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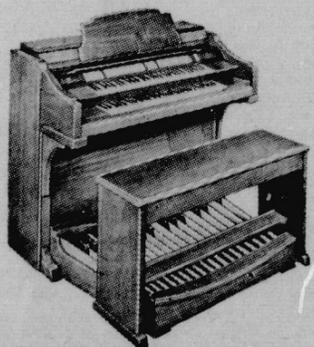
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Personal

Deaconess Nora Tress, Secretary of C.M.S. Young People's Union in N.S.W. for 10 years, has resigned to take up a post with the British and Foreign Bible Society. She has been succeeded by Miss Beverley Drane, who was previously leader of the Sans Souci branch (the largest in N.S.W., with over 140 members).

We regret to report that the Rev. T. Gee, Vicar of St. John's, Toorak, Melbourne Diocese, is seriously ill from a heart attack. Canon Pickford is temporarily in charge of his parish.

The Rev. L. L. Nash, Vicar of St. Augustine's, Moreland (Melbourne Diocese), has been appointed Vicar of St. Matthew's, Prahran, in the same Diocese.

The Rev. W. J. D. Stockade, B.C.A. missionary at Wilcannia, Riverina Diocese, has been appointed Deputation Secretary of the Bush Church Aid Society in Victoria.

The Rev. C. W. J. Gumbley, Rector of All Saints', Hunter's Hill, since 1945, has announced his intention of resigning from September, 1961. He will retire from Parochial work. Mr Gumbley is also Rural Dean of Ryde.

The Reverend Wilfred Holt, Vicar of St. Barnabas', Balwyn, Diocese of Melbourne, has been appointed to the charge of St. Mark's, Camberwell, Diocese of Melbourne, and will be inducted by the Archbishop of Melbourne on Thursday, 18th May.

The Rev. H. Rawson, Rector of Glenbrook (Sydney Diocese), has been appointed Rector of St. Matthew's, Windsor, in the same Diocese, in place of the Rev. W. F. Carter (now Rector of St. Andrew's, South Brisbane.) Mr Rawson was ordained in 1949 after training at Moore College. He was Curate at Christ Church, Springwood, and first Curate-in-charge of the Provisional District of Glenbrook when it was formed out of Springwood parish. He later became first Rector of the parish of Glenbrook.

DR NORMAN SYKES

The Very Rev. Dr Norman Sykes, Dean of Winchester, died on Monday, aged 63. His passing has taken from the Church of England one of its most erudite scholars of Ecclesiastical History.

Until Dr Sykes relinquished his appointment of Dixie Professor of Ecclesiastical History at Cambridge in 1958 his ministry had been entirely in the realm of education. In the course of a very full teaching life he was lecturer in the Universities of London, Exeter, Oxford and Cambridge.

His works included "Church and State in England in the Eighteenth Century," "William Wake," "The Crisis of the Reformation," and "Old Priest and New Presbyterian."

Dr Sykes was a liberal Low Churchman in his views, but was sympathetic to Evangelicalism.

Dr. Ramsay On Commonwealth

Commenting in the York Diocesan Leaflet on the news that South Africa is to be out of the Commonwealth the Most Rev. and Right Hon. A. M. Ramsey, Archbishop of York and Archbishop-designate of Canterbury writes:

"The painful episode brings thoughts both of relief and of warning. We can be relieved that the new African member states are in; we can be thankful that an immense weight of Commonwealth opinion deploring apartheid has been felt. But we must warn ourselves that, when a Commonwealth has taken a collective stand against apartheid, it puts itself under obligation to work against every manifestation of it within its own territories; and we all have much to do to make our own race relations as Christian as we can.

"Again, when as a Commonwealth we take a particular moral principle as the basis of our association with one another, we expose ourselves to the warning of Christ, 'Judge not that ye be not judged', and to the call to be rid of every sort of oppression or injustice within our several member states."

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THE AUSTRALIAN

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•Tokyo Crusade

PLEA FOR PRAYER FOR "CHALLENGE AND OPPORTUNITY"

After successful "Prayer Send-Off" rallies in Muskegon and Holland, Michigan, and in Carnegie Hall, New York City, Evangelist Bob Pierce has embarked for Japan and the May 6-June 5 Tokyo Crusade.

Looking ahead to what he describes as "the biggest challenge and opportunity of my life" in Tokyo, the veteran missionary-evangelist issued a plea for prayers.

He said: "The May 6-June 5 Tokyo Christian Crusade represents a thrilling venture of faith on the part of the Church in Japan.

"Well over 600 churches in the Greater Tokyo area have joined hands for this mighty soul-winning venture in a culture 99 per cent non-Christian . . . and they plead with the Church throughout the rest of the world to stand with them in earnest, believing prayer.

"I am humbly grateful for this opportunity of helping them minister to the world's largest city and I add to theirs my fervent plea for prayer."

The month-long Crusade is expected to attract over 300,000 persons to the Meiji Auditorium in Tokyo and to reach millions throughout Japan with radio and television.

Thousands of Japanese Christians have been undergoing weeks of intensive counsellor training and many hundreds of others have been preparing to sing in the nightly 1,000-voice choir.

University Students

In addition to the nightly evangelistic meetings, special ministry will be directed toward the more than 300,000 university students in Tokyo . . . Dr Paul S. Rees will lead an international team ministering to over 1,000 pastors . . . and dozens of outside meetings will be held in schools, stores, offices and factories.

The Crusade has already experienced one remarkable answer to prayer in the granting by the Tokyo city council for

Crusade meetings despite the facts that a city ordinance bans religious meetings in the building and that most of the city council are not Christians.

The need of such a united evangelistic effort can be gauged from the growth of Communism in Japan, especially the cities. The traditional Buddhism and Shintoism of the past no longer satisfy.

It will be recalled how extensive were the demonstrations last June protesting against the visit of President Eisenhower, of America and the ratification of a security treaty between the two countries and that these demonstrations forced the President to cancel his visit and the Japanese Parliament to be dissolved for general elections.

