

MOTOR FUNERALS LIMITED
30 CITY ROAD, SYDNEY
Tel.: BA4277 (4 lines)

BRANCHES
CARINGBAH—Kingsway, Willerong Road 52-7320
EASTWOOD—8 East Parade WL1965
ROZELLE—93 Victoria Road WB1141

ABBOTTSLEIGH WAHROONGA
CHURCH OF ENGLAND DAY AND BOARDING SCHOOL FOR GIRLS
Pupils prepared for all Public Examinations.
For Prospectus apply to the Headmistress:
Miss H. E. Archdale, M.B.E., B.A., LL.M.

WYKEHURST GUEST HOUSE
For an enjoyable holiday in Christian atmosphere. Good food. H. and C. water in bedrooms. House-parties taken.
Mr and Mrs H. Bartrop,
219 Katoomba Street, KATOOMBA.

"METROPOLE"
KATOOMBA
TEMPERANCE HOTEL
Full Board or Bed and Breakfast.
K. L. and F. M. Hearne.
Phone 20.

* ENJOY THE ULTIMATE IN COMFORT at

The Canberra
Ann Street BRISBANE (1902)

«Brisbanes Largest and Most Popular Hotel»

A Conditioned DINING ROOM and CAFE open to the Public

Phone 2030
The Canberra
Margaret St. TOOWOOMBA

«First Class Hotel with Tariffs that please»

The Canberra-Oriental
Kings Cross SYDNEY FL3116

OWNED & SERVICED BY THE QUEENSLAND TEMPERANCE LEAGUE

"In His Name"
Since 1894
Evangelising our Aborigines
100 workers are employed in this Interdenominational, Evangelical Mission.

● Children's Homes.
● Bible Schools.
● Evangelistic Ministry.
● Industrial Training.
● Medical Care.

United Aborigines Mission
3 Rawson Place, Sydney. Phone: MA4164
YOU CAN SHARE YOU CAN GO

I CERTAINLY LAND IN LOTS OF TROUBLE but . . .

THE HOME MISSION SOCIETY
helps kids like me . . . through the Children's Court Chaplaincy and The Charlton Memorial Home for Boys.

Please help me by sending a donation to:
THE HOME MISSION SOCIETY
Diocesan Church House,
George Street, Sydney.

Shoalhaven Crusade

Large numbers are attending counselling classes at Nowra Methodist Church in preparation for the Shoalhaven Crusade from March 3 to 19.

The speaker at the Crusade, in which all Protestant churches of the district will co-operate, will be Dr Ralph Mitchell, an associate of Billy Graham Evangelistic Association.

Dr Mitchell, who is a Scot, occupied two Baptist pastorates in England before going to America in 1947 as a representative of the Pocket Testament League. In 1953 he joined Dr Graham's association. He recently completed 3 months of ministry at St. Stephen's Presbyterian Church, Macquarie Street, Sydney, during the absence of the minister (the Rev. Gordon Powell) overseas.

Church members in Nowra and Bomaderry are actively engaged in visiting the 2,400 houses in the 60 streets of the area before the Crusade begins.

DR RAMSEY ON REUNION WITH ROME

Speaking at Sheffield University on February 5, Dr A. M. Ramsey, Archbishop-designate of Canterbury, said that the present Archbishop's visit to the Pope had been a courtesy call.

A courtesy call in itself was a small thing, "but suppose there are thousands of courtesy calls of a like kind in this country and other parts of the world. The results will be immense."

Dealing with the manner in which unity might come about, Dr Ramsey said it would be necessary for the Church of Rome to abandon certain doctrines, and also to modify its claim to be itself the one, sole Church of God in the world.

Back to Christ — Not Rome

A prominent German Lutheran theologian has emphasised that the road to Christian unity is a "road back — but it is back to Christ and not back to Rome."

"The Biblical allusion to one flock under one shepherd refers only to Christ himself and not to the Pope," Bishop Herman Dietzelbinger, chairman of the ELutheran World Federation's Commission on Inter-Confessional Research, told a recent meeting in Stuttgart, Germany.

"Luther's ecumenical goal was back to Christ alone, to the Holy Scriptures, to faith and truth," he declared, "in contrast to the position of the Roman Catholic Church, which demands distinctly, plainly and clearly the return to Rome and refuses to acknowledge that it, too, can be at fault and commit errors."

He added that plans for the Second Vatican Ecumenical Council make it "quite clear that Rome understands 'ecumenical' only in the sense of Roman Catholic."

Personal

The Very Rev. Dr S. Barton Babbage, Dean of Melbourne and Principal of Ridley College, is going overseas later this year for six months. While away he will take part in a Billy Graham Crusade in Philadelphia. During his absence the Vice-Principal, the Rev. Dr Frank Andersen, will act as Principal of the College.

At an ordination in Holy Trinity, Cape Town, South Africa, on January 22, the Right Rev. S. C. Bradley, Assistant Bishop of the Church of England in South Africa, made Mr Ken Freeman a deacon. Mr Freeman is a prominent Rugby footballer. Another prominent footballer, Mr J. Bell, was made a lay reader at the same service. Both men will work at Holy Trinity, Cape Town.

We regret to record the death of the Venerable M. W. Britten, Archdeacon of Geelong, Melbourne Diocese, and Vicar of St. Mark's, Camberwell, in the same Diocese.

The Archbishop of Sydney has appointed two new Rural Deans. They are the Ven. H. M. Arrow-smith, Archdeacon of the City of Sydney and Federal Secretary of the Bible Society, as Rural Dean of Cook's River, and the Rev. E. J. Storey, Rector of the parish of St. Mary's, as Rural Dean of Prospect.

The Rev. Dr. Howard Guinness has returned from overseas greatly improved in health and with a very favourable report on his medical condition.

Four deacons who were members of the congregation of Holy Trinity, Adelaide, were ordained priests by the Bishop of Adelaide on February 24. They were the Revs. Colin Tunbridge, Ted Watkins, Len Abbott and Ralph Holden.

On Friday, 16th December, the Bishop of Gippsland instituted the Rev. N. W. McDonald, Th.L., as the Rector of St. Peter's Leongatha. The Induction was performed by the Ven. J. A. Knife, Rector of Morwell. A well-attended Welcome was held in the parish hall after the service.

The Rev. H. B. Kirby, B.A., Th.L., Rector of Lang-Lang, has accepted appointment to the Parish of Yallourn. Mr Kirby has served in the Diocese of Newcastle at Jerries Plains and at Cessnock before coming to Gippsland. He will begin his ministry at Yallourn on Palm Sunday, 26th March.

The Rev. F. A. Morrey, Th.L., Curate of Morwell, has been appointed Vicar of Bruthen. He will begin work there in late February or early March.

The Rev. A. Weston, Th.L., will move from Traralgon where he has been Curate, to the Parish of Warragul, at the end of February.

The Australian CHURCH RECORD

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

599 George Street, Sydney N.S.W. Phone 61-2975

Editorial Matter to be addressed to The Editor, News of Church life in Australia is welcomed.

Advertising and Business. Communications to be addressed to the Secretary.

ISSUED FORTNIGHTLY. Subscription £1 per annum, post free.

ACCOMMODATION
TO LET, Blackheath, Furnished Clean Cottages, all conveniences. YL7015.

HOLIDAY COTTAGE, BLACKHEATH.
Accom. 6. Sewered. Apply Mrs G. Hood, 38 Kitchener Avenue, Earlwood.

