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M.S. Plans Week-Long Town Hall Convention

The Church Missionary Society will hold a week-long Missionary Convention in the Town Hall, Sydney, next March.

The Convention, the largest of its kind ever planned by the Church of England in Sydney, will be the culmination of a series of district conventions which are being held throughout the metropolitan area this year.

The main speaker at the Convention will be the Right Rev. Chandu Ray, Assistant Bishop of Lahore, Pakistan. Bishop Ray, one of the leading figures in Asian Christianity to-day, will arrive in Australia late in February.

He will visit Tasmania, Victoria, and South Australia before coming to Sydney for the Convention.

Bishop Ray, formerly the Pakistan Secretary of the British and Foreign Bible Society, was consecrated a bishop early this year.

There are few men as well acquainted with the Christian scene in Asia, and the Convention will be a unique opportunity to hear from such an authority.

PRAPAT DELEGATE.

The Bishop was a delegate at the recent Conference of Asian Churches at Prapat, India, and Australian representatives at the conference spoke very highly of his contribution to it.

He visited Australia three years ago, and will be remembered for his stirring addresses, particularly that to the Sydney Diocesan Synod in 1954.

Bishop Ray will speak on each night of the Convention, bringing a new field of opportunity into focus on each occasion. His addresses will be under the general theme "Fields white unto Harvest."

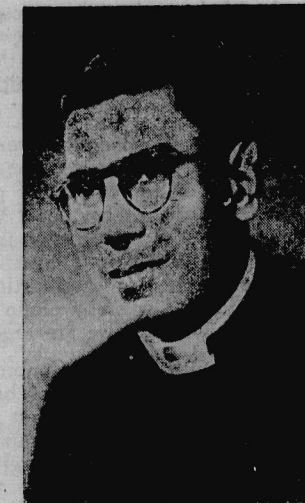
Bible Readings at the Convention will be chosen by the Rev. Lawrence Love, a noted Bible expositor on the missionary theme.

Mr. Love conducted a series of meetings in Australia last year, and his expository ministry was of great value to many.

Each night Mr. Love will emphasise an aspect of the missionary message of the Church.

CATHEDRAL SERVICES.

In connection with the convention two



BISHOP CHANDU RAY

special services will be held in St. Andrew's Cathedral—one on the Sunday preceding it, and the other as a Thanksgiving Service at the end of the convention.

In addition lunch-hour services will be held in the Cathedral on each day of the convention.

Already an appeal has been launched for 400 volunteers to form a Convention choir. Application forms for the choir are available at C.M.S. House.

It is hoped that many district prayer groups will be formed to support the conventions both during the preparations for it and at the actual time.

The continuity of the programme will encourage people to come each night. A campaign has been launched to encourage people who are in town each day to put aside enough money for an evening meal in the city, and others to purchase a weekly ticket to Town Hall for the Convention Week.

CHURCH RECORD SALE OF WORK

Do not forget the date for this year's Sale of Work for the "Australian Church Record"—Friday, August 9th, in the Chapter House, St. Andrew's Cathedral, Sydney. The Sale will be opened by Sir James Bissett, former Commodore of the Cunard Line.

The organisers will welcome gifts for the Sweets, Work, Produce, Books, White Elephant and Baby's stalls. Gifts of Books will be collected. Please ring

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BISHOP SEES DANGER OF PAROCHIALISM IN CANVASSES.

The Bishop of Tasmania, the Rt. Rev. Geoffrey Cranswick, discusses in the current "Church News" one particular danger in the conduct of Every Member Canvasses.

The Bishop says:—

"One encouraging effect of Every Member Canvasses is that laymen and their families are finding not only a new interest in their Church, but also that they have an important part to play in the work and activities of the Church." I see one danger in these parish canvasses, namely, parochialism. The needs of each parish and each congregation are urgent. The brochures which I have seen enumerate the parish needs. Each parish is a unit in the diocese. A diocese with its Bishop and Synod is a unit in the Church of England in each country.

"Next year bishops of all dioceses in the world-wide Anglican Communion will meet at Lambeth Palace under the chairmanship of the Archbishop of Canterbury. All this implies that the laity need to be better informed about their Church—the Church of England."

Off the Record

● UNSOLVED PROBLEM.

The National Aborigines' Day Observance Committee, sponsored by the National Missionary Council of Australia, has done a first-rate job in bringing the aboriginal situation before the public eye. It has used every available means of publicity, and it certainly succeeded in making Aborigines' Day a much more significant effort than it has ever been before. Not the least important contribution to this has been the publication by the Federal Government of an excellent booklet, "Our Aborigines," free copies of which are still available.

The main effort of the churches to meet the need of the aboriginal people has always been amongst the primitive and tribalised people, mainly in North Australia and North Queensland. There can be no doubt that nowadays this work is meeting with a very considerable degree of success, from the spiritual point of view and in every way.

Yet the fact remains that for most white Australians, the aboriginal problem is seen most starkly in his own neighbourhood, and particularly on the outskirts of many a country town. And this is a problem we have hardly yet begun to solve. It would be interesting to hear what practical efforts have been made by country churches to reach and help the aborigines in their district.

● NOT YET.

Dictum of a well known bachelor clergyman in New Zealand: "Marriage may be a very fine institution; but I'm not ready for an institution yet!"

● ADS. SUBTRACTED.

The only regret we had when reporting on Eastwood's excellent parish magazine, "Torch," a month ago, was its overdose of advertisements. The latest issue appears without any advertisements at all, and informs us that the space formerly given to them is now to be used for articles and news.

Excellent! It is good to see that more and more parishes are coming to see that the parish paper is very often the only contact between the Church and some of her parishioners each month. It ought, therefore, to be seen as an instrument of first importance in evangelism, and in the breaking down of barriers between church and people, as well as a means of general publicity.

● FRIED.

It's always dangerous to laugh at other people's misprints, but we couldn't resist this one from a hymn on a service form for a public service: "Yea, come! Fried as in the fire."

EDITORIAL.

Preaching and Worship

The church in the world is the instrument God uses to bring men to salvation. The church fulfils this role chiefly by its preaching. To this end the church is (as the 39 Articles say) "a witness and a keeper of Holy Writ," for the preaching of the gospel has been truly said to be "a manifestation of the Incarnate Word, from the Written Word, by the spoken word."

What is not always realised is that, in its preaching, the church is engaging in the highest form of worship of which it is capable. For, in preaching the gospel, God's mighty, saving act in Christ is exhibited and men receive what God's love has done for them, thereby bringing to God the highest honour He expects of them. God is worshipped only when He is trusted, and He is only trusted when His promises are received.

Some are inclined not to associate worship with preaching, and some even put these activities in contrast to one another. But this is a cardinal error, and leads to false and man-made systems of worship being set up. Old John Calvin, commenting on man's fall in Genesis 3, says: "Observe that men revolted from God when, having forsaken His word, they lent their ears to the falsehoods of Satan. Hence we infer, that God will be seen and adored in His word; and therefore that all reverence for Him is shaken off when His word is despised. A doctrine most useful to be known, for the Word of God obtains its due honour only with few, so they who rush

onward with impunity in contempt of this word yet arrogate to themselves a chief rank among the worshippers of God. But as God does not manifest Himself to men otherwise than through His word, so neither is His majesty maintained, nor does His worship remain secure among us, any longer than while we obey His word."

Preaching is sovereign over the sacraments. The sacraments follow preaching, and have neither meaning nor validity apart from the word preached. But in the context of preaching they have themselves the quality of "visible words." They enact what the Word declares. It is by the word that Christ cleansed His church in the washing of water (Eph. 5:26). On this passage, Dean Alford says: "The word, preached and received, is the conditional element of purification—the real water of spiritual baptism—that wherein and whereby alone the efficacy of baptism is conveyed—that wherein and whereby we are regenerated."

So also with the Holy Communion. The Lord's death is not proclaimed in the eating and drinking of bread and wine unless it be preached that Christ died for our sins and that we eat and drink in remembrance of Him. The value of a liturgy like our Prayer Book is that it can be made to declare expressly the "word" which gives the sacrament its meaning. But the ministry of preaching is to take that written promise, and break and offer it to the hearts of men. Behind and above the sacrament stands "the gospel which I preached unto you, which also ye received, wherein also ye stand, by which also ye are saved" (1 Cor. 15:1).

It is a bad sign when men build churches and make the communion table the focal point of the building, investing it with an artistic and symbolic prominence far exceeding that of pulpit or lectern or font. It is a worse sign when the table becomes a kind of shrine, a place of unique holiness in the building, and men bow their heads to it (though not to pulpit or font). For such acts suggest, erroneously, that the pulpit is less important than the table, or that what is done in the pulpit is an inferior kind of worship to what is done at the table.

Preaching which exalts the Saviour is the church's most holy task. It is also its most acceptable worship.

"ABBOTSLEIGH" WAHROONGA

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MISS E. RUTH HIRST, B.A., Dip.Ed.

The Australian Church Record, July 18, 1957

Billy Graham has Seven Million Congregation

Evangelist Billy Graham, during his New York Crusade, has spoken to what is probably history's largest congregation — an estimated 7,000,000 televiewers throughout the United States.

The Madison Square Garden meetings have now been televised on a number of occasions through a network of 61 stations.

An official estimate on the night of the first telecast was that 18 per cent. of the total national T.V. audience was tuned to Dr. Graham's telecast, making the show second only to those of T.V. stars Perry Como and Jackie Gleason.

