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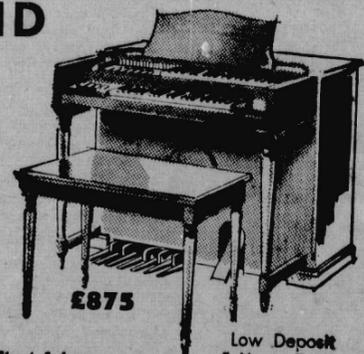
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Personal

The Rev. A. J. Dain, Federal Secretary of the Church Missionary Society, will leave Sydney on April 26 to visit the society's mission fields in Africa and the Middle East.

The Rev. Eric Bellingham has resigned from the headmastership of St. George's Grammar School, Hyderabad, South India, and is returning to Sydney.

The Rev. N. S. Pollard, B.A., B.D. (Syd.), B.A. (Oxon.), who is at present engaged in research on the Reformation at Cambridge, will return to Australia later this year to join the staff of Moore College, Sydney. He has been Acting Warden of Tyndale House, Cambridge, and Curate at the Round Church.

An Thursday, April 13, Deaconess Nancy Fish, aged 28 years, was killed instantly when the motor scooter she was riding collided with a car.

The Funeral Service was held on the 15th of April, in the Parish Church of St. Mark's, Granville, where Deaconess Fish had been serving both as Deaconess and also as an assistant in the work of the Diocesan Car Finance Board. Some 300 people, relatives, parishioners, Clergy and Deaconesses attended the Service. The lesson was read by the Ven. G. Delbridge, and the sermon was preached by the Rev. C. Sherlock, Rector of Granville. Mr Sherlock paid tribute to the work of the Deaconess, and also to the faith and courage which had marked a life in which physical disability had been overcome to serve Christ in His Church.

Deaconess Fish had formerly served as an assistant at the Girls' Friendly Society Hostel, and as Deaconess in the Parish of St. Saviour's, Redfern.

The Very Rev. E. A. Pitt, Dean of Sydney, has announced his engagement to Miss Pauline Pattenden. They will be married in England in June, by Canon T. G. Mohan.

The Institution and Induction of the Rev. W. J. Frawley as Rector of Lang Lang was performed by the Bishop of Gippsland on Thursday, 6th April.

Canon G. F. D. Smith, Rector of Bairnsdale, has accepted appointment as Rector of Shepparton, in the Diocese of Wangaratta. The Bishop of Gippsland has accepted his resignation, to take effect from 12th June.

The Rev. R. A. Low, Th.L., has arrived with his wife at Stratford. He will minister there and in Maffra Parish until the end of May. He hopes to leave for further pastoral research and training in the U.S.A. during June.

During the absence of Archdeacon Benn, Archdeacon Lees is in charge of both Maffra and Stratford, taking services in Maffra while Mr Low does pastoral work in both parishes and takes the services in Stratford.

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THE AUSTRALIAN

# CHURCH RECORD

EIGHTY-FIRST YEAR OF PUBLICATION

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## TANGANYIKA ORDINANDS



The Right Rev. Maxwell Wiggins, Assistant Bishop of Central Tanganyika, addresses ordinands at St. Philip's Theological College, Kongwa. (See the Right Rev. A. Stanway's article on page 2). The Principal, the Rev. N. Gelding, is seated at the Bishop's right.

## FIRST ARCHBISHOP OF UGANDA INSTALLED

On Sunday, April 16, the Archbishop of Canterbury (Dr Geoffrey Fisher) installed Dr Leslie Brown as first Archbishop of Uganda and inaugurated the new Anglican province of Uganda and Ruanda-Urundi in Kampala, Uganda.

The eight dioceses within the new province were previously within the Archbishop of Canterbury's jurisdiction. The service was attended by the Governor, Sir Frederick Crawford, the Kabaka of Buganda and his queen, the Nabagereka; rulers of the native kingdoms of Bunyoro, Toro and Ankole; the Mwami of Ruanda, Kigera V; the Kyabazinga of Busoga; and heads of Uganda's other districts and hundreds of the country's leading citizens.

The Cathedral was packed to capacity with some 2,000 people when the Archbishop of Canterbury entered, together with visiting Bishops and Archbishops, the Diocesan Bishops and the Archbishop-designate.

In his sermon, which was translated into Luganda by the Rev. Yokana Mukasa, a tutor at Bishop Tucker Theological College near Kampala, the Arch-

bishop of Canterbury called on the Christians of Uganda to help their country to provide "the necessities of godly and gracious living."

"You will have to play your part in helping this country to meet all the demands of citizenship rightly, to meet them wisely and in a godly concord. But the Christian can only do this if his heart and mind are fixed not on the world but on God."

### Grim Contrast

The Archbishop referred to the grim contrast between the godly and peaceable evolution of the Churches in Africa and the political evolution through hostile argument and disagreement in various parts of the African continent.