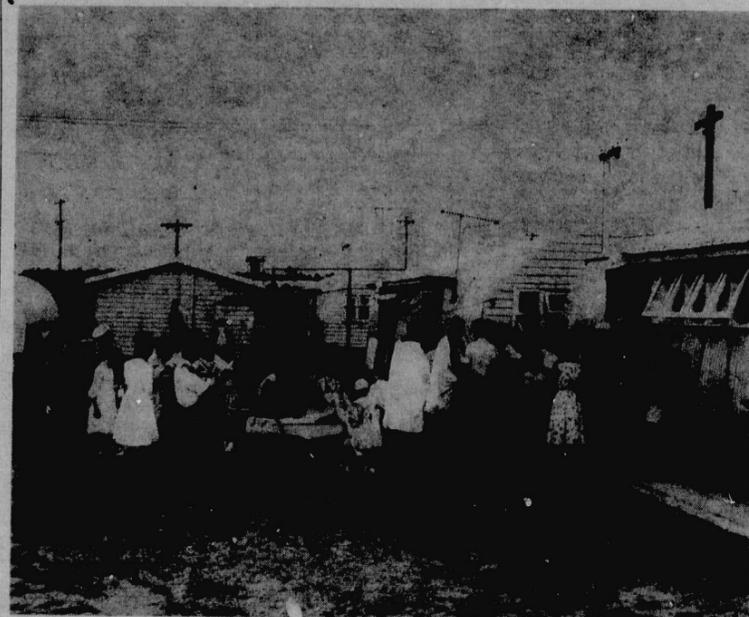
May Be Last Chance

The return to power of the pro-Western Liberal Democrats has prolonged the day of Christian evangelistic opportunity in Japan, but no one knows how long this opportunity will last or what the effect will be if a substantial number of Japanese do not embrace the gospel of Christ.

At the moment all doors are open, through meetings, publications, broadcasting, etc., but thinking Japanese Christians are aware that this may be the last days for such openings.

It has been estimated that, given the present rate of evangelism, in another 50 years Japan will still be largely untouched (at present 0.5 per cent of the population are Christian). Hence the crucial importance of the present Crusade and the urgency of the prayer requests.

MIGRANT CHAPEL OPENED



The congregation leaves after the first service in the new chapel at East Hills Migrant Hostel, Sydney. Over 100 attended. The chapel was formerly a hut; it was provided by Commonwealth Hostels Ltd. This hostel and the neighbouring one at Heathcote Road contain over 2,000 British migrants. The Rev. R. Fraser, Immigration Chaplain for Sydney Diocese (left), preached, and the Rev. Keith Gowan, Curate-in-charge of Panania (right) took the service. An appeal has been launched for furniture for the chapel.

NO GENERAL SYNOD MEETING THIS YEAR

It has been decided to abandon any attempt to hold a meeting of the General Synod of the Church of England in Australia this year.

It had been provisionally decided to hold it in September, as there was every indication that the necessary consents to the Constitution Bill would have been given by the Parliaments of five States by that time, and that the three months which have to elapse after such consents before the new Constitution comes into effect would have passed.

The Bill has now been passed by the Parliaments of New South Wales, Victoria, Queensland and Western Australia, but has not yet been passed by the Tasmanian Parliament.

TASMANIA

As stated in the last issue of the "Church Record," the Bill will not come before the Tasmanian Parliament until June, and the earliest possible date for its passage is July 7.

Synod could not be held under its provisions until late October or early November.

As some members of General Synod are leaving Australia early in November to take part in the World Council of Churches Conference in Delhi, India, it has been decided to postpone the calling of General Synod until next year.

DEATH OF PASTOR

The recent death of the Rev. Ronald George Bush Ashcroft has removed from the Diocese of Sydney one of God's humble and faithful pastors.

Some few years after serving with the A.I.F. in World War I, where he was mentioned in dispatches and was awarded the Military Cross, Mr Ashcroft entered Moore College and was ordained by Archbishop Wright. He served curacies at Drummoyne and Marrickville, and was appointed in succession as Rector of St. Marys, Austin-

mer and Richmond. During his last incumbency he added to his duties by serving as a most acceptable Chaplain at the R.A.A.F. Station at Richmond, and was also Rural Dean of the Hawkesbury from 1947-50.

He was one who had a great love for people, was gentle and kindly in his approach, but at the same time courageous and uncompromising when seeking to maintain true Christian standards in his ministry. There are very many people who thank God, for his faithful work as a pastor and who are the better for knowing him as a friend.

MARK 5, 24-34

(By the Rev. A. M. Stibbs, M.A., Vice-Principal of Oak Hill College, London)

"Who touched Me?" This question asked by Christ implies that someone had done some touching; also it indicates that Christ expected that same someone to do some telling.

Of course, from our reading of the passage (St. Mark 5, 24-34) we know already what had happened. It is, too, to most of us a very familiar story. But if we are to appreciate its full significance we need to remember that when our Lord asked His question, "Who touched My clothes?" only one person in the crowd who heard it knew the meaning of the question or the answer to it.

It was a very penetrating question dividing the crowd into two—the one and the rest. So does Christ go beneath the surface where men all look alike, and force them to take sides. First, (a) the question singled out the individual. In the original Greek the question reads, what one person touched Me? The interrogative pronoun "Who" is in the singular. For, though a crowd was pressing around Him, only one had touched Christ in the sense in which He meant. Also, let us learn at once that no matter how big the crowd or the congregation vital contact with Christ is a personal matter. Each must do it for himself, one by one.

Second, (b) the question exposed

or showed up the rest of the crowd and the disciples. It put them all in the class of those who had not touched Him. It indicated a fundamental difference between the one and the many. It made plain that someone had laid hold of an opportunity of which the rest were not conscious. Even our Lord's disciples did not understand His question. By their comment they virtually said, Many have been touching you; in such a crowd they could not help it; and what difference does it make anyway? So why ask, What one touched Me? In other words, they were spiritually blind. This, let us note, is a constant peril of the religiously privileged—to be so near, and yet so far, to think we know all, and yet to miss the real thing, to fail either to touch ourselves, or to appreciate that someone else has been touching the Saviour.

The way to touch. To return to the one who did touch Christ, we can learn from her how to do it. She came to the place where Christ was not just out of curiosity or from superficial interest, but with deliberate purpose, saying to herself, If I may but touch His clothes, I shall be whole. She was conscious of her need, and came as one confessing it. She

was confident in Christ's power, and came as one believing He could heal. She was concerned to use the present opportunity, and came as one determined to get His blessing here and now. And difficult and unsuitable as the circumstances seemed, she did it right there on the busy street amid the crowd. She has much to teach us about the way in which to establish vital contact with the present Saviour. God is still the rewarder of those who diligently seek Him. Christ still gives to us according to our faith. It is still possible to "touch Him in life's throng and press."

Christ Expects Open Confession

The demand to tell. There is another side to this story, Christ's words, Who touched Me? demanded that the person who had touched should tell, should openly and publicly say so. Some think spiritual experience is not a thing to be talked about. Here we can see plainly that confession was expected not by men but by Christ. Let us note, too, that He expected it before a crowd, on the open street, and from a woman.