Within a week of the first telecast more than 35,000 letters were received by the Campaign office testifying to blessing found through the session.

"GREAT MEDIUM."

Dr. Graham described television as the greatest medium for getting the Christian message across to millions beyond the influence of local churches. He indicated that, if it were possible to obtain sponsors, he might appear on a regular T.V. show.

Dr. Graham has visited a number of crowded slum areas of New York late at night after his meetings, speaking with people wherever he found them.

The American news magazine "Time" last week published a survey of the effect of the crusade on New York City at the campaign's half-way mark.

It reported that 23,000 people had made decisions for Christ at the Madison Square Garden; 58 per cent. of these had been first-time public decisions, but only 7 to 8 per cent. were made by people previously unaffiliated with any church.

LARGE ATTENDANCE.

The average nightly attendance at the stadium has been 17,690, about 1000 short of capacity.

The magazine reports that since the crusade began a few bookshops have reported increased Bible sales, others no change; a number of churches in the city report rises in congregations while others state that so far they have noticed no significant increase.

The paper reminds its readers that Protestants form only 7.5 per cent. of New York's 8,000,000 population.

TASMANIAN SYNOD IN SEPTEMBER.

The Synod of the Diocese of Tasmania will meet in Launceston on September 9th. The Synod service will be held in St. John's Church, Launceston, and sessions of Synod will take place in St. John's Hall.

A Synod Garden Party will be held in the grounds of St. John's on the afternoon of the 9th.

Missionary representatives this year will include the Federal Secretary of the Church Missionary Society, Archdeacon Hewett, and the Chairman of the Australian Board of Missions, the Rev. F. W. Coaldrake. Opportunity will be taken to farewell the Rev. Harlin Butterley, who will leave shortly afterwards as a missionary of the Tasmanian branch of C.M.S. in Hong Kong.

The Australian Church Record, July 18, 1957

MISSIONARY MINDED PARISH IN CHRISTCHURCH.

Woolston is one of the poorer districts of Christchurch, N.Z., but the Church there is noted for missionary giving. Although the Mission Quota for the parish is only £165 over £860 was given during the parish financial year. (More than £A 1000.)

The Vicar, Rev. H. F. Thomson, who is also General Secretary of the N.Z.C.M.S., has recently visited the fields in Pakistan, India, Ceylon, and Malaya and knows the work of N.Z. missionaries at first hand.

Missionary giving in this parish is being maintained in addition to an effort being made to build a new church and it is hoped to lay the foundation stone on Sunday, November 24th, when the Centenary of the building of the first church will be observed. A cob church was built in 1857 but replaced by a wooden building in 1892.

CHURCHMAN'S RESPONSIBILITY IN MAKING A WILL.

The responsibility of the churchmen to remember the parish, the diocese, and the Church at large in making a will is emphasised by the Bishop of Canberra and Goulburn, the Rt. Rev. E. H. Burgmann, in the current "Southern Churchman".

The Bishop says: "The parish can be wisely remembered in a Will by making a contribution, preferably to a specific object which will not entail continued dependence upon income from the bequest."

"Diocesan objects are healthier for purposes of Wills. They will indirectly and directly assist parishes, especially if they are directed to educational work, such as clergy and teacher training and church schools."

"We are desperately in need of money for educational work. To recruit and train an adequate supply of priests and teachers we need to look for candidates, both boys and girls, at the High School level or even earlier. We need to be able to give scholarships to promising boys and girls and await their development. Those who make good should then be carried through college or university or both. There is no other way under modern conditions to secure the trained men and women we need in our parishes, schools, and colleges."

"All parishioners need to remember that behind the parish priest of their desires there lies years of expensive training. The diocese, at present, must provide most of this money for training, and its resources are very limited."

"But it is at the national level that we Australian churchmen must learn to think and live more vigorously. We are falling behind other better organised and more nationally minded denominations and we shall lose our historic position unless we awake speedily and act with energy and vision."

"On the national front the educational need is paramount at the moment. We need a strong central college to raise the standard of theological thinking in Australia. At the risk of being accused of special pleading I believe we have made a good beginning at St. Mark's Collegiate Library. It is only a beginning, but it is in the national capital and the quality of the building is very good."

THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

We in Australia pride ourselves on having a system of church government which is fairly representative of all clergy and laity. In our synods, lay representatives usually outnumber clerical members by about two to one. As synods grow, however, it becomes increasingly difficult for the variety of voices to be heard, and the vast majority of synod members are never heard at all. This seems to have a depressing effect, not only on participation in debate, but on attendance itself.

In the last Sydney synod, for example, which was a special session summoned to consider and vote on the most important issue to face the diocese for many a long day, less than half the membership of synod was present for the second reading debate and vote. This vitally important measure was secured by the vote of about 42% of the clerical members of synod, and about 28% only of the lay members. Some 35% of the clergy did not vote at all, and the astonishing total of about 60% of the elected lay representatives did not vote.

There may be more than one moral to draw from these figures. What is clear, however, is that the 324 synod members who did come and vote (out of a total membership of about 680) occupied all available floor space in the Chapter House and a good part of the galleries, too. Most people present probably regarded it as a well attended debate by usual standards. We should be very reluctant to see the public excluded from the galleries, and in any case, it is hopeless for synod members in the galleries to try and participate in debate. Something will need to be done very soon to provide alternative accommodation if the principle of representative government is to remain effective.

A month ago we expressed the hope that parishes which had received greatly increased incomes through the adoption of promotion schemes would be conscious of their missionary responsibilities when the time came to make allocations to work beyond their borders. Since then the

Church Missionary Society has completed its financial year with a small surplus over its record budget figure, and there is every evidence in New South Wales at any rate, that Promotion schemes have played an important part in this success.

Unfortunately, there must remain a certain uneasiness about the attitude of private fund-raising companies towards a definite missionary allocation in church budgets. There seems to be a reluctance to see the missionary task as an integral part of the church's life and work. The generous inclusion of missionary work on the parish budget at this particular point of missionary history is a matter of extreme importance. No parish can neglect this and remain what it ought to be.

We thank God, however, that there is a large number of parishes which have responded so well to the overseas needs of the church, and we offer our warm congratulations to them. We congratulate, too, the Departments of Promotion for what they have done for the whole work of the Church in this land and beyond, and the great Church Missionary Society for the generous support and backing it deserves and receives from churchmen all over Australia. And, above all, we give thanks to God for the abundant blessings which He has once again showered so freely on those who are willing to take Him at His word, and to seek to do His will.

The Russian Communist Party machine has just offered up an unusually expensive and succulent sacrifice to Russia and Her Aim. placate its gods, historical and dialectical materialism. No doubt the party now expects these beneficent deities to express their goodwill in the ordering of events which will forward the cause over which they are believed to preside — the inevitable triumph of world-communism.

The great ones who have fallen — Molotov, Malenkov and the rest — will not be resentful or critical of their fate. If they are good communists they will welcome it and applaud the wisdom which has determined the necessity of their removal. They will confess to crimes and errors of which they

previously had no consciousness. If they are to die, they will approve that, too.

But why has such an intense propitiation been necessary? Can it be just an internal shake-up to produce a more efficient administration? This is no mere bid for personal power on the part of Comrade Khrushchev.

It should not be overlooked that the Communist cause suffered a severe reverse throughout the world as a result of the Hungarian affair. Even before the death of Stalin, the Russian Communists gave up their previous theory that the conquest of the world for communism would emerge from a third world war, as it seemed no longer possible to envisage such a war without the use of nuclear weapons and their unpredictable results. From that time Communist policy changed to a courting of the neutralist nations, with a view to bringing them across to the Communist camp by "peaceful" means. To this end, it was necessary to allay the fears and criticisms of India and like-minded countries as to apparent Russian tyranny and resort to violence, especially where allies or satellite countries were concerned.

Swallowing hard, Comrades Bulganin and Khrushchev began their de-Stalinization crusade, with its accompanying rehabilitation of Tito and Titoism. The aim was to convince the neutralist countries of Asia and the Middle East that you could be a good Socialist (i.e., Communist) ally of Russia without being completely under Russia's thumb. But the controlled "liberalisation" of the satellites got out of hand in Hungary, and grim necessity forced Russia to display and use the fangs concealed under the grandmother's disguise. Even despite the diversion provided by the Suez incident, and despite Russia's propaganda the Hungarian revolt was the biggest setback international Communism has received for years. Neutralists are not taking the bait so easily now. The gods of Dialectical Materialism are angry. Moreover, they are likely to be even more displeased when the report on Hungary is debated in the United Nations Assembly and the naked cruelty and murder of Russia's real policy is exposed.

Bigger and better sacrifices must therefore be offered. The alleged Stalinists will carry away yet more guilt, and Russia's leaders will seek to represent themselves in the eyes of the uncommitted East as innocent reformers and reversers of former evils. Yet in every essential respect of Communist theory and principle, Khrushchev differs not a whit from the Stalin he now vilifies, nor from Molotov and his friends.

CHRISTIAN LEADERS JOIN IN PLEA FOR REFUGEES IN EUROPE AND ASIA.

Church leaders working for refugees have been prominent at a conference on "The Refugee Problem—To-day and To-morrow" held at the United Nations European Headquarters in Geneva.

The conference was called on May 27 and 28 by the Conference of Non-Governmental Organisations interested in Migration and the Standing Conference of Voluntary Agencies working for Refugees, in association with the Office of the United Nations High Commissioner for Refugees and the Intergovernmental Committee for European Migration. Dr. Edgar Chandler, director of Service to Refugees of the World Council of Churches, was co-chairman.