The whole conflict of social history, the whole conflict of civilisation was summed up, he thought, in our Lord's contrast

between the shepherd and the thief.

The Archbishop warned the people of the new Province that they would be tried and tested in their Christian vocation, that the Devil would tempt them with doubts and hesitations, fears and quarrels, that the world would try to capture them and the flesh to corrupt them. He adjured them to fight the good fight in Province and Diocese, in every parish and every home and in every heart.

The Archbishop, on finishing his sermon, presided while the eight Bishops formerly under his jurisdiction signed the constitution of the new Province. He then signed the document himself.

The Bishops presented the new Archbishop to Dr Fisher, who then in turn presented him to the Bishops. The clergy and lay members of the Provincial Assembly promised their new Archbishop obedience and fellowship.

After the service, a public meeting was held at which speakers included Dr Fisher, the Archbishop of Uganda, the Archbishop of Cape Town (Dr Joost de Blank), and the President of the Church Missionary Society (Sir Kenneth Grubb).

## Thanksgiving Service

# CHURCHES NEED TO BE STRONG AT HOME BASES

The Home Mission Society of the Diocese of Sydney celebrated its 106th Anniversary at the Festival held in the Sydney Town Hall on Friday, May 5.

It was estimated that 2,032 people were present from 107 Parishes of the Diocese, and tables for the tea were set both in the upper and lower Town Hall.

Prior to the tea the Rev. W. K. Deasey preached the Occasional Sermon in the Cathedral, at the Service of Thanksgiving for the work of the Home Mission Society.

Mr Deasey said that Jesus commenced His ministry in Jerusalem, but that it was in His purposes that it should extend to the whole world.

He emphasised that the only way the world can be won for the Gospel of Christ is that the Churches are strong in the home bases.

He outlined the activities of the Home Mission Society, with particular reference to the assistance that the society provides to parishes, so that the home Church may be strengthened to the purpose of winning the world.

### Progress

At the evening meeting in the Town Hall, Canon R. Fillingham presented the annual report on behalf of the society, and musical items were presented by the choir from the Charlton Boys' Home.

The speakers were Sister Shirley Jones, matron of Carramar Hostel; the Rev. Geoffrey Feltham, Chaplain to Mental Hospitals; the Rev. D. G. Johnson, Court Chaplain.

These three spoke for five minutes about their particular work, and the main speaker for the evening was the Archbishop of Sydney.

In his report Canon Fillingham said that the income of the society was £50,093 (an increase of £6,000 over that for the previous year). He outlined the progress of the society during the year.

He particularly mentioned the

establishment of the Carramar Hostel for Unmarried Mothers at Turramurra (which is full) and extensions to the Charlton Boys' Home at Castle Hill and Bowral.

Messrs Feltham and Johnson and Sister Jones, three of the speakers at the festival, all joined the society during the past year. Mr Feltham's accession, remarked Canon Fillingham, marked the introduction of the society to the work of psychiatric rehabilitation.

### C.M.S. Secretary's Africa Tour

The Reverend A. J. Dain, the Federal Secretary of the Church Missionary Society of Australia, left Sydney by air on April 21 for an extensive tour of Kenya and Tanganyika.

He will visit C.M.S. missionaries in Hong Kong and Karachi en route, and will spend three weeks in England for consultations with his colleagues, before flying to Kenya on May 19.

Mr Dain will visit most of the main C.M.S. centres in Kenya and Tanganyika, meeting all of the 90 Australian missionaries, and he will have a series of consultations with Church leaders. He will leave Tanganyika in mid-July and will return to Australia via Kuala Lumpur, arriving in Sydney on July 19.

Mr Dain has asked for prayer for the series of conferences and consultations necessitated by the rapid changes and the new opportunities in the Church in East Africa today.

# NEW OPPORTUNITY IN TANGANYIKA

The Church exists in Africa today not just in the sense that missionaries have been there and built up a Church. The Church exists in that it is an African Church. In most parts of Africa today there is a Church that has its own African leaders and is a growing and developing Church.

In our Anglican work, what was once the Diocese of Eastern Equatorial Africa, with one Bishop, James Hannington, who was murdered on his way into Uganda, is now divided into thirteen dioceses, with fifteen Bishops, seven of whom are Africans, many hundreds of African clergy and thousands of evangelists, and tens and tens of thousands of adherents.

At the end of the First World War the Anglican Church in England found that it could not develop the great Diocese of Mombasa, which covered most of Tanganyika and Kenya. The Church in Australia was asked to take the responsibility for a new diocese to be separated from Mombasa. The Right Reverend G. A. Chambers went out to East Africa, and since that time the Anglican Church in Australia has had a very large interest in Tanganyika.

The Diocese of Central Tanganyika is growing at an unpre-

cedented rate — over six hundred of the one thousand self-supporting churches are less than seven years old. The immediate acceleration of the training program for both clergy and laity is essential.