When the woman spoke, when she told her story, when she

showed herself healed and transformed, then everybody saw at once what Christ meant by His question; they were made to realise that right there in their very midst something wonderful had happened. Such testimony is still needed. Note, too, that the woman demonstrated Christ's power to save not so much by what she said, as by what she was. If explanation had been the best answer none could have given it better than the Son of God. But He Himself was silent, and let the woman speak. Because she provided not a theoretical explanation but a practical proof. Her qualification to testify was not ability to speak, but experience of Christ. She trembled to open her mouth in public. But knowing what Christ had done in her, and seeing that Christ Himself expected her to speak, she could not keep silent. Christ still looks and men still wait, for the testimony of those who have proved Him and His power to save.

This woman who was healed did two things; she touched and then told. These are the two great movements of the Christian life—coming to Christ with all our need to receive His life, and then going forth openly before men to make Him known. First saving contact, then simple confession. This is the way for Christians to live day by day—touching and telling.

Gladys Aylward in Theatre

On Sunday, April 23, the Evening Service at Christ Church, Gladesville (Sydney Diocese) will be held in the local theatre. The church would not be able to cope with the crowd which is expected to hear Miss Aylward, widely known as "The Small Woman," and the local theatre, which holds 1,400, has been hired.

C.M.S. MELBOURNE RALLY

The Church Missionary Society held a rally in the Chapter House, St. Paul's Cathedral, Melbourne, on Tuesday, April 18, at 7.45 p.m.

A welcome was extended to the Rev. Sidaq Masih (a Pakistani studying at Ridley College, Melbourne), Miss C. Furphy (India), the Rev. L. and Mrs. Green (Borneo), and Mr and Mrs D. Viney (North Australia).

Those farewelled were Mr Clarence Baulch (North Australia) and Archdeacon L. and Mrs. Amey (Africa). The Rev. David Gurney, of Iran, was the guest speaker.

World Council of Churches Pentecost Message

"Jesus Christ, the Light of the World" is the theme of the annual Pentecost message issued by the presidents of the World Council of Churches.

The theme is the same as that of the Council's third world assembly which will be held in New Delhi, India, from November 18 to December 6.

The message is signed by the World Council's five presidents. They are: Bishop Sante Umberto Barbieri, Methodist Church, Buenos Aires, Argentina; Bishop Otto Dibelius, Bishop of Berlin and Brandenburg, Evangelical Church in Germany; Archbishop Iakovos, Greek Orthodox, New York, N.Y.; Metropolitan Mar Thoma Juhanon, Mar Thoma Syrian Church, Tiruvella, India; and the Rt. Rev. Henry Knox Sherrill, Protestant Episcopal Church, Boxford, Mass. Dr. John Baillie, of the Church of Scotland, the Council's sixth president, died last year.

Witnesses

The full text of the 1961 Pentecost message from the World Council of Churches' presidents is as follows:

"The keynote of St. Peter's Pentecost sermon, the first sermon of the Church of Christ, is:

"This Jesus God raised up and of that we are all witnesses." Peter thus gives evidence of the fulfilment of Christ's promise that His disciples would receive the Holy Spirit and be enabled to proclaim the good news to the ends of the earth. The disciples, so slow to understand and to believe, have been transformed by the Spirit into men who speak boldly and convincingly of the mighty works of God manifested in the life, death and resurrection of Christ. Thus at the very beginning it becomes clear that the Church in history is by its very nature a company of men and women who are all called to render witness to God's act of salvation in Christ.

"Today we need this reminder about the central task of the Church. A world of conflict and darkness, in which there is so much lack of clear purpose and real hope, needs to hear the message of reconciliation and renewal of life with which the Church began on Pentecost. It needs a Church which witnesses to the present activity of the Holy Spirit by its peacemaking,

its concern for man and need, its evangelism, and by manifesting its God-given unity.

"This year the Churches in the World Council prepare for their Assembly in New Delhi. The main theme will be: "Jesus Christ, the Light of the World." At the centre of our deliberations will be the absorbing purpose of agreeing upon our common Christian task. This is an opportunity to demonstrate that this great light 'already shines' and that it dispels the darkness in and around us. For it is in the unity of living, praying, working, speaking together that the Churches must show their desire and readiness to reflect the one Light of the World. And all congregations can participate in this by their study of the Bible and their prayer in relation to the Assembly themes.

All join in

"Let us, therefore, all join in praying that the Spirit may inspire and enable us, like Peter, to respond gratefully to Christ's promise by accepting it and committing ourselves to be His witnesses together.

"Bishop S. U. Barbieri—Buenos Aires.

"Bishop Otto Dibelius—Berlin.

"Archbishop Iakovos—New York.

"Metropolitan Juhanon Mar Thoma—Tiruvella.

"Bishop Henry Knox Sherrill—Boxford, Mass."

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The Defence of the Gospel

THE AUSTRALIAN CHURCH RECORD

APRIL 27, 1961

It is a commonplace that there are fashions in heresies. At one period of history the heresies that were most dangerous to true Christianity concerned the Trinity, at other times the person of Christ, at other times again the means of salvation.

As the centuries pass the heresies of past ages do not become less false or soul-destroying, but they become less dangerous. The intellectual climate changes so that men's minds are no longer thinking along lines where they are likely to be seduced from the truth in a particular direction.

At present the most dangerous heresy is the ecumenical heresy. This involves the proposition that Christian truth has been fragmented, and that each tradition within the Church possesses only partial "insights" into it. The way to recover Christian truth is for each group to tell others of its insights and then learn from others what their insights are, so that a synthesis may finally result in which all take their place.

Like all popular heresies, this proposition chimes in with many current ideas and attitudes. It draws strength from the widespread scepticism found even among professing Christians, who wonder whether what they have been taught can really be more than part of the truth. It fits in with the current love of talk and discussion and dislike of decisive action. How much more comfortable to be carried painlessly toward the truth on a tide of conferences, rather than to have to make up one's mind definitely whether a certain proposition is true or false and embrace or renounce it accordingly! It is thoroughly compatible with the modern dislike of outright condemnation of those from whom one differs. It is so much more pleasant to hint that they do not see all the truth, and that if they accept our point of view and combine it with their own all will be well.

But it is a dangerous heresy all the same, and Christians should be on

their guard against it. Truth is not something we have to work towards; it is something that has been given to us. Christ is the truth. The word of God is the truth. The gospel of God is the truth.

It follows that our duty is not to learn what others who claim to be Christians believe and try to synthesise it with what we believe, but to ascertain what God's word teaches and cling to that and proclaim it. Any other course of action must lead to watering down, perverting or falsifying the truth.

Evangelicals must be very clear about this. For they have the truth. It is they, and they only, who are the possessors of the truth of the Reformation, the apostles, and the Son of God. May we never let false modesty or respect for the feelings of others weaken our testimony to Evangelical truth. We preach not ourselves, but Christ Jesus the Lord. We are doing more for those who differ from us, and more for the kingdom of

God, when we present the whole gospel of Christ as it is revealed in Scripture to other Christians and refuse to compromise over it.