The conference expressed the hope that governments who responded to the Hungarian refugees would "complete the task by accepting a due share of the refugees from Hungary still remaining in Austria and Yugoslavia."

The delegates suggested that the groups sponsoring the conference appoint a standing committee to study the whole problem of the refugees in the Far East and to draw attention to the needs there.

The United Nations was urged to recognise the 700,000 refugees in Hong Kong as coming within its mandate. The conference "earnestly hoped" that exit permits for Europeans in China would be granted in increasing numbers.

At an earlier session the delegates had heard Mr. Duncan Wood, director of the Quaker Centre in Geneva say that the plight of the European refugees in China is particularly relevant to the purposes of the conference. "We have met under the impact of the Hungarian exodus and will be devoting much time and thought to the problems which that exodus poses for us."

At the same time we are all concerned that the outburst of sympathy for the Hungarian refugees should not blind us to the continuing need of the long-term or "old" refugee. Now, of all the groups of old refugees, the Europeans in China are the most deserving of our sympathy. Many have been refugees for 20 years; most are over 40."

'FLU EPIDEMIC HITS C.M.S. WORK.

The Asian influenza epidemic, which has been raging during the last three months, has seriously affected the C.M.S. medical work in the new villages of Malaya.

Thousands of people in the villages are victims of the epidemic, and the Australian C.M.S. nurses there have more than had their hands full.

One of them wrote last month: "I have never seen such a sick and miserable lot of humanity as the people who were in our waiting room at Jin Jang yesterday and today."

"Dr. Sydenham and I saw 240 patients between us and worked late getting ready a stock of mixtures and medicines."

So far none of the nurses have contracted influenza. You are asked to pray that they might be kept free from all illness at this time. There is no relief staff available if any nurses are unable to work.

MANY PARISHES INCREASE MISSIONARY GIVING

At least thirteen parishes gave more than £1,000 to the Church Missionary Society during the financial year ended June 30th.

Final figures are now available from New South Wales, South Australia, and Victoria, and in each of these states the society's receipts exceeded the budget figure.

The Commonwealth budget figure was more than £130,000.

The leading individual parish was St. Luke's, Whitmore Square, Adelaide, which gave more than £1700.

Top N.S.W. parish was Holy Trinity, Concord West, with a total of £1,667. This is the third year that Holy Trinity parish has led in the list of N.S.W. parishes.

Others were St. Philip's, Eastwood (£1,537); St. Clement's, Mosman (£1,530); St. Matthew's, Manly (£1,519); St. Stephen's, Willoughby (£1,423); St. Andrew's, Summer Hill (£1,365); St. Paul's, Chatswood (£1,196); St. Andrew's, Roseville (£1,181); St. John's, Parramatta (£1,152); St. Paul's, Wahroonga (£1,149); St. Anne's Ryde (£1,080); St. Thomas', Kingsgrove (£1,055).

PROMOTION INFLUENCE.

Nine of the twelve N.S.W. parishes in the "above £1,000" group are parishes which have instituted an Every Member Canvass under the direction of the Diocesan Department of Promotion.

Of five parishes which appear in this category for the first time, three are parishes which have adopted Promotion schemes.

Commenting on the results of the financial year, the Federal Secretary of C.M.S., the Ven. R. J. Hewett, said:

"How often in the history of the Christian men and women and organisations have found that God is able to supply completely their needs of body, soul and mind."

"This has been the experience of the Church Missionary Society in Australia throughout the years of its history. Once again the members of the Society and with them the whole church rejoices to know that the needs of the financial year ending 30th June 1957, have been met."

CHANGING SCENE.

"Amidst all the changing scene in the life of the Church in the matter of stewardship God had moved the hearts of the faithful to remember the Church in other lands as they have given more faithfully to the Church at home. During recent years because of rising costs and inflation C.M.S. budgets are continually increasing; each year the budgets are being met."

"Our Society offers thanks to our heavenly Father for the vindication of our faith in planning a larger budget year by year to meet the work to which we felt called and thanks to the multitudes of men, women and children who by their gifts have been the instrument of God's blessing."

"Indeed, our God is able to supply our every need according to His promises in Christ Jesus, and in this assurance the Society goes forward into another financial year for 1957-1958."

NO GREAT CHANGE IN CLERGY SHORTAGE.

"It is a popular fallacy that the manpower situation in the Church is all right again now after the lean years of the war," said that Ven. O. H. Gibbs-Smith, Archdeacon of London, on Trinity Sunday. He was preaching at Evensong after 17 deacons, and 16 priests had been ordained in the morning by the Bishop of London, the Rt. Rev. H. Montgomery Campbell.

"It is quite true," the Archdeacon continued, "that since the war ended there has been a gradual improvement year by year in the number of men ordained in this country, but this, welcome as it is, has helped to blind people to the real situation. The most that can be really said is that the rate of deterioration in numbers has been checked a little."

Last year, he said was a record year with 496 ordinations, but this was 100 less than the loss by death or retirement. The minimum figure of 600 new men a year was now out of date. The target for the immediate future ought to be nearer 800 a year.

"We may be thankful," he concluded, "that one of the reasons for requiring these increased numbers of clergy is that the demand on the Church by the population is now rising. All over the country people are showing increasing signs of their need for the Church's ministry."

A renewed sense of Christian vocation in all members of the Church would go far towards bringing about that revival within the Church itself which could remedy the situation.

JAPANESE CLERGYMAN FOR AUSTRALIA.

A young Japanese clergyman will be brought to Australia next year by the C.M.S. for post-graduate study at a theological college.

Church leaders in Japan have said that this is one of the most important ways in which the Australian Church can offer help.

In Australia the Japan Christian Fellowship—a group of people within C.M.S. who are particularly interested in C.M.S. work in Japan—have offered to help with some of the expenses involved in bringing the clergyman to Australia. The J.C.F. has for some time contributed to the support of four Bible women in Japan.

COMMUNIST DEFECTIONS TO CHURCH.

The Soviet periodical "Molodoi Kommunist" has drawn attention to defections from the membership of the Komsomol (Communist youth organisation) to Baptist and "sectarian" youth groups in the Soviet Union. To combat such trends the paper calls for improved atheistic and anti-religious literature, claiming that youth is drawn to religion because it is not properly instructed in the basis of "scientific atheism."

"Operation Good Samaritan" To Bring Refugees

The Australian Council for the World Council of Churches has resolved to put into operation a plan to sponsor the entry of selected European refugees to Australia.

This operation will be known as "Operation Good Samaritan" and will commit the Council, through its Resettlement Department, to the legal obligations required by the Commonwealth for the entry of migrants into Australia.

Mr. J. J. Dedman, Director of the Resettlement Department of the Australian Council, said that these obligations required his Department to assume the responsibility for accommodation and employment for the first twelve months following arrival in Australia.

Mr. Dedman said that, while his Department is gladly accepting this responsibility in order to free these victims of international upheavals from the appalling conditions in Europe's crowded refugee camps, they would have to turn to the people of Australia for aid in finding, not only accommodation and employment, but, most important of all, the hand of friendship to lighten the burden of making fresh beginnings in a strange and distant land.

LANGUAGE DIFFICULTIES.

Mr. Dedman asked that those who offer help should fully consider the commitment.

The difficulties of language and customs, of nervous tensions wrought by often quite appalling experiences, constitute serious barriers which only a genuine willingness to give of time, sympathy and understanding could overcome. The Council, however, believed that the Australian people would extend a hand to these people whose only crime was to ask the right to think and act as their consciences dictated. The churches were undertaking this great responsibility confident of the support of the Australian people.

You will be receiving advice of a resolution by the Executive Committee expressing appreciation of the help you gave us in fostering our "Christmas Bowl" appeal, and "The Light in the Window," as soon as the figures to June are completed.

May I add my own personal appreciation and assure you that the funds so raised have done much to alleviate the hardship and suffering in refugee camps throughout the world.

I.M.C. APPOINTMENTS FOR DR. AND MRS. MACE.

Dr. and Mrs. David R. Mace, who visited Australia recently, have been appointed field consultants of the International Missionary Council in its Christian Home and Family Life Emphasis. The Maces, who will travel in Asia and Africa, replace Dr. Irma Highbaugh, a missionary on loan to the IMC in January, 1950. She is returning to the United States to retire. Dr. Mace is one of the founders of the Marriage Guidance Council in England. Since 1947 he has been a member of the faculty of Drew University, Madison, New Jersey. He will keep his status as adjunct professor of human relations during his three year term with the IMC. Mrs. Mace is also an expert in the field of marriage guidance.

CENTENARY SERVICE FOR FOUNDING OF GEELONG GRAMMAR SCHOOL.

A Thanksgiving Service for the Centenary of Geelong Church of England Grammar School was held last month in St. Paul's Cathedral, Melbourne.

The school was founded in 1857 by the first Bishop of Melbourne, the Rt. Rev. Charles Perry.

The preacher at the service was the Archbishop Administrator of the Diocese of Melbourne, the Most Rev. J. J. Booth, who was accompanied in the procession into the Cathedral by the headmaster of the school, Dr. Darling.

The Rt. Rev. Donald Baker, and the Bishop of Geelong, the Rt. Rev. J. D. McKie, were also present. Members of the teaching staff of the school walked in procession in hoods and gowns.

The school choir led in the music of the service.

REPORTS OF PRAPAT NOW AVAILABLE.

Three reports of the Prapat Conference, 1957, are now available.

