

## "Eleanor" School Inaugural Dinner



**FIFTY-FIVE ladies aged from thirteen to seventy-four, with their relatives and friends, gathered at the Methodist Centre recently for the first Graduation Dinner of the "Eleanor" School of Personal Development.**

The chairman, Rev. Ross Saunders, introduced his wife Merle Saunders, founder and director of the Eleanor School. Mr Saunders said how proud he was of 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 come to this inaugural dinner. It marked the beginning of a dream she had had for some time — to provide an opportunity for Christian women of all ages of the place of personality, charm, appearance and manners in the Christian's witness in today's world.

The three basic concepts of the Eleanor School were warmth, sincerity, consideration. When these personal qualities were combined with a good dress sense, an understanding of the principles of beauty-care, and an awareness of the common-sense

that lay behind the accepted rules of etiquette, then the Christian woman could be herself in any circle of society she chose. Mrs Saunders hopes for further opportunities to conduct classes for Church groups at their Church hall.

For some time Mrs Saunders has been conducting classes among the women prisoners at Long Bay Gaol, and is soon to begin among the girls at the Parramatta Training Centre.

Those who may be interested are invited to write to Mrs Merle Saunders at 14 Richards Avenue, Drummoyne, 2047, or to ring her at 81-192.

## 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 1 Kings is designed mainly for individual students, but contains some directions for group leaders. Its commentary, study assignments and charts mostly deal with the history of the various kings and prophets and the student is encouraged to relate experiences of God to his own life today. Useful 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 Epworth Rectory and its inmates — mother, father and nineteen children.

Perhaps because there is so little material from which to draw information — incredibly modest were these Wesleys — one's appetite is barely whetted.

Susanna glows with the steady light of a quiet, determined trust — but chapters are given to so many other things that she sometimes sinks into the background. Maybe this is where her strength lay — she was content to trust and to do battle in a thousand unremembered things so that her sons, if not her daughters, could be great.

Lois Meyer

**WINDOWS ON THE MASTER**, by Charles C. Wise jun. Abington Press, New York, pp. 140.

This is a series of meditations, written in prose-verse, which sets out to analyse the person and ministry of Christ as seen by six of his contemporaries, all to be met with in the New Testament. The trouble is that they are all so absorbed with their own problems and position that they don't have much time to look through their windows.

J. V. Newall

**RUN WHILE THE SUN IS HOT**, by W. Harold Fuller. Moody Press, Chicago, 1968. pp. 256. \$U.S. 1.35.

This is a remarkably well-written account of a journey from Liberia in West Africa, through Ghana, Nigeria, the Niger, Upper Volta, Dahomey, Sudan, Ethiopia to the Somali Republic. There is more about Nigeria and Ethiopia as the Sudan Interior Mission whose work is being examined has been most active in those countries.

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

The title is an Ethiopian proverb 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 today.

Norman Gelding

## THE AUSTRALIAN CHURCH RECORD

The paper for Church of England people — Catholic, Apostolic, Protestant and Reformed.

Subscription \$3 per year, posted. Editorial and Business: 511 Kent St., Sydney, 2000. Phone: 61-2975. Office hours: 10 a.m. to 4 p.m. Issued fortnightly, on alternate Thursdays. Copy deadline 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 authentic account of the part played by American Protestant women in the world-wide task of missions.

From the "Cent Society" of 1802 to the present day, when the separate organisation of women for missionary work has been almost completely swallowed up in mixed societies where men do most of the administration and make most of the policy decisions, while women form the majority of the work force, Professor Beaver gives a scholarly history of women's work for evangelism, in its broadest sense. To do this he has the qualifications of the Chair of Missions, University of Chicago Divinity School, and the General Editorship of the Christian World Mission Books series.

C. E. W. Bellingham

**GREAT IS MY BOLDNESS**, by Michael Peck. Darton, Longman & Todd, London, 1968. pp. 71. Eng. price 8s. 6d.

Mr Valiant-for-Truth, in Bunyan'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 attempt to break through to the minds and very varied spiritual needs of their congregation at the Parish Family Communion. Indeed the book would have an interest for many of those in the pews, and would help them to know better what to look for in the sermon, and how better to pray for the preacher.

C. E. W. Bellingham

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# THE AUSTRALIAN CHURCH RECORD

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

No. 1431. February 6, 1969

Registered at the G.P.O., Sydney, for transmission by post as a newspaper.

Printed by John Fairfax and Sons Ltd., Broadway, Sydney.

Price 10 cents

## RETURN TO SINGAPORE AND MALAYA

**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.

The P. and O.'s Chusan called first at Penang which is truly the pearl of the orient. Archdeacon Peter Peatfield met me aboard and then drove me around this extraordinary island with its unique mixture of eastern cultures and religions. That must wait for another time.

A night's steaming south-east towards the Malacca Straits and we were at Port Swettenham, looking just as forlorn as I had seen it 10 years ago from the air. An Indian Christian from the ship and drove me to Klung. Here I was passed over to an Indian school headmistress who drove with unerring skill but at breakneck speed to Pealing Jaya and St. Paul's Vicarage.

Reverend Arnold Lee and Catherine Lee, about to return finally to the U.K. after 20 years' missionary service, made me feel at home again. But P.J.!! It was unrecognisable.

In 1958, Petaling Jaya was an outlying suburb of Kuala Lumpur, the national capital, and it was much like any recently established new housing area. I had gone out to the University of Malaya at P.J. then to visit Professor Fred Mason, the Vice-Chancellor and a good churchman. The university consisted of some former army huts.

Today it is a breath-taking campus of some 700 acres, beautifully laid out, landscaped and with modern high-rise building complexes housing the many disciplines. The medical school would make Perth or Sydney green with envy.

### 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 graduate, has had a ministry among students there. His successor is Peter Young, a Cambridge graduate whose faith was nurtured in C.I.C.C.U. and who has had considerable experience among students and young

people in Malaya. You must not proselytise among Moslems in Malaya and few Moslems have dared to become Christians. It would probably be true to say that in Malaya, more Europeans have become Moslems than vice-versa. Much prayer is needed for the witness to Christ in this land.

P.J. is now a city in its own right, thickly populated, considerably industrialised and with high-rise buildings everywhere. An entirely new place to me and somewhat frightening when you think of our Lord's command and realise how thinly Christian resources are spread here.

Arnold Lee said: "Come and see the church you built," referring to St. Paul's, P.J. It was not there in 1958, services being held in the Vicarage. Before we left, four of us knelt and thanked God for what had happened in the intervening years and for the work of Peter Young.

The expressway from Klung continued on from P.J. to Kuala Lumpur. I was trying to sort out our entry to K.L. but was confused by a new overhead crossover. "There's St. Mary's," said Arnold. Then I saw the familiar Selangor Club (no longer a European refuge) and the green padang across the street from the Federal Building. But St. Mary's was not where I had known it to be. It was completely overshadowed by the crossover.

### NATIONAL CAPITAL

But it was there and a lump came in my throat as I remembered the months I had worked and worshipped there. Then out of the car and into a welcoming circle of many old and some new friends, mostly Indian and Chinese.

Among the new ones was Rev. Robert Cooper who had recently arrived from Adelaide to work at St. Mary's for A.B.M. Much laughter, chattering, reminiscences. Henry Parvee came back with another. "You don't know who this is," he said. (They do this to clergy in Malaya too.) "Tan Chin Guan," I said. Cor-

## CHURCH HISTORIAN DIES

Oregon City, Oregon (EPS) — Dr Kenneth Scott Latourette, 84, eminent church historian who participated 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 Latourette, professor emeritus of Yale University, was visiting his sister here for the Christmas holidays. He had continued to make his home in New Haven, Connecticut, since his retirement 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.

In late November he participated in the Triennial Assembly of the Division of Overseas Ministries of the National Council of Churches (U.S.A.).

One-time missionary in China, Dr Latourette was the author of some 80 books including seven volumes on *The History of the Expansion of Christianity*, published between 1937 and 1945. A four-volume *History of Christianity* issued in 1953 was also a standard work on church history.

## SEVEN MILLION BUDGET FOR BIBLES

The 1969 World Service Budget for Bible Society translation and distribution work throughout the world was fixed at around U.S.\$7,050,000 (\$A6,311,550) by the Executive Committee of the United Bible Societies meeting in New York. This figure represents 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 Societies' Scriptures are sold rather than given away, in most countries the price has to be heavily subsidised to bring the Scriptures within the reach of everyone. Most of the budget represents this subsidy. Distribution channels are maintained in 120 countries, and in addition a large proportion of the budget — \$612,645 — is needed for Bible translation and revision work.

The budget is composed of the sums Bible Societies state they need for their Scripture production and distribution programs in 1969; this figure has to be made to balance with the money other Bible Societies hope

to be able to contribute. Although the figure is an increase over the money available in 1968 (£2,453,000), a number of projects have had to be cut back. In many countries there are opportunities for spreading the Word of God which cannot be met for lack of funds.

