not to blame) am I (who am also not to blame) for not committing one? To have some outstanding reward? Or am I to be punished by being allowed to exist in a lawless and violent community?  
B. CRIDLAND.  
Roseville.

**Children play the machines**

Australian children are putting \$700,000 of their pocket money each year in licensed pin-ball machines.  
This is revealed in a leaflet entitled "Gambling," published recently by Sydney's Department of Information and written by Sydney journalist, April Hersey.  
There are over 7,000 of these pin-ball machines licensed in Australia and children are encouraged to gamble on them.  
The only State which refuses to licence the machines is Tasmania.

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**Books**

**HELP FOR PREACHERS**

**EVANGELISTIC SERMONS OF CLOVIS G. CHAPPELL.** A Selection of writings. Abingdon, 1973. 144 pages, \$2.65.

Thirteen sermons from one of America's outstanding modern-day Methodist preachers. They are not all evangelistic sermons, except in the most general sense. They include sermons on discipleship and witnessing, as well as a number of incidents in the Gospels and Acts, which are treated evangelistically.  
They are biblically orientated rather than being careful expositions; well illustrated and practical rather than kerygmatic and doctrinal.  
A good book for those who like to read worthwhile sermons and keep up with different styles of preaching.

R. E. Lamb

**SHORT NOTICES**

**BURIED HISTORY.** Australian Institute of Archaeology, September 1973, 28 pages, 50c. Four excellent articles throwing light on the New Testament and one on the days of Nebuchadnezzar. With the Director of the Institute on a prolonged tour of duty overseas, including a dig, the quarterly magazine should keep readers in touch with the most recent archaeological findings.

The quality of the journal and its range of photographic material make it excellent value.  
**8 DAYS OF GLORY** by Leslie H. Woodson, Baker, 1972 reprint. 134 pages. US\$1.95. Reflections on the sufferings of Christ from Palm Sunday to Easter Day. **DIALOGUE WITH YOUTH** by Ainslie Meares, Collins, Fontana Paperback, 1973, 286 pages, \$1.20. Psychiatrist Ainslie Meares from Melbourne is nothing if not electric. He borrows from psychiatry, eastern mysticism and his own philosophy to give us another hodge-podge of a book. Doesn't realise how lost he is himself.

**ANIMALS, BIRDS AND PLANTS OF THE BIBLE** by Willard S. Smith, Hodder, 1973, 62 pages, 85c. A most useful little handbook with a clear illustration of every animal, bird and plant listed. Essential for Sunday School and Bible teachers. **A DICTIONARY OF FAMOUS BIBLE PLACES** by David W. Thompson, Hodder, 1973, 64 pages, 85c. Illustrations and maps for most of the places listed. Very useful.

We would like to draw readers' attention to the fact that in our advertisement in the 18th October issue, announcing the opening of our new bookshop at Liverpool, we were incorrectly called the CHRISTIAN BOOK CENTRE.  
Our correct name is:  
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**More's polemics**

**YALE EDITION OF THE COMPLETE WORKS OF ST. THOMAS MORE. Volume 8. The Confutation of Tyndale's Answer in three parts. U.S. \$75. 1,831 pp.**

This re-editing by the Yale University Press of St Thomas More's longest and most polemical work is a great acquisition for serious students of the Reformation and for all who are interested in the doctrine of the church.

The crux of the Reformation was really the doctrine of the church though it expressed itself in the doctrine of Holy Scripture over against tradition and the doctrine of justification by faith over against meritorious religious works and sacraments. More sought to answer the Reformers' doctrine of the church represented in the writing of Tyndale and of Barnes.

This scholarly edition with its

**Counter culture**

**CHRISTIAN COUNTER CULTURE** by Chester A. Pennington. (Abingdon) 1973. 143 pages. \$3.35.

The author, a Methodist professor of preaching and worship at Iliff School of Theology Denver, presents as the title suggests, the Christian alternative to today's secular humanistic culture in clear and strong terms.  
He traces the problems in today's society such as corruption, alienation, anti-authoritarianism, irrationality and frustration to its root cause, viz, rebellion against God. He propounds a positive Christian world view of politics, work, liberty and justice in the refreshing context of conservative, rather than liberal theology.  
This is a modern, authentic book about today's world, which seeks to give relevant Christian answers to some of its problems and show where Christians should stand on these issues.

