

# 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 workbench 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.

Mrs David Garney, has retired as Diocesan President of the Anglican Women's Fellowship (Gippsland) 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.

Rev Leo R. Buckman, rector of St Andrew's, Strathfield (Sydney) since 1972, has resigned from January 31 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 re-visited 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.

## Continuing need for faithfulness and sacrifice

In a widely-published letter to the Australian Church (see ACR Nov 1, page 4), Dr John Munro, chairman of ABM, thanked all responsible for accepting an enlarged missionary budget for 1974 and spoke of the "faithfulness and sacrifice" which have marked missionary enterprise in the 19th and 20th centuries.

At the same time, Dr Munro realistically pointed to the serious effects which rising costs and inflation have had on missionary bodies.

In this issue (pages 2 and 3), David Hewetson refers to an even more serious dilemma which missionary agencies are facing. And it surely reflects a deeper malaise.

He refers to the reluctance of what is undoubtedly a large number of congregations and parishes to accept any more than the degree of responsibility for missionary work which they have accepted for years past. While Mr Hewetson does not say so, in many cases this means none at all.

We were struck by a letter from a husband and wife in Rockhampton to the recent issue of the Rockhampton Diocesan Gazette. These two active Anglicans opposed the remarks of Bishop John Grindrod about the spread of gambling methods in the diocese to raise money for church purposes. The Bishop had said there was a joy in giving without thought of reward. They replied: "It is a Christian duty, but unless one can see the good result (seldom our lot), joy—believe us—it is not."

When churchgoers can appear in print to deny the biblical precept that there is a joy in giving, it is clear there is a basic communications gap which no talk of sacrifice and faithfulness will bridge. There is a need to get back to the basic Christian message that God gave his only Son for us and it needs to be proclaimed in every possible way until the response of self-giving results.

But even where the basic message of the gospel of God's saving love is grasped and personally appropriated, it is obvious that the acceptance of the world-wide proclamation of this saving truth does not naturally follow.

There are very large numbers of converted Anglican Christians in congregations throughout our land whose complete disinterest in the primary missionary task of Christ's church is living proof that once converted the teaching and sanctifying work of the Holy Spirit may then proceed.

A keynote of evangelical work has always been the high priority given to the missionary task. And the fulfilment of our Lord's communication. Faced with the danger of missionary stagnation, we need the constant challenge of our Lord: "Lift up your eyes and look on the fields for they are white already to harvest."



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# Missions — Overloaded or overlooked

A frank appraisal of the current situation facing missionary bodies here in Australia by a widely-experienced missionary executive.

**Rev David M. Hewetson is General Secretary of the NSW branch of the Church Missionary Society. He was previously Education Secretary 1965-71. He had eight years pastoral experience before going out to Tanzania as a missionary for CMS, 1961-65.**

I once heard a man describe missions as a "tired subject." He was not opposed to them; rather the opposite. He was reporting on the failure of a studybook on missions. Of course, such ventures have failed because they are tired, not the subject, but it is usually true that even a bad book on a good subject enjoys some success.

Is missions a tired subject? Are people sick of hearing endless tales of remote schools and hospitals and remote Christians with unpronounceable names? What is the real trouble? Is missionary interest so hard to engender? The planting and the

growth of Christianity in other cultures ought to be as exciting as anything you can imagine. But somehow one gets the impression that it does not really turn many local Christians on.

True, there are concerned groups and individuals. It may even be possible to classify them a bit. Among the young there are those with a passionate devotion to missions, perhaps because they see themselves as those most likely to become missionaries. From their number come forward, not a great number, but apparently as many as we can afford. On the other hand many young Christians do not seem to see that it is their concern at all.

At the other end of the spectrum one often finds elderly people who are deeply committed. Some have been missionaries; others became concerned when they were young and have never lost their enthusiasm; and they frequently surprise missionaries with the detailed and up to date knowledge that they have of what is happening overseas.

Among the "in-betweeners" the position is not quite as easy to assess. Again, concern, if it is there, is usually engendered by some relevancy factor, eg because they have met certain missionaries and followed their movements, missions have for them been personalised. Many others believe in missions without it apparently playing a very large part in their lives. They do not know much about it, though they often give money towards missions and probably offer a prayer for it all once in a while.

I do not say this in any critical or judgmental sense. Allowing for the apathy that gets at most of us and which seems to afflict the Western world very badly at the moment, I think that for many people missions is a tired subject, because they themselves are tired.

Many people today are subjected to enormous stresses and

(More on page 3)

## All your need met

"But my God shall supply all your need, according to His riches in glory by Christ Jesus."  
— Philippians 4:19

The man who wrote these words was in prison with his wrist chained to the wrist of his jailer. It is not as though everything had gone well with him, and that he was in a mood of optimism. Humanly speaking, everything had gone against him. His most urgent needs did not look as though they had been met. But that was not how Paul looked at things. He was in the hands of God, and was persuaded that every need would be met out of God's boundless storehouse.