## NELSON REJECTS OPEN DOOR

A proposal to admit all Christians to communion in the Anglican churches of the Nelson Diocese was not supported by its diocesan synod.

The proposal was introduced by Canon B. J. Machell, Richmond, as an amendment to a bill before synod intended to encourage some degree of inter-communion between the four 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 Sutton also voted against the proposal.

But synod did approve the bill brought forward from the general synod.

If passed in 1970, the bill would enable all full members of the four negotiating churches to receive communion in the Anglican Church as "welcome guests."

Conversely Anglicans would be free to attend communion services in other churches, although frequent and habitual communion in other churches would be discouraged.

(Church and People)

## Bible display

A translation of the Four Gospels into Anglo-Saxon published in 1571, a Spanish Bible published 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 commencing on February 10.

A Bible bearing the initials "W.S." scratched on the cover was once believed to have been owned by William Shakespeare. The British Museum authorities have classified these initials and others that appear in the pages as a forgery. Samuel William Henry Ireland, the English literary forger, published a confession to this in 1796. This collector's item is also on view in the exhibition.

Archaeological relics, Arabic manuscripts and scrolls tell their own story alongside this exhibition.

The exhibition "How our Bible came to us" has been arranged by the British and Foreign Bible Society and will continue until February 15.

## Manly convention

The 17th Australia Day Convention for the Deepening of the Spiritual Life in St. Matthew's, Manly, N.S.W., will be held on January 27. The speakers will be the Rev. David Hewetson, Education Secretary of the Church Missionary Society and former Principal of a Bible School in Tanzania; the Rev. John Reid, rector of Christ Church, Gladsville and noted Bible teacher and convention speaker; and Mr Eric Norgate, secretary of the Overseas Missionary Fellowship in N.S.W. and former missionary in China.

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## KINSFOLK HELP CRUSADE



The Kinsfolk, whose folk-singing talent has been much used in pre-Crusade activities in Melbourne. They are four members of one family; (from left) Richard, Timothy, Marion and Ross Begbie, from Sydney.



# "THE CHURCH OF AUSTRALIA"

**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.

Names still matter, even to the computer generation. This is evident from the controversy that has surrounded the seemingly simple task of finding a fitting title for our Church. Can we find, and agree about, a name that is true to the nature of that body known, provisionally, as "The Church of England in 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, Episcopal Church of Australia, and Catholic Church of Australia—with minor variations in each case being possible (Protestant Episcopal, Holy Catholic, etc.). Each of these is already in use somewhere among the churches of the Anglican Communion.

## NOT ENGLISH

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

The Church of England (with or without "in Australia") makes us forever English, although we are no longer tied, either doctrinally 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 significant that the small Reformed Church, a comparative newcomer to our shores, of Dutch origin, has already dropped "Dutch" from its title.

Those who advocate the word Anglican often forget that exactly the same objection applies to this word because it is a vague word, and has been used quite legitimately as an umbrella-term for all who are in communion with Canterbury—but it still means "English"—or perhaps "English-ish." In Australia, too, it suffers the disadvantage of having become, quite illogically, a partisan word. What alternatives have we? Episcopal has never been popular in this country, although we are an episcopalian Church. But

it is hard to defend a name that would tie us to a particular doctrine, especially a doctrine of the ministry in these ecumenical times. Should conditions ever make it desirable to cease from having bishops, would our church change its essential character? Our worship and ethical standards, our general ethos would remain. The same objection applies to names such as Presbyterian and Congregational, and these names will disappear whenever any union scheme is implemented.

What about a name such as 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 and exclusive fashions and has been so grossly misunderstood, as to make its use unacceptable in an official name.

Behind our difficulty in finding a name descriptive of our church, that is acceptable, lies our tradition of enfolded in one, many variations, even contradictions. Any of the suggested names will give undue offence to 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, Catholic, Protestant, singly or in combination, will disconcert those wishing to avoid any name favouring one party or another.

There remains one other possibility, that, after the pattern of the Church of England, we venture upon the name **The Church of Australia**.

Before pointing out some of the advantages of this name, one obvious objection must be considered. Do we have any right to such a name? The Church of England in Australia is not the established church of this country; it does not represent the

## LEFT SHORT

Writing in his diocesan paper, Bishop James Housden of Newcastle referred to the failure to meet missionary needs. He said: Our method of diocesan and parish finance has squeezed the only reducible item in the diocesan budget, namely the support of our missionaries who are doing God's work in our name.

With the rise of local expenditure, both in parishes and diocese, the amount available for missionary 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 appeal. This reference may appear to some in poor taste, but I feel the need so strongly that I am prepared to throw my glove into the ring in the hope that I will thereby stimulate each and everyone to join me sacrificially. Unless our missionaries misheard the call of God then God expects us to uphold them.

majority of Australian Christians, and although nominally the largest Australian church, we are not the strongest in practice or in effectiveness. To call ourselves The Church of Australia sounds suspiciously like self-delusion—or arrogance.

## OPEN DOORS

Those who make this objection miss the point. By calling ourselves **The Church of Australia** we declare our intention of opening our doors to any Australian or Christian conviction who has not found a home in another church. The Church of England has never been the church of all Englishmen except in a legal sense, but even if that church were to be disestablished, it would still be called The Church of England, for it would remain a spiritual home for any Englishman of Christian belief, without any extra tag such as belief in a particular doctrine of authority or of church order and government.

By using the name **The Church of Australia** we admit the need, and accept the responsibility, of ministering to all Australians. The Christian Church is not in Australia to supply the wants of ex-Englishmen, ex-Italians, or others according to their place of origin, but of all Australians. This means becoming identified with the Australian community and being found active wherever Christian action is needed—whether the people in need are Anglicans or not.

Our Church has already accepted this principle. From the Church of England we have inherited a tradition of bringing the church to the people, rather than of calling 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 endorsed the principle by providing a diocesan and parochial system covering the whole continent, even in places where regular congregations can hardly be gathered. We have not required that a certain number of Anglicans 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 would hope that other Christians will eventually join us in bringing **The Church of Australia** into being. Somebody must set the pattern for this church—who better than ourselves?

Australian Anglicans have the choice before us of becoming identified with the total Australian community at the points of deepest need, where the Christian gospel can bring hope and reconciliation and power—or of becoming an introverted Anglican sect, ministering only to "the faithful." While the choice of a name is only a very small aspect of this greater decision, a right choice might help us to know where we are going.

## EDITORIAL

### 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 tremendous 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.

At Pentecost He gave all true believers the Holy Spirit, the one He called the Comforter, the one who stands alongside, 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. 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 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 Ephesians 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 desperate the situation may look for His church, however the modern prophets may tell us Christianity is doomed, man can never circumvent 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 for you!

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 responsible. 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."

### FEAR: A PROBLEM

Psalm 27:1; **The Lord is my light and my salvation; whom shall I fear?** David often speaks about fear in the Psalms. Fear was part of his life as it is of ours. We fear failure, people, poverty, struggle, loss of respect, sickness, weakness, ageing. We are rarely without some fear. How do we cope with it?

If we can say that the Lord Jesus is our light and salvation, we have the safest refuge from anxiety and fear. We will be tossed and tumbled by life's seas, but in His presence we have the quiet harbour. His disciples often were afraid but He came to them with His covering peace. "Why are you fearful?" he said. The fear that persists is the failure to trust Him moment by moment. "Thou shalt not be afraid of the terror by night or the arrow that flieth by day."

One fear alone is healthy. Proverbs tells us about it: "In the fear of the Lord is the beginning of confidence." Confidence and freedom from life's fears begins if we fear His holiness, His will, His purpose for our lives and if we fear to live in

disobedience of His Word. Jonah was rightly fearful when he paid 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 him.

If you lack confidence, and this may be the greatest fear you have, trust your Saviour more in these areas of living where you lack.

Solomon tells us that "the fear of the Lord is the beginning of wisdom." Notice that it is only the beginning. The loving fear that springs from a close relationship with Christ must dominate our actions.

This fear that springs from love instructs us in His beauty and loveliness. It teaches us so much about ourselves, our sinfulness and weakness, our poverty and lack of righteousness, leads us to that healthy daily dependence on Christ which "casts out fear."

# WHAT CATHEDRALS DO

**DEAN** Alfred Jowett of Birmingham Cathedral was happy to know that this article published with his permission and by courtesy of the "Church Times," would have relevance for the Australian scene.

I PUT pen to paper with some trepidation, for no one likes to be picked up and worried by a formidable controversialist like Miss Pitt. (Church Times, October 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 write articles about "the work of a Cathedral today" would do well to bear in mind) that not two Cathedrals are alike and 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 positions:

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 congregation are a living demonstration.

2. It follows therefore that the 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.

3. A Cathedral is the servant of the diocese not by the provision of a meeting-place or basilica but by the provision of resources in manpower for the use of men and women in the parishes.