R. E. Lamb

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

**JOHN LEONARD WILSON CONFESSOR FOR THE FAITH.** By Roy McKay Hodder, 1973, 192 pages, \$6.80. The biography of the unusual man who was the war-time Bishop of Singapore makes fascinating reading. Wilson went out to Old Cairo for CMS in 1927 but his non-acceptance of the Virgin Birth and the pre-existence of Christ led Bishop Gwynne to seek his resignation. His father had been an evangelist north country vicar but Wilson came under the influence of F. R. Barry. Years later he was to become President of the Modern Churchmen's Union. But between his appointment as Dean of Manchester and as successor to Bishop Barnes at Birmingham lay the tortures of a Japanese prison and solitary confinement. Thereafter the cross and the resurrection were central to his faith. Makes excellent reading.  
**WHY DIDN'T THEY TELL ME?** By E. M. and D. A. Blacklock. Pickering and Inglis, 1973, 173 pages. A surgeon and an academic pool their Christian experience and share it with what should be a very large readership. There are 32 answers of a few pages each to some of the questions people pose after they have begun to live the Christian life. "What didn't they tell me . . . that youth is a time of great testing . . . that prayer is an art to be learned . . . that failure is not final . . . that we reap what we sow . . . that there is only one 'unpardonable sin' . . .?" And so the list goes on. A useful little book to give or lend to people experiencing difficulties.  
**LETTERS OF SAMUEL RUTHERFORD.** Banner of Truth, 1973, 206 pages. UK 30p. Over the years since his death in 1661, as many as 365 of the great Puritan's letters have been published and together they form the most remarkable series of devotional letters that the literature of the Reformed churches can show. In this volume, we have a selection of the best dating from 1628 to 1661. From these 69 letters, addressed to the high and the lowly in the land, we have the glowing testimony of a man who suffered long imprisonment and persecution for the faith but the glow of his devotion to Christ and his word shines from every page.

**Comic strip helps WCA**

"A new life for Chantone" is a fresh chance for our children to discover what happens to their Christmas Bowl money.  
The children met Chantone in a comic strip issued by the Division of World Christian Action of the Australian Council of Churches.

They met him last year when he and his family were forced to leave their home, victims of the Laotian insurgencies.  
Thanks to help given by Christians and others, the family had a reprieve in a refugee camp near Savannakhet.

This year, the children follow the adventures of Chantone as he goes into the Asian Christian Service Farm Training College at Savannakhet.  
At the college he learns farming techniques that make him a valuable help in new farming developments.

**WILBERFORCE HONOURED**

The island of St Vincent lies in the heart of the West Indies. The people of St Vincent, like most of the people in West Indies, have long memories.

They remember the misery which slavery brought to their ancestors and the victory which was theirs when Britain announced the freedom of every slave in British territories.

This year, St Vincent honours the memory of the Christian leader who did more than any other man to achieve that freedom — William Wilberforce — a tireless fighter in this cause. The stamp depicted is one of three large postage stamps vividly portraying the man and his work.

Before his death 140 years ago, Wilberforce, faced with intrigue and bitter opposition from vested interests, rejoiced in the victory of his cause.



A 30 cent multi-coloured St Vincent stamp featuring William Wilberforce and the proclamation for the freeing of the slaves.

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**Bishops warn Federal Govt.**

The bishops of Australia, following their annual conference at Menangle near Sydney late in October, released a statement on Australian Government action in health, education and welfare.

The Primate, Archbishop Frank Woods of Melbourne, chaired the conference.

They warned the Australian Government that "the improvement of society must not become the exclusive trust of the State. The health of a democratic society is measured by the function performed by private citizens, acting individually and corporately."

This warning was issued in the light of an announcement by the Prime Minister that the Government was considering the abolition of tax deductions for voluntary welfare agencies.

The bishops called on the Government to "clarify its long-term objectives in the fields of health, welfare and education in order to remove widespread uncertainty."

**LAW? LICENCE? LIBERTY?**

Issues for the Katoomba Christian Under 30s' Convention  
**AUSTRALIA DAY WEEKEND**  
**JANUARY 25th-28th, 1974**  
**SEMINARS, STUDIES, DISCUSSION GROUPS**

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# Aboriginal made deacon at Roper

History was made at the CMS Roper River mission station this month when the first Aboriginal from a CMS North Australian mission was ordained deacon by the Bishop of the Northern Territory, Right Rev Kenneth Mason.