It is easy for us to forget our paramount duty to God and the truth of His word today because of the novelty of the position in which we find ourselves. Since the beginning of the century Evangelicals have been attacked and their outlook rejected by other sections in the Church. But as the traveller in Aesop's fable grasped his cloak more tightly the more the wind tried to tear it from him, so Evangelical loyalty to the truth was strengthened by these attacks.

But now other Churchmen are beginning to admit that we have a real contribution to make to the future of Christianity, and are showing themselves in many cases ready to listen sympathetically to what we say. We are tempted to shed the cloak of Evangelicalism, as Aesop's traveller did when the sun shone, and merge ourselves into the general ecumenical trend of

our day. For that is what will be involved—having imparted our insights, we shall then be called on to adopt those of everyone else.

This will mean that we are not defending the gospel, as we have been called to do. For the distinctively Evangelical doctrines are all fundamental to it. Justification by faith only, and not by sacraments or good works; the redemptive work of Christ finished on the Cross and not continued in the Eucharist; the supreme authority in matters of faith of Holy Scripture, rather than human reason or the Church; take away or modify any of these doctrines and the gospel is marred. A modified gospel cannot save souls.

If we keep before us the purpose of God in entrusting us with the gospel we shall refuse to do anything or agree to anything that affects it in any way. It is not our gospel, but God's. It is only ours to defend it, to preach it, to hand it down intact to future generations.

BAPTIST ALL-AGE SUNDAY SCHOOLS

The Council for Christian Education in the Baptist Church of New South Wales, has been actively sponsoring All-Age Sunday Schools.

A spokesman for the Council said that there are 45 All-Age Sunday Schools in New South Wales, and it is expected that at least eight new ones will be commenced this year.

There are over 2,000 adults, over the age of 17, enrolled in the Sunday Schools, and every All-Age Sunday School has been successful in New South Wales where there had been six to nine months' preparation beforehand.

Main Aims

The Council for Christian Education assists local Baptist congregations in preparing for the All-Age Sunday School by assisting in the organisation, and providing suitable literature. Also the Director, and Assistant Director, who has had experience in the U.S.A., attend a local church to help evaluate the needs of the congregation, and advise in the preparation.

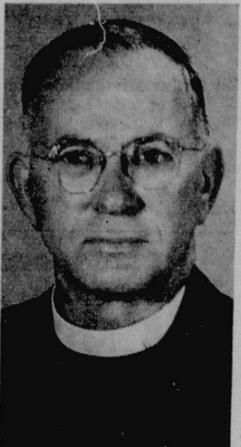
Many congregations have been involved in large building programs so as to cater for the large schools, while others have used homes for the Church as places where the classes may be held.

The All-Age Sunday School of the Baptist Church has four main aims. It claims to be Bible centred; Church identified; Fellowship forming, and Soul Winning.

The spokesman of the Council for Christian Education has said that it has pioneered a new way of life in the Baptist Church, as it has formed a fellowship out of the Church membership.

He also said that it has proved to be an ideal agency for enlistment, as many uncommitted Church members have been brought into the Church life, and many outsiders have become active adherents of the Baptist Church.

DIOCESAN MISSIONER



The Rev. R. F. Dillon has been appointed Diocesan Missioner for Sydney Diocese. Mr Dillon has been Rector of Hurstville, Sydney, since 1957. He was ordained in 1931, after training at Moore College, and has been Rector of Clovelly, Erskineville, Katoomba and Campsie. He was an A.I.F. chaplain from 1942-5. He was Rural Dean of the Blue Mountains in 1949.

EVALUATION CONFERENCE

The Board of Education recently completed a Parish Evaluation Conference in the Parish of Gladesville, Sydney Diocese.

During the weekend of the 10th to the 12th of March, 104 adults were enrolled in the Conference, and there was a careful evaluation by those present of the Parochial organisations, and the role of the Parish Church in the Community. The team that led the Conference were Archdeacon G. Delbridge, the Revs. A. Langdon, D. Davis, K. McIntyre and G. Feltham, Mrs Haberfield and Messrs. Peter Correy, Peter Kemp and John Wolstonecroft.

After the Conference the organisations met separately to continue the evaluation, and on Thursday the 6th of April they submitted proposals for changes and improvements to Archdeacon Delbridge and the Rev. G. Feltham.

South African Church Leaves W.C.C.

The largest of South Africa's Dutch Reformed Churches passed a resolution, at its Synod in Pretoria on April 10, to withdraw immediately from the World Council of Churches.

The Church is the Nederduitsche Geerformeerde Kerk of the Transvaal, which represents 42 per cent of the Union's White population.

A special commission of the Church led the Synod that continued membership of the World Council constituted a danger to the Church. It described the Council as appearing to have "strong liberalistic, humanistic, cosmopolitan, socialistic and collectivistic tendencies."

It said that the Council seemed to try to make reality of the motto ascribed to it—"One world, one church, one race." "For the sake of this unity, the Council must gloss over, or try to tone down differences in dogma and principle," the commission added.

The Church is one of the two Dutch Reformed Churches whose representatives supported the World Council's statement on race relations drawn up at a conference in Johannesburg last December, but put in a caveat which declared:

Policy explained

"A policy of differentiation can be defended from the Christian point of view, provides the only realistic solution to the problems of race relations, and is therefore in the best interests of the various population groups." This Church's declared attitude on race relations is completely opposed to that of the eleven leading Dutch Reformed theologians who published a book, "Delayed Action," in November, denouncing apartheid.

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PRIVACY IN CHURCH COURTS NEEDED . . .

Notes and Comments

There is a move in England to make hearings in Church courts more private by preventing the publication of sordid details. This follows on the recent case involving the adultery of a vicar with a parishioner.

While most of us will feel a certain sympathy for such a move, we should not forget that as the Church of England is established, its law is part of the law of England (as the laws of the Roman Catholic Church or the Methodist Church are not), and that its courts are public courts and not private tribunals like the tribunals to be set up under the new Constitution of the Church in Australia. The general public has a right to know what is going on in courts of law, provided that decency is preserved. The move looks like one more attempt to lessen the obligations of establish-ment while preserving all its privileges.

The position here is quite different. The Church of England is just one religious sect among many, as far as the State is concerned. The public has no right to detailed knowledge of its private affairs. Some newspapers do not seem to have grasped this elementary fact (though, to be fair, there have over the past few months been none of the vicious attacks on groups within the Church that disgraced the "Sydney Morning Herald" in particular some time ago).

CUBAN TROUBLE . . .

The situation in Cuba is very largely the fault of the Roman Catholic Church, which there, as in other places where it has control, so obstructed the most minor reforms as to ensure that the final reaction would be very violent.