The response of the Australia Church to our appeal for assistance in increasing facilities at St. Philip's Theological College, Kongwa, and for the building of new Bible Schools has been heart-warming. The Church Missionary Society of Australia has promised raise £31,250, over a period of five years, to meet the cost of buildings and equipment. The first instalment of £6250 was included in the current year's budget, which we trust will be met in June of this year, so that an additional £6250 or more may be added to the next budget, for the second

there in July. Already there are enough applications even by running short courses at the beginning to keep us busy for a couple of years, and we have not asked for applications yet.

Full internal self-government has been announced for May 1 for Tanganyika, and Independence is expected by the end of the year.

At the recent meeting of the Diocesan Council it was agreed to take immediate steps for the formation of two new dioceses — one to cover the Western Province of Tanganyika and the other the East and Westlake provinces. When these new Dioceses are inaugurated in, as far as we can see now, 1963, more than seventy per cent of the present Diocese of Central Tanganyika will still remain, and could, in a few years, if advances

that has to be faced and immaturity is inevitable in the period of expansion.

Other Clergy will go into the towns of Tanganyika. In the past few weeks I have attended conferences on the problems of the towns of Africa. We do not wish to lose large sections of the community to neo-paganism as has happened in England, and the ordinary parochial system that works well for the care of the committed Christians, and makes possible small advances, is not an effective enough method for entering new and vast areas of human activity and thought in the modern town.

## Education

Schoolboys of today are all better educated than their parents. In many parts of Africa

his trials and stimulate his thinking. Thus, as every year brings its changes to Tanganyika he will need to have a word for the people of that day, relevant to that hour of history.

In William Barclay's book "The Promise of the Spirit" he says:

*"It is the Spirit of God who uses men to bring to other men a message for the times. No man who asks for, and receives, the guidance of the Spirit can ever be an irrelevant teacher or preacher. The Spirit of God is always looking for men who will be messengers to their day and generation. There is no moment without its message from God, there is no crisis without its word, if a man can be found by the Spirit to bring that message and that word."*

It is to produce men of that type that our attention is being directed. The pamphlet issued by the C.M.S. entitled "Building for the future" gives details of how the Church in Australia can assist.

Tanganyika has been saved the horror of the Congo, and though the future may have its problems we trust that the Church at home will not fail us now in our hour of opportunity. The Gospel has gone down deep into the soil of Africa. We wish to conserve the gains we have made and to build up the Church so that it is worthy of the sacrifice of the pioneers. In the Spirit of those early pioneers and of the devotion of countless African evangelists let us do our part today. If we fail the Christian Church now we fail Christ Who is its Living Head.

(By the Right Reverend Alfred Stanway, Bishop of Central Tanganyika)

stage of development.

The first £12,500 (of which £6250 has come from New Zealand) is being spent rapidly — eight new College quarters have already been built at Kongwa, the pipes for the pipe-line are already there and the foundations of the Tutor's house will be laid before this article reaches the press.

## Bible School

The building of the Evangelist's school at Kasulu has begun, and already, as you travel from Dodoma to Arusha, six miles out on the road, you see the pillars of the new Bible School on the horizon at Msalato. The Reverend Kenneth Short, an Australian C.M.S. Missionary, is hoping to start the first course

are made, be as large (except in geographical area) as it was before division. The Diocese at present covers approximately 228,470 square miles. (For comparison, the area of New South Wales is 309,433 square miles).

Many of our Clergy after they leave the Theological College have some twenty or so small bush churches to run, each one under an evangelist. It is these evangelists whom we wish to train in our Bible Schools. In the majority of cases, most of the congregations to whom they minister will be first generation converts, as the vast majority have been won for Christ in this decade. The lack of the sobering influence of older established Christians is one of the problems

years ago, people had to be encouraged to go to school. Today you have a whole continent desiring education in a way and in a manner that we can hardly realise unless we go there. The young African leaders have no older men of learning to guide them. They stand on their own, happy in their new freedom, confident as only youth can be, but aware of the immensity of the problems that face them. What a challenge this presents to the Christian clergyman of tomorrow. He will need after his training, not only leadership from the Episcopal level, but the friendly personal help from dedicated men, who, equipped by their knowledge of Africa, will stand with him in

## THE AUSTRALIAN CHURCH RECORD

MAY 11, 1961

A Conservative peer in England is said to have remarked before the Labour election victory of 1945 that if the Conservatives did not win it would be the beginning of the end for God. Put like that, his attitude sounds ridiculous, but in fact the noble lord was only stating explicitly what many Christians feel in an inchoate way.

What if the Communists conquer the world? What if the general apostasy from Evangelical Christianity which has been so marked a feature of Protestantism over the past century should continue until it practically disappears? What if a nuclear war breaks out? Would not any of these catastrophes mean a major defeat for God?

The usual corollary of this idea is the further feeling that God is somewhat rash to leave it to the comparatively small and weak

band of Christians in the world to do all the work for Him.