Mr Michael Gumbuli, who has played a leading part in Christian work and witness at the mission for years, was ordained on Sunday, November 4, at 10.30 am in St Matthew's Church, Roper River. Other clergy from the diocese and from other CMS mission stations formed part of a very large congregation who assembled for the service and the festivities that followed.

Rev Stanley Giltrap, CMS Secretary for Aborigines, flew up from Sydney to represent the Society at the service. Michael Gumbuli was born in 1935 on Bickerton Island. As a child he lived with his family on Groote Eylandt. Later he moved to Roper River and he gained his mechanical experience on the CMS workboard which plied between Roper and Groote.

He developed considerable skill in motor engineering and is now in charge of mechanical work at Roper. He married Miss Dixie Daniell, a member of a leading Christian family at Roper.

He has been a lay reader, Sunday School teacher, youth leader and for two years since Roper has been without a chaplain, he has been responsible for all Sunday services.

Now that he is ordained, Rev Michael Gumbuli will continue with his mechanical work but will have full pastoral responsibility for the mission station and a number of cattle stations in the area.

He will be the only Aboriginal minister in the diocese of the Northern Territory.

## QUEEN AT ST. ANDREW'S



After Morning Prayer at St Andrew's Cathedral, Sydney, on Sunday, October 21. The Queen talks to the Primate, Dr Woods of Melbourne. Left to right: Bishop Donald Robinson, the Primate, Bishop Clive Kerle of Armidale, Her Majesty, Bishop Kenneth Leslie of Bathurst and Archbishop Marcus Loane of Sydney. (Photo: John Lamont).

# Newcastle to examine its goals

Bishop Ian Shevill, of Newcastle, has called on the diocese to examine its present situation and its goals at both parish and diocesan level before a diocesan fundraising canvass is held perhaps in a year's time.

At the diocesan level, the structures that concern staff and income will have to be examined and redrafted after consultation with the Diocesan Council and the Trustees.

At the parish level, the Bishop and the assistant bishop have undertaken an evaluation tour of each parish to meet with the rectors and decision-makers for carefully planned meetings which will be concluded in mid-December.

Each parish has returned to the Bishop a completed profile form which provides the agenda for discussion after a service in church when the bishops arrive. The meeting then sits down to examine the population trends and the church attendances in the parish, which always reveals

a considerable area of potential evangelism.

Attention then moves to the evangelistic outreach of the parish and the organisations for men, women and children are examined. The date of the last parish mission is discussed together with the themes used for Lent and Advent courses, and the work done in the Sunday Schools and day schools.

The next item on the agenda is properties, and the condition of existing buildings together with the need for new buildings and the relocation of buildings is discussed.

Then attention is given to the financial position of the parish, its outreach in the fields of mission and evangelism are considered.

Finally, each parish is asked to enumerate its goals, these are first of all the spiritual goals such as deeper commitment and wider outreach, and secondly the temporal goals such as buildings, assistant clergy, housing and halls.

At the end of each meeting

the bishops ask whether the goals and the cost of achieving the goals may be published, and it is expected that this will appear in an early edition of the diocesan paper.

The Bishop believes that when each parish and the diocese have clarified and costed their targets, Newcastle will then be in a position to move ahead with a development program.

# Sydney's chancellor dies

Mr Walter S. Gee, 76, well-known Sydney barrister, died on October 26.

For 40 years he held top legal positions in the diocese of Sydney. He was Advocate from 1933-1949 and Chancellor from 1949-73. He attended morning prayer at St Andrew's Cathedral in the presence of the Queen the Sunday before his death.

He was actively associated with the parish of St Paul's, Chatswood and in later years, St Andrew's, Roseville. He was a great lover of cricket and after playing for many years, he continued his interest in the game as an administrator. He was President of the NSW Junior Cricket Union 1939-65.

He is survived by his son, Richard, who is also a barrister and an active member of synod. His wife, Lima, died in 1971. Rev Reginald P. Gee is a brother. The funeral service on October 29, was held in St Andrew's Cathedral.

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# Church Record

# ACROSS helps Southern Sudan

Executive Director of evangelical relief agency tells Australians the story of how needs are met after seventeen years of civil war and banning of Christian activity.



Dr Tracey

During November, Dr Kenneth W. Tracey, Executive Director of the Africa Committee for Rehabilitation of Southern Sudan (ACROSS) visited the mainland States of Australia except Queensland for three weeks to tell the story of this part of Africa 14 years after the end of hostilities and 17 years of civil strife.