As in other countries where Communist or near-Communist forces have gained power, Rome's difficulty has been Protestantism's opportunity. Cuban Protestants are finding things much easier for them under Castro than they did before. At the same time, we must take a long term view. Communism is basically anti-Christian, and though it devotes attention first to the big churches, it sooner or later gets round to restricting the activities of smaller ones. This was the case in Russia after the Revolution. At first the Baptists went ahead by leaps and bounds. But they have long since been subjected to the same restrictions as the Russian Orthodox Church.

It is to be hoped that the opportunities granted to Cuban Protestants will have been taken. The best bulwark against Communism is not Roman Catholicism but a virile Evangelical Protestantism.

PILGRIMAGES . . .

"The ninth centenary of the Shrine of Our Lady of Walsingham" began on March 25 (the interval between 1538, when it was destroyed, and 1921, when it was revived, is apparently not counted).

So far, this kind of thing has not begun to blight Church life in Australia, for which we may all be profoundly thankful. For here is the official teaching of the Church of England on pilgrimages (taken from the Homily against Peril of Idolatry):

"What meaneth it, that Christians, after the example of the Gentile idolaters, go to pilgrimage to visit images, where they have the like at home, but that they have a more opinion of the holiness and virtue in some images than other some, like as the Gentile idolaters had? Which is the readiest way to bring them to idolatry by worshipping of them, and directly against God's word, who saith, 'Seek me, and ye shall live; and do not seek Bethel, neither enter not into Gilgal, neither go to Bersaba' (Amos v. 4, 5)."

The practice of pilgrimage may be medieval, or (which is the same thing) it may be "Catholic" in the sectarian sense, but it is not Anglican, and it is not Scriptural. Never was there a clearer example of the danger of blindly following tradition at the expense of our formularies and the Scriptures.

THERE is no doubt that the Articles of Religion, which have been the accepted doctrinal charter of the Church of England for nearly four hundred years, regard the Bible as the final authority in matters of faith and conduct.

Regarding doctrine, not only does Article VI declare that "Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the Faith, or be thought requisite or necessary to salvation," but this principle is consistently applied in later Articles where creeds and ceremonies are tested by this rule, and are either approved or rejected according as they are found to be consonant with or repugnant to the Word of God.

Similarly in regard to conduct, Article XVII states that "in our doings, that will of God is to be followed, which we have expressly declared unto us in the Word of God."

Two realms of Scriptural authority, faith and conduct, are brought together in the closing verses of the third chapter of the Second Epistle to Timothy thus, "the sacred writings are able to instruct you for salvation through faith in Christ Jesus. All scripture is inspired by God and profitable for teaching, for reproof, for correction, and training in righteousness, that the man of God may be complete, equipped for every good work" (II Tim. iii. 15-17, R.S.V.).

But today there are many within the Church of England who question the authority of the Articles of Religion, because they regard them as old-fashioned and effete, not only in language, but in thought.

Restatement

The publication of the New Testament in modern English, as well as the revision of the Catechism and of the Psalter, reminded us that this is an age of restatement. So in this twentieth century, with its freedom of thought and speech, we must be prepared to give an answer based on our own thought and experience, and expressed in our own words.

And there is Christian precedent for this: from the beginning of our era the record of our redemption was accompanied by the witness of contemporary experience. "The Word became flesh and dwelt among us and we beheld His glory." "The life was made manifest, and we saw it, and testify to it, and proclaim to you the eternal life which was with the Father and was made manifest to us" (I John i. 2, R.S.V.).

If then I am asked why I give unique authority to the Bible, I reply: Because it is the Word of God, because God speaks to me in it. He speaks most clearly and convincingly through the words and deeds of the Lord

THE AUTHORITY OF THE BIBLE

(By the Right Rev. J. R. S. Taylor, D.D.)

Jesus Christ, which reveal His character. He speaks also through the prophets and other Old Testament writings, which Christ endorsed because they bore witness to His Father and to Himself. And God speaks to me in the Acts and Epistles of the New Testament, which not only show the effect of Christ's life and death and resurrection upon the first generation of His followers, but also breathe His spirit and manifest His mind, under the guidance and control of the indwelling Spirit of God.

And this experience of mine is not something isolated or novel: it can be paralleled down the centuries of Christianity from the writings of Justin Martyr to the latest popular Report of the British and Foreign Bible Society. It came to most of us on the authority of our seniors, parents or teachers. We were told as children that the Bible is the word of God, and we accepted that statement until we came to verify it in our own experience and were able to say, like the Samaritans of Sychar, "now we believe, not because of thy speaking: for we have heard for ourselves and know."

Obedience

But others in their turn will question and set aside our witness, unless we can offer some adequate reason for the faith that we hold. Can we maintain the authority of the Bible as paramount in the face of rival claimants? What about the dictates of conscience, the laws of nature, the requirements of the State? What peace do we give to these, and how do we decide between them?

It must depend on our view of authority. For if we accept the definition given in the Oxford Dictionary of authority as "power or right to demand obedience," then we can admit only one source of authority—the will of God. Can we relate the claims of the various forms of authority which seem to demand our obedience to the ultimate standard of the revealed will of God?

Yes, I believe that we can. For, if we hold that God is the Maker of heaven and earth, we shall expect to see in the order of the universe some expression of His will. And if we believe in the moral governance of the world, we shall expect to trace God's will in history, and even to see it reflected in the authority of the State, as St. Paul did when he wrote to the Christians in Rome. "There is no authority except from God, and those that exist have been instituted by God (Romans xiii. 1, R.S.V.). And more readily, I think, we shall find the voice of God in the dictates of conscience, when it says, "this is right and you must do it." Nevertheless, while we recognise the claim upon our obedience of the natural order, of the State, and of conscience, we often find them ambiguous and imperfect expressions of the divine will.

But when we turn to the Bible, there is a profound difference. Not that it is altogether free from ambiguity and contradiction: for the holy men of old, who were moved to speak or to write by the Holy Spirit, were still human. But there is in the Bible a sureness of God, a frank-

ness in facing the realities of life, a sincerity which shames us out of evasion and excuse, a courage and a hopefulness which are infectious. Above all there is an unfolding of the will of God, not as something arbitrary and terrifying, but as something that I admire and crave for, something that draws out the best in me. For it stoops to meet my need, and it makes its appeal, not by cold perfection, but by the warmth of personal intimacy, saying, "Oh heart I made, a heart beats here."

In short, the will of God is shown to be inseparable from the character of God, "shining in the face of Jesus Christ."

Church and Bible

It still remains to consider the authority of the Church in relation to that of the Bible, particularly as there are still many who regard the Church's authority as superior. This claim has been made on two grounds, first that the Church wrote the Scriptures, and secondly that the Church gave the Scriptures their canonical status. But both claims are fallacious.