4. It may well be the function of a Cathedral to astonish, to delight by a fine excess, to extend the frontiers of what can be considered "religious" in people's minds.

5. It is the task of a Cathedral to go on obstinately, beautifully and relevantly with the public worship of God.

Can I now offer some variations on the above themes? First, the question of importance. Of course the pious will already have reached for their spiritual

revolvers or their fountain pens in order to say, "Of course the Cathedral is the most important building — if you are an Anglican Christian."

But most people are not, and a small and beautiful Cathedral like Manchester is eminently well placed to be the servant rather than the master of a great city. Our attitude of mind therefore must not be one of chagrin because life has developed in many directions without us, but

*The Dean of Manchester follows up the discussion of recent events in our cathedrals.*

to seek out those ways in which we can be of service to the healthy developments of modern life.

For example one of our Canons is a University lecturer and he lectures to University, Church and City in Christian Ethics; one has an honorary position on the staff of the University Extra-Mural Department and is therefore in a position to arrange innumerable formal and informal courses inside and on the fringe of the Church; one is particularly expert in town-planning and housing; our Sub-Dean is known and loved throughout the diocese and indeed even more widely for his retreats, quiet days and on every occasion where the gift of gracious speech seasoned with salt is valued.

I myself am Chairman of the immigrants' work in the city and serve on the City Education Committee. My own basic interests are in the arts and in social work. None of us stops to think whether what we do takes place in the Cathedral or outside it. Indeed some of my most important work is done in the Town Hall and Education Office and lecture-room.

This is not to say that people are not coming into the Cathedral. One of the most common attitudes today would place the Christian faith as one element, perhaps not the most important, in personal life.

This may seem shocking to the minority of devout Christians, but a moment's reflection will indicate its practical truth.

The form it takes in relation 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 centenary service for bee-keepers in Manchester Cathedral — and the Dean and Canons will be delighted to welcome you to that particular form of service, which in effect says to the Lord, "Here we all are, bee-keepers and retailers of honey. Please bless us in our bee-keeping."

Now for the purist, the rigorist for putting first things first, will sneer or explode with wrath at this spiritual triviality. I think we should look seriously and

with sympathy at this very common point of view, and decide carefully which of two of our Lord's utterances is more 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 Dean and Canons of Manchester share a conviction that we ought to be out and about in the parishes — and this not just for anniversaries or patronal festivals, but to carry the work known as "adult education," "lay training," and by other informal names into the local congregations.

By every formal and informal means we try to carry thought about the Gospel and the Christian 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 for the odd occasion, may ultimately be enervating. We would find ourselves more at home with the concept of the Church as twenty people in a living room than a thousand in the Cathedral. And as most of us have been parish priests in difficult areas, we have no illusions about the nakedness of the land nor about how far back you have to begin when you start the work of Christian education.

One of our faith's most dangerous opponents is the man

appointed Home Secretary of A.B.M. in 1953. In this position, his many gifts became widely known. He had a special gift of courtesy and friendliness, was a good administrator and his active mind was quick to grasp the essentials of any subject.

He was consecrated Bishop of Rockhampton in 1959 and was translated to his own home diocese in 1963.

Bishop McCall was a convinced Anglo-Catholic but all who had the pleasure of working with him in the wider affairs of the Australian Church found him to be above all a loving Christian gentleman.

## BISHOP McCALL DIES SUDDENLY

Right Rev. Theodore Bruce McCall, Bishop of Wangaratta since 1963, died suddenly in Wangaratta on Thursday, January 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. Columba'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

## 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 students shared in a busy School program, with sessions led by a selected panel of speakers. These included Mr. R. H. Cleaver, M.H.R., National Christian Endeavour President, who gave a series of addresses on the need for responsible Christian leadership.

Mr. Cleaver stated that Christian young people should be involved in local politics and that it was their responsibility to develop Christian standards in our nation. Rev. Roy Edwards of Queensland presented a challenging series of Bible studies based on the Epistle of Paul to the Galatians. Rev. Geoff Fletcher and Mr. Brian Willersdorf developed the theme of youth and evangelism.

During the School films were shown which dealt with the art of communication. The students were also given daily study assignments, as well as the preparation of demonstration youth meetings and lectures.

One of the students from New Guinea was Mr. Pokwari Kale, who was greatly helped by the School. Pokwari is one of the first hundred students at the new University of New Guinea in Port Moresby and is studying to be one of the first indigenous lawyers in the Territory.

Another student from the Woomera Rocket Range said, "Before I came to this School I disliked my work and dreaded having to return to Woomera; but now I am actually looking forward to my return, as I believe it is the place where God wants me to be and He has work for me to do for Him."

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 respective States better equipped spiritually and mentally for the task of youth leadership. I believe as 'New Christian Revolutionaries' each will make a determined effort in the power of the Holy Spirit to help change the world and turn it right side up. They will not do this through a revolution of force and fear based on violence, but through a revolution of love and reason, based on the transforming power of Jesus Christ."

of the world, an occasional tender at his own rather successful church, who thinks that he knows exactly what religion is and what are its limits. My heart goes out to those who try to bowl a few googlies at this particular kind of batsman.

## FESTIVALS

Provided that you meditate on the warning not to cast your pearls before swine, I think you may do all sorts of things to bring people up short to rethink what they think Christianity is. Temperamentally I suppose I am more in favour of the milder exercises like arts festivals, flower festivals, exhibitions, folk music, topic of the week discussion groups and the many variants of these things that we arrange at Manchester Cathedral.

But who am I, with my head for heights, to judge the Dean of St. Paul's? Or who am I with our rather useful refectory and meeting rooms, to judge the Provost of Southwark if he holds a cheese and wine party in the Nave?

We also, and I think in this we reach the only point on which English Cathedrals have in common, go on with the worship of God. We always serve coffee in the refectory after our Sunday morning Eucharist; we sometimes have discussion after our Evening Service. Sometimes, save the mark, we put on a Miracle Play. We like people to pray as well as to participate in our family life. (I am obviously suffering from anxiety about Miss Pitt!)

## GREAT MISTAKE

Perhaps I could finish with a story from the days when I was concerned with the Council of Churches and the Marriage Guidance 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 arrows showing where they've all gone—Father to his union meeting, Mother to the Townswomen's Guild, the children to the youth club..."

The great mistake we make is to spend all our time trying to get people to come to us.

I for one should begin to be a bit worried if many more things happened in Manchester Cathedral and even more worried if we were not living in and with the secular city on our doorstep.

## ANGLICANS AND ORTHODOX CONFER

Anglican delegates to joint doctrinal discussions with the Holy Orthodox Churches have been announced by the Archbishop of Canterbury.

The list has been revised as a result of the 1968 Lambeth Conference and it includes nine English bishops and other clergy, six from the U.S.A., two from Canada and one each from Wales, Ireland, Scotland, India, South Africa, Jerusalem and Australia.

The published list shows Australia to be represented by the Archdeacon of Sydney, but in fact the Primate of Australia chose the Archdeacon of North Sydney, Venerable Graham Delbridge (coadjutor-bishop elect).

The Anglican members of the Joint Commission expect to meet in England in September 1969.

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# Notes and Comments

## LESSONS OF SUFFERING

It is not fashionable to suggest that from the present travail in Vietnam, Biafra and in the U.S.A. itself, God has lessons to teach His people. Nevertheless, we believe it is so. There is a purpose in all suffering and in death and in every form of human misery. God taught weakened and defeated Israel through Zechariah: "not by might nor by power, but by my spirit, saith the Lord."

Student activism and riots in Paris, Prague, Tokyo and the U.S.A.; savage reprisals in the Middle East; hot-headed nationalism in Africa; changing regimes in South America; near revolution in the Roman Church; all point to a world gasping in the moral and spiritual 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-demanding and perhaps all-satisfying.

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 return is that men's hearts will be failing them for fear. Such are these times and they clearly call you and me to go into the world in the strength of our Lord and witness to the Bible's saving and eternal truths.

## NEW PRESIDENT

Few Presidents of the U.S.A. have taken office at such a critical stage in history as Richard Milhous Nixon. Fewer still have had his long experience of high office and his grasp of the domestic and international political scene.

President Nixon is a man of deep Christian convictions and he will need the prayers of all Christians that God's blessing, strength and guidance may be his as he and his administration face problems which would sorely test any man.



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Knowing Communist intransigence, whether it be of the Russian, 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, knowing that God is sovereign and that it is His world.

## A GRIEVANCE

Some of our readers have a grievance. We of the Record management have one too. Both are justifiable. Nearly every newspaper in Australia has given expression to it too. Individual copies and bulk supplies of the Record are reaching their destination up to a week and sometimes more after they are posted on the Wednesday before publication date.