The northern area of Sudan which adjoins Egypt is Arab and Muslim and until recently, dominated the government of the entire region. Now a measure of self-government has been promised the southern Sudan which is largely African and either animist or Christian in religion.

Hundreds of thousands of Southern Sudanese were driven from their towns, villages and homelands and devastation was widespread. Many have returned with the end of the war which took a toll far more terrible than that between Nigeria and Biafra.

In so many areas, the Africans have had to begin again without farming implements, schools, hospitals, medicines and often without adequate food, clothing and shelter. In all these areas of need, ACROSS is already assisting and with further help from more fortunate Christians, the agency hopes to increase its help.

which is most acceptable to the people and the government.

There are three million Africans in the area and in order to rationalise plans to meet their needs, four evangelical missionary societies founded ACROSS to service their work and that of other evangelical agencies. The four missionary societies are the Sudan Interior

Mission, the African Inland Mission, the Missionary Aviation Fellowship and the Sudan United Mission (Australia branch).

Gifts for ACROSS may be sent to any of these, to TEAR Fund or to CMS in each State.

Dr Tracey (pictured while at St Andrew's, Roseville), addressed meetings in Perth and Adelaide. In the latter, the petrol strike cut into his itinerary. He addressed meetings in Melbourne and a large gathering at St John's, Parramatta, NSW on Saturday, November 10. On the Sunday he preached at St Paul's, Chatswood and St Andrew's, Roseville.

From Sydney, Dr Tracey flew home to New Zealand for six days before flying on to the UK for four days, after which he is to carry out an extensive itinerary of speaking engagements in Europe.

The base for his work with ACROSS is Nairobi, Kenya which adjoins southern Sudan but which is better for communication and for channelling the vital supplies for relief projects.

# Senior citizens at Opera House

The Elizabethan Theatre Trust, in conjunction with the Opera House authorities, arranged performances by English actress Leila Blake especially for Sydney's senior citizens. The concerts take the form of a series of extracts featuring women in plays of Shakespeare and Oscar Wilde, entitled "Teminine Plural."

The Opera House authorities offered the Music Room to pensioners at a very low cost per ticket (one dollar).

For the performance on Saturday, 17th November, 300 residents of the Church of England Retirement Villages went in chartered buses from Castle Hill.

For many of them, it was their only chance of participating in the activities of this exciting addition to the city of Sydney and they eagerly looked forward to the experience.

# Adelaide Bible study

Monday night is Bible night for many Adelaideans. They meet in Government Building Theatre to study the Scriptures.

This session, the speakers have been Mr Peter Nicol and Mr Don Warren. Both men are graduates of ABL. Mr Warren served on the lecturing staff for some years.

For 1974, the Adelaide Bible Institute is pleased to announce that the Reverend Paul Barnett will be the Monday night lecturer.

Mr Barnett is the incoming rector of Holy Trinity, Adelaide. He is a graduate of the Australian College of Theology, of Moore College, and of the University of London.

Monday nighters will continue to be well taught in the Scriptures. Interstate visitors are assured of a welcome on Monday nights at 7.45 pm.

# Trouble in Kabul

The only Protestant church in Afghanistan was torn down by Afghan authorities after a protracted dispute with the congregation that earlier had resulted in the ousting of the American pastor, J. Christy Wilson.

The congregation was evicted in mid-June when the government completely took over the \$320,000 three-year-old building in Kabul, Afghanistan's capital. Demolition started almost immediately.

# Clergy survey shows confusion on belief and work

A survey of 943 ministers of various denominations in Victoria reveals that numbers of them have rejected one or more basic Christian beliefs and that many are experiencing considerable frustration in their pastoral role.

The survey was carried out by Mr Norman Blaikie, a senior lecturer in sociology at Melbourne's Monash University.

Ten per cent of the clergy were classified as extremely radical and another 10 per cent as radical.

Only 15 per cent were classified as conservative in their theological views.

Radicalism was more pro-

nounced among Methodist, Presbyterian and Congregationalist clergymen.

The extreme radicals rejected the idea of life after death, the resurrection and the divinity of Christ.

The radicals rejected at least one of the three traditional beliefs.

The theological radicals were frequently political radicals as well, and more involved in social reform than spiritual matters.

Mr Blaikie said that his survey had revealed two major areas of conflict for clergymen.

