



Although most of the Bible

BOOKS

• Continued from page 7 STUDIES IN 2 KINGS, Grace Saxe and

I. L. Jensen. Moody Press, 1968. 112 pp. This booklet which continues a

previous study on I Kings is de-signed mainly for individual stu-dents, but contains some direc-tions for group leaders. Its com-

mentary, study assignments and charts mostly deal with the his-tory of the various kings and prophets and the student is en-

prophets and the student is en-couraged to relate experiences of God to his own life today. Use-ful for Bible students. Ken McIntyre

SUSANNA. Mother of the Wesleys,

by Rebecca Lamar Harmon. Hodder

and Stoughton, London. 1968. pp. 166. \$3.95.

This is a light-hearted story, revealing the home life of the Ep-

mother, father and nineteen children.

tries. The description is interesting and useful. The question of the place of missionaries in modern Africa is discussed with many African

Arricans. The title is an Ethiopian pro-verb that is the equivalent of "Make hay while the sun shines". This is what the author concludes the Christian Church ought to be doing in Africa to-

Norman Gelding

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Reformed. Subscription \$3 pen year, posted. Editorial and Busi-ness: 511 Kent St., Sydney, 2000. Phone: 61-2975, Office hours: 10 a.m. to 4 p.m. Issued fortnightly, on alter-nate Thursdays. Copy dead-line Thursday preceding date of issue, but earlier receipt preferable.

ALL LOVES EXCELLING, by R. Pierce Beaver, Wm. B. Erdmans, Grand Rapids, Michigan, 1968. U.S. price \$2.95.

In the light of the current interest in the ministry of women, it is useful to have an

FIFTY-FIVE ladies aged from thirteen to seventy-four, with their relatives and friends, gathered at the Methodist Graduation Dinner of the "Ieleanor" School of Personal Development.
The chairman, Rev. Ross Saunders, introduced his withe ages to come to an understand, day's world.
The chairman, Rev. Ross Saunders, introduced his wife's achievement, and that for once he was happy to take a back seat.
To enthusiastic applause, Mrs Saunders thanked all those who had to some time sinks into the back ground.
To enthusiastic applause, Mrs Saunders to an keed the beginning of the place of personality, charm, appearance and manners to age to come to an understand, day's world.
The chairman, Rev. Ross Saunders, founder and that for once he was happy to take a back seat.
The saunders said how prouth has good dreas and wareness of the common-sense
The the common-sense
< WINDOWS ON THE MASTER, by Charles C. Wise jun. Abington Press, New York, pp. 140. This is a method with the chair of Missions, University of Chicago Divinity School, and Chicago Divinity School, and the General Editorship of the Christian World Mission Books

Bible displayPress, New York, pp. 140.Chicago Divinity School, and
the General Editorship of the
Gospels into Anglo-Saxon pub-
lished in 1545, an edition of
the Bible in the Ancient Greek
language published in 1545 are
among the collection of Bibles
to be exhibited at Grace Bros.
Bondi Junction store commenci-
ing on February 10.Press, New York, pp. 140.Chicago Divinity School, and
the General Editorship of the
Gospels into Anglo-Saxon pub-
six of his contemporaries, all to
be met with in the New Testa-
ment. The trouble is that they
are all so absorbed with their
wown problems and position that
they don't have much time to
look through their windows.
J. V. NewallChicago Divinity School, and
the General Editorship of the
General Editorship of the
General Editorship of the
Christian World Mission Books
series.The Bible in the Ancient Greek
to be exhibited at Grace Bros.
Bondi Junction store commenci-
ing on February 10.NW WHILE THE SUN IS HOT, by W.
Harold Fuller, Moody Press, Chicago
1968, pp. 256. \$U.S. 1.35.Mr Valiant-for-Truth, in Bun-
yan's allegory, bequeathed "my
courage and skill to him that
can get it." And we may be
grateful that the late Dean of
Lincoln, prematurely deceased,
has left behind this little book
on preaching as a stimulus and
guide to those who do take their
preaching seriously as a real at-
tempt to break through to the
mide and very varied spiritual
needs of their comgregation at
the Parish Family Communion.
Indeed the book would have an
interest for many of those in the
budan Interior Mission whose
in the exhibition.The British Museum authorities
as a forgery. Samuel William
terry fright, published a com-
ters in the sis also on view
in the exhibition.The Bri the sermon, and how better pray for the C. E. W. Bellingham

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THE AUSTRALIAN

No. 1431. February 6, 1969

URN TO SINGAPORE AND

YOUR Editor expected that his four-day visit to Malaya and Singapore in January would be a nostalgic pilgrimage to places that he had known so well, having lived and worked there for three months in 1958. Instead, it was to find both nations had developed beyond his imaginings.

NATIONAL CAPITAL But it was there and a lump

came in my throat as I remem-bered the months I had worked and worshipped there. Then out of the car and into a welcoming circle of many old and some new

ISLAM ENTRENCHED Islam is the national religion and one mosque on the campus is an architectural showpiece. Another, and more utilitarian, adjoins the library complex, right at the student focal point. Arnold Lee, an Oxford gradu-ate, has had a ministry amount students there. His successor is Peter Young, a Cambridge graduate whose faith was nur-tured in C.I.C.C.U. and who has had considerable experience among students and young

CHURCH HISTORIAN DIES

ing complexes housing the many disciplines. The medical school would make Perth or Sydney

ISLAM ENTRENCHED

green with envy.