"KILLARA" CHRISTIAN HOLIDAY HOME.
Great Western Road, Lawson. Specialising in Weekend House Parties. First-class cooking, catering up to 35. Recreation facilities. Lovely Falls and walks, swimming. Phone Lawson 278. Mr and Mrs Mackay.

FURNISHED HOUSE, Katoomba. Five minutes from Golf Course and Falls. Very comfortable accommodation for six. "Waimea House", Ficus Street. Apply Soper Bros., Agents, Katoomba.

HOLIDAY LETTING.
2-Bedroom Home Unit at Cronulla. Easy access to Beach and Station. For particulars, ring 72-5116.

NEW holiday cottage, Wentworth Falls. All mod. cons. Easter and May hols. vacant. LL1773.

MARRIED MAN entering Moore College, desires to sell modern 3 bedroom cottage in elevated position at Mt. Kurinai. Opportunity to purchase good home at fair price. Ring F. Hanson, 51-1036.

THINKING ABOUT A HOUSE PARTY?

come to **"GWANDALAN"**
CHRISTIAN HOLIDAY CENTRE, Falls Rd., Wentworth Falls, N.S.W.

2 acres RECREATION AREA. Specialising in Y.P. Houseparties. Friday Night to Sunday Night. Minimum 25—Maximum 85. All cooking and catering done. Bus from your Church reasonable rates. 16mm Sound Projector, P.A. equipment, with many Gospel records.

LES & BETTY RODGERS
Ph. Wentworth Falls 123

SHIRTS FOR CLERGY.
Keep cool in summer. Made up entirely of black nylon or no-iron cotton. No buttons or other fasteners. Fastened with zip to shoulder. Render stocks unnecessary. Nylon, £5/5/-.
No-iron poplin, £4/4/-.
Mail orders accepted, giving neck and chest measurements. Cassock and supplies also made.

Miss M. Hodges, dressmaker, 15 Pomeroy Street, Homebush, N.S.W. Phone 76-9154.

THE AUSTRALIAN CHURCH RECORD

Vol. 25, No. 5

EIGHTY-FIRST YEAR OF PUBLICATION

MARCH 16, 1961

PRICE 9d.

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

GLADYS AYLWARD DRAWS CROWDS IN AUSTRALIA

Miss Gladys Aylward, the famous "small woman", arrived in Sydney recently and is at present speaking at C.M.S. rallies in Australia.

Capacity crowds have been present at her meetings, and it is expected that this high level of public interest will be maintained throughout her Australian visit.

2,000 AT SYDNEY RALLY

About 2,000 people crowded into the Sydney Chapter House, the Lower Chapter House and St. Andrew's Cathedral on Monday, March 6, to hear Miss Aylward speak.

The rally was preceded by a Communion Service in the Cathedral where three missionaries and their wives and families were farewelled. The celebrant was the President of the Society, the Most Rev. Hugh Gough, Primate and Archbishop of Sydney. The sermon was given by the Right Rev. R. C. Kerle, Bishop Co-adjutor, who was for several years General Secretary of C.M.S. in N.S.W.

The rally itself was chaired by the Primate, who escorted Miss Aylward to the overflow audiences, where she spoke briefly.

The rally began with testimonies from three missionaries shortly to go or return to the field. They were the Rev. Philip Taylor, the Rev. Barry Butler, Mr John Fizzell, and Miss Olive Batey.

Mr Taylor and Dr Kathleen Taylor are to leave for Pakistan, Mr and Mrs Butler are going back to Roper River, N.T., and Mr and Mrs Fizzell are also bound for the Arnhem Land missions of C.M.S.

Miss Batey is leaving for her first term in Kenya.

God's Call

Miss Aylward spoke mainly on God's call to service, stressing that in every case it is a call to an individual person to do a particular task.

She illustrated her talk by references to her own missionary call. Miss Aylward was called to service while a parlourmaid in London; she had to obey it without benefit of missionary society support because of her lack of education.

On Friday, March 10, Miss Aylward spoke at the first district Quarterly C.M.S. Rally in

Wollongong. Because of the widespread interest in her visit among Christians of other denominations, the rally was also sponsored by the Wollongong Council of Churches and was held in St. Andrew's Presbyterian Church, with the overflow in the Church hall.

The church and hall were filled to capacity, and again Miss Aylward went to the overflow and spoke briefly as well as speaking at the main rally.

Miss Batey, who was for some time deaconess in the provisional parish of West Kembla, also spoke at this rally.

Miss Aylward spoke at the evening service at St. Stephen's, Willoughby, on March 5. About 700 were present, and there was a retiring offertory of £137 towards her work.

Miss Aylward's Itinerary

On Thursday, March 9, Miss Aylward visited Canberra, where she spoke at two meetings.

On leaving Sydney on March 15, Miss Aylward will go to Adelaide, where she will address further meetings.

She will be in Melbourne from March 22 to April 5, New Zealand from April 6 to 16, the Grafton area from April 18 to 21, Sydney again from April 22 to 27, and Brisbane from April 28 to May 8.

New English Bible

The New English Bible has now appeared in part. The translation of the New Testament was released for sale yesterday in bookshops throughout the world.

This is an entirely new translation, not a revision of some other version.

A review of this translation of the New Testament is published on page 2 of this issue of the "Church Record."

BP. LANGFORD-SMITH ENTHRONED



The Right Rev. Neville Langford-Smith knocks for admittance at the door of St. Christopher's Pro-Cathedral, Nakuru, before his enthronement on February 11. St. Christopher's was previously a European chaplaincy church. From left: The chaplain of St. Christopher's the Rev. G. A. R. Swannell; one of the churchwardens; the Bishop; his chaplain, the Rev. L. Kamau; and the Diocesan Registrar, Mr Harry Mann (now of Tasmania). Bishop Langford-Smith was the last of the newly consecrated bishops of the province of East Africa to be enthroned. His diocese includes the Rift Valley and the White Highlands. In the Rift Valley alone there are 200,000 farm-workers completely untouched by the Gospel. (Photo. by courtesy of Archdeacon Lionel Bakewell of Central Tanganyika).

ENTHUSIASM FOR CRUSADE IS MOUNTING IN TOKYO

TOKYO — Japan — (FENS) — Expectancy fills the air of this the world's largest city as May 6, the opening day of the month-long Tokyo Christian Crusade, draws near.

A Tokyo newspaper has commented that the crusade with its anticipated 300,000-plus attendance "will be the biggest event ever held in Tokyo except the demonstrations and May Day parades."

Dr Ken Muto and Dr Akiji Kurumada, Japanese churchmen serving as leaders of the Crusade, have expressed the confidence that this "most unique evangelistic campaign ever attempted in a non-Christian nation" will bring thousands of new believers into the churches of Tokyo.

An eight-week Counsellor Training program beginning

March 6 will help prepare some 5,000 Christian workers — an estimated one-fourth of Tokyo's Sunday morning church attendance. Another gargantuan enlistment program is recruiting 5,000 other persons to serve, on a rotating basis, in the nightly 1,000-voice Crusade Choir.

An 85-piece symphony orchestra will participate in the musical program each night, accompanying the choir and Christian musicians from around the world included in the team led by Evangelist Bob Pierce. Radio and television plans are being finalised, to help bring the im-

possible to find a replacement.

Great encouragement has come to the comparative handful of Christians in Tokyo as assurances of prayer support pour in from Korea (where 14,000 children are praying daily for the Crusade), Australia, Indonesia, Russia, India, Philippines, Nepal, and many other countries . . . as well as from thousands of individual Christians in the United States and Canada.