**1. A Comprehensive Claim**  
"All your need," or, "every need of yours." That includes everything on each plane of life — spirit, mind and body. We know how varied and insistent are our needs. There are some things which are vital and necessary. Needs are different from desires and wishes. Needs strike down to the very roots of existence. What a comfort it is to recall the words of Jesus: "Your heavenly Father knoweth that ye have need of all these things!"

**2. A Satisfying Promise**  
It is God who promises to supply our every need. He is faithful to perform that which He has promised. A bitter proverb says that promises are like pie-crust — made to be broken. But not God's promises. All His promises are Yea and Amen in Christ. All the promises contained in the Bible are backed and guaranteed by everlasting love. When we are brought face to face with our personal need — whatever it happens to be — we can come into the presence of the living God and know that He can meet it all. His love denies us nothing His wisdom deems good.

**3. A Never Failing Source**  
It must be noted that the apostle does not say, "out of His

riches" but "according to," which is a very different thing. A supply out of His riches would be much, but a supply according to His riches is more — infinitely more. It means that He is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us.

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strains by their work and forced to operate at such an increasing tempo that they are too exhausted to take a real interest in a lot of things.

Added to this is what might be called "information overload" — the fact that we are all bombarded with so many facts, figures, etc, about every conceivable thing that we just cannot cope with them all. Almost as a defence we shut off our intake mechanism and narrow our field of vision to things which impinge more on our daily lives. Missions can come pretty far down the list in this process.

Publicity people in missionary societies have endless discussions about all this. They are conscious of the fact that missionary magazines, meetings, etc add to the overload and often suffer the same fate as a surfeit of information from any other quarter. They try to think up new ways of evading the defence network and lobbing a few well placed missionary missiles into areas where they will do the most good.

### Possible solutions

Generalising, one could say that the approach varies from those who think we should go deeper. Either we must produce an informative but much more attractive product which will have a wider appeal and score well in a very competitive field, or else we must offer educative material which will not appeal to everyone but which will deepen the understanding of those who can be reached by education rather than mere information. Real optimists believe you can do both.

The image of the missionary — which has a lot to do with how people keep him in mind —

is a complex mosaic made up of material garnered from many different sources. Some of these are hostile to him, others are sympathetic but sentimental and out of date; and the more accurate material is often completely neglected.

The word "missionary" to many moderns can either be used positively to describe a real enthusiast who is eager to communicate his enlightened ideas (of education, politics, etc) or used negatively to describe someone who belongs to yesterday but who does not have the decency to disappear; an imperialist and coloniser of the soul who forces his point of view on people, who already have a more enlightened one; a destroyer of other cultures who must stereotype all men till they adopt the same religious notions and customs as himself; and so on.

In other words it is the religious missionary who is objected to not the secular one, and "missions" of all kinds are legitimate — economic, cultural, friendship, even military or moon missions — just so long as they are not Christian missions!

This unsympathetic image is made up from many sources. Cartoonists are powerful image-makers, and missionaries — along with mothers-in-law, school marmas and other worthies — have suffered at their dexterous hands.

Novelists too and then film makers have taken up the theme e.g. Michener's "Hawaii" and some of the Somerset Maugham stories put missionaries in a rather bad light (unless they fall from grace and then they get sympathetic treatment). In anthropology classes snide remarks are often made to impressionable students to suggest that amongst all the sore destroyers of colourful indigenous customs there is



Rev. D. Hewetson

none so deadly as the missionary.

Together with all these factors it is also true that most people these days try to arm themselves against all those who are trying to push some particular philosophical barrow. We throw up a mental barrier against the wiles of the advertiser; we treat political indoctrination with great reserve and even scepticism; and the man who today wants to make others believe his particular credo is up against some pretty formidable obstacles.

Proselytisers are out of favour, and unfortunately this is how the missionary appears to many; and the fact that he does his proselytising amongst simple uneducated people makes him even more guilty of spiritual imperialism.

So goes the unsympathetic view of missions, very unkind and mostly untrue. One does not, of course, expect to find this (at least in such a blatant form) amongst committed Christians.

But the spirit of the age does make inroads into our minds, leaving behind a number of things not explicitly spelled out (but perhaps all the more dangerous for that) and some of these are antipathetic to missions. Fire of this kind is best fought with fire and the only way that the missionary image can be reclaimed and refurbished is by Christian communicators using all the skills and resources at their command to tell the missionary story in an honest, realistic, but more appealing manner. Missionary societies have not always paid sufficient attention to this.