Regarding the first, while it is true that those who delivered the prophecies or compiled the writings, contained in the Old and New Testaments, were, as far as we know, members of the covenant of the old Israel or the new, yet they spoke or wrote not on the authority of the Church of their day, but as the messengers of God. Amos, for example, said to the priest Amaziah, "I am no prophet, nor a prophet's son, but . . . the Lord said to me, 'Go, prophesy to my

people Israel.'" And John the divine was told to write, not what the Church says, but "what the Spirit says to the churches."

And regarding the canonisation of the New Testament books, the fact is that the principal writings were generally recognised throughout the early Church, before the end of the second century, as having an inherent authority comparable to that of the Old Testament scriptures. It was only the few marginal books that lacked general acceptance; and it was in regard to these that the Church exercised with great care its function of "witness and keeper of holy writ" (Article XX), testifying to what was authentic and Apostolic, and contending earnestly for "the faith which was one for all delivered to the saints." One outstanding

instance of the Church's work of witnessing to and safeguarding that faith is seen in the gradual formulation of the Creeds during the third and fourth centuries, and these are endorsed in Article VIII precisely on the ground that "they may be proved by most certain warrants of Holy Scripture."

The relation in which the authority of Church tradition stands, in the Church of England, to the authority of Scripture was admirably summed up by Bishop Gore, when he wrote, "The view of the Anglican Church is clear. Scripture is the final court of appeal in matters of faith . . . The Church finds her sphere of authority only in interpreting and teaching the faith contained in Scripture." (Roman Catholic Claims, 6th edition, p. 62. With acknowledgements to "The Church of England Newspaper.")

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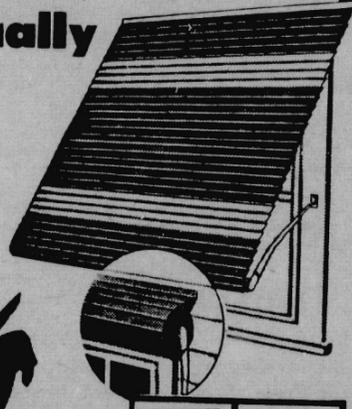
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Mr M. C. ALDER

The Council of the Home Missionary Society (Sydney) has paid the following tribute. This Council expresses profound regret and acknowledges a great sense of loss in the sudden death of Mr Milton Cromwell Alder, A.I.A., on March 23, 1961.

Mr Alder had occupied the office of Hon. Lay Treasurer since September, 1952, and gave himself wholeheartedly to the Society's work. His genius for figures and his sound judgment made him an ideal Treasurer. He devoted the wealth of his ability and business experience to the Society and to the Church as a whole.

He quickly adapted himself to the peculiarities of financing Church activities, and his attitude of optimism and his venturesome faith were largely responsible for much of the Society's increased activity in recent years. This was particularly true in respect to the growth of Chesalon Homes, additional hospital and court chaplaincies and the establishment of Carramar Maternity Hostel, to mention only some of the Society's new work. He was enthusiastic about the Society's Opportunity Shops and he watched their development closely, enjoying immensely the potential which they showed to help the Society.

Mr Alder's true worth lay in his qualities of character. A very humble man, he sought only to be a servant, hating idleness. He could not tolerate anything that was underhand or which lacked sincerity. He was particularly just and fair and a man of deep devotion.

To Mrs Alder and her family the Council extends its sympathy, with true thanksgiving for his life and work, particularly in the Society's interests.

Books

AN EXTENSIVE REVIEW

Andrew Bonar

"ANDREW A. BONAR—DIARY AND LIFE." Edited by Marjorie Bonar. The Banner of Truth Trust, London, 1960.

This cloth-bound volume is a reprint of two works edited by Andrew Bonar's daughter, namely, "The Diaries and Letters of Andrew Bonar", and "Reminiscences of Andrew A. Bonar".

The two original works have been welded into one so as to provide the consecutive story of Bonar's life and there is no doubt that this volume will be warmly welcomed.

Andrew Bonar was a member of a remarkable family. Two of his brothers were distinguished ministers and his own ministry of more than 50 years placed him in the front rank of Scottish ministers in the nineteenth century.

Andrew Bonar was an undergraduate in the University of Edinburgh and enrolled in its divinity classes at a time when Thomas Chalmers was at the height of his power. Chalmers exercised an unrivalled influence over his men and Bonar always spoke of him as a man to whom he could never adequately repay his obligation. In his early manhood he was the closest friend

of Robert Murray McCheyne and in his old age he was closely linked with D. L. Moody. He was also intimately associated with many others who were outstanding men in their generation and who were in the front of the spiritual awakening which delivered Scotland from the cold atmosphere of moderatism.

Andrew Bonar took part in the Disruption and became a Minister of the Free Church of Scotland, of which he was to be the Moderator towards the close of his life. He was best known as a preacher and writer. His commentary on Leviticus, his edition of Samuel Rutherford's Letters and his Memoirs of Robert Murray McCheyne are perhaps his best-known works. Many other books, small and large, poured from his pen.

In personality he was genial, gracious, very loving and very winning, and in his old age he represented all that was best and finest in the Evangelical life of Scotland.

This Banner of Truth volume will make available the story of his inner life in a way which will be greatly valued by all who are eager to know the history of God's work in the soul of His servants.

M. L. LOANE.

"NO GREATER HERITAGE," by Charles Gulston. The Paternoster Press, London, 249 pp.

The author has a delightful style and makes history a pleasure to read. The book is divided into six parts with 25 chapters.

The first two parts give interesting facts and sidelights on the use of the Bible, with particular reference to its use in the vernacular, from the first century up to the time of Wycliffe, with particular reference to the venerable Bede and King Alfred.

Parts 3 and 4 deal mainly with the life of John Wycliffe, where he describes in detail his witness to the freedom of the Church from the restrictions of Rome and his great and undying love for the Scriptures.

William Tyndale is introduced in Part 5 as the "Valiant Martyr" where the author says of him "The die, we may assume was cast. Aready it is clear in which way Tyndale's mind was moving—in the path of Wycliffe, away from the established ecclesiasticism of his time." P. 149. We follow his life through to his death as a martyr with particular vividness while a great number of quotations are given from historical records to bol-

ster his case, showing Tyndale to be the great flame which from many other torches were lit.

The remaining part switches from England to the "Four Corners" and from Tyndale's Bible to the modern Bible. It is a great shame that more attention was not given to the Authorised Version (half a page) and to the Revised Version (3 lines) and less given of Wycliffe and Tyndale.

In this section the scene changes to South Africa and we see, what an influence the Bible had on South Africa particularly during the Great Trek.

—R. C. FOWLER.