Oregon City, Oregon (EPS) -Dr Kenneth Scott Latourette, 84, eminent church historian who particpated in drafting the constitution of the World Council of Churches at Utrecht in 1938, died here December 26 after being struck by an automobile.

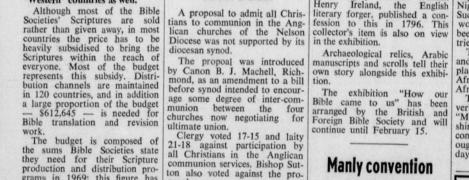
Dr Latounette, professor emeritus of Yale University, was visiting his sister here for the Christmas holidays. He had con-tinued to make his home in New Haven, Connecticut, since his re-tirement in 1953.

One-time missionary in China, Tirement in 1953. At the recent meeting of the W.C.C.'s divisional committee of World Mission and Evangelism in Odense, Denmark, the distinguished mission leader had been named honorary chairman of the advisory board for the W.C.C.'s International Review of Mission.

The 1969 World Service Bud-get for Bible Society translation and distribution work through-out the world was fixed at around U.S.S7,050,000 (\$A6,311,550) by the Executive Committee of the United Bible Societies meeting in New York. This figure repre-sents the money needed to be found by Bible Societies to cover the cost of the work in non-self-supporting countries; it is not the whole cost of conducting the World Bible Society movement, as there is a large outlay in "Western" countries as well. Although most of the Bible

churches now negotiating for ultimate union. Clergy voted 17-15 and laity 21-18 against participation by all Christians in the Anglican communion services. Bishop Sut-ton also voted against the pro-nocal

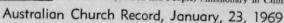
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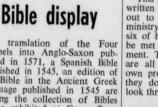


SEVEN MILLION BUDGET

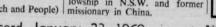
FOR BIBLES

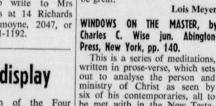
A proposal to admit all Chris-





work. The budget is composed of the sums Bible Societies state they need for their Scripture production and distribution pro-grams in 1969; this figure has to be made to balance with the money other Bible Societies hope Furniture Removals and Storage **G & C DREW Pty Ltd 66 Smith's Avenue,** Hurstville Local, Country and Interstate Removals Write or phone 50-8366 After hours 53-7377 Church and People









"THE CHURCH OF AUSTRALIA" EDITORIAL

ALTHOUGH the Australian Church Constitution has firmly fixed on our denomination the title, "The Church of England in Australia," the Rev. Hugh Oakes, M.A., Th.L., Registrar of the diocese of Gippsland, has hopes that this will be altered.

In this article he tells us why.

computer generation. This is evi-dent from the controversy that find, and agree about, a name that is true to the nature of that Australia?

Leaving out the also-rans, a short list of possible names would have to include the present title, and also Anglican Church of Australia, and Cath-olic Church of Australia, and Cath-olic Church of Australia, and Cathminor variations in each le (Protestant Epis Holy Catholic, etc.). Each of these is already in use some-where among the churches of the Anglican Communion.

NOT ENGLISH

In a brief article, the pros and of each name cannot be discussed. My purpose is to demonstrate the inadequacy of each of these and to suggest

The Church of England (with or without "in Australia") makes us forever English, although we trinally or legally, to the English Church. It is not appropriate for a self-governing church to be tied to the place of origin. This may be fitting for Roman Catholics, but not for us. It is signifi-cant that the small Reformed urch, a comparative newcomer to our shores, of Dutch origin has already dropped "Dutch"

Those who advocate the word Anglican often forget that exactly the same objection applies to this word because it exactly vague word, and has been used quite legitimately as an um-brella-term for all who are in communion with Canterbury— but it still means "English"—or perhaps "English-ish." In Ausperhaps "English-ish." In Aus-tralia, too, it suffers the dis-advantage of having become, quite illogically, a partisan word. What alternatives have we? Episcopal has never been pop-

ular in this country, although are an esiscopalian Church. But



Names still matter, even to the omputer generation. This is evi-ent from the controversy that as surrounded the seemingly imple task of finding a fitting itte for our Church. Can we nat is true to the nature of that as the true to the nature of that and surrounded the seemingly and the seemingly in these ecumenical itimes. Should conditions ever make it desirable to cease from having bishops, would our church change its essential char-outer. Church of that and sever a provisionally as the several and the seemingly in the several sever known, provisionally, as Church of England in alia?" church of England in standards, our general ethos would remain. The same objec-OPEN DOORS Australia?" Australia?" Standards, our general ethos would remain. The same objec-tion applies to names such as hort list of possible names would have to include the resent title, and also Anglican Church of Australia, Episcopal Church of Australia, and Church web Church of Australia, and Church web Church of Australia, and Church web whet about a name such as the Church web church of Australia, and Church web whet about a name such as the Church web church of Australia and Congregation-scheme is implemented. Web t about a name such as the Church web church of Australia and Congregation-scheme is implemented. Church of Australia and Congregation-scheme is implemented.