A.B.M. Cruise Off

The Australian Board of Missions has cancelled the cruise it had arranged for Anglicans later this year. The ship it was intended to use, the "Kanimbla," has been sold and it has not been possible to find a replacement.

MARCH 16, 1961

The Authorised Version

The English-speaking world is at present celebrating the 350th Anniversary of the Authorised Version of the Bible. We thank God for giving us this version of His word. It has had incalculable results for good on generation after generation of the people of Britain and her daughter nations.

It remains to be seen whether the four hundredth anniversary of the Authorised Version will be celebrated. The pressures against its continued use are great and increasing.

In the first place, the language is changing rapidly. Before the first world war men of letters and journalists were brought up on the Authorised Version, and therefore their own style was compatible with it. But this obtains now hardly at all.

A somewhat archaic version is the best for use in public worship — the style of the Authorised Version (which is basically a revision of the early sixteenth-century versions of Tyndale and Coverdale) was a little old-fashioned even in 1611. But the divergence between the English of the Authorised Version and the English spoken today has now become very wide. It is almost certain to become wider. School children have to be taught to read and understand it in the same way as they are taught a foreign language. And though they will rarely admit it, many adults are in much the same plight.

All lovers of pure English will mourn its passing, but it would be unrealistic not to prepare for the coming bereavement. The Authorised Version is dying. It will soon be dead.

What should be concerning the Church and all lovers of God's word is the preparation of its successor. Another version of the Bible must be found to take the place of the Authorised Version and to have the same beneficial effect on the community. What made the Authorised Version so successful?

First, it is generally speaking a literal translation. The divines of 1611 believed in the spiritual power, supreme authority and full, word for word inspiration of the Scriptures.

As they said in their preface: (revealing themselves to be arrant "fundamentalists"):

The original thereof being from heaven, author being God, man; the inditer, the Holy Spirit, not the wit of the Apostles or Prophets; the penmen, such as were sanctified from the womb, and endued with a principal portion of God's Spirit; the matter, verity, piety, purity, uprightness, the form, God's word, God's testimony, God's oracles, the word of truth, the word of Salvation, etc.; the effects, light of understanding, stableness of persuasion, repentance from dead works, newness of life, holiness, peace, joy in the Holy Ghost; lastly, the end and reward of the study thereof, fellowship with the saints, participation and fruition of an inheritance immortal, undefiled, and that never shall fade away; Happy is the man that delighteth in the Scripture, and thrice happy that medieth in it day and night.

A high doctrine of Scripture has not been characteristic of most modern translators. Hence their preference for the interpretative rather than the literal type of translation. It seems safe to predict that the translation that takes the place of the Authorised Version must be a literal translation that does justice to the facts that God chose to reveal Himself and His word to people living in a particular cultural context and speaking a particular language, and that He revealed Himself in and through words and not just ideas. It may well be the Revised Standard Version, which is a literal translation.

Second, the Authorised Version's successor will be not be over-concerned with contemporaneity. Modern idiom is constantly changing in its connotation. Some of it has no exact meaning. To seek after modernity is to chase

(Continued P. 7, col. 1.)

"The New English Bible: New Testament" Reviewed

"Of making many books there is no end," says Ecclesiastes. This is certainly true of translations of the Bible in this century. Since the appearance of the Revised Version new translations have come every few years.

They can be divided into two main categories. A few, namely those which are revisions of the Authorised and Revised Versions, are translations of the literal type. The best recent example is the Revised Standard Version of 1946; this is the version with which the translation under review is bound to be compared.

But most modern versions come under the second category. They are interpretative translations. Their aim is not so much to give an equivalent rendering in English of the Greek and Hebrew words in the original as to impart something of the feel of the original, to make the reader understand what the original writers meant.

Christians who accept the plenary, verbal inspiration of the Bible, naturally are attracted most by the Revised Standard Version type of translation. (It is perhaps significant that the modern translation for Roman Catholics—who, of course, also accept verbal inspiration—though generally an interpretative version comes closer to the literal type of translation than most others of its kind.)

Most modern versions again, particularly those of the interpretative kind, show a strong tendency toward contemporaneity in idiom. This is a general trend in modern translation; but it is naturally not so strong in the R.S.V. and its ancestors.

"The New English Bible" is a translation of the interpretative type. It succeeds in being comprehensive nearly everywhere; where any obscurity remains, the reader can be certain that it is because the original is obscure, and not because the translators have failed in their task.

Lucidity

Here, for example, is 2 Corinthians 13-11, which is almost unintelligible in the A.V. and not altogether clear even in the R.S.V.:

"Praise be to the God and Father of our Lord Jesus Christ, the all-merciful Father, the God whose consolation never fails us! He comforts us in all our troubles, so that we in turn may be able to comfort others in any trouble of theirs and to share with them the consolation we ourselves receive from God. As Christ's cup of suffering overflows, and we suffer with him, so also through Christ our consolation overflows. If distress be our lot, it is the

price we pay for your consolation, for your salvation; if our lot be consolation, it is to help us to bring you comforts and strength to face with fortitude the same sufferings we now endure. And our hope for you is firmly grounded; for we know that if you have part in the suffering, you have part also in the divine consolation.

"In saying this, we should like you to know, dear friends, how serious was the trouble that came upon us in the province of Asia. The burden of it was far too heavy for us to bear, so heavy that we even despaired of life. Indeed, we felt in our hearts that we had received a death-sentence. This was meant to teach us not to place reliance on ourselves, but on God who raises the dead. From such mortal peril God delivered us; and he will deliver us again, he on whom our hope is fixed. Yes, he will continue to deliver us, if you will co-operate by praying for us. Then, with so many people praying for our deliverance, there will be many to give thanks on our behalf for the gracious favour God has shown towards us."

The modernity of its style gives many passages a style they lack in the A.V. and to some extent even in the R.S.V. Here is 1 Corinthians 13:

"I may speak in tongues of men or of angels, but if I am without love, I am a sounding gong or a clanging cymbal. I may have the gift of prophecy, and know every hidden truth; I may have faith strong enough to move mountains; but if I have no love, I am nothing. I may dole out all I possess, or even give my body to be burnt, but if I have no love, I am none the better.

"Love is patient; love is kind and envies no one. Love is never boastful, nor conceited, nor rude; never selfish, not quick to take offence. Love keeps no score of wrongs; does not gloat over other men's sins, but delights in the truth. There is nothing love cannot face; there is no limit to its faith, its hope, and its endurance."

A Problem

This is always a pressing problem to the interpretative translator (and to the translative interpreter such as J. B. Phillips). He wants his version to have the same impact on its readers as the original had in the first century, but he can only do so at the expense of getting out of date quickly.

Slang

Even Weymouth's translation is an illustration of this fact. It is far from slangy, in fact its style is good (and literary). But it is not a literal translation, and even the best stylists of the 1900's date to modern ears. This is no doubt why it is mainly middle-aged and elderly readers who still use his version.

It is a problem to which there appears to be no solution. The original writers wrote, of course, in a non-literary style that no more deserved to survive on its literary merits than that of "Dick Tracy," but they were fortunate in that their writings were immediately adopted for liturgical use for reasons that had nothing to do with literature. The language of the New Testament begot a liturgical language.