Notions such as these are far more widespread among Christians than we like to admit, and they are a sure sign that very few Christians realise the significance of Christ's ascension. The first Christians saw that event in its true light; when they beheld it they were filled with great joy (Luke 24:52). It demonstrated to them that Christ is king. It was an outward and visible sign to His chosen witnesses the apostles that God had set up a kingdom which should never be destroyed, and which should break and consume the kingdoms of the world (Dan. 2:44). The kingdom of God has come with power.

Because Christ has been enthroned in heaven, His acts, as described in scripture, are those of a reign-

## The Kingship of Christ

ing monarch. He sits at God's right hand (Heb. 1:3, etc.); He bestows the Holy Spirit on His people (John 16:7); He adds disciples to the Church (Acts 2:47); He makes intercession for His people, not as a suppliant, but as a throned priest-king who has only to ask what He will of the Father for it to be granted (Psalm 2:8, Psalm 110:1, Heb. 7:25); He succours the tempted (Heb. 2:18); He possesses an eternal priesthood (Heb. 7:24); He waits for the Father to subdue all opposition to His authority (Heb. 10:12-13).

His ascension meant the beginning of the full, unfettered exercise of His royal power. He reigns over the true Church as its acknowledged king through His word and His Spirit; He reigns over the world, and works all things after the counsel of Him who has put all things under His feet (Ephes. 1:11, 22).

Scripture nowhere countenances the popular notion

that He presents Himself as a sacrifice or re-presents His completed sacrifice to the Father. It invariably presents Him, not as a suppliant, but as a High Priest whose sacrificial work is for ever finished and who is now "set down" at the Father's side as an eternal King (Heb. 8:1).

It is because the apostolic Church knew these things that it was able to declare so uncompromisingly the doctrine of the sovereignty of God over all His creation, as well as over His Church.

Hence its ability to face persecution, failure, and even the extinction of its witness in various places without loss of faith. It knew that such things happened, not despite God's desperate efforts, or because of His lack of foresight in choosing to use weak human instruments. They happened because it was His will that they should happen. The early Church did not need to be reassured that "God is still

on the throne," despite what happened. It knew that God was on the throne, and saw His sovereign hand in everything that took place.

The fact that Ascension Day is not a public holiday is not an excuse for relegating the doctrine of the kingship of Christ, based as it is on the literal, visible, public ascension of Christ, to the sphere of allegory and promise. God is not a God of attitudes only; He is also a God of acts. "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign for ever and ever" (Rev. 11:15).

*"Jesus, the conqueror, reigns,  
In glorious strength arrayed,  
His kingdom over all maintains,  
And bids the earth be glad.  
Ye sons of men, rejoice  
In Jesus' mighty love,  
Lift up your heart, lift up your voice,  
To Him who rules above."*

## Statement on sale of C.E.N.E.F.

The Right Rev. R. C. Kerle, Bishop Coadjutor of Sydney, has issued the following statement on behalf of the Board of Management of the Church of England National Emergency Fund (C.E.N.E.F.).

"After long and careful consideration, the Board of Management of the C.E.N.E.F. Centre has begun negotiations for the sale of the Centre. A number of factors has influenced this decision.

"In the first place, the building itself has become uneconomic and to make it a sound financial proposition, considerable changes would be necessary which would in themselves limit its use as a Youth and Diocesan Centre. The Centre was never constructed specifically as a Youth Centre and has limitations which prohibit necessary expansion and development particularly in youth work. It is proposed to perpetuate the Youth Memorial Centre in another place and at least £60,000 of the proceeds of the sale will be used for this purpose. A number of city sites are being considered of which St. Philip's is only one. Within the C.E.N.E.F. Centre since its opening in 1947 a Hostel for students has been conducted. At first the Centre was opened as a Hostel for returned soldiers in the process of rehabilitation. Later when this purpose had been fulfilled, the general Youth Centre was developed including a Hostel for students. It is the desire of the Board to relocate this Hostel in better surroundings and to provide fuller facilities for the residents. The sum of approximately £30,000 will be allocated for the establishment of another Hostel.

## "Gilbulla"

"Through the years from C.E.N.E.F. a number of other activities have developed. The late Archbishop and Mrs Mowll were the inspiration of its acquisition and development and prior to their death, preliminary plans were in hand to establish an Aged People's Centre. Subsequently this became a memorial to the Archbishop and Mrs Mowll and was established at Castle Hill. In order to stabilise this magnificent Aged People's Village it is proposed that approximately £40,000 of the proceeds of the sale should be devoted to a work which grew directly from the C.E.N.E.F. Centre. The other major development has been the Diocesan Conference Centre located at Gilbulla. It was opened as a memorial to Chaplains and as a Diocesan Conference Centre. Without the assistance of the C.E.N.E.F. Board of Management this Diocesan Conference Centre could never have been established. It is more widely used than is recognised and is the annual venue for many organisations both Anglican and inter-Church. It is proposed in view of the fact that this was a C.E.N.E.F. venture to endeavour to improve and endow it for

permanent Diocesan use. With this object an amount in the vicinity of £38,000 is proposed to be allocated. The balance will be used to perpetuate some aspect of the C.E.N.E.F. work in the vicinity of the Cathedral.