What about a name such as viction who has not found a home in another church. The Church of England has never been the church of all English-Catholic? Or Protestant? These **Catholic?** Or **Protestant**? These are honourable words, expressing fundamental truths about the nature of our church. Both have been applied historically to the Church of England, But each has been used in such partisan has been used in such partisan and exclusive fashions and has and exclusive fashions and has been so grossly misunderstood, as to make its use unacceptable Christian belief, without any

been so grossly misunderstood, as to make its use unacceptable in an official name. Behind our difficulty in find-ing a name descriptive of our church, that is acceptable, lies our tradition of enfolding in one, many variations, even contradic-tions. Any of the suggested names will give undue offence to some within the Church, and not church is not in Australia to church is not in Australia some within the Church, and not only to those with peculiar ideas. Anglican will disaffect the un-English and those who want a clear identification with the land where we live. Episcopal, Cath-olic, Protestant, singly or in combination, will discontent those wishing to avoid any name -whether the people in need are favouring one party or another.

favouring one party or another. There remains one other pos-sibility, that, after the pattern of the Church of England, we ven-ture upon the name **The Church** of Australia. —whether the people in need are Anglicans or not. Our Church has already accepted this principle. From the Church of England we have in-herited a tradition of bringing of Australia. Before pointing out some of the church to the people, rather

Before pointing out some of the advantages of this name, one obvious objection must be con-sidered. Do we have any right to such a name? The Church of established church of this coun-try; it does not represent the **LEFT SHORT** Writing in his diocesan paper, Bishop James Housden of New-costle referred to the following to the church to the people away from their place of living and dealing with them according to their affiliations. Although our attempts to do this have been often inadequate and ill-conceived, particularly in industrial cities, we have endor-sed the principle by providing a diocesan and parochial system covering the whole continent, even in places where regular congregations can hardly be

castle referred to the failure to meet missionary needs. He said Our method of diocesan and

tograthered. We have not required that a certain number of Angli-cans or a certain income be found in any area before trying to provide a ministry. Other Churches, of course, are doing the same thing, and we about fear in the Psalms. Fear the same thing, and we about fear in the Psalms. Fear the same thing, and we about fear in the Psalms. Fear the same thing, and we about fear in the Psalms. Fear the same thing, and we about fear in the Psalms. Fear the same thing, and we about fear in the Psalms. Fear the same thing, and we about fear in the Psalms. Fear the same thing, and we about fear in the Psalms. Fear the same thing and we about fear in the Psalms. Fear the same thing and we about fear in the Psalms. Fear the same thing and we about fear in the Psalms. Fear parish finance has squeezed the only reducible item in the dio-cesan budget, namely the supdoing God's work in our name. With the rise of local expendidoing the same thing, and we about fear in the Psalms. Fear would hope that other Christians was part of his life as it is of will eventually join us in bringture, both in parishes and dio-cese, the amount available for missionary support in the year

Tesse, the annount aranter the permissionary support in the year ending this month will be \$10,000 short of our target.
I regard this matter of so great urgency that I must personally scrape together \$100 for this church—who as a papear to some in poor taste, but I feel the need so strong appear to some in poor taste, but I feel the need so strong an introverted Angli can sect, ministering only to "the failt there by simulate each so strong an introverted Angli can sect, ministering only to "the failt the call of God then God expects us to uphold them.
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YOU TOOK A RISK. LORD

How did John the Evangelist know the terms of our Lord's high priestly prayer for His church as he records it in John 17? Did he overhear it? Did our Lord tell him the details of it? From our point of view, the Lord Jesus was taking a

remendous risk. Apart from some thousands in one small land, scarcely any had heard about God's purposes for man's salvation. Everything seemed to hang on the faithfulness of the apostolic band. They were fearful, suspicious and afraid.

But He prayed for them as He lives to pray for you and me now. He prays that all true believers should be one with Him and therefore with each other. In this unity alone are we His body. His church

are we His body, His church. At Pentecost He gave all true believers the Holy Spirit, the one He called the Comforter, the one who stands along-side, the one who guides, reveals truth, who sanctifies, who gives strength for witness and service. Now He is living but ascended, and we are here, entrusted with the whole burden of His work in this indifferent and hostile world. What a risk He took!

Plenty are prepared to say that Christ's cause has failed.

Plenty are prepared to say that Christ's cause has failed. Some are saying that the church as an institution has failed. Others say that theology has hidden the historical Christ and that the Jesus of one's own experience is all we can know, all that we need to know. The church as an institution is bound to fail. The church of Jesus Christ, that universal body of all believers can never fail. We can be absolutely certain of this. The Bible assures us that "the Father loves the Son" and His prayer for His church does not go unheeded by the Sovereign Father. The word "church" was used only three times by our Lord. He tells us in Matthew 16:18 that He will build His church on the kind of faith that Peter had when he confessed, "You are the Christ, the son of the living God." Moreover, He added "and the powers of death shall not prevail against it." (RSV). There is a promise for you and me in the midst of

Moreover, He added "and the powers of death shall not prevail against it." (RSV). There is a promise for you and me in the midst of discouragement, counsels of despair, hostility of indifference. The powers of this world, of Satan, of hell, of death, may seem to prevail but our Lord says they do not. Paul tells us in Ephesian 5:25 that "Christ loved the church and gave Himself for it." Since the word "church" always means "congregation" in the Bible, here is further proof that the body of true believers, born again as the children of God by the regenerating power of the Holy Spirit given to us, must triumph. Christ took no risk in dying for the sinners whom He loved. By the offering of his shed blood He paid the price of our redemption and salvation and we are saved for ever. Further, Christ's church is God's church and God is sovereign in His church and indeed throughout human history. However the modern prophets may tell us Christianity is

however the modern prophets may tell us Christianity is doomed, man can never cirumvent the will and purpose of our Sovereign Lord.