### Shangri-La

A problem from the other direction is that there are many people who support a missionary 'situation' which hardly exists any more except in their own minds and memories. To them there are still idyllic Shangri-La 'mission stations' where there hardly exist things like nationalism, revolution, urbanisation, revived ethnic religions, and younger churches which run their own affairs and do not like too much interference. Actually such stations now exist only in their own affairs and do not like too much interference. Actually such stations now exist only in their own affairs and do not like too much interference. Actually such stations now exist only in their own affairs and do not like too much interference.

This mental image is so strong however that often a missionary's earnest attempt to tell it like it is appears not to be heard. As hard as he tries to paint a more realistic picture it is still Shangri-La that comes across.

It is remarkable how strong the feeling is that unless missionaries are taking the lead somewhere in primary evangelism (preferably in a jungle setting) they are not doing "real" missionary work. Of course, some missionaries are doing this; some churches are so small and weak (and unconcerned with evangelism as yet) that unless the Westerner evangelises it does not get done.

But primary evangelism needs doing amongst sophisticates as well as in the tribal setting, in concrete jungles and universities as well as in rural areas. What is more important, in many instances it is national Christians who are doing the primary evan-

gelism (and they are better at it than we are) and the missionary is there to help equip the nationals in some cases, or do things for the church which make it possible for nationals to do more important things.

This too is missionary work and in most cases far more effective and strategic than Western-centred work, though of course it does not make as much room for the pride in achievement that seems so important to us.

If people are going to support missionaries it must be done on the basis of realism. They must know what is actually happening and not just what they would like to see happening; and once we have finished telling about all the exciting and spectacular things we do, we must also do our best to show that the hum-drum and mental servant tasks are just as important as the more publicisable things. It may not always be good "copy" for the publicity department but it is often a good deal closer to the truth (and perhaps also closer to the spirit of Christ).

From anyone's point of view there are exciting things happening on the missionary front. From anyone's point of view the missionaries' social and historical

contribution to many countries (quite apart from their massive church planting work) is a good story. The fantastic growth of the church in some places, the unique insights which have come from some of the younger churches, the new techniques which have been used in evangelism and the pastoring in the younger churches — all these make very good copy. But there is also a vast amount of missionary work which is hard, slow, hidden, and (humanly speaking) unproductive.

It is hard to give it a better image than it has, and it would not be honest to do so anyway. But missionaries and national Christians are often slaving their insides out doing it and we need to be behind them just as much — if not more so — than the more photogenic ventures. Some missionary societies because of their specialised ministries are image-catchers and they have (rightly) made as much capital out of this as they can.

Without wishing to detract from them in any sense let us not delude ourselves into thinking that unless all missionaries can tell it as they do it, they are out of touch or out of date.

(More on Page 4)

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In his study of the ten largest schools in the United States, Elmer Towns reports that one of the things these ten schools have in common is pulpit enthusiasm.

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A Sunday school will flourish under a pastor who realises that his preaching — even if it consists largely of exposition — is only a part of the educational ministry of his church. Such a

pastor will enthusiastically "sell" the Sunday school to his people.

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They cannot simply shift the problem over to the superintendent or to the Christian-education committee.

There is increasing interest today in Bible study that is directly life-related, even at younger age levels. Sunday schools that have turned away from the Bible are having a hard time holding their children.

(Henry Jacobsen in "Christianity Today.")

**Registrar of ACT resigns**

Rev Dr Colin H. Duncan, Registrar of the Australian College of Theology since 1961, has resigned from the end of this year.

Dr Duncan, who is a canon of St Paul's Cathedral, Melbourne, has recently had a serious illness but he is making a satisfactory recovery.

From early 1974 he will become a full-time member of the teaching faculty at Monash Teacher's College where he will lecture in political science. For some years since 1966, he has been a teaching fellow in politics at Monash University.

As from early 1974, a part-time registrar will be appointed.

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**Books**

**HISTORICAL SOCIETY JOURNAL**

**CHURCH OF ENGLAND HISTORICAL SOCIETY JOURNAL, Vol. 18, No. 3**  
September, 1973. 24 pages. 50c.

The article on St Johns, Buckland, in Tasmania with its mysterious fourteenth century window is the highlight of an excellent issue which roves over Australia and beyond.

Loyalt has improved greatly but irrelevant line-blocks clutter some pages. A pity that some manuscripts do not receive minimal editing to remove anachronisms as in the Buckland and Greenwich articles and also to eliminate the treatment of very third common noun as though it were a proper noun by the use of capital.

The journal is produced by those who love to steep themselves in the history of our church buildings and parishes. But it is non-technical and aimed at the ordinary reader. It deserves the widest possible readership.