Parishes in W.A. as well as N.S.W. have complained and justly so. Our publishing costs were greatly increased last year by savage increases in bulk postal charges. But with these increased charges amounting to some hundreds per cent, deliveries take longer than ever. Bulk supplies are no longer delivered on Saturdays. Written complaints to the postal authorities have been in vain.

Whatever way we might change our printing and publishing deadlines, we would still have the problem of late delivery. Our one consolation is that we are a fortnightly and so even 13 days after our publication date, each issue is the current issue. So far, nobody in Australia gets it as late as that. We know that our readers will bear with us and that circumstances which we cannot control will not prevent them maintaining their orders for parish supplies.

## THE MIDDLE EAST

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 amateurish and very angry. The truth probably has to be found elsewhere.

Israel as it was before the Six Day War of June 1967, is a sovereign state recognised by international law. The Middle East will remain a powder keg with Russia in control of the fuse until the Arab nations concerned come to the conference table.

## PERTH VACANCY

Although those responsible for electing a new archbishop of Perth have only had an initial meeting, it seems likely that Perth may soon have its first Australian archbishop.

Two dioceses, an Anglo-Catholic from Queensland and an evangelical from N.S.W. have been mentioned but the senior auxiliary bishop, Brian Macdonald 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. Rhodes Scholar and clearly stands out for higher office, even if 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 archbishop of God's choice, Perth is in a position to give great spiritual leadership.

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## Return to Singapore

from page one

Shopping is de rigueur in Singapore and I ended up with two extra suitcases to carry the loot. Sometimes it was with Wendy, sometimes with the Bishop and once with both. The expeditions were spread over the two days.

In between we met people, saw various places, got caught in traffic jams, had dinner on the ship and went to a typical dinner at the Church of the Ascension, next to St. Andrew's School. I chose a table where I would have only Chinese and Indians for companions and thoroughly enjoyed it. I told one Chinese lady, through an interpreter, how much an Australian enjoyed eating with her.

This mixed-race congregation was farewelling one vicar, a C.M.S. missionary from N.Z., and welcoming his N.Z. replacement, Deaconess Emmie Stevens and Rev. Graham Ogden of Sydney, who is lecturing at St. Peter's were seated nearby.

You will be surprised to know that with all this rather feverish activity, remembering Singapore's soupy climate, the Bishop 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 number.

## "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 our soul then we can say with full and joyful hearts "It is well" in the same spirit of faith as the Shunammite woman showed. As troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For which cause we faint not, but though our outward man perish, yet the inward man is renewed day by day. (2 Cor. 4.)

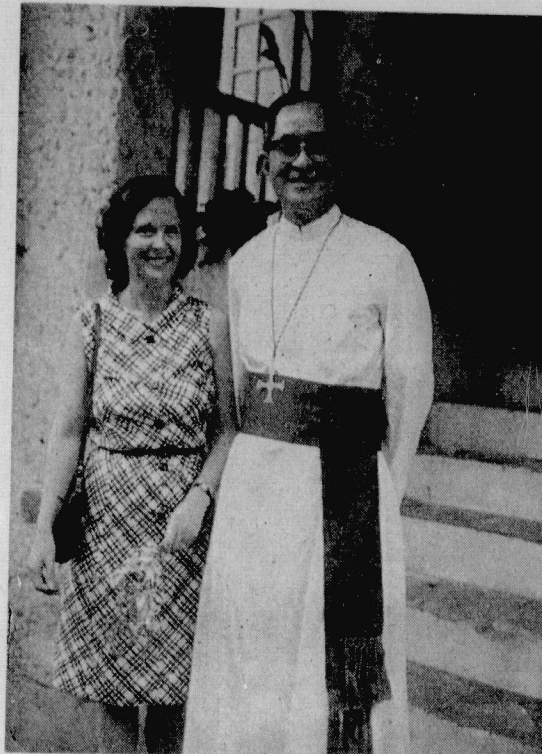
Is it well with you? As Christians have we neglected to "abide in Christ" and to go to Him for cleansing in Christ's precious blood? Have we sin in our hearts not repented of and in consequence is our walk with the Lord not as it should be? Is it well?

Is it well with your husband (or wife)? Is all "at one?" Have we in our marriage strifes or sins not repented of? Is all as we had earlier hoped and dreamt that Christian marriage could be? A partnership of spirit, body and mind?

Is it well with the child (or children)? What of our children? Have we let the years slip by and neglected to teach these precious souls the truths about God? Have things gone amiss in this sphere? Have we prayed daily for our children and their souls? Wellbeing? Is it well with the child?

As we search our hearts do we find indeed that all is not well? Then know that just as the prodigal son was received back into his Father's loving arms amid joy and forgiveness so we will be when we return to God and accept Christ's cleansing. As we truly repent we have the assurance of God's love and just as the Shunammite 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 soul."

## SINGAPORE HOSTS



Bishop Chiu and Mrs Chiu at the entrance to Bishopsbourne, Singapore.

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## Evangelical leadership

Religion writer for the West Australian (23/11/68) reports that prior to electing a new Anglican archbishop, "A careful study of the background and churchmanship of all candidates will be made before the number is 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 one must still assume that a handful of near monochrome bishops is as "wrong" as a country with too many monochrome dioceses.

And having regard to the quite pathetic ratio of evangelical bishops to evangelical clergy, only the truly partisan can oppose any move for more adequate representation, as a recent A.C.R. editorial suggested should obtain. If for example convinced Anglo-Catholic or evangelical bishops are not willing (or expected) to speak out on important issues, how can large numbers of clergy and laity claim to be represented at all?

Certainly the vacuum left by detached and "mute monochrome" bishops will be promptly filled. As the English 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 between what the "grass roots" level" is supporting and what the church leaders are blessing.

Why for example should the average churchman in England care too hoots what the majority of Lambeth bishops thought of the controversial unity proposals if as the Archdeacon of Bodmin and Professor Deaneley 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, legalistic tribalism. The more so at a time when formidable theological divisions are replacing those of denomination.

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

## Letters to the Editor

to Scripture and radical in everything else." Within the church of God the "obedient nucleus" (evangelical or otherwise) has invariably and with unsuspected support done most to shape the future.

Can evangelicals not be excited 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 Institutes, Gideons, I.V.F., Missionary Aviation Fellowship, Gospel Recordings, Scripture Union and so on?

Referring to the influence of voluntary religious societies, Canon Max Warren has commented, "There is something wholly one-sided and inaccurate in the popular picture of evangelical religion as being one of almost unbridled individualism. The disciplined fellowship of religious societies is the real clue to evangelical religion."

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

## No criticism

There are two queries I would like to bring before you, and 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 Narromine. The chaplain and/or organiser was a priest from the Diocese of Sydney, and I wondered if he first informed the Bishop of Bathurst or his Administrator in his absence and also the appropriate Rector. My own knowledge of the event was by private mail and not from a diocesan source.

I notice that the front page title of each edition of your paper reads to include after the main title what appears to be a claim, namely:

"The Church of England 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.

## Why fight?

My attention has been drawn to a letter written by D. Petrossian in your issue of October 31, commenting on a letter written on Palestine by Mr Weiss. One particular statement in Mr Petrossian's letter attracted my attention. He states that the "Jews had to fight a guerilla war to get the British out of Palestine, 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 Palestine? Is the writer not aware that the Arabs, both Mos-

lem and Christian alike, are the indigenous people of that country and had been living there for over 1300 years? What crime had they committed against all Jews in general and the Jewish settlers amongst them, that made Jews from all over Europe come and fight them and push them out of their homeland? Is this not an act of criminal aggression? How would any citizen of any country in this wide world tolerate some one else to drive him by force out of his homeland and his home, and dispossess him of it and claim it his own? Will Australians tolerate such aggression if it came from any of neighbouring countries?

It will be to the advantage of women are engaged in studying subjects of the Th.C. course, including housewives, missionaries, deaconesses, university students, the wives of ministers — and some ministers themselves, who are doing a "refresher course."

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## CLERGYMAN LICENSEE



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

all concerned, especially Christians, if they make a careful study of the causes of this Palestine tragedy before passing judgment on Palestinian Arabs.

J. Gordon Boutagy,  
Mosman, N.S.W.

## Church bookstalls

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

I am keen to contribute something to a discussion on church bookstalls if it isn't too late.

We would be glad to share our experiences gained in five years of "bookstalling" with others similarly engaged, or who are interested in this most worthwhile work.

Our average turnover has been close to \$2,000 for the past two years but we feel that there is great scope for increasing this by encouraging more folk to read Christian literature. I must acknowledge a great debt to Timothy Dudley-Smith's book, "Christian Literature and the Church Bookstall" (Falcon Books) for my original inspiration and information and would strongly recommend it to anyone interested in this work.

(Mrs) Barbara Biggins,  
Prospect, S.A.

## Th. C. Course

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## 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 impose restrictions on the authority and ministry of women in church. His feeling is that these restrictions are of temporary significance only. I wish to advance four reasons why this is not a fair interpretation.