The opposite is true. Those who despise and reject Christ and therefore His body, the church, will certainly meet Him as their judge. He makes it crystal clear that this world age will come to an end. Time for man will run out, just as it runs out for us individually. When that end comes, our Lord will return and bring in the new heaven and the new earth in which dwells righteousness. There is a climax

Defeatism has no place in Christ's church for it is invincible. It can only move forward, sharing in the triumph of its Lord. We must be deeply concerned with our troubled world, deeply involved and deeply resposible. Knowing whose side we are on we must pray and work, Watch and remember. We can be "cast down, but not destroyed." "Thanks be to God who gives us the victory."

his passage and boarded ship to get away from doing His Master's will. The result was disastrous but he did come back, humbled and repentant and God continued to use him and bless doing the shart other Christians would hope that other Christians will eventually join us in bring-ing **The Church Of Australia** into being. Somebody must set the pattern for this church—who the pattern for this church—who the pattern for us church—who the pattern for this church—who the pattern for the pattern for

DEAN Alfred Jowett of revolvers or the

his permission and by courtesy of the "Church Times. would have relevance for the Australian scene.

PUT pen to paper with some trepidation, for no one likes to be picked up and worried by a s Pitt. (Church Times, Octo-

Miss Pitt. (Church Times, Octo-ber 18). If I do so it is because our modest experience in Manchester may help to put into perspective the "real" work of Cathedrals. I begin with the fact (which all who make general speeches or a Cathedral today" would do well to bear in mind) that not that therefore we should be slow to judge one another or dictate blue-prints. What I have to say can be based on five General pro-positions: I. A Cathedral is not the most

1. A Cathedral is not the most 1. A Cathedral is not the most important building in the secular city, a truth of which the size of Manchester Cathedral and the size of our conurbation are a living demonstration. 2. It follows therefore that the major work of a Cathedral is d.

major work of a Cathedral in the modern city is to send people out into the city: a minor work is to invite others in. quiet days and on every occa-sion where the gift of gracious speech seasoned with salt is valued. 3. A Cathedral is the servant

of the diocese not by the proof the diocese not by the pro-vision of a meeting-place or basilica but by the provision of resources in manpower for the parishes. 4. It may well be the func-tion of a Cathedral to astonish,

4. It may well be the func-tion of a Cathedral to astonish, to delight by a fine excess, to extend the frontiers of what can tion of a Cathedral to astonish, to delight by a fine excess, to extend the frontiers of what can be considered "religious" in 5. It is the task of a Cathedral to go on obstinately, beautifully

to go on obstinately, beautifully and relevantly with the public worship of God.

This is not to say that people worship of God. Can I now offer some varia-tions on the above themes? First, the question of importance. Of Currse the picture will already contrast rest the most common attitudes today would place the Christian faith as one element, course the pious will already have reached for their spiritual perhaps not the most important, n personal life. This may seem shocking to the minority of devout Chris-tians, but a moment's reflection will indicate its practical truth.

SCOTS REJECT **OPEN TABLE** A proposal to allow admission

to Communion of members of churches with which it is committed to seeking unity was re-jected earlier this month by the Provincial Synod of the Scottish Episcopal Church, meeting in Perth.

to our present subject is, of course, the Special Service! If, for instance, bee-keeping is your ruling passion, then you may very rightly wish to hold a cen-

The form it takes in relation

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 their respective districts.
 The students shared in a busy School program, with sessions ted by a selected panel of speak-is graments, as well as the prepara-tion of demonstration youth
 Cleaver, M.H.R., National Chris-tian Endeavour President, who gave a series of addresses on the need for responsible Christian leadership.
 Mr Cleaver stated that Chris-tian young people should be in-volved in local politics and that it was their responsibility to de-velop Christian standards in our nation. Rev. Roy Edwards of initide to seeking unity was re-jected earlier this month by the Provincial Synod of the Scottish Episcopal Church, meeting in Perth. The proposal has strongly divided the clergy but the laity favour it. Very Rev. P. C. which in effect says to the Lord, Rodger told the synod it would be hard to continue talks with the Church of Scotland if the proposal were rejected. He also said that its rejection would mean running the risk of losing from the church half the present generation and all the next one.

DEAN Alfred Jowett of Birmingham Cathed-ral was happy to know that this article published with But most people are not, and a small and beautiful Cathedral like Manchester is eminently relevant. I think it is, "He that is not against us is on our part." My third point is that the Cathedral exists to serve the diocese — again not only as a place for a great service — for ordinations or for the Mothers' Union rally, but as a centre of resource for the parishes. The December 2010 and the service of the church as twenty people in a living room well placed to be the servant rather than the master of a great city. Our attitude of mind th Union rally, but as a centre of me Motners. Union rally, but as a centre of the Church as the concept of the Church as the warning not to cast your pearls before swine, I think you that a thousand in the Cathedral. And as most of us have been parish priests in difficult areas, the have ought to be out and this not just for anniversaries or patronal festivals, but to carry the work known as "adult education," "lay training," and by other inimical names into the local congregations. BISHOP McCALL DIES SUDDENLY Right Rev. Theodore Bruce | appointed Home Secretary of fore must not be one of chagrin because life has developed in many directions without us, but The Dean of Manchester

WHAT CATHEDRALS DO

Right Rev. Theodore Bruce McCall, Bishop of Wangaratta since 1963, died suddenly in wangaratta on Thursday, Jan-uary 16, at the age of 57. Bishop McCall was a son of Sir John McCall, a former Agent-General for Tasmania in London, and trained at St.