"Prapat 1957," produced by the Australian Council for the World Council of Churches and the National Missionary Council of Australia is available at most Church book stores and Youth Departments, also at the office of the Councils, 472 Kent St., Sydney. This is a popular report, price 1/-—the only report for public sale printed in Australia.

"Pilgrim's Progress at Prapat" written by the Rev. H. L. Perkins and Dr. Winburn Thomas, Secretary of the Missionary Commission of the Indonesian Council of Churches, is a duplicated document and contains summaries of all addresses and an interpretation of the Conference. It is available at the A.C./W.C.C. Office, 472 Kent St., at 3/-.

Available shortly will also be the official report of the Conference produced by the East Asia Secretariat for W.C.C. and I.M.C. It will contain minutes, addresses verbatim, and reports of discussion groups. Price 8/6.

CHAPLAIN ON T.V.

The Rev. Colin Craven-Sands, chaplain of the Sydney Mission to Seamen, appears as an old seafarer in the A.T.N. Channel 7 children's programme "Captain Fortune." "Sandy," as he is known to the children, speaks about ships and interesting nautical objects and brings before the children some interesting seafarers who come to this port.

C.E.B.S. ANNUAL COUNCIL MEETING.

The Annual Meeting of The Church of England Boys' Society (Diocese of Sydney) was held last month.

More than 20 branches were represented and the Annual Report indicated that much progress had been made during the past 12 months. The Society continued to support the Missionary Societies raising the sum of £500.

During the year a full time Shop Manager was appointed and this has proved to be a very worth while step.

Camp Wanawong, situated at Loftus was the scene of further development. Fresh water is now available at the Camp site and a road is under construction. It is hoped that the building project will commence shortly.

The Council learned with regret that the Chairman, the Rev. Dr. A. W. Morton, the Clerical Vice-Chairman, the Rev. L. J. Wiggins, the Lay Vice-Chairman, Mr. N. W. Moin, and the Secretary, would not be able to stand for re-election. A vote of thanks was passed for their leadership over the past five years and Mr. N. W. Moin who has served as Lay Chairman for more than ten years was appointed a Life Member of the Society.

The following officers were appointed for the year 1957-58:—

Diocesan Chairman: The Right Reverend R. C. Kerle.

Clerical Vice Chairman: The Reverend Gordon Gerber.

Lay Vice Chairman: Mr. R. G. Hawkins.

Diocesan Secretary: The Rev. J. B. Burgess.

Treasurer: Mr. A. J. Thomas.

The great need of the Society at the present time is for many new leaders to help in the development work of the Society. There must be many Christian Laymen who are free to help in this vital work. Training facilities are available through the Youth Department and our own Leadership Training Course.

ANGLICAN STAND IN SOUTH AFRICA SUPPORTED.

The Bishops of the Anglican Convocation of Canterbury have expressed "deep sympathy with the Church of the Province of South Africa and all those other Christian Churches now engaged in a courageous struggle to preserve inviolate the rights and liberties of the Christian churches to worship together without distinction of race and colour."

The bishops assured "the bishops of the Church of South Africa and all those who work with them" of "constant support and prayers" in their refusal to accept the controversial Native Laws Amendment Bill introduced into the South African parliament.

On the subject of academic freedom the assembled bishops declared that it is "no less essential than religious freedom." They said that, in common with many educational leaders in the United Kingdom, they deplored the threat to academic freedom in South Africa. This latter part of the bishops' pronouncement refers to public proposals for segregated universities in South Africa and the possible resulting differentiation in academic standards.

The Australian Church Record, July 18, 1957

Possible Merger of Two Missionary Societies

Negotiations are taking place in regard to a union of the Church Missionary Society (London) and the Church of England Zenana Missionary Society.

In a special statement, the President of the Church Missionary Society, Sir Kenneth Grubb, said:

"Neither Society is at present committed to any action or decision whatsoever. All that is in process, and all that has been authorised, is discussion in order to explore possibilities.

"On the side of the C.M.S. the matter has been brought before its General Committee, which has given its Executive Committee certain powers to act, or not to act. On the side of the C.E.Z.M.S. the result of these discussions will be submitted to the General Committee for their approval or otherwise. If approved, it will then go to a Special General Meeting of C.E.Z.M.S. Members for final acceptance."

C.M.S. was founded in 1799, and at present has 969 missionaries allocated to work in West and East Africa, the Middle East, West and East Asia. The Society derives support from over 6000 parishes at home, and last year spent nearly £600,000 on its world-wide work.

C.E.Z.M.S. was founded in 1880 to send women missionaries to the "purdah" women of India. Evangelistic, educational and medical work was developed throughout India, Ceylon, and in two dioceses of China. There are now some 70 missionaries working in Pakistan, India and Ceylon, and among the Chinese dispersion in Malaya. The Society is well supported in the Church of England and the Church of Ireland, and last year spent about £42,000 on its work.

A further statement on the merger is not expected before September.

PROTESTANTS OPERATE 268 CREDIT UNIONS.

Members of Protestant congregations in North America now operate 268 credit unions, an increase of forty over last year.

Credit unions are owned and operated under state or federal charter by members having a common bond—such as religious affiliation or community residence—who pool their savings and lend to each other at low interest rates. The national association services and promotes the establishment of new individual credit unions.

NEW BISHOP OF STEPNEY.

The Queen has nominated the Very Rev. F. E. Lunt, Dean of Bristol, as the new Bishop Suffragan of Stepney. He will succeed the Rt. Rev. Joost de Blank, who is to be Archbishop of Cape Town Church of the Province of South Africa.

An Oxford graduate, the new bishop was trained for the ministry at the London College of Divinity, and has served on both the Cambridge and Oxford Pastoralates. He was rector of St. Aldate's, Oxford from 1943 until 1951, when he was appointed Dean of Bristol.

The Australian Church Record, July 18, 1957

40,000 REFUGEES. RE-SETTLED BY WORLD COUNCIL LAST YEAR.

"This year we have the most thrilling report in history to make to you in the point of numbers—40,000 refugees were resettled between April, 1956, and May, 1957, by the World Council of Churches," Dr. Edgar H. S. Chandler, director of the Service to Refugees to the WCC, said on June 3, speaking to 150 churchmen from 35 nations attending the Annual Consultation of the Council's Division of Inter-Church Aid and Service to Refugees. The consultation met at Eastbourne, England, from May 31 to June 5.

"But having said that," Dr. Chandler continued, "I must tell you that our caseload is still about 150,000, just as it was when I reported to you a year ago. We must recognise that the problem of uprooted peoples is the greatest single problem of our time."

The fact that 40,000 persons were resettled does not mean much, Dr. Chandler said, if "we do not see individuals and families behind the figure and if we do not visualise the churches in various countries who have made it possible for these people to come. This is a thrilling witness of inter-church relationships—this working together to bring about the miracle of a new life."

Many Problems.

Reviewing the work of the past year, representatives of the world-wide refugee service field staff reported to the consultation, pointing up problems, describing successes and making pleas for aid for "those who can only look to the churches for help."

"If the interest of the world had been held for another few weeks, then we could have liquidated the whole problem of the Hungarian refugees in Austria," Mr. Arthur Foster, WCC field officer in Austria, said. "But it dried up."

The most pressing problem now is unaccompanied boys and girls—3800 of them, he reported. "We can't under any circumstances leave these youths in their present environment."

MOSCOW BROADCASTING NEW ATHEISM LECTURES.

Moscow Radio is now broadcasting a series of lectures aimed at fostering atheism among Russian youth.

The lectures have been specially prepared by the All-Union Society for the Dissemination of Political and Scientific Knowledge to "promote a materialistic outlook in the field of natural science" and to assist in "the atheistic upbringing of Soviet Youth," the station said.

In announcing the initial lecture, the Moscow Radio said the series had been designed to link the topics with current events so as to attract the largest possible number of listeners.

It was recently announced that the All-Union Society had been given increased facilities to work against "religious ideologies" which tend to "distort the fundamental principles of Marxist-Leninist theories."

CHURCHES CRICKET UNION. ANNUAL MEETING.

The 55th Annual Meeting of the New South Wales Churches Cricket Union will be held in the C.E.N.E.F. Memorial Centre, 201 Castlereagh St., Sydney at 7.45 p.m. on Tuesday, 30th July, 1957. The President, Rev. W. N. Rook, will preside.

The 1956-57 season proved to be particularly successful and 129 teams from churches situated within the city and suburbs of Sydney participated in its competitions. During the past season the Union participated in the Interstate Churches Cricket Series played in Brisbane over the Christmas/New Year period and won this competition with an undefeated record. Representative teams were sent to play fixtures against Church Clubs in Armidale, Goulburn and Parkes and the usual matches with Petersham-Marrickville and Western Suburbs District Clubs and the Epping Shire Club were also arranged.

At the Annual Meeting all arrangements will be completed for the 1957-58 season. The competitions will commence on Saturday, 7th September, and any Church wishing to have further particulars about the Union is invited to telephone or write to the Secretary, Mr. Stacy Atkin—Tel. WM 3069—Box 2996, G.P.O., Sydney.

Blazers, caps and cups will be presented at the Annual Meeting to successful teams and players. The Premiers and Divisional Winners in the various grades are—

"A" Grade—Holy Trinity, Dulwich Hill (Premiers); St. Stephen's, Hurlstone Park (Runner-up).

"B" Grade—St. John's, Campsie (Premiers); Summer Hill Methodist.