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 inspiration of the Holy Spirit. Paul does not present the restrictions upon women as temporary. He does not say this anywhere himself.

Secondly, the discussion in Galatians refers to the way of salvation and the path of righteousness. As Mr Clark observes, this is brought about by "an internal compulsion written on the heart of the believer by 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 righteousness 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 connected directly with salvation 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." (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 interpretation.

Fourthly, Paul shows that the place of women was fixed before 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,  
East Geelong, Vic.

## BISHOP BRADLEY IN RHODESIA

Bishop Bradley, of the Church of England in South Africa, has taken the first Church of England Confirmation service at Christ Church, Fort Hall, Rhodesia.

During a five-day visit to Rhodesia, the Bishop also visited Salisbury and Bulawayo, holding a Communion service at the latter centre. He was accompanied by Rev. Bernard Wright. Mr Wright now pays regular visits to these Church of England congregations to bring them an evangelical ministry which they have been unable to have in the Church of the Province.

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### CLASS LISTS 1968 Scholar in Theology (Th.Scol.)

**SECOND CLASS:** Kernebone, R. A., B.D., Th. Scol., Armidale; Marrett, C. B., B.A., Th. Scol., Armidale; Oliver, J. R., B.A., Th. Scol., Ballarat.

**PASS:** Anderson, D. G., Th.L., Sydney; Blanch, A. M., B.D., Th.L., Sydney; Collins, N. E., Th.L., Armidale; Emery, E. J., Th.L., Sydney; Food, D. T., M.Sc., B.D., Moore, Sydney; Hearn, G. A., Th.L., Dip. R.E., Gippsland; Hockley, R. E., B.E., Th. L., Moore, Sydney; Holbeck, J. E., B.D., Th.L., ARACI, Ridley, Unatt.; Holland, D. W., B.D., Th.L., Sydney; Jones, A. J., V., Th.L., Bathurst; Prentice, H. K., B.A., Th.L., Ridley, Melbourne; Roberts, V. W., Th.L., Dip. R.E., Sydney.

**Pass in single subjects:**

**OLD TESTAMENT:** Andrew, R. L., Moore, Sydney; Darrett, J., Sydney; Duncan, I. J., St. Francis, Brisbane; Edwards, M. G., Moore, Perth; Farleigh, G. G., St. Mark, Can-Goi; Nichols, A. H., Moore, Sydney; Nix, K. A., Moore, Sydney; Peterson, D. G., Moore, Sydney.

**NEW TESTAMENT:** Andrew, R. L., Moore, Sydney; Bennett, M. L., Moore, Unatt.; Campbell,

**DOGMATICS:** Begbie, R. A., Sydney; Cuthbert, J., Nth. Old.; Were, J. O., Melbourne; Wood, A. T., J., Ridley, Melbourne.

**GREEK AND LATIN FATHERS:** Marrett, C. B., Armidale.

**LITURGOLOGY:** Andrew, R. L., Moore, Sydney; Bennett, M. L., Moore, Unatt.; Campbell, D. K., Moore, Unatt.; Davey, G. R., Trinity, Melbourne; Edwards, M. G., Moore, Perth; Gelding, J. E., Adelaide; Green, H. T., G., Trinity, Melbourne; Holland, R. D., Trinity, Melbourne; Horne, J., Deac, House, Sydney; Hughes, P. J., Trinity, Melbourne; Peterson, D. G., Moore, Sydney; Peterson, D. G., Moore, Sydney; Sage, A. F., Melbourne; St. John, A. R., Trinity, Melbourne; Thomas, W. E., Moore, Sydney; Tidball, G. M., Trinity, Melbourne; Towhig, B. R., St. Michael, Unatt.

### Licentiate in Theology (Th.L.)

(in order of merit)

**FIRST CLASS:** Barraclough, R. G., B.A., Moore, Unatt.; Jensen, P. F., Moore, Sydney; Niehus, R. J., St. Michael, Adelaide.

**SECOND CLASS:** Gordon, A. R., Moore, Sydney; Thomson, I. F., Dip. Arch., Moore, Unatt.; Winter, B. W., D.P.A., Moore, Unatt.; Smith, H. C., B.A., Dip. Ed., St. John, Bathurst; Braybrook, I. J., St. John, Melbourne; Farrer, R. D., St. Barnabas, Adelaide; Langford, R. B., B.A., St. Barnabas, Adelaide; Fleming, J. L., St. Barnabas, Adelaide; Wheatley, P. J., St. Barnabas, Adelaide.

**PASS:** Thorne, J. A., C., B.A., Unatt.; Webster, M. F., Deac, House, Melbourne; Cowan, H. D., St. Michael, Unatt.; Murray, D. O., St. Michael, Bunbury; Huggins, H., Perry Hall, Gippsland; Williams, H. B., B.Sc., Ph.D., Ridley, Unatt.; Parker, K. W., St. John, Melbourne; Jorgensen, D. R., Moore, Unatt.; Stephens, G. F., Melbourne; Duncan, L. J., A.A.S.A., ACIS, St. Francis, Brisbane; Gomersall, C. E., Grafton; Holland, L., Deac, House, Unatt.; Ramsay, J., Moore, Sydney; Wright, D. S., Moore, Adelaide; Jack-

**THE HEY SHARP PRIZEMEN, 1968** Barraclough, R. G., B.A., Moore, Unatt.; Jensen, P. F., Moore, Sydney.

**THE JOHN FORSTER PRIZEMAN, 1968** Barraclough, R. G., B.A., Moore, Unatt.

**Pass in either part (in alphabetical order):** Adam, P. M., Deac, House, Sydney; Ballantine-Jones, B. A., Moore, Sydney; Barrett, S. G., Moore, Sydney; Barker, D. C., St. Francis, Nth. Old.; Beattie, R. C., St. Columba, Carpentaria; Beiers, J. L., St. Francis, Brisbane; Boschardt, A. J., St. Francis, Brisbane; Boyce, N. J., St. John, Can-Goi; Buckland, R. P., Moore, Sydney; Cameron, J. A., Ridley, Melbourne; Cardew, V. C., Deac, House, Sydney; Cockayne, M. E., St. John, Can-Goi; Daugaard, P. W., Moore, Sydney; Daugaard, R. E. M., Moore, Sydney; Dorman, D. M., Moore, Syd.; Dudding, J., Moore, Sydney; Ellem, K. G., St. John, Grafton; Farrell, G. R., Ballarat; Ford, L. J., GBRE, Sydney; Gille, D. P., St. Francis, Brisbane; Gill, N. R., St. Francis, Brisbane; Greatwich, G. M., Wollaston, Hill, M., Moore, Sydney; Howell, D. K., Moore, Sydney; Jackson, N. S., St. Francis, Brisbane; Jarrett, N., Deac, House, Unatt.; Jenkins, R. R., St. Michael, Unatt.; Jenkins, G. F., Moore, Sydney; Jensen, P. F., Moore, Sydney; Johnstone, I. D., St. John, Bathurst; Johnstone, J. H., L., Moore, Sydney; Jolly, D. R., Deac, House, Sydney; Leslie, A. L., Deac, House, Can-Goi;

Luscombe, R. K., Moore, Sydney; McAlister, I. J., St. Michael, Bathurst; McDonald, J. E. W., St. Michael, Bunbury; McEwin, R. G. K., Moore, Unatt.; McInnes, O. H., Deac, House, Sydney; MacRobb, G. L., Gippsland; Murray, L. R., St. Francis, Brisbane; Nichols, S. F., Christ, Tasmania; O'Connell, C. W., Deac, House, Sydney; Pierce, M., Wollaston, Perth; Richards, P. T., G. Ridley, Gippsland; Shindler, C. C., St. John, Melbourne; Smith, T. L., St. John, Newcastle; Strickland, F. E. P., GBRE, Melbourne; Taplin, S. T. E., Ridley, Melbourne; Wilson, D. K., Moore, Sydney; Wilson, T. R., Ridley, Melbourne; Worthington, B. W., St. Francis, Rockhampton.

### Associate in Theology (Th.A.)

(in order of merit)

**FIRST CLASS:** Hunt, E. L., B.A., DCE, Brisbane; Nickson, N. M., Dip.Chem., DCE, Melbourne; Appleton, S., DCE, Brisbane; Goodman, J. R., Sydney; Thompson, P. R., B.A., Dip. Ed., DCE, Brisbane; Williams, P. C., Melbourne.

**SECOND CLASS:** Park, J., M.B., Ch.B., D.P.H., GBRE, Melbourne; Porteous, M. S., GBRE, Sydney; Daly, R., DCE, Melbourne; Weston, S. J., GBRE, New Guinea; The Novice, Wendy DCE, Brisbane; McDonald, D. H., DCE, Melbourne; Baker, C. V., Unatt.; Henson, I. T., B.A., FRGS, FRMets, GBRE, Brisbane; Cowie, M. L., Deac, House, Melbourne; Roberts, D. M., B.A., GBRE, Melbourne; Wieck, P. J., DCE, Brisbane; Hockock, W. O., GBRE, Sydney; Paterson, N. W., B.E., GBRE, Melbourne; Pryor, J. M., DCE, Brisbane; Francis, M. E., GBRE, Melbourne; Edwards, V. F., DCE, Brisbane.