Rey Meyer

**FOR SALE ON CHURCH BOOKSTALLS**

**BY THE POWER OF THE HOLY SPIRIT** by David M. Howard, I.V.P. 1973. 172 pages \$1.75.

The author is Missions Director of I.V.C. Fellowship, has been a missionary in Colombia and uses practical illustrations alongside faithful exposition of the passages concerning the doctrine of the Holy Spirit.

A very sound and most readable book results, which is highly recommended for all ages, and it should do well on church book-stalls.

Very balanced, charitable — one regret is its price. But let that not deter the buyer.  
Geoffrey Hayles.



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**Key Books**

ACR'S REVIEW EDITOR INTRODUCES IMPORTANT NEW TITLES:

**NO PAT ANSWERS** by Eugenia Price. Zondervan, 1972. 145 pages. \$4.70. Millions of copies of Eugenia Price's books have been sold and there will be a wide audience for this one. With singularly clear perception she looks at such topics as disappointment, disillusionment, failure, watching our loved ones suffer, too young to die, the handicapped, doubt, etc, and she opens the biblical remedy for each crisis situation. She finds it in the plain words of our Lord, "Follow me." A valuable book for all who are being tested by the strains and tensions of life.

**JOURNEY INTO UNDERSTANDING** by Anne Arnoft. Hodder Christian Paperbacks, 1973. 227 pages. \$1.95. Anne Arnoft is the wife of a clergyman and her earlier book, "The Brethren," set the stage for this unusual story. Dr Boygan in his foreword calls it her "spiritual autobiography" but admits that readers will find much more in it. Her staunch brethren family, is strong influence on her and her own adult pilgrimage are all vividly portrayed. Unlike so many, she did not reject her spiritual training but allowed it to be an anchor as she faced the stresses of adult life. A book for parents to read and one for their older children too.

**THE KINGDOM SEEKERS** by Merle A. Johnson. Abingdon, 1973. 144 pages. \$3.35. The author begins by reminding us—that more than half the world's population was born after World War II ended. They have been influenced by a period of the most rapid change in our history, by wars, atomic explosions, ecological problems and they are challenging change in our history, including our denominations. But at the same time he sees the new generations as experiencing a bona fide revival of Christian faith. In this book he lays down some guidelines for the new "Kingdom seekers" and shows how they will need to have a firm grasp of God's will as it relates to their lives. A book that throws new light on the Jesus revolution in our midst.

**Brief reviews**

**JEHOVAH'S WITNESSES** by Salem Kirhan. Moody Press 1973. 78 pages \$1.95.

This book deals with the history and practices of this cult. A reliable, challenging account with colour photographs and other illustrations and charts comparing the teachings of the sect with biblical truths.

**A GUIDE TO CHURCH PLANTING** by Melvin Hodges. Moody Press. 95 pages \$1.50.

This book by a veteran missionary of the Open Brethren will have a limited appeal to most readers of the Church Record, since the Anglican Church structures are in practice so different from the types advocated herein. Nevertheless, there are some worthwhile insights and the author certainly appeals to scripture in all his arguments.  
Geoffrey Hayles.

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**SHORT NOTICES**

**JESUS AND THE STREET PEOPLE** by Clay Ford. Lutterworth, 1972. 112 pages, UK35p. A first-hand report from Berkeley where radical lifestyles proliferate. Ford worked among these people for Christ. COME! LIVE! DIE! by George Verwer. Hodder, 1973. 95 pages. 90c. Operation Mobilisation fosters world revolution for Christ. This is its story.

**CURIOUS CHRISTIANS** by David H. C. Read. Abingdon paperbacks, 1973. 144 pages. \$1.90. Talks on subjects that arise from our curiosity. Stimulating. GOD WILLING. Foreword by Stephen F. Bayne Jr. Forward Movement Publications, Ohio, 1973. 96 pages. US\$0c. A little book on decision-making in the church, prepared for the PECUSA General Convention and naturally enough, mostly about the call to prayer. SATAN, SATANISM AND WITCHCRAFT by Richard W. DeHann. Zondervan, 1972. 125 pages. \$1.15. A skilled Bible teacher gives an in-depth study of the beliefs and practices of Satanist and witchcraft devotees. STRESSPOINT by Dan Wooding. Lutterworth Press, 1973. 95 pages. 95c. Twelve stories of crisis and faith, starting with Johnny Cash.

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**Preserve the cow**

I see that the horse lobby has galloped into action. These folks are disturbed about the increasing use of horse meat at the dinner table.

According to news reports, a group of equestrians recently descended on the nation's capital bearing signs that read: "Horses are for riding, not eating."

Their cause is supported by no less than Senator Schweiker, who has introduced into Congress a bill to make the use of horse meat for human consumption illegal.