"C" Grade—St. Bede's, Drummoyne (Premiers); Auburn Presbyterian; Campsie Baptist; Randwick Presbyterian; Sans Souci Baptist; West Ryde Baptist.

"D" Grade—(Saturday morning competition for Boys under the age of 15)—St. Luke's, Concord (Premiers); St. Peter's, Cooks River.

NEW CATHEDRAL FOR AUCKLAND.

On Thursday, June 13, the foundation stone of a new cathedral for Auckland, was laid in the presence of all the bishops of the Province of New Zealand. The new cathedral is being built on the site originally selected by Bishop Selwyn for a cathedral. The present beautiful wooden cathedral will be incorporated into the new building.

The occasion of the stone-laying was also the centenary of the adoption of the Constitution of the Church of the Province of New Zealand.

Wellington is also in process of building a new cathedral to replace the present wooden building. The foundations are nearly finished and the site is an imposing one, adjacent to the Dominion Parliament House.

Darkest Australia

By Dr. Leon Morris.

I sat in the Chapter House and heard the Right Reverend Alfred Stanway, Bishop of Central Tanganyika, refer to some encouraging news from "darkest Australia." It is a good line, and worth a laugh. The missionary gathering enjoyed it and a ripple of mirth went round the Chapter House. I laughed with the rest. It was a good line.

But back home I got to thinking, and somehow it doesn't any longer seem so funny. Why did we laugh? It couldn't be because we were so complacent that it would never occur to us that there is anything much wrong with us could it? One member of the Edwin Orr team, now in Australia, has gone on record as saying that he has not met such complacency as he has seen in this country anywhere else in his travels. Perhaps he hasn't seen a lot. At any rate I don't know of any considerable group of Australians who are seriously concerned about the state of the country. As far as I can see most of us act as though the suggestion that anything is wrong with Australia is rank heresy. Anyone who says there is, is a gloomy Jeremiah, or a wower, and having given him a bad name we can forget him.

Complacent? Who could possibly be more complacent than we are?

THE GREAT GOD MAMMON.

We're a religious race. The trouble is that we worship the wrong god. As a nation, we bow down to the great god Mammon. We salve our conscience by giving a proportion to charity, and we spend our time in increasing our assets.

Sometimes we do it without a care for children, as in many families where both parents are in a job. I know that sometimes this is the result of harsh economic necessity, but we have no community conscience about a system which makes this necessary. And in many cases it isn't necessary, but it means more money. What does it matter about children with no home life when two pay cheques come in instead of one?

Sometimes we do it without a care for God. Over in Sydney our Good Friday show is a standing witness to the fact that where enough money is involved we don't care how holy the day we desecrate is. And in what big city is there not a great deal of routine maintenance work done on Sunday of set purpose? We wouldn't want to disturb the world of commerce, but we don't mind trespassing on God's day.

Sometimes we do it without a care for self. How many people do you

know who have had breakdowns? How many of them can trace it to the simple fact that they are doing too much?

BOOZE.

I know a man who does the opposite of what I've just been speaking of. He doesn't worship money because he values more highly the drink he can buy with money. He isn't an alcoholic, but he drinks enough to keep his family poor. His wife is always struggling, sometimes ill. Her children don't get the same opportunities as other kiddies do. And judging by the size of Australia's drink bill there must be a mighty lot more like him.

And we haven't a conscience about it any more. Whenever anyone speaks about it he brands himself as just another dismal Desmond, and nobody takes any notice once the label is fixed. Our papers get nicely worked up now and then about the iniquity of restricted hours but they don't worry about the evil booze does. In fact the only people these days who take it seriously are the scientists. They know that here in Australia alcoholism is already a problem. But a community conscience? Not a sign of one.

THE CHURCH.

It's another sign of our complacency that we who profess and call

ourselves Christians push this off on to the rest of the community, and act (for we don't care actually to say it) "Thank God, I'm pure!" But what are we doing?

I could take you to a church in a big suburb where the normal Sunday congregation is not likely to reach fifty. And they're not trying to get the outsiders in. Is it an isolated example? I wish it were.

I know a church which has a good congregation. It is rich, and the organisations abound. Any Sunday you will find crowds of lighthearted people thronging the place. And if a man came among them and asked "What must I do to be saved?" all he would do would be to cause embarrassment.

Sometimes I hear my missionary brethren speaking sadly of some little group of Christians in a remote part of a vast non-Christian land. "They know Christ," say the missionaries, "but they have no missionary vision. They are not reaching out to win the others. And how will the country ever be won for Christ unless the national Christians give themselves over to just that task?" How indeed?

How, O complacent church, will Australia ever be won for Christ if you are so wrapped up in your own concerns that you do nothing effective about bringing it to pass? And how will you ever show forth the glories of Christ when you have turned yourself into a little holy clique, occupied with raising money to perpetuate yourself? When you no longer pray for the hungry multitudes about you? When you do not weep for those who are lost?

Darkest Australia! Somehow it doesn't seem funny any more.

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The Australian Church Record, July 18, 1957

The Mystery of the Trinity

By the Venerable S. H. Denman.

We are now participating in the Season of the Trinity, and if, on Trinity Sunday, we recited the Creed of St. Athanasius at Morning Prayer we must have been seized with its mystery.

In fact the Trinity is the most profound mystery of the Christian faith. The slightest knowledge of theological and philosophical discussions through the early Christian centuries serves only to highlight the controversies that the doctrine engendered. Of course, the finite and limited intellect of man cannot fathom the mystery of the Divine Being whom we call the Trinity and every attempt to do so has only ended in subordinating one Person of the Trinity to the other two, or else confusing them and failing to differentiate between them. Hence the rise of many heresies about this subject has been a feature of Christianity's long story.

However, no human mind can really understand how God can be really one and yet three, or how each of these three can be one of three and yet wholly and completely all three combined together in one.

Illustration from Nature.

But through we openly acknowledge that the mystery is absolutely beyond the powers of the human intellect, yet God has given us in nature an illustration at once complete and beautiful. It can be seen and grasped, and thus makes a further step in our apprehension of the mystery of the great Three in One and One in Three.

The illustration is in the sun. No one can doubt its existence. It there shines in unimaginable power and glory above our heads. And yet it presents a mystery almost parallel to that of the Trinity. No scientist has yet been able to explain its origin, or to suggest how it came to occupy its place in space. No one has ever explained how it comes to maintain equilibrium supported by nothing and suspended to nothing. No eye can peer into its secrets, for its dazzling brilliance would blind anyone who attempted to do so, while that brilliance itself is only a cloak which enshrouds its body, if it has a body!

Its age cannot be guessed at. But we know it is there, because we experience its blessings and benefits. Without any visible threads it holds our earth in its mighty grip of attraction. We could not live without the sun.

The Most Sacred Name.

It seems to the writer that these points are all beautifully applicable to

the God-head. No one knows His origin. The most sacred Bible name is translated "I am." That is all we are allowed to know of Him. So awe-inspiring was His name to the Jews that they hardly dared to mention it. He is self-existent and self-created; that must suffice us. No eye can look upon Him; His glory would blind the sight. Moses who was privileged to see something of His Glory on the mount, obtained such a brightness of His reflected brilliance that his very face had to be veiled before his fellow Jews. Isaiah, when permitted to see a vision of God's throne, fell on his face, expecting instant death. His age cannot even be spoken of, for He was before all time and knows no time.

Experience of His Benefits.

But this we know; He is there because we experience His benefits. We are surrounded on all sides by evidence of His love and goodness towards us. We are dimly conscious that, as in the case of the sun, without any visible sign of attachment, we are held in the hollow of His hand. Our lives are controlled and guided by Him.

But if the sun is itself a mystery, it comprises, too, a trinity of mysteries, each as deep and unfathomable as the other. There emanates from the sun the mystery of light. What is light? The cleverest brain has only been able to divide it up into its seven component parts, but can go no further. Yet once again, if we cannot explain the mystery of sunlight, we can experience its benefits. It dispels the darkness, illuminates this world, gives sight to our eyes.

The Sun of Righteousness.

And has not Christ, the second Person of the Trinity, been called the Sun of Righteousness and the Light of the World? Who can explain the mystery of His being? Though we speak of Him as the Son of God, yet, in doing so, we are at the same time fully conscious that He is God Himself, and that no separate identity exists. He can only be described, like the sunlight, as God evidencing Himself on earth in a way by which he can best render Himself visible and appreciable to mankind.

But though we cannot really explain the mystery of the Incarnation, any

more than we can explain how sunlight comes from the sun and is at one and the same part of the sun, yet we can experience the benefits of His presence. Every attribute of the sunlight seems applicable to Jesus Christ also. He came to dispel the darkness of fallen human nature, to illuminate the world, to lay bare the hideous fact of sin. No heart is so dark and black but the Christ light can penetrate and lay it bare.

But yet another mystery unfolds itself. It is that of the sun's heat. What is it? How does it come to us? No one has ever been able to explain. It cannot be seen. It cannot be touched. It can only be experienced. In common with the light, it can only be described as the sun itself in that aspect in which it evidences itself to mankind.

The Comfort of the Holy Spirit.

Once again we find in this mystery of heat a clear parallel with the third Person of the Trinity. What is He like? How does He come? He cannot be seen. He cannot be felt. He can only be experienced. He can only be described as God Himself in that aspect in which He evidences Himself to mankind. Heat comes from the sun through the medium of light. The Holy Spirit comes from the Father, but it is through the Son that He is given. "I will ask the Father, and He will give you another comforter."