"STUDIES IN THE SERMON ON THE MOUNT," by Dr Martyn Lloyd Jones, pp 337, Inter-Varsity Fellowship 15/- English price.

Dr Lloyd Jones said, "Expositional preaching must always be preaching, and not merely mechanical exposition—it is not an exposition of a verse or a passage, or a running commentary on it; what turns it into preaching is that it becomes a message, and that it has a distinct form and pattern." This second volume of sermons by Dr Martyn Lloyd Jones is effective expositional preaching and is a most welcome companion to Volume 1. This book deals with Matthew Chapters 6 and 7, and consists of 30 sermons. There are some valuable passages about the nature of a Christian's rewards, and a particularly interesting sermon is on fasting. He encourages fasting in Christian growth, as something which is unusual and exceptional, while discipline is perpetual and permanent.

This book is essential reading for all who wish to understand as much as can be told of the present circumstances of Christian brethren in China. It will not fail in its purpose if it really stimulates Western Christians to pray with understanding for those who are in prison, in trouble, in hiding; or who, if they are free, are in circumstances so precarious that no one can foresee the future.

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TIBETANS IN AUSTRALIA?

Dear Sir,

The recent flow of publicity on the racial question silhouetted the White Australia policy to its disadvantage. Against the blaze of criticism of South Africa the White Australia policy bulked rather large, no longer the ideal Miss Australia of 60 years ago.

The White Australia policy grew up when population was lower, when Australian culture was still in the formative stage and the Australian social pattern was still in the mould. Now Australia has increased its population and its culture and social patterns have passed the formative stage. We could now invite Asians, in proportionate numbers, to enter Australia as citizens without fear of jeopardising our society in social structure, culture or colour.

Among the Asians whose need makes a claim on our common humanity are the Tibetan refugees. During the last two years numbers of Tibetans have fled from their country rather than submit to Communism. They are now living as refugees along the southern border of their land. Recently I met some of them and was impressed with their value.

The Tibetans are graziers. In a hard terrain they have kept horses, sheep and cattle, and have maintained themselves in economic independence. They value independence. For generations they have kept themselves free from imperial control. Now, they would rather leave their country than lose their freedom.

They are devout. Although their religion is different from our own they are noted for their piety, a quality of great value in any people. They are not unused to a money economy. Nearly all of them wear jewellery of silver and precious stones found in their native mountains. They are fully aware of the market value of each piece, but when their trinkets are gone they will be destitute.

If we were to invite Tibetan refugees to Australia as immigrants we would gain solid advantages. In the grazing and dairying industries we would gain manpower, trained horsemen and shepherds who would be disinclined to drift into the towns.

In Asia we would gain esteem, which we greatly need. At the present time Australia is low in Asian esteem. This is because of our White Australia policy which Asians misunderstand and regard as an affront. Some modification of the policy, openly declared, is needed to give the deathblow to long-standing prejudice against us in Asian minds. A tribe of limited number (a number unfortunately reduced by flight and famine) would give us our opportunity to extend hospitality within our scope, without fear of being swamped by numbers.

An act of kindness to one Asian people would make other Asian peoples sympathise with us. However strong we become we still need good relations in Asia. The Tibetan refugees would make good relations. In appearance they are tall and fair with a Mongolian cast of countenance, modified by an oval chin and a long, straight nose. They have frank, open faces.

Yours faithfully,
(Miss) D. Elizabeth R. Knox,
Gordon, N.S.W.

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.

NEW BIBLE

Dear Sir,

It seems to me that someone should "take up the cudgels" on behalf of the New English Bible, as I feel many are inclined to condemn it without giving it a fair trial. It is obvious that no translation is going to be perfect no matter who tackles the job but I would claim that the latest attempt is the best copy that we have to date of the various translations and paraphrases. My reasons are set out below:

1. We need a new translation for the modern generation do not understand the old. They feel that religion is out of date because its language is out of date. They feel that God does not understand this atomic age because His language, as they hear it, is not of this age.

2. It is obvious that, despite various arguments over various words and phrases, the translators are the best scholarly group for the job that we are likely to get in this generation. Are we to suspect all their motives? I feel we should take what they have offered as a fair, conscientious attempt to translate the Word of God for our day.

3. I have gone through this New Testament and I find that, as I approach it through the eyes of an Evangelical holding the inspiration of the Bible as the keystone of our faith, the whole tone is of the Gospel of Salvation as I know it. I cannot see the Word of God weakened, nor misunderstood or misrepresented. If one verse seems a little weaker, then you will find two verses, by contrast, even plainer in its meaning of Justification by faith. That is to say, let's look at the whole thing and not one verse or two and we will see its obvious strength.

4. It reads well in church with a rhythm and natural dignity of words. Many people who were dubious about it have told me how well and plainly it reads. Young people invariably seem to appreciate the difference and for personal reading different verses have become to mean more to me.

In closing I would say we need a new translation of the Bible, it needs to be prepared by the best scholarship available and I suggest that the new version fits the bill. If we miss the boat and by hesitation and argument over small points do not use this book and see it come into a real place in our community, then the world will probably be still using the A.V. when the Lord comes and by that time it may seem really remote in its language... who knows? Praise God for the A.V., but let's not fear to put the old warrior on a pension. The new recruit is equally as vigorous as the old one was in his day.

Yours in His Service,
(The Rev.) Barry Bryant,
Summer Hill, N.S.W.

"TRY AND"

Dear Sir,

Many of our parishes have the card form of family service "approved by the Most Reverend, the Archbishop." Among the opening words is a small but irritating and suggestively misleading oversight, the phrase to "try and."

While awaiting (we hope) correction on reprint, would it not be advisable for rectors to have this corrected by hand on stocks in use? The intended meaning is in contrast to the phrase as used in the exhortation to the service of Holy Communion.

Yours truly,
S.M.G.,
Sydney, N.S.W.

"UNDERSTANDED OF THE PEOPLE"

Dear Sir,

The letter of Miss Elspeth (The Record, March 16) has touched upon one aspect of a problem which deserves far greater attention than is given in some circles of our beloved Church today. I refer to the contact with the "common people," to use a Scriptural term. The Graham Crusade should have taught us a lesson, for the stirring singing, not only at the Crusade itself but at the preceding Counselling Classes, etc., helped so much during those never-to-be-forgotten days. What was the secret? Certainly there was the outstanding friendliness of Cliff Barrows and the powerful voice of Beverley Shea but alongside of both was the fact that choir and soloist sang words which brought out the Gospel message in all its simplicity. "How Great Thou Art," and "His eye is on the Sparrow," may not have measured up to the musical standards of some and the wording may not have been perfect but they spoke a language which all could understand.