And here is John 13: "It was before the Passover festival. Jesus knew that his hour had come and he must leave this world and go to the Father. He had always loved his own who were in the world, and now he was to show the full extent of his love. "The devil had already put it into the mind of Judas, son of Simon Iscariot, to betray him. During supper, Jesus, well aware that the Father had entrusted everything to him, and that he had come from God and was going back to God, rose from table, laid aside his garments, and taking a towel, tied it round him. Then he poured water into a basin and began to wash his disciples' feet and to wipe them with the towel."

(Continued on Page 7, Col. 1.)

More Anglicans Favour Manchester Crusade

WITH three months to go before the start of the Billy Graham North of England Crusade there are clear signs of growing support by clergy and ministers throughout the area. Compared with previous Crusades the response at this stage is considered by members of the Team to be most encouraging.

Contrary to the expectation of some clergy, support is clearly not confined to those of the Evangelical tradition. Anglo-Catholics and Central Churchmen are saying that despite some reservations, theological and otherwise, they are going to participate in the Crusade.

Several Bishops, including those of Manchester, Liverpool, Chester, Blackburn and Ripon, now have personal representatives on the Executive Committee and prominent Free Church leaders, including the Revs. Professor H. H. Rowley, Dr K. H. Crosby, Dr A. Skevington Wood, Tom Allan, W. Walker Lee and Professor F. F. Bruce serving on the Advisory Committee.

The Bishop of Manchester (the Rt. Rev. W. D. L. Greer) has promised to be on the platform at the Opening Rally of the Crusade on May 29.

One reservation Dr Greer expressed concerned "the rather

CLERGYMAN'S PROTEST ON NEW CONSTITUTION

A Sydney Rector, the Rev. J. R. L. Johnstone, has published a pamphlet criticising the proposed new Constitution for the Church of England in Australia. The bill to adopt the Constitution in N.S.W. is at present before the N.S.W. Parliament. The pamphlet is as follows:—

The Parliament of N.S.W. will shortly be considering a bill which, if it is passed, will change the character of the C. of E. in this State in fundamental respects.

Churchmen who love the reformed, protestant and scriptural qualities of the existing Church should write their objections to this Bill and the Constitution and send them to the Government and their local members forthwith.

The Constitution is objectionable because:

- (1) It turns the Church into a new Church, and it will cease to be the Church of England. (Yet it retains the words "Church of England" in the title, which is very misleading and confusing.)
- (2) The new Church will be comparable in status with the Episcopal Church of the U.S.A.—derived from the C. of E. but no longer part of it. (It will be in Communion with it, however). The members of the Church are not being consulted about this. It is to be forced upon all by Act of Parliament.
- (3) Any member who will not join in with the new Church will have no Church available to him comparable to the C. of E.
- (4) The Synods have presumed to "assent" to the Constitution in the name of their respective dioceses. They were never empowered to do this. Parliament is asked to include statements in the Act that the "dioceses have assented." This is not correct.
- (5) The Constitution contains no statement of the relation of this new Australian Church to the reigning Monarch. The C. of E. has the "Royal Supremacy" as one of its fundamental characteristics.

Church Schism

A small Evangelical section of the Mar Thoma Church of Malabar, South India, has broken away from the parent body and formed its own "St. Thomas's Evangelical Church of India."

The secession involves twenty-four priests and about five thousand lay-people. Twelve priests and a layman have laid hands on two of the seceding priests and consecrated them as bishops.

The reasons underlying the schism are not yet clear, but the Evangelical wing of the Mar Thoma Church has for some time been accusing the Metropolitan, Mar Juhanon, one of the joint presidents of the World Council of Churches, of not championing the Evangelical principles for which the Mar Thoma Church broke away from the Syrian Jacobite Church of Malabar a century ago.

Church in China shows brainwashing

SHANGHAI (FENS). — The second National Conference of Chinese Christians, held in Shanghai, was concluded on January 14, 1961. Attending were 319 representatives of Protestant churches in 25 provinces, municipalities, and autonomous regions.

In the course of the conference speakers pointed out with satisfaction that the Chinese Protestant Churches had made great achievements in their patriotic, anti-imperialist movement in the past 10 years and more, and had transformed themselves from instruments of imperialist aggression to churches administered by Chinese Protestants themselves.

The conference further held an extensive discussion on the present international and domestic situation. It described as unprecedented the achievements of the Chinese people under the leadership of the Communist Party and Chairman Mao Tse-tung and the three Red banners: the general line of building socialism, the big leap forward, and the peoples' communes.

The representatives to the conference expressed thanks to the Communist Party and the People's Government for their consistent policy of religious freedom and their consideration towards Protestants. The Chinese Protestant churches again reiterated their determination to oppose imperialist aggression, defend world peace and adhere to Socialism. A special note of vigilance was sounded against U.S. imperialism, which was still "trying by all means to use religion as an instrument of sabotage against New China."

Tanganyika Church To Be Named After Sydney Church

Mrs G. H. Cranswick, widow of the late Bishop G. H. Cranswick, has made a thanks-offering for the life of her mother, Mrs Hordern, which will take the form of a sanctuary of a church in Central Tanganyika.

Bishop Stanway of Central Tanganyika has asked Mrs Cranswick to suggest a name for the church, and she has chosen "St. Paul's," after St. Paul's, Chatswood. Bishop Cranswick was Rector of St. Paul's, Chatswood, from 1915 to 1917.

The new St. Paul's Church will be at Mwanza, near Lake Victoria.

In conclusion the conference unanimously adopted the following resolutions as future guide-lines for Protestant church activities in China: (1) To continue to oppose imperialist aggression; (2) To take an active part in building of the Communist Party; (3) To take the road to Socialism; (4) To take an active part in building Socialism and aid the Government in carrying out the policy of freedom of religious beliefs.

PARISH COMMUNION CRITICISED

Speaking at a recent Coventry Diocesan Clergy Conference, the Bishop of Aston, the Right Rev. C. G. Parker, said that the Parish Communion seemed to have spread almost too quickly.

The Church of England had a passion for "panaceas." Perhaps this accounted in part for the rapid growth of the Parish Communion along with an insufficient understanding of the theology underlying it.

The Bishop would like to see renewed attention paid to the full Prayer Book words of administration, particularly the words, "Feed on Him in thy heart" for the Eucharist continued Christ's atoning work "in" man. Fellowship was tremendously important, but so was Communion as a personal relationship with God through the Risen Lord.

Evangelism should be stressed far more than it often is. Not enough thought has been given to post-confirmation care, and there was much to be said for a monthly service of preparation.

4 UNIVERSITY MISSIONS

The Inter-Varsity Fellowship of Evangelical Unions is holding four missions in Australian universities at the beginning of second term this year.

The missioner at Sydney University will be the Very Rev. Dr S. Barton Babbage, Dean of Melbourne and Principal of Ridley College.

In Melbourne the missioner will be the Rev. Maurice S. Beteridge, President of New Zealand I.V.F.

The missioner at Adelaide will be the Rev. Warner Hutchinson, General Secretary of New Zealand I.V.F., and at Perth the Rev. Dr F. I. Andersen, Vice-Principal of Ridley College.

Prayer is requested.



I CERTAINLY LAND IN LOTS OF TROUBLE but . . .

THE HOME MISSION SOCIETY helps kids like me . . . through the Children's Court Chaplaincy and the Charlton Memorial Home for Boys.

Please help me by sending a donation to:
THE HOME MISSION SOCIETY
Diocesan Church House,
George Street, Sydney.

CONFIRMATION SERVICE

As approved by the Archbishop of Sydney

... Price 3/- per dozen (Postage extra)

See us when requiring

Induction Services, Parish Papers and all Classes of Church, Commercial or General Printing.