"From this statement it is clear that the sale of the property will both perpetuate the purposes of the Centre and stabilise financially the activities which have grown from it. There has been no attempt on the part of the Board to withhold this information from those who should have it. Nevertheless, whilst negotiations were in progress both within the Church and with the firms interested in its purchase, it was considered that no definite information could be released. Far from rejecting our obligations to Youth, the desire of the Board is to improve the facilities and to make available to the Youth organisers of the Diocese a better equipped Centre."

## Scripture Teachers' Service In Sydney

On Monday, April 17, the first annual Dedication Service of the Religious Instruction Teachers' Fellowship, recently formed by the Board of Education of the Diocese of Sydney, was held at 10.30 a.m. in St. Andrew's Cathedral.

The Archbishop was present and conducted the short act of dedication at the close of the Service.

Most of these teachers have undertaken courses of instruction conducted by the Board's teaching staff at various centres in the Metropolitan area and in Wollongong and many have also attended the courses provided at Sydney and Balmain Teachers' Colleges under the scheme promoted by the Council for Christian Education in Schools.

At a meeting in the Chapter House after the Service, His Grace presented certificates to 50 teachers who last year passed the examination conducted by the board in "Introductory Principles of Teaching."

A further course for 1961, will run for 13 weeks from the week commencing May 29. It is planned to hold courses in Rockdale, Chatswood, Parramatta, Liverpool, Ryde, Wollongong and the city.

Over 400 Teachers

Members of the Board and staff conducted the service and the address was given by the Rev. A. A. Langdon, Director of the Board.

About 300 lay people, mostly members of the Fellowship and engaged in the task of giving re-

## Mslato Bible School



Working progress on the Bible School at Mslato. The Rev. Ken Short is hoping to start the first course there in July. (See Bishop A. Stanway's article on page 2).

## Prayer For Tokyo Crusade Asked

TOKYO, Japan—(Fens).—A few days before the opening of the crucial May 6-June 5 Tokyo Christian Crusade, only a matter of days away, Evangelist Bob Pierce issued an urgent plea for prayer. "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-Christians . . . and they plead with the Church throughout the rest of the world to stand with them in earnest, believing prayer," Dr Pierce explained.

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 broadcasts.

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.

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.

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## REVISED PSALTER

The Commission appointed by the Archbishops of Canterbury and York to revise the Psalter has issued its first Report. The Commission consists of seven persons, including Mr T. S. Eliot and Professor C. S. Lewis, and now presents the First Book of Psalms (Psalms 1-41) in Coverdale's version, conservatively revised.

When the matter was last discussed in the Convocations, it was clear that for public worship, what was desired was the familiar Prayer Book version, purged of its main obscurities and inaccuracies. The New English Bible would in due course produce an entirely new translation for the purposes of study.

In the preface, written by the Archbishop-designate of York, Dr Coggan, the principles which have guided the Commission are explained.

They have not normally departed from the Hebrew text followed by Coverdale, but have modernised difficult archaisms and altered the tenses of verbs to improve the sense. They have removed what Coverdale unwarrantably added, but have tried to keep in accord with his vocabulary, syntax and rhythm. They have used inverted commas to denote direct speech, and have throughout had musical needs in mind, sometimes adapting and re-dividing verses.

Dr Coggan describes the Commission's work as "invisible mending." Examples are: "Thou hast put gladness in my heart: more than men have won when their corn and wine increase" (Ps. 4, 7), or "The voice of the Lord maketh the hinds to be in travail, and the goats to bring forth before their time: in his temple do all cry 'Glory.'" (Ps. 29, 8).

### Psalm 23

The only occasion on which a difference of opinion within the Commission is noted is in connection with Psalm 23. It was agreed that verse 4 ought to be translated, "Yea, though I walk through the darkest valley, I will fear no evil," but the conservatives outnumbered the radicals, and the text retains "through the valley of the shadow of death."

In the verse following an obscurity is cleared up by "Thou shalt prepare a table before me in the presence of them that trouble me."

Besides Dr Coggan, Mr Eliot and Professor Lewis, the members of the Commission were the Right Rev. G. A. Chase; Professor D. Winton Thomas, Regius Professor of Hebrew at Cambridge; Mr J. Dykes Bower, Organist of St. Paul's Cathedral; and Mr Gerald Knight, Director of the Royal School of Church Music.

The two last-named are presumably chiefly responsible for the pointing of two specimen psalms in an appendix, both for Anglican chants and for plain-song.