I can sympathise with this group. They love horses and feel that because of their beauty and recreational contribution to mankind they should be delivered from the slaughterer's axe.

On the other hand, who speaks for the lowly cow? Where is the cow lobby?  
(From "Christianity Today.")

# Matters About People



Rev Lance Shilton, who is to be installed as eighth Dean of Sydney tomorrow, Friday, November 30.

Rev John E. Hawkins, who has been on study leave in England since 1971, has been appointed rector of St Stephen's, Lidcombe (Sydney) from early December.

Rev C. Stanley A. Howard, died on October 23, aged 93. He was formerly rector of Pitt Town and Kangaroo Valley (Sydney) and before his death was possibly the oldest living graduate of Moore College from which he was ordained in 1905.

Mr Denis Vandervoort was made dean of the Bishop of Rockhampton in St Luke's, Wandal, on November 8. He will continue as curate at Wandal.

Rev Canon Kenneth W. Raff, Secretary of St John's Hospital, Rockhampton, has been appointed to the additional post of Diocesan Registrar, Rockhampton.

Rev Ralph W. Holden, rector of St Benedict's, Maitland (Wilochra) since 1967 and rural dean of Yorke Peninsula, has accepted nomination to the parish of Pteropus (Adelaide) from January next.

Rev Andrew M. King, curate of St David's, Burnside (Adelaide) has been appointed to Holy Trinity, Point Pearce (Wilochra) from mid-February next.

**CORRECTION:** Rev James L. Young will relinquish his Melbourne appointment in February next and will go to Euroa in the diocese of Wangaratta, not as rector of St Paul's, Euroa, as reported in these columns on Nov 1.

Canon W. Christopher Gray, in charge of St Wilfrid's, Tea Tree Gully (Adelaide), since 1967, is to retire but will become administrative archdeacon of the diocese of Carpentaria and will take charge of the Welpa district in that diocese.

Rev Andrew W. Cheesman, assistant chaplain at St Peter's College, Adelaide, since 1970, has been appointed in charge of St Wilfrid's, Tea Tree Gully, from December 19.

Rev Paul W. Barnett, rector of St Barnabas, Broadway (Sydney) will be inducted to Holy Trinity, Adelaide, on December 20.

Rev James B. Razzell, rector of St Theodore's, Toorak Gardens (Adelaide), since 1970, has been appointed rural dean of the Eastern Suburbs.

Rev David C. Hampton-Smith, rector of St Cuthbert's, Prospect (Adelaide), since 1969, has been appointed rural dean of Adelaide.

Rev Frank Bourne, curate of Christ Church, Mount Gambier (The Murray), has been appointed rector of Keith.

Rev John N. MacMillan, vicar of St George's, Reservoir (Melbourne), since 1968, was inducted as rector of Naracoorte (The Murray), on November 23.

The Bishop of the Murray will ordain the following in Christ Church, Mount Gambier, on December 21: Rev A. R. Wood (priest), Messrs G. Bennet and V. Pringle (deacons).

Very Rev Harlin J. L. Butterley, dean of St David's Cathedral, Hobart, has

been appointed rural dean of Hobart in place of Canon William L. B. Verrall, who has resigned the office.

Rev Hugh D. Butler, rector of Balnahan (The Murray) since 1964, was inducted as rector of St Stephen's, Weymouth (Tasmania), on October 8.

Rev John A. Butler, curate of St Clement's, Mosman (Sydney), since 1969, has been appointed in charge of St Paul's, South Coogee from December 11.

Rev Arthur M. Kinnorley, in charge of St John's, North Ryde (Sydney) since 1962, was inducted as rector on November 2.

Rev Fred J. Nile, at present Director of Outreach for the Central Methodist Mission, Sydney, has been appointed full-time Director of the Festival of Light (NSW) and will take up duties in mid-December.

Ven. Raymond E. Elliot, rector of Foster (Gippsland) has been appointed Dean of Sale from February 3. He graduated from Ridley College, Melbourne and was ordained in Gippsland in 1953 and has served all his ministry within the diocese.

Archdeacon Stephen W. Holmes, rector of St Matthew's, Albury, was commissioned on November 20 by the Bishop of Wangaratta as rural dean of the Murray Valley within the dioceses of Canberra and Goulburn and Wangaratta.

Rev George B. Browne, vicar of Tyrrell (St Arnaud) since 1973, has been appointed rector of Broadford (Wangaratta) from after Christmas.

Rev Keith R. N. Stevenson, rector of Bright (Wangaratta) since 1970, has been appointed rector of Ruberglen from early next year.

Rev N. E. Whale has returned to Melbourne diocese from overseas and has been appointed curate of All Saints, Geelong from November.