There was the difficulty of trying to maintain a set of religious beliefs in a climate which was threatening, challenging and unco-operative.

The second problem was that

# Record numbers at VIC EA

The fifth annual meeting of the Victorian Evangelical Alliance on 25 October was the best attended since its foundation. Seventy-five met for a buffet dinner and others came for the business meeting and the address.

Dr Leon Morris, principal of Ridley College, presided. Rev Howard Knight, Executive Secretary, read a detailed report of the year's activities. It showed that there was added to the membership in the past year one denominational group, the Baptist Union of Victoria, one church, four missionary societies and six other organisations, as well as 40 personal members.

Membership now stood at three denominational bodies, 17 churches, 45 missionary societies, 22 Christian organisations, 83 ministers and 170 lay personal members.

The main activity of the Missionary Department had been the "One World One Task" Missionary Exposition at Belgrave Heights Convention. The Australian Evangelical Alliance had published a Directory of Missions, and a bi-monthly magazine, "The Australian Evangelical", had been launched. Over \$25,000 had been contributed for relief and rehabilitation in needy areas through TEAR Fund.

## Key '75

The Financial Statement, presented by the Treasurer, Mr Keith Walker, showed that the sum of \$3865 had been received during the year, which closed with a credit balance of \$115.

Brief reports were presented on the activities of three of the Commissions of the Alliance. The Rev. R. C. Weatherlake, Convenor, reported on the Theological Commission. Mr John Leach, Secretary, reported on the Commission on Christian Education, and the Rev. R. C. Croucher, Convenor of the Commission on Social Concern, outlined plans for the future.

A question was asked concerning the controversy which had taken place over the relationship between E.A. and the proposed Key '75. Appreciation

of the chairman's handling of the situation was expressed.

In referring to this matter, Dr Morris stressed the need for evangelicals not to contract into a narrow shell, but to keep lines of communication open in these days when the Holy Spirit was moving in unusual and unexpected ways, so that those who were not associated with traditional evangelical movements, but were reading the Scriptures and groping after a more satisfying faith might not be frozen off, but helped to a true evangelical faith.

The chairman's remarks were received with acclamation by the meeting.

The meeting was then addressed by Prof. Bruce Nicholls, a B.M.M.F. missionary from New Zealand, who has been seconded to the Union Bible Seminary at Yeotmal, India, and who is International Co-ordinator of the Theological Assistance Programme of the World Evangelical Fellowship.

Prof. Nicholls took as his subject "Creative Tensions in Evangelical Co-operation, especially in the Third World."

Bishop Alfred Stanway thanked the speaker, and led in prayer commending him and his family to the Lord.

# Babbage as ACT registrar

The Australian College of Theology has announced the part-time appointment of Rev Dr Stuart B. Babbage, Master of New College, University of New South Wales, as Registrar of the College.



Dr Babbage

Dr Babbage, a former Dean of Sydney, Dean of Melbourne and principal of Ridley College, Melbourne, returned from the United States early this year after some years in academic life there. He was appointed Master of New College.

In addition to his doctorate of King's College, London, Dr Babbage has been a fellow of the Australian College of Theology (Th.D.) since 1950.

His appointment as registrar is part-time only and he will continue as Master of New College.

Right Rev John Manly Allin, 52, Bishop of Mississippi, has been elected as Presiding Bishop of the Protestant Episcopal Church in the USA. He succeeds Bishop John Hines next year.

Rev Dr Charles E. Fox, 95, after 70 years as a missionary in the South Pacific, has announced his retirement from the diocese of Melanesia. He will live in New Zealand.

Archdeacon Derek A. Rawcliffe, a graduate of the university of Leeds and of Mirfield, and archdeacon of Southern Melanesia since 1959, is to be an assistant bishop of Melanesia, giving the diocese four bishops.

Rev Bernard F. D. Griffiths, rector of St. Andrew's, Esperance (Kalgoorlie) since 1967, has been appointed to Karrinyup (Perth).

Rev Bernard K. West, formerly curate of East Ham (Chelmsford) and has been succeeded by Mrs Audrey McDonald of Balmstale.

Canon Brian McGowan, rector of Christ Church Cathedral, Darwin, N.T., has resigned from 31 January next. He will become rector of St John's, Fremantle (Perth) from early February.