**PASS:** Elu, D., St. Paul, Carpentaria; Granville, F. D., St. Paul, Carpentaria; Blanket, E. St. Paul, Carpentaria; Foukimoona, T., GBRE, Polynesia; Birbeck, F. E., DCE, Adelaide; Lardner, C. M., Melbourne; Thornton, E. A., DCE, Melbourne; Clarke, R. J., Melbourne; Brisbane, P., St. Paul, Carpentaria; Wood, W. F., Sydney; Ogle, W. J., St. John, Newcastle.

**THE F. A. WALTON PRIZE WINNERS FOR 1968** Hunt, E. L., B.A., DCE, Brisbane; Nickson, N. M., Dip. Chem., DCE, Melbourne.

**PASS PART II, 1968 (in alphabetical order)** Allen, L. A., DCE, Adelaide; Anson, E. L., DCE, Adelaide; Barton, W. E., Bennett, W. R., E., Melbourne; Bews, B. M., DCE, Brisbane; Black, M. M., DCE, Melbourne; Brown, B. K., DCE, Melbourne; Bush, M., GBRE, Tasmania; Butu, T., St. Peter, Melanesia; Clucas, E. J., DCE, Melbourne; Crawley, J. H., DCE, Melbourne; Disney, G. R., DCE, Melbourne; Edmondson, D. A., DCE, Adelaide; Falfu, M., St. Peter, Melanesia; Fugui, L., St. Peter, Melanesia; Futronester, H. V., GBRE, Gippsland; Gao, T., St. Peter, Melanesia; Gargett, G. R., DCE, Adelaide; Gila, F., St. Peter, Melanesia; Grainger, J. T., GBRE, Melbourne; Greeneklee, A., DCE, Adelaide; Hagen, R., St. Peter, Melanesia; Harley, J. W., St. Arnaud; Jacob, B. R., DCE, Adelaide; Lee, A., GBRE, Melbourne; Lockyer, R. J., GBRE, Wollara; Luscombe, B. G., GBRE, Bathurst; Monfries, D. C., DCE, Adelaide; Oile, J. D., DCE, Melbourne; Park, J. J., M., Deac, House, Seon-Paterson, A., DCE, Melbourne; Robey, M., DCE, Brisbane; Rolis, J., GBRE, Sydney; Rush, B. J., GBRE, Newcastle; Scovell, S. J., DCE, Adelaide; Scrutton, R. S., DCE, Adelaide; Starkey, A. N., Melbourne; Strachan, J. F., DCE, Adelaide; Sutton, R. W., J., Melbourne; Ta'ai, A., St. Peter, Melanesia; Walker, H. B., DCE, Adelaide; Warland, P. B., H., GBRE, Newcastle; Waters, G. L., Wollara; Wilson, V. E., GBRE, Perth; Wood, I. D., GBRE, Brisbane; Yula, J. E., DCE, Melbourne.

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## Books

### I WISH I HAD KNOWN, Scripture

Union, 1968, pp. 96, 80 cents.

Thirteen keen Christians look back upon their lives as teenagers. While holding firmly to the S.U.-I.V.F. convictions which most of them have shared from those days, they are dismayed at attitudes which once marred their witness — an intolerance of others; a withdrawal from "the world"; a failure to allow for the imperfections of the saints. One or two of the contributors question the traditional evangelical approach to some social customs.

C. M. Gilhespy.

**PORTRAIT OF CANTERBURY**, by Richard Church. Hutchinson, London. pp. 224, \$6.60.

This is an attractive re-issue of a popular study, first published in 1953, since then out of print. This edition is on deep cream paper, imaginatively and profusely illustrated by John Sergeant in water-colour and ink black and white drawings.

Richard Church presents Canterbury as "a place-personality, a creature of time and circumstance, but also an influence of creative persuasion in the lives of men and the destinies of peoples." Her story is traced in loving detail, liberally spiced with anecdotes and legends. A meticulous likeness.

P. F. Newall.

**QUEST FOR REALITY**, compiled by Merton B. Osborn. Moody Press. pp. 126, 60 cents.

Fifteen stories of people who sought reality without finding it until Christ found them. Entertainers, a larrikin dope and a surgeon, a convict. A book that you can't put down until it is finished. The last is best — the man who hated Billy Graham and set out to punch his nose, but received Christ before he had time. Buy it, and lend it.

W. Spencer.

**ESCAPE FROM REASON**, by Francis A. Schaeffer. I.V.F., 1968, pp.96 55 cents.

This concerns the Church's greatest challenge today — communication. Thomas Aquinas, contends the author, in making man autonomous in his intellect, began a process which has accelerated down the ages, though partly arrested by the Reformation, and which is now

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 — cheap at twice the price.

C. M. Gilhespy.

**STORIES FOR THE CHILDREN'S HOUR** by Kenneth N. Taylor. Moody Press. 1968. \$3.95 (US).

Forty-eight short stories written to guide and develop the Christian character of children. Each is based on a verse from the Bible and is illustrated with simple black and white drawings. Though the stories have a slightly American flavour, the book would be a useful aid for family prayers, bedtime stories or Sunday School lessons.

Alison Dain.

**LIVING IN BOTH WORLDS**, by Eileen Guder, 1968, pp. 186, \$3.95 U.S.

How are we to apply the absolute honesty of the real, spiritual world, to this temporal life? Mrs Guder answers the question by the "Beatitudes" applied through personal experience. "There is our glorious assurance of eventual deliverance. But in the meantime, we must cope with today and such things as overdrawn bank accounts, problem children . . . and the plumbing is stopped up.

In a positive, satisfying, joyful "I-have-proved-it" interpretation of the beatitudes, we find the author helping the reader, cleric or lay, to live in both worlds. Biblical theology is written in plain language.

Theo Hayman.

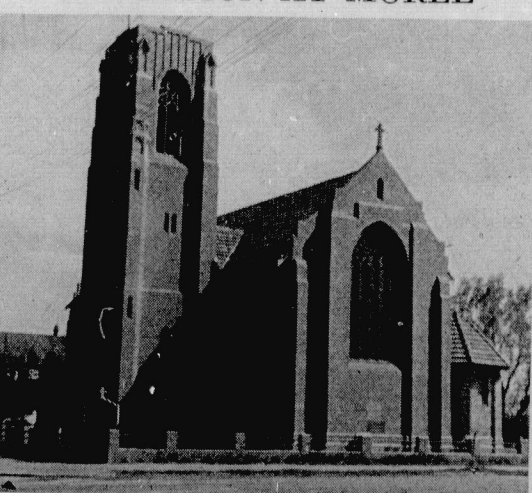
**CREATIVE PROCEDURES FOR ADULT GROUPS** Ed. H. D. Minor. Abingdon. 1968. pp. 176, \$1.85.

The sub-title of this book is "Improved Teaching in the Church" and it certainly provides an excellent basis for such a purpose. The educational principles set out in the Introduction and the opening chapter on the learning process are well worth pondering. There are numerous suggestions on the use of personal creativity, printed resources and audio and visual tools, while the concluding chapter deals with procedures for group involvement. Just studying a book can never be a substitute for actual participation in the learning of educational methods.

This book, however, is highly recommended as a resource manual for those trained in adult methods, or as a motivation for such training.

Ken McIntyre.

### INDUCTION AT MOREE



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.

## SHORT NOTICES

**MAN IN COMMUNICATION** by Peter Schouls. Association for Reformed Scientific Studies, Canada. 1968 pp. 69, \$1.50 (Canadian)

Professor Schouls makes a decided contribution to the increasing body of literature on dialogue and communication. An acute analysis of the frustrations Christians face when they seek dialogue with humanists, secularists and all who refuse the Bible's authority.

**THE FAMILY IN DIALOGUE** by A. Donald Bell. Zondervan. 1968. pp.168 \$3.95 (US). A skilful examination of broken communication within Christian families and the problem of "God-shyness." Most helpful to parents who aim at Christian home standards.

**RELIGIOUS TELECASTING IN AUSTRALIA**. Australian Broadcasting Control Board and Frontier. 1968. pp. 102. A number of evangelicals closely concerned with Christian television refused point-blank to review this report of a 1966 Consultation in Melbourne. The publishers too must have had problems — publishing these papers two years after the event. Added material reflects A.B.C. attitude to religion.

**TITUS & PHILEMON** by D. Edmond Hiebert. Moody Press, Chicago. 1957. pp. 128. 95c. (US). Moody's Everyman's Bible Commentary series is extremely valuable for serious Bible students who need low-priced commentaries on each book. This one is no exception. Could be improved by some use of bold-face type for sub-headings.