Rev Leon Marshall-Wood, vicar of St Luke's, Yarraville (Melbourne) since 1969, has been appointed vicar of St George's, Reservoir Wst from December 4.

Rev Raymond A. J. Wilson, vicar of St James', Kilsyth (Melbourne) since 1969, has been appointed vicar of St Timothy's, Bulleen from Nov. 29.

Rev Leslie G. Bond, vicar of St Mark's Sunshine (Melbourne) since 1968, has been appointed in charge of St North Brighton (part of Brighton team parish) from January 31 next.

Rev John M. Furnedged, curate of St Matthew's, Cheltenham (Melbourne) since 1970, has been appointed vicar of St Chad's, Chelsea from December 11.

Rev Ernest R. Walkerdien, vicar of St Mary's, East Preston (Melbourne) since 1971, has resigned from January 1 next.

Mr Thomas C. Heathwood was ordained deacon on November 23 at St Luke's, North Springvale (Melbourne). The Brighton Area Team Ministry (Melbourne) will commence on February 8 next under the leadership of Rev Donald W. Hardy. It will comprise St Andrew's, Brighton, St Luke's, North Brighton, and St Stephen's, Gardenvale.

The Bishop of Winchester (Dr Falkner Allison), the Bishop of Lincoln (Dr Kenneth Riches) and the Bishop of Chichester (Dr Roger Wilson) have all announced their retirement next year.

Right Rev Elinora Ngilamu, assistant bishop in the Sudan, will succeed Bishop of the Episcopal Church of the Sudan when Dr Allison retires in February next.

Right Rev Herbert V. Whitney, suffragan bishop of Hertford, has been appointed Bishop of Chester.

Rev Norman Fox, rector of St Martin's, Killara (Sydney) since 1954, will retire in March next year.

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## Hospital chaplain awarded Fellowship

A Churchill Fellowship for study abroad has been awarded to Rev Russell C. Fowler (pictured), chaplain at the Royal North Shore Hospital, North Sydney.



Rev Russell Fowler

Mr Fowler, 46, served in the 2nd AIF, and was ordained in 1960. After eight years in parishes, he became a Child Welfare chaplain in 1968 and a hospital chaplain in 1972.

The Churchill Fellowship will enable him to spend 12 weeks in the UK and three weeks in the USA. All fares and living expenses are covered.

He will study the organisation

of chaplains' departments in large, expanding university teaching hospitals in both countries. He also aims to increase his knowledge of how the chaplain can be involved with the medical team working in specialised units such as spinal injury, emergency and coronary care units.

While in the UK, he will attend a two-week course on "Applied studies in organisational behaviour" at the Tavistock Institute in London.

Mr Foster will leave Sydney by air on June 2 next year. The award was the first made in Australia to a hospital chaplain.

## Overseas visitors at Bishopscourt



One party outside Bishopscourt.

Many overseas, country and interstate visitors took the opportunity to go to Bishopscourt at Darling Point during the festivities that were arranged for the opening of Sydney's Opera House.

Mrs M. L. Loane invited these visitors and numbers from the Sydney area to visit Bishopscourt for a coffee morning and an inspection of the lovely old house and its beautiful gardens.

Visitors were received by Mrs Loane and after wandering through the spacious reception rooms, they went to the verandah and the drawing-room where coffee was served by members of the Mothers' Union.

Later in the morning, MU members acted as guides, taking groups of visitors through the rooms of Bishopscourt, through the chapel and into the gardens.

The day was fine and warm and many lingered to enjoy the sunshine in the peaceful setting of Bishopscourt.

## Mission at Mackay

A successful week-long mission was held at Holy Trinity, Mackay, North Queensland in October.

The rector, Archdeacon Gordon F. Guy, was particularly pleased with the large attendances at the two services on the closing day of the mission. The church was crowded both morning and evening.

The missionaries were Revs Bill Childs and Gordon Coad, both of the diocese of Newcastle. Mr Coad has had long mission experience with the Church Army.

Archdeacon Guy said that the mission had been an inspiration to the people and had helped them get their priorities right. He hoped to hold another mission within five years.

## Deaconess speaks at cathedral

Head Deaconess Mary Andrews addressed a large congregation of women in St John's Cathedral, Brisbane, on October 30 at a special World Community Day service.

The theme for the service and address was "Where in the World is my Neighbour?"

Eight denominations were represented at the service at which the Toowoong Methodist choir sang. A special "Least Coin" collection was made.

Miss Andrews was elected to the executive of the Australian Council of Churches earlier this year.

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## Tas. IVF man wins study award

Mr David C. Jones, MA, a lecturer in social psychology at the Tasmanian College of Advanced Education and deputy chairman of the IVF Graduates' Fellowship (Tas.), has been awarded the first Frederick George Knight Scholarship, the Bishop of Tasmania announced recently.