CHRISTIAN REVOLUTIONARY TRAINING

ONE hundred youth leaders from all States, including New Guinea, shared in the Third Australian Christian Endeavour Summer School of Leadership at the Naamaroo Conference Centre, Lane Cove National Park, Sydney. Under the theme, "Go Change the World?" the students learn how to become "New Christian Revolutionary" leaders and how to train further leaders in their respective districts.

The school Director, Rev. Fred J. Nile, said, "I was verk for the to be and He has work for the school Director, Rev. Fred J. Nile, said, "I was very pleased with the calibre of the students and their high level of co-operation and participation. They are returning to their re-spective States better equipped spiritually and mentally for the lieve as "New Christian Revolu-tionaries" each will make a de-termined effort in the power of the Holy Spirit to help change up. They will not do this through a revolution of force and fear hased on violence, but through assed on the transforming power of Jesus Christ." Church Record, February 6, 1969 Page 3

By every formal and informal neans we try to carry thought about the Gospel and the Chris-the chart of the world, an occasional at-tender at his own rather success-ful church, who thinks that he it church, who thinks that he tran life into the parishes when we are invited to do so. I think we would all share the conviction that the mass meeting or the rally, while exhilarating

FESTIVALS

Provided that you meditate on

Agent-General for Tasmania in London and trained at St. Columb's Hall, Wangaratta. He obtained his Th.Schl. in 1943 and in 1951 the B.A. of the University of Queensland. After four parish appointments in Wangaratta, he became an A.I.F. chaplain in 1943. He was rector of Holy Trinity, Launceston (Tasmania) when he was

GREAT MISTAKE

Perhaps I could finish with a story from the days when I was concerned with the Council of Churches and the Marriage Gui-dance Council in Sheffield. A Churches and the Marriage Gui-dance Council in Sheffield. A "Christian Family Week" was being planned, and among the visual material was to be a picture of a Christian Home. One party on the committee wished to see a picture of Father reading his paper, Mother doing her sewing, the children pursuing fret-work or doing homework all in one room. Others said "Not so! We will show an empty room with

ANGLICANS AND ORTHODOX CONFER

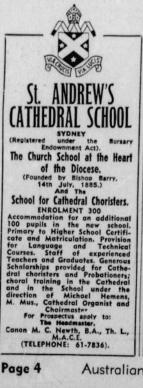
Australian Church Record, February 6, 1969



A GRIEVANCE
A CRIEVANCE
Subscription in the present travailing in Vietnam, Biafra and in the Usadi, State and in the Usadi, State and State

Church; all point to a world gasping in the moral and spiri-tual vacuum of its own creating. There is always the danger that Bible - believing Christians will be drawn into the maelstrom, will give up the struggle because this present world seems all-de-manding and perhaps all-satisfy-ing. Elijah's beliefs were as sound as could be but once when the struggle became too great for him, he crawled under the shade of a juniper tree and asked God that he might die. One sign of the time before the Lord's re-turn is that men's hearts will be failing them for fear. Such are

failing them for fear. Such are these times and they clearly call you and me to go into the world THE N n the strength of our Lord and



Knowing Communist intransi-gence, whether it be of the Russ-sian, Chinese or N.L.F. variety, we are learning not to expect too much from the Paris peace talks. But we will pray for these,

THE MIDDLE EAST

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from page one

much from the Paris peace talks. But we will pray for these, knowing that God is sovereign and that it is His world. A GRIEVANCE Some of our readers have a

You will be surprised to know that with all this rather feveris activity, remembering Singa-pore's soupy climate, the Bishop also found time to talk about

also found time to talk about the diocese. Singapore will probably be divided from Malaya by the end of 1969. Bishop Chiu will remain Bishop of Singapore with about 30 clergy and Malaya, with St. Mary's Kuala Lumpur as the cathedral will have the same will have the same umber.

"IT IS WELL"

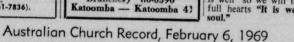
by Sheila Hayles "Is it well with thee?" and she answered "It is well" (2 Kings 4.) When the peace of God floods

Never has the Record received so much public relations material, press releases and booklets about the rights and wrongs of the Arab-Israeli conflict. The Israeli material is produced and presented with skill. The Arab material is material is and the Shunammite woman showed. As troubled on every side, yet duced and presented with skill. The Arab material is amateurish and viery angry. The truth probably has to be found elsewhere. Israel as it was before the domestic and international political scene.
President Nixon is a man of deen Christian convictions and

Perth have only had an initial meeting, it seems likely that Perth may soon have its first Australian archbishop. Two diocesans, an Anglo-Catholic from Queensland and an evangelical from N.S.W. have been mentioned but the senior auxiliary bishop, Brian Mac-donald will be a strong candidate. The junior auxiliary, Bruce Rosier is still under 40, an honours graduate in both science and arts, a former W.A.

Bruce Roster is still under 40, an honours graduate in both science and arts, a former W.A. Rhodes Scholar and clearly stands out for higher office, even if he is not given the present appointment.