**BIBLICAL TRUTH & MODERN MAN** by Bruce D. Rahtjen. Abingdon, U.S.A. 1968. pp. 143. \$1.65. A good layman's guide to the background of the Bible facing the problems of modern science, miracles and interpretation of Bible language. Excellent for group study.

**PASTORS' ANNUAL 1969**. Pickering & Englis, London. pp. 386, 32/6 (UK). Although this purports to give a planned preaching program for a whole year, it is slight fare, topical rather than expository. The additional helps fill only 16 pages. Not recommended.

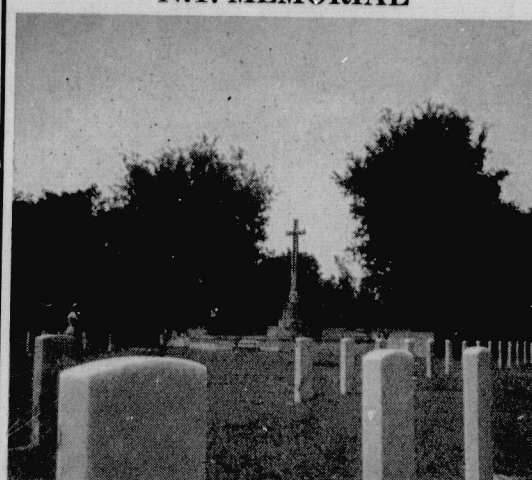
**THE BOOK OF ST. ANDREW'S CATHEDRAL** by Ven. S. M. Johnstone. Revised and extended by J. H. L. Johnstone. Angus & Robertson, Sydney. 1968. pp. 123. \$4.75.

Lindsay Johnstone, grandson of the author, has prepared this book for re-publication for the centenary of Australia's oldest cathedral. The original 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 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 helpfulness. A book to be much used.

**CHANGE OF ADDRESS** by John V. Taylor. Hodder & Stoughton. pp. 160. 1968. A selection from Canon Taylor's well-known monthly News letters 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.

## N.T. MEMORIAL



The War Graves Commission Cemetery at Adelaide River, Northern Territory, where Allied servicemen and some civilians who died by enemy action in the Darwin area in World War II lie buried. The Bishop of the Northern Territory recently held a Confirmation at the Adelaide River settlement.

## SCHOOL OF EVANGELISM

**DR KEITH COLE**, Acting Principal of Ridley College, 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.

Dr Cole is Chairman of the School, whose lecturing staff will include members of the Billy Graham Team and guest lecturers.

The School is open to theological students and ministers who have been ordained for five years or less within Victoria and a limited number of theological students and ministers in South Australia, Western Australia, Northern Territory, Queensland and Tasmania, nominated by their colleges or denominations. It is expected that approximately 200 ministers and students will enrol for the School. Inquiries from those eligible in the State of Victoria should be directed to

the Billy Graham School of Evangelism, 802 Caltex House, 167 Kent Street, Sydney, 2000.

At a similar School of Evangelism during the Billy Graham Sydney Crusade in April 1968, nearly 300 students from New South Wales attended. Dr Billy Graham has said that the Schools of Evangelism now being held in conjunction with most major Crusades are now considered one of the most effective and lasting aspects of the Crusade ministry. Dr Graham visits Auckland and Dunedin in New Zealand before his Melbourne Crusade, and a further School of Evangelism will be held in conjunction with the Auckland meetings, at the end of February.

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## Mainly About People

Rev. Thomas R. Butler, curate of St. Andrew's, Roseville (Sydney), since February, 1968, leaves Sydney on March 6 to take up a three-year curacy at Rosbank (Canterbury) under Rev. W. A. Molyneux. His place as part-time curate at Roseville is being filled by Rev. Gary L. Child, Director of the Church of England Boys' Society (Sydney).

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

Rev. Dudley Ford, Dean of Students at Moore College, will conduct missions to university students in Indonesia for three weeks in February.

Rev. Canon D. B. Knox, principal of Moore College, who has been on sabbatical leave in England for the past year, returns to Sydney on February 7.

Rev. Victor R. Cole, rector of Mona Vale (Sydney) since 1964, has been appointed curate of St. Mary's, Warwick (Brisbane).

Rev. Neil K. Macintosh, curate in charge of Denistown East (Sydney) since early 1968 has resigned as from January 20 and will take up a teaching appointment at Shore School.

Rev. Frank R. Elliott, vicar of All Saints' (Nunzie) (Armidale), has been inducted as vicar of All Saints', Moree.

Rev. James H. Smith, rector of Bothwell (Tasmania), has been appointed chaplain to the Royal Hobart Hospital.

Deaconess Peggy Spry, formerly of Tasmania, has been appointed to the Adoptions Department of the Mission of St. James and St. John, Melbourne.

Mr J. L. Morgan, a graduate of the University of Melbourne and who is completing a degree in theology at Oxford, was admitted to the diaconate at St. Paul's Cathedral, Sale, on December 21 by the Bishop of Gippsland.

Rev. Norman W. McDonald, rector of Leongatha (Gippsland) since 1960, has been appointed rector of St. John's Bairnsdale, and a canon of St. Paul's Cathedral, Sale.

His Honour Judge G. E. H. Bleby, Advocate of the diocese of Adelaide since 1957, has been appointed President of the South Australian Industrial Court and Industrial Commission.

The Queen has approved the appointment 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 now hold the appointment in perpetuity.

Rev. James S. Barrett, 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, Toowoomba (Brisbane).

Rev. Anthony J. Boschaert has been appointed curate of St. Paul's, Maryborough (Brisbane).

Rev. Donald K. Campbell has been appointed curate of St. Stephen's, Coorparoo (Brisbane).

Rev. Gregory S. Ezzy, curate of St. Andrew's, South Brisbane, since 1966, has been appointed curate of St. Luke's, Ekibin.

Rev. Noel C. Gill has been appointed curate of St. Stephen's, Coorparoo (Brisbane).

Rev. James E. Holbeck has been appointed curate of St. Stephen's, Coorparoo (Brisbane).

Rev. Ian N. Hunter has been appointed curate of St. Thomas', Toowoomba (Brisbane).

Rev. Neville J. Knott, curate of St. Luke's, Ekibin (Brisbane), since 1965, has been appointed curate of St. Peter's, Southport.

Rev. Leonard H. Nalm, curate of St. Luke's, Ipswich (Brisbane), has been appointed curate of St. Peter's, Southport.

Rev. John A. Noble, curate of St. Stephen's, Coorparoo (Brisbane), has been appointed curate of All Saints', Booval.

A full military funeral was accorded Private Peter Smith at St. Paul's, Belconnen (Sydney) on January 29. He was killed on Sunday January 19 while on active service in Vietnam. He was a committed Christian, active in youth work and Branch Governor of St. Paul's branch of the C.E.B.S. He was married in July last and left for Vietnam in November. Parishioners of St. Paul's intend to erect a memorial in his honour.

## 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 contemporary social phenomenon" it says. Not so contemporary when we think of all the working mothers in the Bible. Most contributors try to reach firm conclusions and seem to agree that most women work for financial reasons. As long as we give 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, Battery 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?

**Australian Baptist** has a new full-time editor in the person of Rev. David Morley, a Victorian, who takes over from Rev. Ian Emmett.

**The Christian** waxes wrathful about the Wootton Report on Drug Dependence which suggests that cannabis (marijuana) has no harmful effects. The report seems to be just a bad joke to all concerned with helping drug-addicted people. The Wolfenden Report on homosexuality and the Wootton Report just indicate how far the permissive society has gone.

**English Churchman** carries the banner headline "Why Cardinal Heenan Should Not Preach at St. Paul's." Objectors at the actual service were given a mauling by the secular Press, even though no Jenny Geddes hurled a stool. Strangely, the secular Press seems sympathetic to the rioters in Belfast who call Northern Ireland a "police State." Riot, bloodshed and simple murder are much nicer than vocal protests. **Church of England Newspaper** gives considerable space to the theological revolution in the R.C. Church in Holland. Professor Schillebeeckx has just published "The Eucharist" and the C.E.N. reviewer is left wondering whether the good professor really believes in transubstantiation after all.

**Catholic Weekly** quotes Pope Pius XII: "Without Biblical theology, dogmatic theology becomes sterile." Frank Sheed, who is obviously not strong on history, comments: "In all the church's long history it would be hard to find any official statement about Scripture to match it, or even approach it." He then assures us that "by most Christians, Scripture will not be very much read." He concludes by saying: "Our concern is with what Scripture can do for those who accept the church as its guide." We share this concern, but for different reasons.

## THE AUSTRALIAN CHURCH RECORD

The paper for Church of England people — Catholic, Apostolic, Protestant and Reformed.