Rev Alan T. J. Wood, formerly in charge of St Mark's, Reservoir West (Melbourne) since 1972, has been

appointed curate of All Saints', Booval (Grisbando).

Rev John C. C. Thomson, rector of St Nicholas, Sangate (Brisbane) since 1942, is to retire on 31 December.

Mr T. W. Cuff, M.A., 52, deputy headmaster of The King's School, Parramatta (Sydney), has been appointed headmaster of the Blue Mountains Grammar School which has come under the administration of King's.

Rev Raymond N. Wheeler, rector of Holy Trinity, Bexley North (Sydney) since 1971, has been appointed rural dean of Bankstown from November 1.

Rev Keith D. Morley, rector of St James', Smithfield (Sydney) since 1967, has been appointed rector of St John's, Maroubra.

Deaconess Mary Fuller, licensed to the parish of Thornleigh-Pennant Hills (Sydney), has accepted appointment to St Anne's, Ryde from February 1 next.

Rev Trevor A. Cuthbertson, rector of Holy Trinity, Peakhurst (Sydney) since 1973, has resigned from January 2 next, because of ill-health.

Rev John F. S. Campbell, rector of St Alban's, Leura (Sydney) since 1968, has resigned and will go to England.

Rev Dennis G. H. Johnson, rector of St Aidan's, Longueville (Sydney) and Senior Anglican Military chaplain for NSW since 1967, resigns the senior chaplaincy on December 31 and will be succeeded by Rev Raymond G. Weir, rector of St Clement's, Mosman and chaplain 3rd class since 1968.

Rev Canon Arthur P. L. Rutter, has been made a clerical canon of Christ Church Cathedral, Ballarat. He is rector and rural dean of Camperdown and was formerly an honorary canon.

Rev Ronald S. Halls, rector of St John's, Colac (Ballarat) since 1972, has been appointed a clerical canon of Christ Church Cathedral, Ballarat.

Mr Barry Hawley has been appointed Director of the Homes for the Aged Program in the diocese of Perth.

Rev Hugh H. Linton '91, son of the first Bishop of Riverina and who ministered for many years in Newcastle and Sydney dioceses, died at Nelson Bay, NSW, in September.

# PECUSA ELECTS CONSERVATIVE

A "conservative" as opposed to a "social activist" like Bishop John Hines, has been elected Presiding Bishop of the Protestant Episcopal Church of the USA at its General Convention held in Louisville, Kentucky, last month.

He is Bishop John M. Allin of Mississippi who is 52. He is not very well known outside the South where he was born, educated and has spent his entire ministry.



Bishop Allin

He became bishop-coadjutor of Mississippi in 1961 and diocesan in 1966.

After accepting Bishop Allin's election as Presiding Bishop, the House of Deputies failed to approve a measure to permit women to be ordained as priests. Thus this matter cannot be revisited again until at least 1975.

# Death of Deaconess Gillespie

On Saturday, October 20, Deaconess A. M. Lillian Gillespie died suddenly.

From 1930-1937, she was principal of Sydney Deaconess House, and from May, 1932, after her admission to the Deaconess Order, she was head deaconess until 1937. She worked with the YWCA in London and Sydney, until she retired in 1954.

Miss Gillespie served the diocese during the difficult depression years and her number of students therefore was small, but those who trained under her remember her with affection and gratitude for her guidance and leadership.

The service, in her parish church, St John's Milson's Point, was taken by Rev A. Prescott, Canon W. K. Deasey, and Archbishop Loane.

## Serenity

Serenity is the gift of God to the human heart in the midst of a world which is mostly a world of change and conflict. (Dean T. W. Thomas)

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# Victorian councils go into recess

(MELBOURNE-Victorian Council of Churches Bulletin). On August 9 Knox Inter-church Council resolved to go into recess for a period of twelve months. The move follows representations by the secretary, Mr Geoff Keeler, who indicated his unwillingness to continue in office in "the present circumstances of general apathy to Council."

Mr Keeler noted the wide variety of work in which the Council had engaged since its

formation after the Church and Life Movement.

It was agreed to recommend to local ministers that they take all possible action to encourage ecumenical activities. The move is paralleled by a similar agreement by the Morwell Council of Churches.

Commenting on the decisions, the Rev Douglas Dargaville (VCC) said it was not necessarily a bad thing if an organisation agreed to recess because of its failure to find purpose. It was important for all local councils of churches to examine objectives regularly, and to see how these lined up with the desires of member congregations.