Ar he is not given the present appointment. Western Australia is no longer a province which laments its isolation from the rest of the church. The whole State is vibrant with energy and optimism and given the arch-bishop of God's choice, Perth in a position to give great spiritual leadership. WOOD COFFILL FUNERALS Phones and just as the Shunam-mite woman was able to say — though her boy was dead — "It is well" so we will too say with full hearts "It is well with my



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Evangelical leadership

Religion writer for the West Australian (23/11/68) reports Australian (23/11/68) reports that prior to electing a new Anglican archibishop, "A careful study of the background and churchmanship of all candidates will be made before the number reduced to three or four." So it seems that East or West,

looking for a candidate with a foot in every theological camp and a heart in none is still very much a post-election idea. Yet must still assume that a chful of near monochrome bishops is as "wrong" as a country with too many me

And having regard to the quite ratio of evangelical to evangelical clergy, only the truly partisan can op-pose any move for more ade-quate representation, as a recent A.C.R. editorial suggested should Acc. K. child a suggested should inductive the second statistic of example convince wholly onesided and inaccurate in the popular picture of evan-bishops are not willing (or expected) to speak out on impor-tant issues, how can large numbers of clergy and laity claim to be converged at 40%.

be represented at all? Certainly the vacuum left by detached and "mute monochrome" bishops will be promptly filled. As the English No criticism church press makes plain, for evangelicals in the U.K. (in regard to current controversies) the mantle has fallen on men of the calibre of Dr. Packer and John Stott

In so many ways there is a disturbing discrepancy be-tween what the "grass roots" level" is supporting and what the church leaders are bless-

ing. Why for example should the average churchman in England care two hoots what the major-ity of Lambeth bishops thought care two hoots what the major-ity of Lambeth bishops thought of the controversial unity pro-posals if as the Archdeacon of Bodmin and Professor Deanes-ley maintain (Church Times, 27/9/68), "Most of the bishops were voting on proposals they had not read."

As the Keele and Berlin Conferences confirmed, evangelicals are today seeking out leaders with theological conviction and disowning those who attempt to foist on people a pietistic, legal-istic tribalism. The more so at a time when formidable theo-logical divisions are replacing those of denomination

those of denomination. As the Rev. John Stott has ommented (CEN, 1/11/68), commented (CEN, 1/11/68), "The true evangelical professes to be conservative in his loyalty

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to Scripture and radical in every-thing else." Within the church of God the "obedient nucleus" (evangelical or otherwise) has in-variably and with unsuspected support done most to shape the future. Tan evangelicals not be ex-cited at the quite remarkable growth in just two decades of such autonomous societies as C.M.S., World Vision, Far Eastern Broadcasters, Wycliffe Bible Translators, Bible Insti-tutes, Gideons, I.V.F., Mission-ary Aviation Fellowship, Gos-pel Recordings, Scripture growth in just two decades of such autonomous societies as C.M.S., World Vision, Far Eastern Broadcasters, Wycliffe Bible Translators, Bible Insti-tutes, Gideons, I.V.F., Mission-ary Aviation Fellowship, Gos-pel Recordings, Scripture Union and so on? Referring to the influence of voluntary religious societies, Canon Max Warren has com-mented, "There is something wholly onesided and inaccurate in the popular picture of evan-gelical religion as being one of

to evangelical relig

J. S. Goldney, Hawthorn, S. Aust.

There are two queries I would ke to bring before you, and like to bring before you, and your readers. Both are questions,

your readers. Both are questions, Not criticisms. A.C.R. Nov. 14 quoted from an article in the Catholic Weekly of October 24 headed "Anglican Dean Assists at Mass."

By comparison, on the October holiday weekend there was a Youth Camp or Youth Bible Conference at Rawsonville in the Parish of either Dubbo or Nar-Parish of either Dubbo or Nar-romine. The chaplain and/or organiser was a priest from the Diocese of Sydney, and I won-dered if he first informed the Bishop of Bathurst or his Admin-itsrator in his absence and also the appropriate Restor. Museum the appropriate Rector. My own knowledge of the event was by private mail and not from a dioall

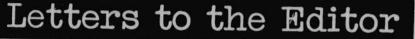
Newspaper." Is this technically and legally correct? Hitherto I have thought that our Church had no official newspaper.

(Rev.) W. L. Wade, Peak Hill, N.S.W.

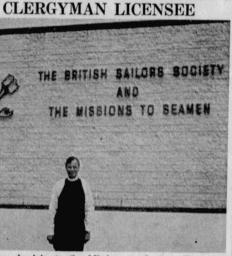
Petrossian's letter attracted my attention. He states that the "Jews had to fight a guerilla war to get the British out of Pales-tine, and fight the Arabs in 1948 to hold on to Israel." Why, may I ask, had the Jews to fight either the British or the Arabs and push them out of Balestine? Is the writer not aware that the Arabs, both Mos Books) for my original inspira-tion and information and would strongly recommend at to anyone interested in this work. (Mrs) Barbara Biggins, Prospect, S.A.

Th. C. Course

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did ins from, and dispossess find for it and claim it his own? Will in practical work in two of: Australians tolerate such agres-sion if it came from any of neighbouring countries? the Epistle to the Romans, It will be to the advantage of Preaching and Sermon Construc-



The senior chaplain to the Missions to Seamen, Fremantle, W.A., Rev. Christopher Chetwynd. Mr Chetwynd told the Rec-ord that he was probably the only clergyman in Australia licensed to sell liquor which is dispensed in the mission bar.

concerned.