William Andrews Printing Co. Pty. Limited

96 MAY STREET, ST. PETERS.

Telephone 51-2119

Sydney Church of England Grammar School for Girls

Day and Boarding Schools; Kindergarten to Leaving Certificate Honours.

Under a Council appointed by Synod.

Founded 1895.

SYDNEY: Forbes Street, Darlinghurst.

MOSS VALE: Sattor Road, Moss Vale.

NORTH SYDNEY: "Redlands," Military Road, Cremorne.

WOLLONGONG: "Gleniffer Brae," Hillview Avenue, Keiraville.

The school curriculum comprises thorough religious teaching in accordance with the principles of The Church of England, with a sound general education under a thoroughly competent staff.

For full information apply to The Headmistress of the school desired.

For free, friendly and courteous advice on travel anywhere consult:

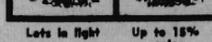
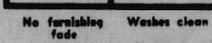
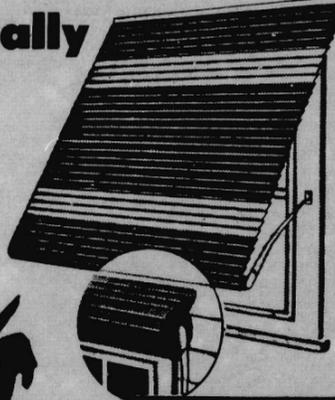
MITCHELL'S INTERNATIONAL TOURS

Accredited agents for all major Airlines and Shipping Companies. General Agents for Frames' Tours Ltd., of London. At no extra cost, our International experts will promptly and efficiently handle all your travel requirements.

CULWULLA CHAMBERS, 67 CASTLEREAGH STREET, SYDNEY.

Phone BW1329.

Mello-Lite gives you
the aluminium awning
that actually
ROLLS



SUN CONTROL AT YOUR FINGERTIPS

This new Mello-Lite "Shadomaster" awning rolls up or down in seconds and can be anchored in any position. It gives you protection plus... It keeps sun and glare out, and lets cool air in. You buy them as packaged units complete and ready to erect.

BE AS PROUD OF YOUR AWNINGS AS YOU ARE OF YOUR INTERIOR FURNISHINGS. These wonderful awnings look just as beautiful from the inside as from the outside, because both sides are finished in the same glorious colours and horizontal stripes.

"For free brochure and literature, also name of my nearest supplier, contact

PAIN MFG. PTY. LTD.,

P.O. Box 40, Hornsby. Phone: 48-1081 (12 lines).
SOLD BY ALL LEADING CITY AND COUNTRY STORES.

EUCCHARISTIC VESTMENTS

Dear Sir,

Your editorial of 16/2/61 refers to those Anglicans who criticise the Sydney diocese for banning the use of vestments and accuses them of ignorance of Church Law and an irresponsible attitude; but surely your chagrin overlooks the fact that they do so in perfectly good faith, sincerely believing the prohibition to be not only unjust but a deliberate hindrance to liturgical reform and base their objections to it on the grounds that the dangers that originally prompted the prohibition have now largely disappeared.

A law is not necessarily just, because it appears on the statute books. What the extremists in the Sydney diocese have forgotten is that "reform" is not a "once-for-all historical event," but a living process that is going on all the time. Growth and decay are complementary with development. To bury one's head in the proverbial Reformation sand like an ostrich in the attempt to cling to 16th century fears and suspicions is simply to court spiritual disaster in the propagation of a museum mentality.

Many Anglicans have been disillusioned by the anachronisms of the Sydney diocese and more especially so when they observe their Methodist, Congregational and Presbyterian brethren in different parts of the world re-discovering their catholic heritage in restoring the liturgical use of candles, processions, crosses, plain-chant and vestments in their churches. It is interesting to relate that my Methodist cousin (a clergyman) said recently that he "had practised Confession for years, but that he dare not do it openly because the older members of his congregation would strongly object." What a travesty of Christianity when the ignorant are able to dictate. Little wonder that the intellectuals in Australia have abandoned the Church and youth has no time for squabbling Christians.

A recent statement of the Presbyterian Alliance of North America is very pertinent to your editorial complaint. It said, "When a law prevails that keeps people from receiving justice and thus conflicts with the purposes of God as revealed in the Gospel; at such a time it is our opinion that a Christian after serious and careful consideration and after sharing his concern with other members of the household of faith may engage alone or with others in an act of civil disobedience."

The vestment law suggests that the diocesan rulers regard the laity as uneducated children whose ignorance has to be suitably "protected." Such an insulting attitude by the diocesan rulers merely incites hostility on the part of the laity.

Yours faithfully,
J. R. Blair,
Naremburn, N.S.W.

(Most of our readers will, we think, agree that the dangers involved in vestments, far from having disappeared, are as great as ever, if not greater. To equate the laws of the State with those of God's Church in order to justify disobedience to the latter is surely indicative of a very "low" concept of the Church. Anyway, the Church, unlike the State, is a voluntary

society to which no one is compelled to belong. If members of the Church do not want to obey its laws they are free to leave it. Those who do not leave it should obey its laws.—Ed.)

I have talked to the Rev. Bernard Judd and he is against this wicked move, of course, but many of the other clergy are silent. Is the Church going to remain silent?

Yours, etc.,
Michael Sawtell,
Sydney, N.S.W.

(More letters on Page 6, Col. 5.)

Letters

The Editor welcomes letters on general, topical or controversial matters. They should be typewritten and double spaced. For reasons of space, the Editor may omit portions of some letters. Preference is given to signed correspondence, though, in certain cases, a non de plume will be acceptable.

ABORIGINES AND DRINK

I am shocked and grieved to learn from talking to many members of your Church and clergymen that most of your people are in favour of granting what is known in the direct language of the bush as "open go" to all persons of aboriginal blood—the right to enter hotels and buy drink. This wicked suggestion was passed recently by a majority of two of the Aborigines Welfare Board of N.S.W. I am irrevocably against this move, the police are with me to a man and another member of the Board also supports me.

Here are the facts. Any decent and well-behaved person of aboriginal blood can enter most N.S.W. hotels and drink, even if he is not exempted but known to be of good behaviour. The police and publicans will shut their eyes to the strict letter of the law. Let that be, but city theorists who never saw a dinkum aboriginal think that unfair discrimination. Society has to have discrimination to protect certain people from their own weak will or evil ways.

There is little social or beer drinking among aborigines. They drink to get drunk. They buy "plonk" go out into the park, gulp it down to get drunk and forget their inferior position. Then they fight and shout out: "We are as good as the white man." Such people need to be protected against themselves and you know what St. Paul said about putting a stumbling block in our brother's way. Drink is the aborigines' worst enemy all over Australia and the greatest bar to their assimilation. You know what it did to poor old Albert Namatjira.

In N.S.W. the aborigines owe the Welfare Board over £60,000 for back rent of their 17/6 a week houses—and the men are making up to £50 a week shearing. All that money goes in drink, gambling and extravagant taxi rides. There are about 11,000 persons of aboriginal blood in N.S.W. and last year 8,175 arrests for drunkenness among them.

I have talked to the Rev. Bernard Judd and he is against this wicked move, of course, but many of the other clergy are silent. Is the Church going to remain silent?

Yours, etc.,
Michael Sawtell,
Sydney, N.S.W.

(More letters on Page 6, Col. 5.)

The controversy concerning Infant Baptism has occasioned much difficulty to many students. The great body of the Reformed Churches accept it. A determined and earnest company, however, reject it as unscriptural.