Subscription \$3 per year, posted. Editorial and Business: 511 Kent St., Sydney, 2000. Phone: 61-2975. Office hours: 10 a.m. to 4 p.m. Issued fortnightly, on alternate Thursdays. Copy deadline 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 rector of holy Trinity, Adelaide, and was educated at St. Peter's College and the University. He had been a lay canon of St. Andrew's Cathedral since 1951 and was also a trustee of Moore College, a member of the Diocesan Presentation Board and of the Council of the King's School.

Staunchly evangelical in his churchmanship, Arthur Webb loved all who served the Saviour and was held in the warmest regard by a wide circle of Christian friends in all the churches and in the medical profession.

# THE AUSTRALIAN CHURCH RECORD

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

No. 1432 February 20, 1969

Registered at the G.P.O., Sydney, for transmission by post as a newspaper.

Printed by John Fairfax and Sons Ltd., Broadway, Sydney.

Price 10 cents

## RECOGNISE OTHER MINISTRIES SAYS PERTH BISHOP

**THE** ministries of other denominations should be recognised without laying on of hands or services of reconciliation, believes Bishop Bruce Rosier, an auxiliary bishop of Perth. He expressed these views in an interview 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 Oxford. He elaborated his views in a taped interview with the editor on board "Chusan" at Fremantle.

Editor: Thank you for meeting me at the ship and for giving your valuable time to show me so much of Perth and Fremantle. I am particularly interested in the motion you moved at the Perth synod last year, calling for recognition of the ministries of the other denominations.

Bishop: That's right. I was asking that we recognise that these are ministers as we ourselves are ministers and that we

see that the difference we have had in church government as real, but arising from the fact the ministry belongs to the church — it doesn't belong in our case to bishops. The church decides to work in this particular way.

No particular form of church government finds separate support in Scripture. You can support any system you like from Scripture provided that you read the right bits. I think that scholars are generally agreed that the present system the Anglican church follows did arise out of certain historical circumstances. You could show that that's not against what our Lord wanted.

I know that the Presbyterians for example, feel that what they do is not against what our Lord wanted. It's got some scriptural backing but equally it can't be conclusively proved from Scripture. It seems to me that the church adjusted the kind of government it wanted to the times and circumstances.

The power of God at work was a formative factor, along with the minds of men and the tides of history.

### HOLY SPIRIT WORKS

You see, if you say that the Holy Spirit led us to the Bible, and I've always believed this — He helped us put those books together and led our fathers to say that this was a useful book — you're bound to say that the Holy Spirit led us to do the other things. To set up a form of church government, to work among the heathen, to develop the first hospitals and found schools for the poor.

We are bound too to ask, what was the Holy Spirit doing during the Reformation? Plainly He wasn't on one side or the other, but calling for a renewal of the church which historically speaking, you can see beginning after the Reformation in different ways.

Therefore I would want to say that those churches which the Holy Spirit helped to renew and didn't have bishops after the Reformation, have still been led by God as we have been.

### NOT LISTENING

Now, when I brought this forward at Perth synod, I was disappointed that in the debate, nobody was really listening to what I was saying. You know what was happening?

Editor: That's right. Communication on two different levels.

Bishop: Well, the people that I liked me said: "Good old Bruce" and got up and spoke. This is no help unless they had given attention to the arguments. There were people who didn't

## CENTRAL TABLE



The Communion Table in the chancel at St. George's Cathedral, Perth.

agree who came from the tradition that valued bishops as something you have to have. A lot of opposition came from them as they saw my motion as a threat to their tradition. But there was still no attempt to meet my arguments.

I spoke finally to sum up but I wasn't going to lambaste my opponents when they couldn't reply. So I just said thank you and sought leave to withdraw my motion.

Editor: Who seconded your motion?

Bishop: A country clergyman — an Englishman who was an Anglo-Catholic and changed his opinion about the value of the tradition after 10 years in Australia — Paul Atkins, rector of Toodyay. He is still a good Anglo-Catholic and because of his deep concern for the church, he's seen the need for something a bit wider in our day. He may not want to go as far as I, but he wanted it debated properly, so he seconded it.

Editor: Of course, having withdrawn it, there was no possibility of testing the volume of support you got?

Bishop: There were the usual speakers for and against and an interesting amount of debate. There was a slight disappointment

ment that we didn't address ourselves as carefully as we might have to the new elements in the debate, for there were old ones. You take anything else that's happened in the past in the church. At that time they settled the problem and they are indicative and valuable to us now, but they may not be settling present problems.

### BISHOPS

I don't think we have any right to say that the only true church is one that has bishops, yet this is what all Anglicans do — whether they do it because of the doctrine of apostolic succession or whether they are very evangelical about it — they all say you've got to have bishops and I feel that we've got to think more widely than this.

You see, our Eumenical Affairs Committee met with the Presbyterians and we talked to them about bishops and we said to them — why did you dice them? They said that if you'd seen the blokes that were bishops in Scotland at the time of the reformation, you would have diced them too.

They talked about a godly ministry, the proper administration of the sacraments and the

Continued from page 7

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## The ELEANOR SCHOOL OF PERSONAL DEVELOPMENT

## ATTENTION FOCUSED ON CHURCH YOUTH REVOLT

"A Youth Revolution?", an article by Rev. Alan Nichols of Wentworthville, N.S.W., was radical enough to draw very considerable attention from the daily press in Sydney.

Mr Nichols is a columnist in Sydney's "Southern Cross" and in it he spoke of a vast unrest settling over church young people in Sydney.

He said that they resented monotony and lack of variety in the conduct of church services; lack of warm fellowship when Christians get together; lack of relevance and challenge in preaching and the cost of elaborate church buildings.

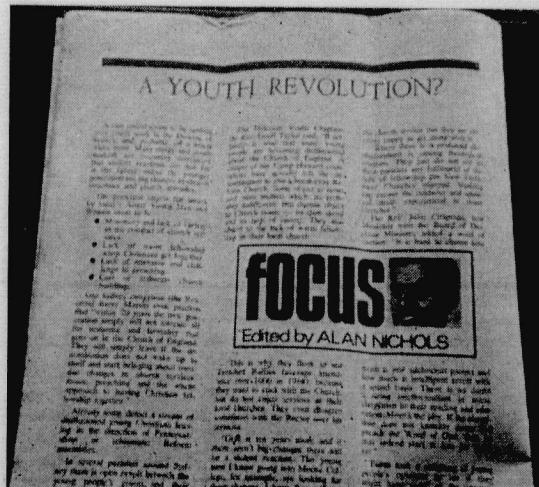
The Record asked Mr Nichols what his feelings were about the article some weeks after he had published it. He said that many had spoken to him and agreed with all he said. Nothing has since happened that has not reinforced his opinions.

It was not merely liturgical forms of worship that were being

criticised for even the Baptists are losing young people to less formal churches where there was more real Christian fellowship, Mr Nichols said.

Many churches today depend on young people for both participation and leadership and it was tragic that they did not experience the warmth of friendship that they sought.

Mr Nichols admits that it is part of the modern youth unrest but feels that there may be more substance to it and that churches should be doing more about it. Many young people were losing their loyalty to local churches and were finding what they needed in conventions and larger gatherings such as Sydney Youth, Department's "Trendset."



Controversial article in Sydney's "Southern Cross."

## GRAHAM TAKES M.C.G.

Melbourne Cricket Ground which seats well over 100,000 people, has been booked for the final night of the Billy Graham Crusade.

The Chairman of the Organising Committee for the Billy Graham Crusade, Rev. Gordon Powell announced that the Committee had received word that Mr Graham had agreed to hold the final meeting of his Melbourne Crusade at the Melbourne Cricket Ground. The Crusade will begin on Friday evening, 14th March at the Myer Music Bowl, and will continue for ten days, with the final meeting at the M.C.G. on Sunday, 23rd March at 3 p.m.

Mr Powell said, "We are very fortunate that Billy Graham has consented to return to Melbourne for a second Crusade, and it is almost certainly the last

opportunity for the people of Victoria to see and hear this great evangelist in person.

"Special seating arrangements are being made at the Music Bowl to seat 35,000 people each evening. My committee, after prayerful consideration feels that the M.C.G. is the only adequate venue to cater for the large attendance we anticipate on the final day. Already there are indications that many country people will be coming to Melbourne for the final weekend of meetings. At present we are printing a million copies of a special leaflet inviting people to the Crusade. These will be distributed to every home in Victoria in early March," he said.

## PERTH CONSULTATION

A four-day consultation on renewal is to be held in Perth 24-27 February. It is the final event organised by Archbishop Appleton for his clergy before his farewell on 28 February.

The Archbishop, clergy and people have been seeking the way ahead to total diocesan renewal. The consultation will give opportunities for the guidance and comments of clergy who are closely in touch with the thinking of the people in the parishes.

The Archbishop of Melbourne, Dr Frank Woods, will attend as consultant and to give several talks on the question of renewal.