And what is His work? We find the same mysterious principle of radiation. The Holy Spirit comes down, passing through the world, until He reaches one heart which glows with divine life. Only that heart is affected which is struck with the Spirit, while all around is unaffected.

But what is the main effect of the sun's heat on the earth? Is it not to bring life and warmth and comfort? The Holy Spirit comes down to give life. It is He who quickens. It is His presence in the heart which brings peace and comfort and warmth of love.

Thus we have in the Sun a trinity of mystery which is apparent to all. It holds and controls the earth, and pours down the benefits of its light and heat.

These are the very attributes of God which may be experienced by all. In His triune nature He holds and controls us, and enshrouds us with the light of Christ and the warmth of His Holy Spirit.

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The Australian Church Record, July 18, 1957

BIBLE TRANSLATIONS AND THEIR VALUE

Rev. D. W. B. Robinson, M.A.

There have been at least a hundred translations of the Bible, or considerable portions of the Bible, into English since William Tyndale gave us the first printed English New Testament in 1534.

At the present time, a dozen or more are readily available.

Some people seem to think that it is only in our own time that attempts have been made to provide "contemporary" versions. But this is not the case. At least seventy versions appeared between the Authorised Version of 1611 and the Revised Version of 1881. The fact that the A.V., despite its old-fashioned language, outlived them all, should give pause to those who are tempted to think that the solution of all our troubles lies in the adoption of new popular translations.

Yet the longer it lasts the more old-fashioned the A.V. becomes, and since it has other drawbacks besides antique language, the question is insistent: what shall we use in its place — for public reading, for private study, for the instruction of our children and for evangelism?

Perhaps we should recognise at the outset an enormous advantage conferred by the supremacy of the A.V. which cannot lightly be let go and which we may not be able to secure again once the A.V. has passed out of common use. That advantage is the practically uniform use of one version throughout English-speaking Protestant Christianity. This has been a real factor in the expression of Christian unity, and a practical encouragement to the memorizing of passages of Scripture. For children it is as important to have a version which can be readily memorised as it is to have one they can understand. It is not too much to say that the place which the Word of God has occupied in the life and character of the British people has been due in large measure to the secure and benign monarchy of the Authorised Version. It should be a matter for our prayer that we may be provided with an English Bible which will secure something of the same commanding influence in the future as the A.V. secured in the past, to the great profit of us all.

The "Committee" Versions.

The Authorised Version is a most beautiful piece of literature, and, allowing for the limitations under which its producers worked, it is uncommonly accurate. But this should be remembered: The A.V. is based on manuscripts much inferior to those

now available; its translators did not have at their disposal the knowledge of Biblical languages and background which has now been accumulated; and its language, even in 1611, was already somewhat old-fashioned.

The Revised Version of 1881 was an enormous improvement on the A.V. in regard to accuracy, inasmuch as it was based on superior manuscripts and a better knowledge of the ancient languages. But it made no attempt to modernise the style or diction of the A.V., except where an odd word had become quite unintelligible. The text of the A.V. was only altered where this was deemed absolutely necessary in faithfulness to the original, and even then the expression of such alterations was limited to the language of the A.V. Nevertheless, while the antiquated diction or unnatural style of the R.V. may deter and even confuse many casual modern readers, it is doubtful if there exists a sounder and more accurate translation of the Bible, especially if the variant readings in the margin are taken into account. Whatever other aids may be used, the R.V. remains the best basic English text for the student of the Bible, and it is to be preferred to the A.V. for regular reading in church.

The American Revised Standard version of 1952 claims to be a revision of the A.V. and its successors. "It uses a fine, entirely modern, dignified literary English," says a writer in "The Times" supplement on the Bible, "retaining something of the periods of the Authorised Version, but not hesitating to alter any word, if accuracy or intelligibility is to be gained." Certainly many of the sturdy old biblical idioms have gone ("rising up early and sending them" in Jeremiah 7:25 is now prosaically rendered; "persistently" sending them). Many will regret this: the importing of many Biblical idioms holus-bolus into English usage was not the least valuable part of the A.V.; it gave ordinary readers an insight into Hebrew mental processes—from which they derived no small advantage. But the writer demurs at the description "entirely modern." The archaic "behold!" is retained, for example, in many places (e.g., Luke 2:10), and sentences like

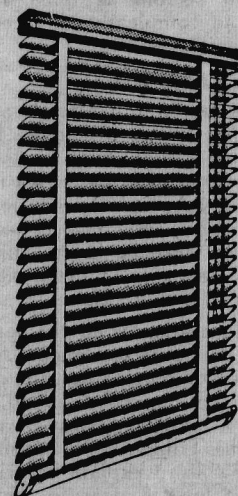
"Lord, now lettest thou thy servant depart in peace" or "Lo, these many years have I served you" are not in the style of modern English. In this respect the translation is uneven. In the parable of the Prodigal Son, for example, we have the idiomatic rendering "this son of yours," though two verses later the translators have reverted to the old style and give the identical construction as "this your brother."

Profit and Loss.

Of all modern editions of the Bible, the A.R.S.V. is the most suitable (perhaps the only one suitable) for reading in church and for use at family prayer. It is intelligible and generally idiomatic, and it preserves enough of

(Continued on page 12)

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The Australian Church Record, July 18, 1957

★ The Book Page ★

Under the general editorship of Dr. Leon Morris

Can a Young Man Trust His God. By Arthur Gook. Pickering and Inglis Ltd. Pp. 48. Eng. price 2/6.

The author of this book first went to Iceland as a Christian Missionary in 1904, and from the beginning he worked on the assumption that his Lord would give him provision and protection in all things. These personal narratives of this provision and protection in all things. These personal narratives of this provision and protection are made most interesting because they have for their setting the endless fight of the Icelandic fishermen against cold and hunger and Arctic blizzard. While each story illustrates the good hand of God in the affairs of men and some of the stories are quite astounding as they receive the perfect timing of God, and His power to control the small herring or the great iceberg, yet the small never questions the truth of these accounts, and in fact finds a growing sense of the wonder of God.

The book would make interesting reading for the Christian or the non Christian, and may well lead a young man, or woman, to trust their God.

—Jock Ryan.

Israel and the Arameans of Damascus. by Merrill F. Unger. James Clarke, 1957, pp. 189. Eng. price 21/.

The book is a revision of a dissertation presented for a doctorate in the Johns Hopkins University, U.S.A. It is a detailed study of the small state of Damascus which had many contacts with the Israelites in Bible times. This small state usually called Syria in the authorised version of the Bible, first made contact with Israel in the time of David, although other Syrians appear in the book of Judges under the name of Aram (Judges 3). From this point on to the collapse of Damascus in 732 B.C. Israel had much to do with it.

Dr. Unger traces the story of Damascus back to its earliest appearance in non-biblical literature and then in a masterly fashion follows its story in considerable detail. He draws extensively on modern archaeological information and refers to numerous inscriptions. The scholar can follow this discussion in some sixty pages of footnotes which are conveniently arranged at the end of the book under chapter headings.

The actual text of the book comprises only 109 pages, arranged in ten short chapters. There are three useful maps conveniently arranged.

The book will have a wide range of usefulness. The scholar can profit from the splendid collection of additional notes. The intelligent Bible reader will read the main part of the book with great profit, but he must be prepared for plenty of Bible references and for dates of Kings of Israel Judah, Syria, Assyria and Egypt.

The book is to be highly commended.
—J. A. Thompson.

The Problem of History in Mark. by James M. Robinson. S.C.M. 1957. P. 95. Eng. price 8/.

This book, No. 21 in the "Studies in Biblical Theology," maintains the high standard so characteristic of this series. The author gives an admirably concise summary

of the history of the interpretation of the Second Gospel, showing how in turn it has been understood as objective history, as non-historical theology, as non-historical theologically understood history. He gives copious references to the literature on the subject, paying special attention to German writers. He shows that there is much that is unsatisfactory about the views he traverses, and proceeds to outline his own idea. For Mark history "has two clear-cut and irreconcilable alternatives in it, which can at times be stated as simply as Son of God versus demon, Holy Spirit versus unclean spirit." (p. 42.) Mark sees history as a struggle between God and Satan, with the victory being won through Christ. After the resurrection the same struggle is carried on in another fashion, so that it is the whole of history that Mark sees in this way, and not simply the life of Christ. The book is not easy reading, but it is immensely valuable, both for its summary of other views, and its own contribution to the debate.

—Leon Morris.

The Servant of God. by W. Zimmerli and J. Jeremias. S.C.M. 1957. Pp. 120. Price 10/6.

No. 20 in the series, "Studies in Biblical Theology" is a translation of the article on *Pais Theou* from Kittel's "Theologisches Worterbuch." Zimmerli examines the use of the Old Testament equivalent, and of its translations in the Septuagint, while Jeremias deals with the expression in late Judaism and in the New Testament. All parts of the book are by thoroughness, and a genuine scholarly care for the truth. The little book is far too condensed to be usefully summarised. Suffice to say that anyone who is interested in the use of "The Servant of God" in either Old or New Testament cannot do better than consult this volume. This reviewer found particularly interesting the gathering of the evidence for a suffering Messiah in Judaism, and the demonstration that "The Servant of the Lord" is a title applied to Jesus from the very earliest times.

—Leon Morris.

The Messiah in the Old Testament. by H. Ringgren. S.C.M., 1956. Pp. 71. Aust. Price 9/6. Our copy from the Diocesan Book Society, Melbourne.