There are two questions that need to be kept clearly distinguished from one another. The first question relates to the mode of Baptism. The second relates to the proper subjects of Baptism. The first is not touched upon in the Article, but as it occasions some misgivings we may briefly advert to it.

There are those who consider that the word "baptism" in the New Testament means, and can only mean, "immersion," which they understand as the total submersion of the individual under water. They regard any form of baptism by affusion or pouring of water as inadequate and un-

scriptural. They frequently quote the passage in Acts VIII:38 "They went down both into the water, both Philip and the Eunuch." But it can be pointed out that the reference here is plainly to the ministrant as well as to the recipient of Baptism, and if it were too literally interpreted, it would teach that the ministrant as well as the recipient should be submerged. This view is not held by any religious body. Nor does the statement, "Therefore we are buried with Him by Baptism into His death," compel acceptance of what is called "total immersion." Burial in Jewish circles did not mean, as it does with us, depositing a body in a grave and covering it with earth. It meant placing a body wrapped in grave-clothes on a

shelf or seat within a tomb which could be entered and the reposing body surveyed.

We can point out that the Greek word "baptizo" is used in some versions as an alternative to "rhantizo" in Mark VII:4, and later the same narrative speaks of the baptism of cups and pots and brazen vessels, where the thought is of cleansing rather than immersion. We conclude from these incidental references that while immersion is undoubtedly frequently implied in the references to Baptism, the primary idea is that of cleansing the soul and hence immersion is not an absolute necessity.

But the second reference, that relating to the proper subjects of Baptism, is the more important and the one to which specific

reference is made in the Article in the words "The Baptism of young children is... most agreeable with the institution of Christ." The Roman, Greek, and the majority of the Reformed Communions accept this opinion. A considerable body of earnest people, however, decline to endorse the language of the Article in respect to children. We need to distinguish carefully between early opinions which refused the baptism of children on various grounds, and the views set forth by those who are called Baptists in our time. The word "Baptist" is, of course, not strictly correct, as members of the Church of England are Baptists, as opposed to those who hold the Baptism is unnecessary, having been discontinued

by the will of Christ and His Apostles. But the usual sense now attached to the word is to signify those who accept Baptism, but think it ought to be confined to those who are able to profess faith in Christ.

Before proceeding to the defence of Infant Baptism, it may be well to examine some of the more common objections to the practice. It is frequently asserted that we have no direct command in Scripture to baptise infants. In his exhaustive treatment of the subject in Book IV chapter XVI of "The Institutes," Calvin deals trenchantly with this objection. He says, amongst other things, "If there were any force in such arguments, women might as well be interdicted from the Lord's Supper, because we have no account of their having been admitted to it in the days of the Apostles (sec. VIII)." This is not a mere logical quibble, as some contend, because Calvin goes on to state "when we consider the design of the institution of the Lord's Supper, the conclusion is easy respecting the persons who ought to be admitted to a participation of it. We observe the same rule also in the case of Baptism." Calvin contends, we may observe, the principles must govern us, rather than specific assertions. When Paul argued that those who were not of the natural seed of Abraham were included in the promise "In thy seed shall all the families of the earth be blessed" he was employing this method.

Baptism Of Households

The argument from the silence of Scripture is precarious. There are only 12 specific instances of Baptism in the Acts and Epistles. Of these four represent groups of believers, viz.—The multitude at Pentecost; the Samaritans at the preaching of Philip; the company of Corinthians of whom Crispus was one; and the men of Ephesus. Three represent individual cases:— Paul, the Ethiopian Eunuch; and, possibly, Gaius. Five are specifically baptism of households: Lydia; Cornelius; the Philippian Gaoler; the household of Stephanas; Crispus, who believed in the Lord with all his house. As Gaius is mentioned as Paul's host, in the Epistle to the Romans, it is likely his household was baptised with him. Where individual names are mentioned, the majority were baptised with their households. The "house" in New Testament times included retainers as well as the immediate family of the head of the household. It is safe to say that in Baptist circles, the baptism of whole households together is very rare. Luke, with his usual accuracy, gives point to the argument here used when he recounts that the Gaoler of Philippi rejoiced with his whole house, he himself having believed in God. The masculine singular of the perfect participle is used. If all were at the time professed believers we would expect the use of the plural perfect participle.

There is yet another qualification of the argument from silence. While it is true that there is no specific mention of the baptism of infants, it is noticeable that there is no case on record of the children of baptised persons being later baptised, nor is there any injunction to parents to see that their children are baptised when they at-

(Continued on page 6)

JUNGLE DOCTOR'S FABLES by Dr. Paul White



(continued in our next issue)

★ ENJOY THE ULTIMATE IN COMFORT at

The Canbetta

Brisbane's Largest and Most Popular Hotel

Conditioned DINING ROOM and CAFE open all day

The Canbetta TOOWOOMBA

Metropole St. TOOWOOMBA

The Canbetta-Oriental SYDNEY

OWNED AND SERVICED BY THE QUEENSLAND TEMPERANCE LEAGUE

THE GOSPEL IN FILM SERVICE
Room 4, Floor 2, Piccadilly Arcade,
143 Castlereagh Street, Sydney.
Phone MA2051

BRISBANE:
Room 56, F12 Brisbane Arcade, Adelaide Street, Brisbane. Phone 2-6055.

PERTH:
3 Langford Street, Claremont. Phone 31-919.
Write or phone for our Free Film Catalogue.

Vitalize
YOUR MIND WITH

Gospel SOUND FILMS

PREMIERE
of Billy Graham's
GREAT DRAMATIC COLOUR FILM



"SHADOW OF THE BOOMERANG"

At Anzac House Auditorium
College Street (Hyde Park)

**SATURDAY, MARCH 18 AND NIGHTLY
MONDAY TO SATURDAY, MARCH 20-25**

YOUR ORDER 7.30 p.m.

FOR TICKETS AT 5/- EACH

To Hour of Decision Ltd.,
1010 Caltex House, Kent Street, Sydney.

Enclosed is cheque/money order and stamped, addressed envelope. Please send tickets.

(Kindly give alternative night if possible)

Name

Address

Baptism of Infants

(Continued from page 5)

tain the knowledge of God. If we take A.D. 30 as the year of our Lord's Resurrection, by the time the Epistle to the Romans was written, at least 26 years had elapsed since Pentecost. It is almost inconceivable that complete silence on the duty of children to come forward to Baptism should be maintained. Peter, addressing a Jewish company accustomed to circumcision, said, "The promise is unto you and to your children and to them that are afar off." Why the threefold distinction you, your children (even if children means simply descendants), and them that are afar off, unless children were regarded as within the covenant? To the same purpose Paul writes "Else were your children unclean, but now are they holy."

Baptism A Sign Of God's Covenant

This brings us to the positive arguments for Infant Baptism. Rogers, the first commentator on the Articles, admits that "by express terms we be not commanded to baptise young children." Notwithstanding this admission, he assigns five reasons why Christians should adopt infant Baptism. Briefly summarised they are: (1) The grace of God is universal . . . therefore the sign and seal of grace is universal; (2) Baptism is unto us as circumcision was to the Jews; (3) Children belong unto the kingdom of heaven, and are in the covenant; (4) Christ gave commandment that all should be baptised, therefore young children are not to be exempted; (5) Christ hath shed His blood for the washing away the sins of children, as of the elder sort.