The Convocations will be asked to welcome this first instalment, and thus encourage the Commission to proceed without delay to the revision of the remaining four books of psalms.

## Notes and Comments

### Unity and Realism

It is difficult to see how the Bishop of Bathurst can justify his commendation of Archbishop Fisher's visit to the Pope in his recent Synod charge in the light of his demand for a more realistic approach to the problems of Church reunion.

On the face of it, the visit could not "realistically" promote reunion between the Churches of England and Rome, for it was emphasised throughout that it was only a courtesy visit. The Bishop describes it as the outstanding event in recent years in the movement towards reunion because it shows that "complete friendliness and courtesy could go hand in hand with serious theological differences." But does not this involve a departure from the realm of realism into the more intangible one of goodwill, etc? As if there was ever any doubt, anyway, that friendliness and courtesy can be compatible with fundamental differences! Anyone would think that no convinced Protestant had ever been genuinely friendly and courteous towards his convinced Roman neighbour or workmate before.

Vague sentiments such as these, though they sound well, tend to conceal the fact that most Anglo-Catholics really do not want reunion with other Protestant Churches at any price. If all the clergy and members of the Methodist or Presbyterian Church were to apply tomorrow unconditionally for membership in the Church of England and to request that their ministers be re-ordained episcopally, no one would be more perturbed than many of those who loudly call for more realism in these matters. The reason is plain. It would involve an immediate increase in the number of Evangelically (or at least Protestant) minded Anglicans, and threaten the Anglo-Catholic position. The high and dry attitude still exists in the Church of England, though it is never nowadays explicitly acknowledged.

### C.E.N.E.F. CENTRE . . .

It is natural that there should be some perturbation among Church people at the news that the C.E.N.E.F. Centre in Castle-reagh Street, Sydney, is to be sold. When it was acquired it was thought that it would become a real asset to the Diocese, especially in its youth work.

However, Bishop Kerle's statement, published elsewhere in this issue of the "Record," makes it clear that sale is the expedient course.

The C.E.N.E.F. Board of Management is to be commended for its frankness in disclosing the reasons for its decisions to Church people, who have a clear moral right to know what is being done with money they have contributed and why.

However, Standing Committee, in approving the sale, stipulated that the proceeds should be expended on the same trusts on which the C.E.N.E.F. Centre was held. What are those trusts? It is most important that the Board of Management of C.E.N.E.F. should be scrupulous in observing them. Many Church people are surprised and troubled at the possibility that money raised and given for the C.E.N.E.F. Memorial Centre can now be dispensed to other objects of a very different character, worthy though they doubtless are. The explanations so far furnished do not answer this problem.

### VIRTUAL REPRESENTATION

The third Assembly of the World Council of Churches will be held at New Delhi in the last fortnight of November and the first week of December this year. Some three or four hundred delegates, representing most of the non-Roman Catholic churches of the world will attend. The most significant abstention among the Australian churches will be that of the Baptist Church, which has emphatically declined to be associated with the World Council of Churches.

Amongst the twenty church delegates from Australia, seven are members of the Church of England. It should be noted, however, that they are only "theoretical delegates," as they have not been appointed by the Church in its representative character. General Synod, some time ago, created its own Ecumenical Committee, one of whose functions was to appoint delegates to the World Council of Churches Conferences. The Ecumenical Committee was reappointed at the last session of General Synod; but not only has it not appointed these delegates, but it has not been consulted in their selection. Thus, the Church of England in Australia cannot be said to be represented officially at New Delhi.

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# The Significance of the Ascension

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

Ascension Day bears witness is largely unappreciated; and the day generally unobserved.

Even if we do give our Lord's Ascension some passing thought, it may easily seem rather removed from the demands of practical daily living, and relatively unimportant.

Yet the historic Christian Creeds treat it very differently from this. Two clauses are given to this event. "He ascended into heaven, and sitteth on the right hand of God." For (as the Gospel for the Fifth Sunday after Easter makes plain) our Lord's Ascension was just a disappearance from human sight, it was a new positive achievement — a going to the Father. What is more, it was literally a crowning event, the occasion of His heavenly enthronement as the triumphant Man. Henceforth "we see Jesus . . . crowned with glory and honour" (Hebrews 2, 9).

Still, someone may ask. What difference does this make to us? Why should we be interested? Such questions are also answered in the Gospel for the Fifth Sunday after Easter. Our Lord told His disciples that they would be able to begin to pray in a new way — in His name.

The same beneficial consequence is indicated in fuller detail in Hebrews 4, 14-16. Let us seek then to learn from this passage just what our Lord's Ascension means, and how it can benefit us.

1. He has "passed into the heavens." On the day of atonement the Old Testament high priest entered into the most holy place. This was a divinely-provided figure of the true, Jesus.

2. The One who has "passed into the heavens" is our "great high priest" "Jesus the Son of God."

He is a true man, who wears our nature, who has trodden our pathway, who understands our needs. He is able to sympathise and succour.