The man most pleased by what is about to happen is the Attorney-General and Minister of Community Welfare (Mr King).

His is the initiative responsible for it.

"The preservation and promotion of the family as the basic unit of society and the environment in which most people seek their happiness and fulfilment in life is a prime objective of the Government's welfare policies," Mr King explains.

and its generous provisions are comparable with current rates for the Rhodes Scholarships.

Mr Jones intends to enter the ministry in the diocese of Tasmania and he will leave for Cambridge next year where he will study for the theology and religious studies trips. His two-year course will lay stress on biblical language studies and theology including the development of Christian doctrine. He will spend a third year reading for a diploma.

He is a lay reader at St Peter's, Sandy Bay and is also active in the Tasmanian Marriage Guidance Council.

# The Australian Church Record

No. 1552 First published 1880 Registered for posting as a newspaper—Category A December 13, 1973

## Clergy learning to care

### New insights for ministry to people with problems

Ever since 1966, regular clinical pastoral seminars have been held at Callan Park and Broughton Hall Psychiatric Hospital, organised by Sydney's Chaplains Department. This means that nearly 200 clergy and deaconesses have been given clinical training in ministering to troubled people.

These seminars are additional to seminars held once each year for senior theological students.

The seminar held 26 to 30 November was fully booked, with 11 parish clergy supervised by the Director of Chaplains, Canon Deasey and Chaplains Geoff Simmons (Parramatta) and Rex Meyer (Callan Park and Broughton Hall).

The program, which had some unique features not previously introduced, was planned by the three supervisors and carried through with the complete co-operation of medical superintendents, medical, para-medical and nursing staffs of Callan Park, Broughton Hall and four of Callan Park's community mental health clinics.

This co-operation and the ready acceptance of the ministers in the wards, the clinics and in all kinds of situations throughout the week was frequently commented on by the participants. Not only were they obviously made welcome but all staff went out of their way to be helpful and answer all questions.

This course is devised for ministers who have already had considerable pastoral experience and all remarked how much they were able to learn by doing, rather than by being lectured.

On the first morning, Dr Paul Merory, psychiatrist in charge of Broughton Hall's out-patient department, talked to the men about the nature of the main forms of mental illness, relating it at each step to what ministers

would see in their own parish. He briefly interviewed three patients to show the men some of the recognisable signs of stress and anxiety that are seen in the mentally ill and in many troubled people.

Each morning, the men were allocated to one of three acute admission wards where they sat in patient groups for the first hour, followed by morning coffee and discussion with the staff.

There was general agreement that sitting in the patient groups, talking with the patients and seeing how they were often able to relate much better to each other by the end of the week, was a most helpful experience.

One man was able to say that the first day caused him so much anxiety about the course that he resolved not to come for the final four days. But he was glad he overcame that initial feeling, for he admitted that the whole experience was most enriching.

The participants also found that morning coffee with staff most valuable as they learnt to understand what the significance of much group activity was. Most commented that it was in these meetings that they say a degree of selfless dedication to the work of help and recovery that they had not imagined possible except from dedicated Christians.

On the second day, each seminar participant interviewed a patient in one of the acute admission wards, learning among other things, that it is possible to talk to and help even acutely ill mental patients. Even more important, they learnt the value of sympathetic listening, how people with problems relate to others, how to accept those they interviewed as people who need a ministry, a ministry which will be perceptive, skilful and Christ-centred.



Seminar members relaxing after lunch at Broughton Hall. Standing L to R: Revs Les Vitnell, John Gelding, Milton Myers, Boak Jobbins, Canon Bill Deasey, Ken Churchward, Geoff Simmons, Carl Feldman, John Greenwood. Seated L to R: Revs Dennis Callow and Graham Harrison.

A departure from previous seminars was that each member was placed for the Wednesday afternoon in one of Callan Park's 12 community clinics. In twos or threes, the men went to the clinics at Glebe, Woollahra, Alexandria and the Crisis Centre in Crown Street, Sydney.

Each clinic is staffed by Callan Park Hospital, the psychiatric hospital responsible for the inner city area and the eastern suburbs of Sydney. The clinics are out in this community and their primary concern is the promotion of mental health. Local people go to them for consultation, medication, check-ups, discussion of all sorts of problems and the staff go out to the people in their homes when necessary.

Referrals to the clinics are made by doctors, local ministers, social service agencies and many go themselves for they know they can get help there. Seminar members saw the clinics at work and some went out with staff to visit homes.

Once again, they expressed surprise to find such dedicated teams of men and women at work in the community, serving well

beyond the call of duty. Some clergy admitted that they had not known that the Health Commission of NSW was at work in this way, providing such resources which clergy could often use for referral purposes.