Not all these reasons have the same validity. It might reasonably be objected to (5) that if it were interpreted literally, it would justify the baptism of the children of heathen parents, irrespective of any guarantee that they would be brought up in the Christian faith. The Spanish conquerors of the West Indies interpreted this argument brutally when they baptised the children of their native opponents, and then dashed their brains out. They were, of course, governed by the Roman Catholic idea that Baptism conferred the grace of regeneration, and were unaware of Rogers' argument. The other arguments are not open to a similar objection. When Rogers states in (1) that the grace of God is universal, we can reasonably argue that when the grace of God reaches a community, God establishes His covenant with them and with their seed. The sign of that covenant is at once a pledge of God's grace, and a challenge to faith. It weakens the testimony to withhold it and fosters the idea that the individual response is the first element in regeneration, rather than the operation of the Holy Ghost.

Circumcision

Then again, in dealing with (2) (Baptism is unto us as circumcision was to the Jews), we find the argument enforced by the deliberate conjunction of circumcision with Baptism. Paul writes to the Colossians (2.11, 12):

"circumcised with the circumcision made without hands . . . and to the Philippians (3.3) saying: "we are the circumcision." With reference to (3) we may notice that Calvin, in referring to the incident in the Gospels where infants are brought to Christ, pertinently asks: "If it be reasonable for infants to be brought to Christ, why is it not allowable to admit them to Baptism?" "If, of them is the kingdom of heaven, why shall they be denied the sign?"

It may be worth while to contradict a popular slander against Calvin, that he taught that "Hell was crawling with unbaptised infants." He teaches, on the contrary, that infants are the subjects of God's regenerating grace, and that while Baptism is commanded and should therefore be observed, nevertheless "the notion ought to be exploded" which "adjudges all unbaptised persons to eternal death"; and he adds: "Moreover, they sentence all infants to eternal death, by denying them Baptism." Again he says:—"Now it is certain that some infants are saved: and that they are previously regenerated by the Lord, is beyond all doubt." (4) Christ gave commandment that all should be baptised. It is sometimes objected to this argument that the text reads in Matt. XXVIII:19: "Go ye therefore and teach all nations." But it needs to be borne in mind that the word translated "teach" in the first part of the text is the Greek word "Matheteusale", which means "make disciples of" or "enlist as pupils." The injunction is followed by two participles "baptising" and "teaching," and it is at least significant that "baptising" comes first.

These comments may serve to show that "the baptism of young children is . . . most agreeable with the institution of Christ."

New Principal At Oak Hill

The trustees of Oak Hill Theological College have announced that the Rev. Maurice A. P. Wood, D.S.C., M.A., Vicar and rural dean of Islington, has been appointed to succeed the late Rev. L. F. E. Wilkinson as Principal, to take effect from July 1 this year.

Mr Wood was a Royal Naval Commando Chaplain during the War, and received the D.S.C. for his services on the beaches of Normandy. As Rector of St. Ebbe's, Oxford, he exercised considerable influence upon the student life of the University, and through his Ordinands' Fellowship was very closely in touch with prospective candidates for the Ministry, and with men already in training.

During his nine years at Islington, and through the Islington Clerical Conference, Mr Wood has gained a wide experience of men and parishes throughout the country, and has regularly conducted an annual week of parochial training in Islington for prospective ordinands from Oxford and Cambridge. He has been a Proctor in Convocation since 1955.

LETTERS

(Other Letters on page 4)

Music In Worship

Dear Sir,
What does Mr Gerald Knight consider the "primary purpose of music in worship?" I find this trend in church music deplorable.

I find nothing more ludicrous than a choir, few in numbers, giving the lead in a new-fangled "Parish Psalter" tune to a congregation far stronger numerically and vocally. And even more distressing is the attitude that the congregation counts for nothing as long as the choir can hold their own.

In the majority of churches the old stalwarts have sung "cathedral" type chants for years and find it impossible to suddenly become "parish" minded without any way of following the pointing (which often has no more meaning than the old cathedral version).

Let's stop deluding ourselves that the choir in most churches can lead and let's have a bit more enthusiasm and spontaneity in our worship. Worship in a non-conformist church where everyone sings joyfully, spontaneously and most tunelessly (though not to R.S.C.M. standard) promotes a far greater warmth and security in God's unchangeable love than the cold, well-ordered service where there is no congregational singing. Coldness is more likely to be a "hindrance to the devotions of the faithful" than warm, enthusiastic singing which obviously comes from the heart.

I cannot believe that talent among the Hebrews in David's day was of a higher standard than among Anglicans today, yet repeatedly they were exorted to make a joyful noise unto the Lord and to come into His presence with singing. I am sure this was not addressed to a robe choir, but to the whole congregation.

"The God who lived in David's day is just the same today." He still delights to listen to the praises and adoration of His children, imperfect though they be.

Yours faithfully,
Miss Elspeth,
West Murrumbidgee, N.S.W.

High Hymn Tunes

Dear Sir,
I was interested to see in your notes and comments in your issue for January 19 a suggestion that the R.S.C.M. should sponsor a campaign to pitch hymns low enough for men to be able to sing them. Most of our Church books are, of course, set in keys with boy sopranos in mind and this certainly affects adversely congregational singing. As a member of the Editorial Committee of the recently published hymn book, *Christian Praise*, I would like to point out that this was one matter which we had very much in mind when preparing the music edition. Very rarely is the melody allowed to go above E. This is, perhaps, an example which compilers of other hymn books might follow.

Yours faithfully,
R. Inchley,
(Secretary, The Tyndale Press),
London, England.

Bible Review

(Cont. from page 2)

The modern translator finds it impossible to produce a version that is at the same time contemporary in idiom and suitable for liturgical use. The only way out is to abandon the search for modernity and be literal. The Revised Standard Version is the modern version most used in public worship because it is the least contemporary version.

The reviewer, then, predicts that this version will not be used much in Church, and will certainly not replace the Authorised Version there. The Revised Standard Version is far more likely to do that.

It is, however, the best interpretative translation that has yet appeared. Its composite origin must have a lot to do with this. It is far smoother and less idiosyncratic than, say, Moffat, or even Knox, who has some annoying mannerisms (such as not using articles where English idiom requires them).

Use in Church

Because it will not be used in Church it will not survive more than a generation or two. The Authorised Version replaced the Geneva Bible not only because it is a better translation of the whole but because it was read in Church and the Geneva Bible was not.

But it will be very useful indeed while it does survive. For private reading, and use in pastoral visitation, it seems better than any version known to the reviewer. For use in Church (whether in public reading or expository preaching) the Revised Standard Version remains the best modern translation.

The Library edition contains a number of notes drawing attention to variant readings (but not stating how great the authority for any of them is) and also indications of alternative renderings. The smaller Popular edition contains no notes apart from a very few indicating important textual matters (such as at Mark 16.8-20 and John 7.53-8.11).

My advice therefore is — buy this Bible and use it, but do not discard your Authorised Version or Revised Standard Versions. You will still need them.

—G. S. CLARKE.

The Authorised Version

(Continued from page 2)

a will-o'-the-wisp. A translation that is content, like the Authorised Version, to render the original by plain, current words of recognised meaning is more likely to be of permanent value than a vague, modish version. Here again the best modern version from this standpoint is the Revised Standard Version.