There are difficulties in a Prayer Book service which those outside soon find out and all too often finish up by going to another church where they feel they can better fit in. 1961 in Australia is slightly different to 1961 in England and there is no need to multiply difficulties. To say that in the free churches the people never know what the minister is going to do next, or to set them all as "sheep stealers" is hardly an honest approach to the problem. We cannot give away one jot or tittle of Bible Truth but if, by giving away some of the "dressing" even to the extent of lowering the standards, or even (dangerous heresy) of allowing common sense to take precedence over canon law, if by doing this we speak the language of a modern Mary Magdalene or Zachaeus would understand would we dishonour God? Is the "Hallelujah Chorus" destined to reach the Throne of Heaven more than the fervent singing of "How Great Thou Art" or "Wonderful Grace of Jesus"?

Bramwell Booth used to say, "Use words that Mary Ann will understand, and you will be sure to make yourself clear to her mistress; whereas if you speak only to her mistress, you will be sure to miss her, and Mary Ann as well." Surely the Church of England is not only concerned with Mary Ann's mistress? Sometimes it appears so.

Yours Sincerely,
(The Rev.) H. R. Smith,
Jamberoo, N.S.W.

INSPIRATION

Sir,

I refer to the "Church Record" of March 30th, under the heading of a "Popular Superstition," in which you comment on the "New English Bible." You mention Dr Dodd whom you declare has "explicitly rejected the Doctrine of Biblical infallibility." Then with reference to the procedure adopted in the New Translation you aver that such a procedure "leaves no place for verbal inspiration of the Bible (which is as much a Doctrine of the Bible as the Deity of Christ)."

It is not at all surprising that there are those who object to any new translation. It may well be asked if there was ever a time when a new translation had been made, from the time of the Septuagint down to the present occasion, when there have been no objections.

It is not my purpose to attempt to refute your objections—and for two reasons, at least—first that I would want more time to become acquainted with the New Translation, and secondly that I would want to know more exactly what is meant by such phrases as verbal inspiration and Biblical infallibility. But I do make bold to object to the thesis that verbal inspiration is as much a doctrine of the Bible as is the doctrine of the Deity of Christ.

For my part I confess I am most grateful to have read a great number of Dr Dodds' books and booklets. It was, I think, in 1935 when I first read (and more than once have re-read) his book the "Authority of the Bible." Before that time and since I have been most indebted to numbers of Biblical scholars whose books I have read, and I believe have gained much profit therefrom. I have yet to come across one that has in any way led me away from the Bible and all that it most truly means.

I make one further comment. The leading article and comments are, in a measure, a responsible expression of Evangelical points of view. But it would be regrettable if these points of view were put forth as necessarily authoritative. I am certain that, for myself any way, the Bible means very much more than would otherwise be the case because, among other things, scholars of high repute and integrity and valiant for the truth have enabled me to be free from entanglement in the yoke of bondage to verbal inspiration, as it is commonly understood, and from certain forms, at least, of Biblical infallibility.

Yours sincerely,
F. R. Adams,
Canterbury, Victoria.

A CORRECTION

Dear Sir,

There is a misprint in my letter concerning vestments which was published in your last issue, and this gives quite the wrong meaning.

My letter stated: "In A.D. Pope Celestinus censured Gallican bishops who wore dress different from that of the laity," whereas you omitted to print the words, "censured Gallican bishops who."

Yours in Christian service,
John L. M. Dooley,
Brookvale, N.S.W.

N.Q. MEMORIAL

Dear Sir,

It has been decided to erect a pulpit of North Queensland timber in the Cairns Parish Church as a memorial to the Venerable Tully and Mrs Firth, the former of whom died while Rector of Cairns, and was well known throughout Australia as a faithful priest and a diligent preacher.

Hence, we send you this letter in anticipation that there will be some of your readers who will welcome the opportunity of associating themselves with this memorial.

Contributions should be sent to W. Burton, P.O. Box 52.

Yours truly,
B. S. Kugelmann,
Archdeacon of Cairns.
W. Warner, A. C. Olson,
Churchwardens.

CONSTITUTION

Sir,

You might care to correct a small point in the report of the course of the new Constitution in your issue of April 13.

The State of Queensland has passed through all stages the legislation necessary to bring it into effect. The Queensland Bill received the Royal Assent on Monday, April 3, 1961.

Yours faithfully,
A. F. P. James,
Sydney, N.S.W.

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The College was founded in 1916 by the late Rev. C. Benson Barnett, one-time member of the China Inland Mission, as an interdenominational institution.

The Curriculum includes study of the text of the Bible as a whole, with detailed study of Gospels, Acts, Church History, Epistles, Bible Doctrine, Historical Background of the O.T., the Prophets, English, Homiletics, Comparative Religion, Evangelism, Youth Work, Bookkeeping, N.T. Greek is optional. Students may attend lectures in Tropical Medicine and Hygiene at the University.

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There is a Correspondence Course in New Testament Greek. Specially noted on all Biblical subjects are available for private study. Optional course for L.T.H. also available.

EXPOSITORY PULPIT

The Inter-Varsity Graduates Fellowship of Victoria is commencing a series of Expository Sermons in the Memorial Hall, Melbourne, on alternate Sunday evenings. The first sermon was preached on April 23 by the Rev. Samuel Millar, B.A., B.D. These Services are held after the regular Church Services have concluded, and are designed "for students and scholars in the city of Melbourne." The establishment of a Biblical pulpit for Expository preaching has been inspired by such preaching, which has been long associated with some University cities overseas.

A spokesman for the I.V.F. said: "The theology, which sets out to be conservative and biblical, is intended to invest the spoken word with both the tradition of the apostolic church and the authority of God, in-so-far as this can be discerned by man. The subject matter might be concerned with topical problems of Christian life and witness, or, on the other hand, could bear upon the fundamental issues which have echoed through the generations. Within these terms of reference, no stipulations are

placed upon the preacher. He is urged, nevertheless, to emphasise the proclamatory nature of this occasion, and to this end is upheld before God in prayer by interested friends.

"The whole service, though brief, is intended to pass on the word of instruction, exhortation or encouragement, in the manner of Paul and Barnabas at Antioch. In order that the regular ministry of any organised churches of the community might not be affected adversely, this pulpit service is held bi-weekly only during the academic year and occurs then at a time when other services have concluded."

The preachers who will be occupying the Biblical Pulpit will be, Rev. I. Renshaw, B.A., B.D., Rev. J. Searle (Principle of M.B.L.), Professor K. Runia (Reformed Theological College), Rev. A. Pollock, B.A., B.D., Professor B. S. Brown (Principal of Baptist College), Dr S. Barton Babbage (Dean of Melbourne), Rev. A. I. Stevens, B.A., B.D., Rev. James Beatty, B.A., Dr Colin Duncan (Registrar of Australian College of Theology), Dr F. Andersen (Vice Principal of Ridley College).