These experience and many others throughout the week found all the men agreeing at the final assessment session, that this had been one of the most enriching experiences they had ever had for their pastoral ministry. Many referred to their doubts about taking the course and their new feelings at its end.

All of which goes to show that for the pastor of any age who has sufficient self-knowledge to know that his pastoral effectiveness can be improved, there is no substitute for clinical pastoral training.

### Necessity of dogma

Spiritual truth is just as mandatory for Man to believe as mathematical truth. The acceptance of such dogma does not limit the use of Man's intelligence but, on the contrary, opens up new dimensions for enquiry by enlarging his concepts in a way which otherwise would not be possible.

(L. R. Shilton)

## TEAR Fund sends \$17,000

TEAR Fund (Australia) (The Evangelical Alliance Relief Fund) has distributed \$17,236 since July to evangelical agencies working on relief in Asia and Africa.

Major allocations have included \$6,200 to the Evangelical Fellowship of India Committee on Relief (Dr Ben Wati) for relief of the drought-stricken areas of West India; \$2,500 for relief of sufferers in the flooded areas of West Pakistan, through the CMS Church in Lahore and the International Christian Fellowship relief program; \$2,300 for relief and rehabilitation in the Southern Sudan (ACROSS), this sum being doubled by a matching grant from a Christian foundation in the USA; \$1,500 to Indo-China for relief projects for refugees in South Vietnam through the Christian and Missionary Alliance and the Evangelical Church of South Vietnam and for relief of the 14-million refugees in Phnom Penh through the Evangelical Church of Cambodia and \$1,000 from the Emergency Fund for relief in Ethiopia through the Sudan Interior Mission.

It is expected that a further sum of at least \$1,000 will be sent for Ethiopia as donations continue to come in.

The sum of \$800 has been allocated to rehabilitation programs in Bangladesh and \$250 has been sent to help the relief work of Eddie Smith of World-wide Evangelization Crusade in Chad—TEAR Fund (London) has provided a jeep for this work.

From the Cliff Richard tour the sum of \$7,300 was received, one-third being ear-marked to be used for Australian Aborigines. This was designated to the training of Aboriginal leaders at the Darwin Joint Training Centre and the Gnowangerup Bible Training Institute. The remainder was included in the disbursements made to Ethiopia, India, Pakistan and Africa.

## Dr Loane's fund helps Ethiopia

The Archbishop of Sydney, Dr Marcus L. Loane, has announced the allocation of grants from his Overseas Relief Fund, to meet special needs throughout the world.

He has sent \$3,000 to Ethiopia to be dispersed by a Christian agency on the spot in the crisis famine area. One thousand dollars of this money has been specially earmarked for Ethiopia by donors to the Archbishop's appeal.

A bank draft of \$250 has been made out to Mrs G. Donniethorne for her relief work in Kowloon's Old Walled City. Mrs Donniethorne has worked for many years in this foreboding place.

A recent visitor to the Walled City said on his return, "It was a dark, frightening place to me. Even the police rarely go there. Many of those dark, twisting lanes are no wider than the hallway in my home. I didn't know that so many people actually lived underground in the honey-comb of cells carved out like anthills. Someone told me there are women and children deep inside who never see the light of day."

Cheques of \$1,000 each have been sent to ACROSS for relief work among refugees in Southern Sudan and to World Vision for relief work in Cambodia. A further \$250 has been made out to the Africa Evangelical Fellowship for work in Malawi.

## New Tanzanian capital brings CMS new tasks

Recently, further news of the development of Dodoma as the new capital of Tanzania was received from Bishop Yohana Madinda, Bishop of Central Tanganyika, and with it the first request to the Church Missionary Society of Australia for help.

The Bishop writes: "As you know, Dodoma is now the capital of Tanzania. Already they have been moving many people here to begin the development of the new city. Many expatriates will be coming and we have a request from the Education Department to extend Stockley School.

have moved here and about half are expatriates. Next year there will be more. Could you please do what you can as soon as possible? If you can get teachers to come, perhaps they could come as Members Serving Abroad, so that we don't have

to wait for them to do training, as there is no time as you will agree."

Bishop Madinda went on to comment about the tremendous opportunities that the change of capital presents for the Church.

"It is a tremendous challenge for witness here in Dodoma at this present time. We want teachers, men or women, who are mature Christians who see this as the opportunity of winning many for the Lord. There will be many changes in Dodoma, and the Church needs to be at the forefront of showing Christ in every situation."

The directors and staff of the Church Record extend Christmas and New Year greetings to all readers and the hope that all may enjoy the peace and presence of Christ at this time. The next issue of this paper will be January 10.



Bishop Madinda

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