Third, it will have a feeling for style. It will not be afraid to alter the wording slightly if the literary effect of the version is thereby heightened. So the Authorised Version translators altered 1 Corinthians 15.55 from "O death, where is thy victory? O death, where

This paperback should fill a long-standing vacancy on the bookshelves of both clergy and interested laity. If anybody has had suspicions about the so-called "stewardship" campaigns run in this country in recent years, this book will confirm them. Here is a strongly worded corrective to much of our unscriptural, pragmatic, muddleheaded thinking in the realm of promotion.

There are chapters on Stewardship in relation to the Word of God, God the Father, the Son, the Spirit, the Church, Justification, and the Priesthood of All Believers, and on the Steward's Reward.

Here is Lutheran scholarship at its best. Biblically and theologically I doubt if it could be bettered. Listen:

"Christian stewards are men and women who have found the true Lord of life and whose words and deeds witness to His Lordship" (61). "The true nature of Christian stewardship becomes clear only in the perspective of the new age of the Spirit . . . No one can be a Christian steward until the Holy Spirit has led him into the presence of the living Christ and a genuine personal commitment to Christ has taken place. Conversely, such a commitment cannot but lead to that vital wholehearted consecration which is the essence of stewardship . . . It is life in its joyful spontaneity and exuberant power" (67f.).

"The superficiality of much of the popular thinking on stewardship is due in a large measure to superficial views on the nature of the Church and of Church membership. . . . A Church true to the gospel cannot define itself as anything else than the community of those whom the Holy Spirit has united with Christ" (69f.). "To fog people to try harder to do better is, of course, a complete perversion of the gospel. To admonish a man who is by nature self-centred to love God . . . and to show that love

Stewardship

"A THEOLOGY FOR CHRISTIAN STEWARDSHIP," by T. A. Kantomen. Muhlenberg Press. 126 pp. Aust. price 13/-.

in appropriate giving is truly to try to gather grapes from thorns and figs from thistles" (94). "To lead men into the stewardship of life is to lead men to Christ. The cause of stewardship and the cause of evangelism are thus at bottom one and the same" (95).

E. G. NEWING.

"A DECISIVE HOUR FOR THE CHRISTIAN MISSION." The East Asia Christian Conference 1959 and the John R. Mott Memorial Lectures. S.C.M. Press, 1960. 96 pp. Aust. price 6/3.

Fifty years ago Roland Allen wrote a book called "Missionary Methods: St. Paul's or Ours?" in which there was a penetrating criticism of the whole approach of the Church in its outreach to the heathen. The lectures contained in the book under review clearly show that on the whole the Church, while recognising the truth of Roland Allen's insights into the missionary situation, has not really taken them to heart.

The words of the writers, especially those of Bishop Leslie Newbigin, will deeply move the reader who is at all interested in the furtherance of the Gospel. They will move him to grief and repentance over the shortsighted timid tentativeness of mission boards and the blatant blunders made by missionaries. They will move him to a return to the Bible to seek the basic principles of the Church's mission. They will move him to pray in deep earnestness for a recognition of these principles by the Church and for the movement of the Spirit to empower the Church to act on these principles. No minister of the Gospel who wishes to remain in the centre of God's movement to sinful man through the Church should fail to read this book.

E. G. NEWING.

"MAKERS OF RELIGIOUS FREEDOM IN THE SEVENTEENTH CENTURY: HENDERSON, RUTHERFORD, BUNYAN, BAXTER." By Marcus L. Loane, M.A., D.D., London, I.V.F. 1960. 231 pp. 7/6.

This book deals with the lives of four men, who, in the 17th Century were in very different ways involved in a struggle for the right to practise their faith and worship in an age when the concept of toleration was, from every view, a foreign one and every attempt was made to establish one church and one way of worship throughout the United Kingdom.

The Scots, Alexander Henderson and Samuel Rutherford, were leaders, by circumstance rather than choice, in the defence by the Church of Scotland of its own tradition against the imposition of episcopacy and prayer book. While they did not live to see the worst extremes of persecution during the "Killing Times" of 1684 and 1685, they both spent themselves and suffered in obedience to their principles and laid the foundation on which the next generation were to build.

The Englishmen, Bunyan and Baxter, more widely known to-day, each suffered in the South for the same fundamental principles that led to savage persecution in the North. Imprisoned, forbidden to preach, and subject to every kind of abuse and misrepresentation, the narrative of their lives is moving reading and brings to life with added force the two books, "Pilgrim's Progress" and "The Reformed Pastor," for which they are both still famous 400 years later.

"Makers of Religious Freedom" is a worthwhile, solid book of use and interest to the student and of wider and deeper appeal to all those who see in the lives of individual men, the movement of the Spirit of God empowering and sustaining them in the crises of conflict and persecution.

D. CAMERON.

Two Tyndale Monographs

1. "THE DATE AND THE ROUTE OF THE EXODUS." By C. de Wit, Ph.D. 19 pp. Aust. price 2/6. This is the Tyndale Biblical Archaeology Lecture for 1959. It is a good survey of the evidence. The lecturer comes to no startling conclusions and he sums up his treatment of the subjects by saying, "The problems cannot be solved, but the present evidence weighs in favour of a late date for the Exodus and a southern route."

All Th.L. students should read this excellent monograph.

2. "THE WORD OF THE LORD IN JEREMIAH." By the Rev. J. G. S. Thomson, M.A., B.D., Ph.D. 20 pp. Aust. price 2/6.

Dr Thomson here has made an important contribution to the Church's understanding of the place of the Word of God in its life and witness. The Word of God is its life and witness! I found the reading of this carefully prepared and scholarly work a soul-searching experience. Dr Thomson has a rare facility of speaking through his scholarship on a very personal level to the need of the individual.

E. G. NEWING.

ABBOTSLEIGH WAHROONGA
CHURCH OF ENGLAND DAY AND BOARDING SCHOOL FOR GIRLS

Pupils prepared for all Public Examinations.
For Prospectus apply to the Headmistress:
Miss N. E. Archibald, M.B.E., B.A., LL.M.

MEMORIAL WINDOWS

John Ashwin & Co.

(John Radecki)
Established 1870.

Artists in all kinds
Stained Glass Memorial
Windows

Studio & Works,
31 Dixon St., Sydney.
(Opp. Goulburn St., near
Trades Hall).

WOOD COFFILL LTD.

FUNERAL DIRECTORS
Head Office:
810 George Street, Sydney.
Phone: BA4611 (6 lines).
Branches in all Suburbs. Agencies
Every State.

Church of England Flying Medical
Service.

Vacancies for nursing staff and
domestic workers in outback
hospitals.

Information from:—
BUSH CHURCH AID SOCIETY
B.C.A. House, 135 Bathurst Street,
Sydney. (Tel. BM3164)—
Sydney exchange.

WHEN MOVING
ANYWHERE
Suggest you contact

A.R.C. THOMAS

Removalist and Storers of
PARRAMATTA,

For FURNITURE,
Removals — Storage

Office and Stores at 21a Sorrell
St., PARRAMATTA.

House-to-house removals any-
where in N.S.W. and Interstate.
Quotes gladly given by phone.

All work under personal
supervision.

Ring YY1241-2 (9 a.m. to 5
p.m.) (Mond. to Fri.)
Ring YL6688 (all hours).

WYKEHURST GUEST HOUSE

For an enjoyable holiday in
Christian atmosphere. Good
food. H. and C. water in bed-
rooms. House-parties taken.

Mr and Mrs H. Bartrop,
219 Katoomba Street,
KATOOMBA.

"METROPOLE" KATOOMBA

TEMPERANCE HOTEL
Full Board or Bed and Breakfast.
K. L. and F. M. Hearne.
Phone 20.