3. In Heaven He sits on the throne. This is how He was welcomed when He entered in. To Him the Father said, "Sit thou on My right hand." This crowning truth is much reiterated in the Epistle to the Hebrews. It is, the writer says, his "chief point"—the distinctive privilege of Christians—that our high priest, the kind of high priest we glory in, as one who has taken His seat on the throne of God. (See Hebrews 8:1, 10:11-13.)

This means that in heaven He is not still offering Himself or His sacrifice to God. The truth is rather that He has been enthroned by God in the place of sovereign power, whence He can give royal bounty to all who

in fulfilment of the pattern, has entered into heaven itself, now to appear before the face of God for us. (See Hebrews 9, 24). "On the day of atonement the Old Testament high priest had to come out again from the most holy place. For the other 355 days of the year the separating veil bore witness to the fact that no public and permanent way into God's Presence had been opened up by his ritual acts. But, when Jesus offered himself as the one final sacrifice to put away sin, the separating veil was rent. He not only thus entered God's Presence, never to come out again to repeat the process of winning access; when He thus entered, He also entered as our

fore-runner, opening up the way for all to follow. (See Hebrews 6, 20). By faith in Him and in His finished work it is now possible for us to enter into the very Presence of God, whither He has gone. "Let us therefore draw near."

4. Thence He dispenses gifts. What are they? First, the gifts of the divine mercy extended to unworthy sinners, the gifts of forgiveness of sin and of the in-

come. So we are now privileged by faith to see Him, not standing like a priest before an altar supplicating God, but sitting as King upon the throne, waiting to give gifts to men. "Let us therefore draw near with boldness unto the throne of grace."

5. He is able to sympathise and succour.

6. He is able to sympathise and succour.

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16. He is able to sympathise and succour.

dwelling Spirit, by which we escape condemnation and become sons of God; and then the unfailing grace to minister tirelessly help according to our need. "Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need."

Conclusion: the new activity now possible. All this means that our Lord's Ascension is far from being irrelevant to daily living. Rather we are not living as Christians ought unless we have learnt to look and to come to Christ on the throne. This is how the Christian life begins—by coming to the living, enthroned, all-powerful Lord to receive forgiveness and life, to obtain mercy.

This, too, is how the Christian life is maintained. Christians are, or should be, people who make it their daily habit to come to the throne of grace, to find grace to help in time of need. The eternal Son of God became Jesus the Man, and went through the Cross of shame to the throne of glory to make this activity possible for sinners like us. No wonder He said, "Ask, and ye shall receive, that your joy may be full" (St. John 16:24).

17. He is able to sympathise and succour.

18. He is able to sympathise and succour.

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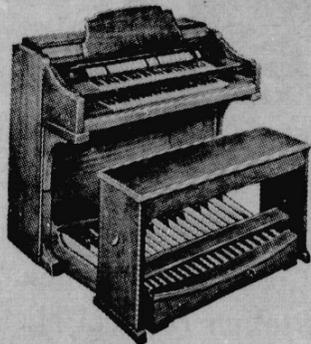
26. He is able to sympathise and succour.

27. He is able to sympathise and succour.

28. He is able to sympathise and succour.

29. He is able to sympathise and succour.

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## Dr Gough Visits Norfolk Island

The Archbishop of Sydney and Mrs Gough left Sydney on May 6 for a visit to Norfolk Island. The visit will last for nearly a week and was the Archbishop's first to the Island.

During the visit the Archbishop is holding a Confirmation and seeing something of the every day life of this unique little community in the South Pacific. The Archbishop and Mrs Gough are guests of the Administrator (Mr R. S. Leydin) and Mrs Leydin at Government House.

Norfolk Island has two historic churches. One is All Saints', Kingston. Originally a commissariat store from the days of the second penal settlement and also the place where it is thought that the Pitcairn Community held its service of thanksgiving after its arrival from Pitcairn Island on June 8, 1856, the building was eventually handed over to the Community about 1875 and has been their place of worship ever since. It will be in All Saints', Kingston that the Archbishop will conduct the Confirmation.

There is also the Pattenon Memorial Chapel or St. Barnabas' Chapel which was begun in 1875 and consecrated in 1880. It is a memorial to John Coleridge Pattenon first Bishop of Melanesia who was martyred at Santa Cruz in 1871. Norfolk Island was the headquarters of the Melanesian Mission from 1867 to 1920.

## C.M.S. London Anniversary

The Church Missionary Society's 162nd Anniversary Celebrations began with a Festival Service at St. Margaret's, Westminster, England, on Monday, May 1, when the preacher was the Archbishop of East Africa (the Most Rev. L. J. Beecher).