Church bookstalls I was interested to read your paragraph on church bookstalls (ACR, Nov. 14) as my husband and I run a bookstall at Holy Trinity, North Terrace, Adelaide.

especially | tion, Principles and Methods of all concerned, especially tion, Principles and Methods of Cristians, if they make a care-ful study of the causes of this paper reads to include after the main title what appears to be a claim, namely: "The Church of England Newspaper." All concerned, especially tion, Principles and Methods of Christians, if they make a care-ful study of the causes of this Palestine tragedy before passing judgment on Palestinian Arabs. **J. Gordon Boutagy**, "Mosman, N.S.W. Church bookstalls

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Sian in your issue of October
31, commenting on a letter written by Mr Weiss.
One particular statement in Mr
Petrossian's letter attracted my
attention. He states that the
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M. Martin, Sec. for External Studies, Moore College, 15 King Street, Newtown, N.S.W., 2042. imited number of new enrol-ments in the Th.C. (Certificate in Theology) Correspondence Course in First Term this year. This course is provided for those who wish to obtain a basic theological for the second "Church Record" when replying to During the current term more than one thousand men and

Interpretation wrong

I would like to disagree with Rev. Geoff. Clark's article "The Bible and the Ordination of Women."

He suggests that the freedom from the law, clearly expressed in Galatians, negates passages in other Pauline epistles which pose restrictions on the authority and ministry of women in church. His feeling is these restrictions are of temporary significance only. I wish to advance four reasons why this is not a fair inter-pretation.

Firstly, Paul wrote all of the relevant passages as an apostle of Jesus Christ and he would not introduce a contradiction in his writings under the in-spiration of the Holy Spirit. Paul does not present the re-trictions upon women as tempstrictions upon women as temp-orary. He does not say this anywhere himself.

where himself. Secondly, the discussion in Galatians refers to the way of salvation and the path of righteousness. As Mr Clark ob-serves, this is brought about by "an internal compulsion written on the heart of the believer by the Holy Spirit" We are force the Holy Spirit." We are free of the law in salvation and righteousness because Jesus Christ has fulfilled the law. However, we can still be taught about salvation and righteous-ness from the law and the law is still binding upon many issues as Jesus reminds us in Matthew 5:17-19.

The other passages about the ministry of women are not con-nected directly with salvation and righteousness, but are and righteousness, but are recommendations about church order, a different subject.

Thirdly — "And yet it is not lawful for the Church to ordain anything that is contrary to God's Word written, neither may it be repugnant to another." dod's word written, nether may it be repugnant to another," (Article 20 of the Church of England). We can never abolish one statement in the Scripture by reference to another, though such reference may modify our

such reference may modify our interpretation. Fourthly, Paul shows that the place of women was fixed be-fore the law was given, as he says in I Timothy 2:13-14. This principle is also advanced by Paul in Galatians 3:17-18 when he is defending justification by faith alone. Douglas R. Trethewie

Douglas R. Trethewie East Geelong, Vic.

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in New Theology, reflected in New Theology, philosophy, art, cinema, and drugtaking. Now that "God is dead" and "man is dead" man tries to escape by a "leap" to a higher world of his own making. Stimulating and contentious channels the price.

C. M. Gilhespy. STORIES FOR THE CHILDREN'S HOUR by Kannath & Table Made

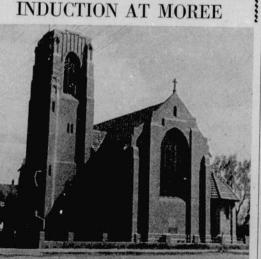
PORTRAIT OF CANTERBURY, by Richard Church. Hutchinson, Lon-don. pp. 224, \$6.60. This is an attractive re-issue This is an attractive re-issue for the spiritual world, to this temporal life? Mrs Guder answers this temporal life? Mrs Guder answers this temporal life? **Guder, 1968, pp. 186, \$3.95 U.J. IN AUSTRALIA. Australian Broadcasting Control Board and Bro**

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cathedral. The ofiginal author wrote with a deft, precise style which his grandson has yet to acquire. Copiously illustrated, this book should meet a need well beyond the diocese of Sydney. PRAYERS FOR HELP AND HEALING by William Barclay. Collins, Fontana. pp. 124. 3/6 (UK). Another of Barclay's valuable aids to prayer — this Valuable aids to prayer — this time for use by the sick and suffering and for all concerned for them. The eleven-page essay on "Christianity and Health" is a gem of clarity and help-fulness. A book to be much used

used.

CHANGE OF ADDRESS by John V. Taylor. Hodder & Stoughton. pp. 160. 1968. A se-lection from Canon Taylor's well-known monthly News let-ters which he see to be the second ters which he sends out as C.M.S. General Secretary. All concerned with the church's primary tasks in the modern world should read them.



All Saint's, Moree (Armidale, N.S.W.), where a new vicar, Rev. Frank R. Elliott, formerly of Nundle, was inducted on Friday, January 31.

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Australian Church Record, February 6, 1969



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THE HEY SHARP PRIZEMEN, 1968

SHORT NOTICES MAN IN COMMUNICATION

Canada. 1968 pp. 69. \$1.50 (Canadian)

parents who aim at Christian home standards.

the author, has prepared this book for re-publication for the



The War Graves Commission Cemetery at Adelaide River, Northern Territory, where Allied servicemen and some civil-ians who died by enemy actica in the Darwin area in World War II lie buried. The Bishop of the Northern Territory rec-ently held a Confirmation at the Adelaide River settlement.

SCHOOL OF EVANGELISM

DR KEITH COLE, Acting Principal of Ridley Col-D lege, Melbourne, announced recently that a National School of Evangelism will be held in Melbourne from Monday, March 17, to Friday, March 21, in conjunction with the Billy Graham Crusade.