The work of the Scandinavian scholars is now being made more widely known, and discussions of the sacrificial kingship are the fashion. Ringgren has given here a good and brief advocacy of the basic notions. A review of the royal psalms covers now familiar ground. It seems to this reviewer that the absence of direct evidence that there was an enthronement ceremony in Israel still makes all this conjectural. Extensions to less obviously liturgical literature is even more hazardous. Here the traditional prophecies are rescued for a messianic interpretation by claiming that they also belong to the cultic-myth ritual. The servant-songs are examined in detail in this fashion. This is fresh and suggestive, and one is at first glad to see this new prospect of finding support for the traditional interpretation in historical exegesis (p. 7). But is the foundation solid enough to bear so grand (and precious) a structure? It calls for a deeper appraisal of the comparative method. This book serves as a useful presentation of tentative results.

—F. I. Andersen.

Nicholas Ridley. by Jasper Godwin Ridley Longmans 1957. Pp. 453. Aus. price, 41/6.

This is the first full-dress biography of Bishop Ridley since 1753 when Gloucester Ridley published a life of the martyr. The present author is a descendant of Ridley's sister, Elizabeth, who married her cousin John Ridley of Walltown. Thus he has a strong personal interest in the subject. However the book is written in a detached and objective style. The facts are recorded and allowed to speak for themselves. The author's interest is historical rather than theological, and he has combed all available original sources for his facts as quotations from the Grace Books of Cambridge, Contemporary Chronicles, Statute Books and other records reveal. This has made it possible to fill out our knowledge of Ridley's life with a considerable amount of detail.

In the earlier part of the biography there is perhaps less about Ridley than there is about the contemporary historical situation. Biographical details are nearly all carefully documented but no evidence is cited in support of the author's claim that Ridley went to Louvain. The book illustrates clearly the

(Continued on page 12)

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(Continued from page 11)

close friendship and co-operation which existed between Ridley and Cranmer, (e.g., pp. 65, 100). Ridley's influence in establishing the Reformation doctrine of the Sacrament of the Lord's Supper is fully demonstrated. He not only won Cranmer over to the Reformed doctrine but he took the lead in the repudiation of transubstantiation and all that was associated with the Mass. The biography throws some light on Ridley's association with Cranmer in the compilation of the First and Second Prayer Books. It shows that the point at issue between Ridley and Hooper in the quarrel over vestments was not a matter of doctrine but the question whether Authority or Anarchy were to prevail. There is an able discussion of Ridley's attitude to the alternatives which confronted Protestants in the reign of Queen Mary. Flight he thought to be permissible but recantation was not. Therefore when the alternative was reduced to that of turn or burn, Ridley believed that the latter alone could in honour be chosen. His own personal attitude towards the prospect of death at the stake was a remarkable tribute to his intelligence as well as his courage. Sometimes the author is inclined to suggest that there was a hard crossgrain in Ridley's character. He does not point out the tenderness and affection which was also an integral part of the man. However there are many illustrations of Ridley's care for others and his farewell letter to Bishop Hooper reveals an noble tenderness and humility.

This biography is a valuable addition to the literature on the English Reformation and is warmly commended.

—M. I. Loane.

The Gift of the Holy Ghost, by J. R. L. Johnstone. Evangelical Tracts and Publications. Pp. 20.

This is number 4 of the E.T.P. booklets and is in line with the first three publications:—"What is an Evangelical?" (T. C. Hammond), "The Meaning of Baptism" (D. W. B. Robinson) and "Salvation" (Leon Morris).

Any of these could be used for Study Groups at Youth Camps, especially suitable is Dr. Morris' "Salvation."

The teaching on the Holy Spirit is clearly and logically dealt with, but perhaps too many aspects of this subject have been attempted in so small a space. There are many Biblical references, but little illustration.

—David H. Chambers.

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(Continued from page 10)

the familiar word-order and phraseology of the A.V. not to disturb or distract unduly the listener who is used to the older versions. The A.R.S.V. is also most useful for private study. But it has abandoned the custom of its predecessors of printing in italics words not represented in the original, which decreases its usefulness for exact and close study. In Hebrews 12:24, for example, where the A.V. and R.V. give a literal rendering and add a paraphrastic gloss in italics which conveys what the translators thought to be the probable interpretation, the A.R.S.V. gives a paraphrase which shuts the reader up to one interpretation only (and the wrong one at that, in the writer's opinion) and does not acquaint him with the fact that explanatory words have been added. John 19:14 is another place where the A.R.S.V. adds to the text without indicating the fact, and distorts the meaning: the "Preparation of the Passover" is the Friday of Passover week, not, as in the A.R.S.V. "the day of Preparation for the Passover." The A.R.S.V. also has an important mistranslation in 1 John 2:2 and 4:10 where it gives "expiation" instead of "propitiation."

Individual Translations.

It is impossible here to discuss in detail the numerous individual efforts at translation. Many of them are valuable in the same way as a commentary is valuable—they assist in the understanding of the text by paraphrasing it—but they are mostly quite unsuitable for public reading, and, however "modern" their language, they are usually too sophisticated for children to read or understand. The flamboyant paraphrase of J. B. Phillips has at times a quite remarkable facility for hitting on an apt equivalent idiom in English and impressing the reader with the relevance of the New Testament (especially the Epistles) to modern ways of thinking. He gives us a 20th century St. Paul rather than a 1st century St. Paul. Moreover, Phillip's volatile and colloquial style may well have lost its appeal before long, precisely because this kind of language changes more quickly than does literary English.

Its appeal is greatest in the discussion group; least in the pulpit or from the lectern.

Literary or Vernacular.

The best modern rendering of the Gospels is perhaps that of E. V. Rieu in the Penguin series. This is in literary, not vernacular, English, and unlike Phillip's translations is enhanced by being read aloud. Moreover, it may well strike the modern educated

person as more authentic than the more daring colloquial versions. Bishop Wand's fine paraphrase of the Epistles is in the same class as Rieu's work.

Monsignor Ronald Knox has an interesting translation of the whole Bible which may be classed among the literary versions, but it is scarcely in modern English and is too high-brow for the average man to appreciate. Kingsley Williams' New Testament "in plain English" is worthy of mention, and Moffatt's fairly free translation of the whole Bible has had a surprising popularity for more than forty years.

The most interesting experiment of all is at present taking place in Great Britain. A committee of distinguished Biblical scholars (such as C. H. Dodd) is undertaking an entirely new translation of the whole Bible. As each section is completed in draft it is passed on to a committee of experts in English language and style (such as T. S. Eliot) who will say whether or not the effort of the translators is English! From this joint enterprise it is hoped to produce an English Bible which will bring the Word of God in a form both accurate and in altogether modern style and idiom to all English readers. It is impossible to say how far the experiment will succeed. The further our society gets from the thought-forms of the Hebrews and the first century, the more difficult it is to represent their literature in our language with both accuracy and intelligibility. Our most accurate versions are usually our worst literary versions. But the experiment is worth making. Such an English Bible could meet a great opportunity. May it please God to give us another "Authorised Version."

(With acknowledgment to "C.S.S.M. Magazine.")

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SYDNEY CHURCHMEN'S FAREWELL TO GOVERNOR.

Some 250 churchmen, clerical and lay, gathered last week at the C.E.N.E.F. Memorial Centre for a farewell luncheon to His Excellency, the Governor of N.S.W., Sir John Northcott.

The Archbishop of Sydney presided and presented His Excellency with a leather arm chair on behalf of the friends present. Bishop Kerle presented mementos to the family of the Governor and to his personal staff. In well chosen words, Bishop Hilliard paid tribute to the Governor's sterling qualities and to the untiring service he had rendered to the state during the eleven years he had held office. He referred to the great contribution he had made as a soldier of two world wars and praised him as a great Australian, a gallant Anzac, every inch a Governor, with a genius for friendship. The Governor responded with a word of sincere thanks for the presentations and for the support given to him during his term of office. He specially thanked the Archbishop and Bishop Hilliard for their tributes.

Re VISIT OF SENIOR MAJOR ALLISTER SMITH.

Senior Major Allister Smith spent his early years on a Zululand Mission Station. Went to school in Durban and Cape Town, studied law and graduated B.A. at Pretoria, served 13 years in South African Government, resigned when acting District Magistrate to become a Salvation Army Officer. The Major has travelled extensively, conducting Revival Campaigns in Gt. Britain, United States, Denmark, Norway, Sweden, Finland, and has recently visited Japan, Formosa, Korea, Hong Kong, Vietnam, Philippine Islands. He has had contact with missionaries in these lands and has interviewed national leaders, including Madam Chiang Kai Shek and President Diem.

Senior Major Allister Smith will be holding meetings Friday, 19th July, to Monday 29th July.

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The Australian Church Record, July 18, 1957

RECORD CONFIRMATIONS IN THE SUDAN.

The number of confirmations in the Southern Sudan last year broke all previous records, the Bishop in the Sudan, the Rt. Rev. O. C. Allison, told the Sudan Church Association in London last week.

The Bishop said that the demand for instruction in the Christian faith had continued to rise each year, even through the recent period of crisis, and although statistics ought not to be the criterion of missionary progress, it was an encouraging fact that there were more than 5000 confirmations in the Southern Province last year.

Steady and healthy progress was also being made at Bishop Gwynne College, which now had a Sudanese vice-principal, and which offered with full co-operation of the Ministry of Education a course for Government teachers who choose to study Christianity there.

The nationalisation of the schools had, of course, had serious repercussions on the minds of the Sudanese in both provinces, said the Bishop, but the new system seemed to be working well and he was "sure we ought not to be anxious."

REAL FREEDOM.

Speaking of relations with the Government, the Bishop said that the Church owed a great deal to the Prime Minister. It was really a miracle that the Church was still there. The temporary Constitution was being strictly adhered to, and there was every indication that real religious freedom would be assured in the new Constitution.

CHRISTMAS BOWL FILLED, DRAINED BY NEW DISASTERS.

The response to the Christmas Bowl of Remembrance has exceeded that of all previous years. With an objective of £35 000 announced before the Hungarian Revolution, £42,000 has been now sent to some 20 countries of Europe, Asia and Africa including £7,800 for Hungary and £1,250 for Egyptian Church and refugee relief following the attack on the Suez Canal. The largest single planned amount was £4,000 for Korea where Dr. J. N. Burgess of Melbourne has been heading up the Anti T.B. Clinics, under Korean Church World Service.

Unscheduled appeals arising from such disasters as the recent earthquakes in Turkey, floods in Hong Kong, tornadoes completely destroying a mission station in Basutoland and ever occurring new victims of Japan's A. Bombing in 1946 have "drained the bowl."

DEATH OF IMC STAFF MEMBER.

Mr. Ernest J. Bingle, editorial secretary of the International Missionary Council, died suddenly in New York on Friday, May 31, at the age of 54, shortly after attending a conference of Caribbean churches and missions held in Jamaica.

A Methodist layman, he served for some years in India as a lecturer at the Madras Christian College. On return to England he became editor of "World Dominion" and since 1952 has edited "The International Review of Missions" and "The World Christian Handbook." He leaves a widow and two sons.

SUCCESSFUL YEAR FOR SOUTH AFRICAN CHURCH.

The Cape churches of the Church of England in South Africa held their annual vestry meeting on the 25th June, and the reports submitted showed that the past year had been full of blessing, encouragement, and hard work.

Increased attendances were reported from all the daughter churches. The minister in charge of Christ Church, Hazendal, the latest of these only opened four months ago, reported that the average attendance at the evening service was between 50 and 60 and that £200 had already been raised. Three persons had professed conversion on the very day before the vestry meeting. It was reported that on a recent Sunday the attendances at separate services at three of the six churches had exceeded the 100 mark.

Financially, too, there had been much blessing. St. Andrew's Church, Pinelands, which was not yet five years old and had begun with a debt of £13,000, now owed less than £1,000, whilst St. Stephen's Church, Claremont, was now entirely free of debt and was able to record a surplus of over £150 in the past year. Holy Trinity Church, the mother church reported an excess of income over expenditure of £300 and St. Thomas' Church, the non-European congregation, was giving its biggest monthly collection entirely to the work of the Church of England Missions amongst the Africans in Natal and the Transvaal.

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PERSONAL

The Rev. L. J. Cohn was inducted to the parish of Holy Trinity, Thornbury, Vic., on June 13, by the Most Rev. J. J. Booth.

The Rev. A. N. Appleby has been appointed to the district of Greensborough, Diocese of Melbourne.

The Rev. G. J. S. King, Rector of St. Paul's, Cleveland Street, Sydney, has accepted appointment to St. Hilda's, Katoomba.

The Rev. R. A. Hickin has been appointed Rector of St. Andrew's, Sans Souci, in succession to the Rev. R. T. Hallahan, who has resigned owing to ill health. Mr. Hickin is at present Locum Tenens at St. Barnabas', Broadway Sydney.

The Venerable G. T. Denham, Rector of Katoomba, has been appointed to the charge of Normanhurst.

The General Secretary of the Tasmanian Branch of the Church Missionary Society, the Rev. Harlin J. L. Butterley, has been appointed Chaplain at St. Stephen's College, Hong Kong. He expects to leave for Hong Kong in September.

The Rev. Kenneth Child, Rector of Holy Trinity, Erskineville, has been appointed Rector of St. Paul's, Cleveland Street, Sydney. Mr. Child will retain responsibility for the parish of Erskineville.

We offer our congratulations to the Rev. and Mrs. Keith Marr, of Dural, on the birth of a daughter, Penelope.

Canon J. L. Bond, the Rector of St. Augustine's, Victor Harbour S.A., has been appointed Archdeacon of Strathallyn, diocese of Adelaide, in succession to the Ven. M. C. W. Godden, who has been appointed Archdeacon of Adelaide.

The death has occurred in London of the Archbishop of Wales, the Most Reverend John Morgan.

The Bishop of Adelaide has appointed the Rev. A. E. Weston, the Rector of Glenelg, as Dean of Adelaide.

The Rev. A. A. Bennett, Rector of St. Matthew's, Botany, has resigned and will live in retirement in Victoria. A large number of parishioners met at a church service, and a gathering afterwards in the parish hall on July 10 to farewell Mr. and Mrs. Bennett. The Archbishop of Sydney and Bishop Kerle were present, and a presentation of a wallet of notes was made to the Rector and his wife.

The Rev. Jerry Bevan, who has been on a visit to Australia as Dr. Billy Graham's personal representative, in connection with the proposed visit of the Evangelist to Australia, brought with him a film taken in June depicting a meeting of the New York Crusade in the Madison Gardens, at which about 16,000 people were present. The gathering had been televised throughout America. The film was shown in the Sydney Chapter House to groups of clergy. It was also seen by a large audience of church people in the Assembly Hall. Mr. Bevan gave the devotional address at the lunch hour service in St. Andrew's Cathedral on July 10th.

The Rev. R. C. Firebrace, till recently Rector of Bourne Eire, is now proceeding with Mr. Firebrace to the parish of Te Awamutu, Diocese of Waikato, N.Z., to take the post of senior curate there.

The Australian Church Record, July 18, 1957

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THE BURNING OF TWO BISHOPS

"The gorse and the fagots flared up, and the flames rose rapidly on Latimer's side of the stake. He held out his hands into the flames and stroked his face with his burning hands; and in a very short time he was overcome by the smoke, and died.

"As the flames began to rise on Ridley's side, Ridley called out in Latin, 'Into Thy hands, O Lord, I commend my spirit,' and then he again called out the words in English. But the fire around Ridley burned slowly, for the fagots were piled so thick on the gorse that, while the gorse was burning well, the flames could not rise higher than the knees. Soon they burned fiercely at Ridley's feet and legs, and he screamed in pain. 'I cannot burn,' he cried and then fell again to calling loudly on God. Shipperside (his brother-in-law) rushed forward to try to shorten his torments, and maddened by the horror of it all, seized faggot after faggot and threw them high around Ridley's face and head, as he wildly tried to add fuel to make the fire burn faster. But the faggots which Shipperside piled on only deadened the flames still more; they could not rise, while the burning gorse set fire to the bottom of the faggots and burned off Ridley's legs. Ridley was leaping up and down under the faggots that covered him, and he shouted out 'for God's sake let the fire come unto me.' As he turned and writhed in his pain the people all above the waist, and that even his shirt was still untouched. He was still quite conscious and called out, 'I cannot burn,' and then found relief in his faith and cried, 'Lord have mercy upon me.' But still he could not die, and with the lower part of his body burned clean away he swayed over the chain which held him to the stake by the waist and seemed about to fall into the flames right over on Latimer's side. Then one of the soldiers saw the flames breaking through under one of the fagots and he hauled the fagot away with his bill, and the flames leaped upwards. Ridley could see what was happening, and he knew what to do. He swung what was left of him towards the rising flames and the summit of the fire reached the bag around his neck (fastened there by Shipperside as in the case of Latimer). It touched the gunpowder, and he died, and his body fell at Latimer's feet."

Nicholas Ridley, by J. G. Ridley (Longmans, 1957), p. 418. English price 25/- net. Very readable; exceptionally well documented, and so a guide to further reading. A book to be loaned but not lost.

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SCHOLARSHIP FOR RIDLEY LECTURER.

Mr. Francis I. Andersen, lecturer at Ridley College, Melbourne, left, with his wife and family last week by air for the U.S.A. where he will spend two years in the Oriental Seminary of the Johns Hopkins University, under the supervision of Professor W. F. Albright. Mr. Andersen has been granted leave of absence from Ridley, where he lectures in Old Testament and Biblical Exegesis. He has been awarded the Owen Gilman scholarship from Johns Hopkins and has also received a Travelling Scholarship grant from the Inter-Varsity Fellowship of Australia.

Mrs. Andersen, who is a medical doctor, has also been awarded the Vera Scantlebury Brown Memorial Scholarship at the Johns Hopkins Hospital.

Mr. Andersen is a graduate in Arts, Science and Divinity, and recently contributed an important paper to the Tyndale Fellowship for Biblical Research (Australian I.V.F.) on the rebuilding of the temple after the Jewish exile.

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On June 30th at the evening service in St. Luke's, Adelaide, a Missionary Thanksgiving Service was held, to give thanks to God for the parish's record offering to the C.M.S. of £1745 for the year. The Rector, the Rev. G. Bennett, reports that it was quite obvious that God was working in an extraordinary way. Three weeks before the end of the C.M.S. year the parochial figure had not reached the £1000 hoped for, but within that period over £1000 was received, an evidence that God was working in the hearts of His people.

After the evening service, Mr. and Mrs. Max Hart who are returning to Bucere, Kenya, were farewelled, and the Rev. and Mrs. G. Hayes were welcomed home on furlough from St. George's School, Hyderabad, India.

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HEADMISTRESS FOR ABBOTSLAIGH (Next issue also)
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