Australian Church Record, February 6, 1969

Page 7



Thomas R. Butler, curate of St. 's, Roseville (Sydney), since Feb-968, leaves Sydney on March 6 e up a three-year curacy at k (Capetown) under Rev. W. A. x. His place as part-time curate avilla is bain and the state of the st

Alan McKenzie, C.M.S., vicar Church of the Ascension, Singa-left Singapore in January to to Christchurch, N.Z. He has succeeded by Rev. Ross Allen, sent out by C.M.S. from Christ-

Victor R. Cole, rector of Mona (Sydney) since 1964, has been ted rector of St. Mary Magda-St. Marys, from April next.

The Queen has approved the appoint-ment of Very Rev, Martin Sullivan, Dean of St. Paul's Cathedral. as first Dean of the Order of St. Michael and St. George. Deans of St. Paul's will ow hold the appointment in perpetuity.

now hold the appointment in perpetuity. **Rev. James S. Barreti.** curate of St. Andrew's. Lutwyche (Brisbane), has been appointed to the charge of St. Saviour's Laidley. Rev. Malcolm F. Bell has been appointed curate of St. Luke's, Too-

nted curate (Brisbane) Rev. Anthony J. Bosschaert has been appointed curate of St. Paul's, Mary-

Rev. Donald K. Campbell has been

Rev. Gregory S. Ezzy, curate of St. andrew's, South Brisbane, since 1966, been smoothed curate of St. Luke's, Rev. Noel C. Gill has been curate of St. Mark's, (Rrishane)

Noel C. Gill has been appointed of All Saints'. Chermside Rev. James E. Holbeck has been projected curate of St. Stephen's,

Rev. Ian N. Hunter has been ppointed curate of St. Thomas',

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THE ELEANOR SCHOOL OF PERSONAL DEVELOPMENT

hot line

A round-up of church press comment at home and abroad.

MIA MIA, Australian Mothers' Union monthly, raises the issue of working mothers. "The working mother is a con-temporary social phenomenon" it says. Not so contemporary when we think of all the working mothers in the Bible. Most con-tributors try to reach firm con-clusions and seem to agree that most women equality of education, it is unlikely that the present trend will change. Tasmanian Church News tells a good story about a non-working man. Colonel Alan Crisp of St. George's, Bat-tery Point, is retired. Rev. A.G. Reynolds accepted his offer to bring the parish roll up to date. Than Crisp of St. George's, Bat-inde, Professor Schniebeeckx has tery Point, is retired. Rev. A.G. Reynolds accepted his offer to bring the parish roll up to date. He visited 1,000 homes in 44 streets. Is he a non-working father? Catholic Weekly guotes Pope

Rev. Frank R. Ellioft, vicar of All Banding a subcort of Methods. Frank R. Subfance, Since J. Statistich and the University of Melbourne and who is ford, was admitted to the diaconate at the south Australian Baptist as a canono of St. Paul's I, pswich Girisbane).
 Mr J. L. Morgan. a graduate of the Mission. St. Paul's Cathedral, Sale.
 Mr J. B. Morgan. a graduate of St. Poter's, ford, was admitted to the diaconate at St. Paul's Cathedral, Sale.
 Mr J. E. Morgan. a graduate of St. Poter's, ford, was admitted to the diaconate at St. Paul's Cathedral, Sale.
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The paper for Church of England people — Catholic, Apostolic, Protestant and Reformed. Subscription \$3 pen year, posted. Editorial and Busi-ness: 511 Kent St., Sydney, 2000. Phone: 61-2975. Office hours: 10 a.m. to 4 p.m. Issued fortnightly, on alter-nate Thursdays. Copy dead-line Thursday preceding date of issue, but earlier receipt preferable.

DR A. L. WEBB Dr Arthur Liddon Webb died in Sydney on 23 January after a short illness at the age of 71.

Dr Webb was a son of a rec

THE AUSTRALIAN

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THE AUSTRALIAN CHURCH RECORD

No. 1432 February 20, 1969

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RECOGNISE OTHER MINISTRIES SAYS PERTH BISHOP

THE ministries of other denominations should be recognised without laying on of hands or services of reconsiliation, believes Bishop Bruce Rosier, an auxiliary bishop of Perth. He expressed these views in an in-terview with the editor of the Record in Fremantle recently.

Bishop Rosier is a former W.A. Rhodes Scholar, a science graduate of the University of Western Australia and an arts graduate of the University of Western Australia and an arts graduate of Oxford. He elaborated his views in a taped interview with the editor on board "Chusan" at Fremantle.
Beitor: Thank you for meeting me at the ship and for giving your valuable time to show me so much of Perth and Fremantle.
Beitor: Thank's right. I was asking that we recognise that the resent system you like from Scripture provided that you reading that the present system the Anglican church follows did ariss out of certain historical circumstances.
Bishop: That's right. I was asking that we recognise that the so tagainst what our Lord wanted.
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Rosier is a former see that the difference we have | I know that the Presbyterians

been booked for the final night of the Billy Graham Crusade. The Chairman of the Organiz-ing Committee for the Billy Graham Crusade, Rev. Gordon Powell announced that the Com-mittee had received word that Mr Graham had agreed to hold the final meeting of his Mel-bourne Crusade at the Mel-bourne Crusade at the Mel-bourne Crusade will begin on Friday evening, 14th March at the Myer Music Bowl, and will com-timue for ten days, with the final meeting at the M.C.G. on Sun-day, 23rd March at 3 p.m. Mr Powell said, "We are very fortunate that Billy Graham has consented to return to Mel-bourne for a second Crusade, and it is almost certainly the last been booked for the final night of the Billy Graham Crusade.

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Controversial article in Sydney's "Southern Cross."



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