On the following day the annual meeting was held at 6 Salisbury Square, London. Sir Kenneth Grubb, the society's president, reviewed the society's work, and Canon M. A. C. Warren, the general secretary, also spoke. On that evening, at Central Hall, Westminster, the annual "Meet the Missionaries" meeting took place. The Archbishop of Canterbury and a number of missionaries spoke at this meeting.

## DEACONESSES' CONFERENCE

Deaconesses of several denominations from all over Australia will meet at the retreat house at Cheltenham, Victoria, from May 15 to 19.

The theme of the conference is "Towards working in unity." Speakers from different churches will outline the basic doctrines of their denominations.

The Archbishop of Melbourne (Dr F. Woods) will speak at the opening meeting. The speakers will include Deaconess Gwyneth Hall (recently returned from the recent meeting of Diakonia overseas), and Bishop Lipp, of Melbourne, who will speak on the Church of South India.

# Books

## AN EXTENSIVE REVIEW

### A Scottish Saint

THE LIFE OF ROBERT MURRAY M'CHEYNE, by Andrew A. Bonar. The Banner of Truth Trust, London, 1960. 192 pp.

Robert Murray M'Cheyne died in his thirtieth year in 1843 and during the next few months his friend Andrew Bonar prepared for publication the volume known as "The Memoirs and Remains of Robert Murray M'Cheyne."

## SCRIPTURE UNION WEEK

National Scripture Union Week this year will conclude in Sydney with a Thanksgiving Rally, to be held in the Sydney Town Hall on Sunday, July 30, at 3 p.m. The principal speaker will be the Rev. Dr Alan Cole, a missionary from Malaya, at present lecturing at Moore Theological College, Sydney.

Block bookings are available from the Scripture Union (239 Elizabeth Street, Sydney) and it is anticipated that many Churches, and particularly Fellowship groups, will be taking advantage of this facility.

National Scripture Union Week will be held from July 16 to 23. This year, National Scripture Union Week will be taking the call to regular, thoughtful reading of the Bible to the country areas of the Commonwealth, and detailed plans to this end are well under way.

## Counsellors For Manchester

The total attendances during the first week of the Counsellor Training Classes for the Billy Graham North of England Crusade were larger than in any previous crusade. More than 9,000 were present at the classes in the various centres.

Many counsellors are travelling many miles to the classes. Three classes per week are being held in Manchester, and others in Sheffield, Leeds, Liverpool, Preston and Stoke.

These figures, which, according to the Team's experience, are likely to be improved upon in the second and third weeks of the course, are highly significant. These thousands of Church people were not coming to hear Billy Graham, or to "enjoy" a big meeting. They were coming to undertake some hard work, involving considerable "homework," to fit them to be more effective in the matter of personal evangelism.

This book was destined to take its place alongside the "Diary and Journals of David Brainerd" and the "Journals and Letters of Henry Martyn" as a spiritual classic. It has exercised tremendous influence not only in Scotland, but among English speaking Christians throughout the world.

The Banner of Truth Trust has now produced a paperback edition of that part of Andrew Bonar's original volume covered by the Memoir, and it has been entitled "The Life of Robert Murray M'Cheyne." This is a timely reprint in a readable and attractive form and will be welcomed by all who value biography of the very best kind.

M'Cheyne was born in Edinburgh on May 1, 1813, and was educated in the University of Edinburgh. His conversion was a sudden and decisive experience and in 1831 he began to study theology under the great Thomas Chalmers. In 1836 he was called to become the first minister of St. Peter's Church in Dundee and here for seven years was to exercise a ministry which has become famous even in a land of famous ministries.

The seven years fall roughly into two halves of three years each; during the middle year he was away from Dundee on account of illness. It was in this middle year that he was appointed to visit Palestine as one of four members of a Mission of Inquiry with regard to work among the Jews. The result of this Mission of Inquiry was the immediate formation of work among the Jews in Europe and the ultimate foundation of the Scottish mission in Palestine.

## Spiritual Revival

M'Cheyne rapidly built up a congregation of 1,100 regular hearers and his preaching was increasingly effective in the conversion of men and women. While he was away from Dundee in Palestine and Europe his place was taken by the Reverend William Burns. It was under the ministry of Burns that a spiritual awakening took place in Dundee which was akin to true revival. M'Cheyne returned to his parish to throw his whole heart into this movement of the Spirit of God and it seemed as though scarcely a week could pass without definite conversions. He was himself increasingly in demand from all parts of Scotland and while he was only in his twenties his influence was felt throughout the length and breadth of his church.

Bonar's "Life of M'Cheyne" opens a window into his heart and allows us to trace the record of God's dealing with him in the interior life and work of the soul. This is the real greatness of this biography and the reason why it has never ceased to be in demand.

There were perhaps three salient features in M'Cheyne's character. The first was his humility. This was a grace which shone in him with unusual beauty. The second was his thirst for personal holiness. He longed to be as holy as a pardoned sinner can be made holy. The third was his passionate desire for the salvation of souls.

The day never dawned in which he did not try to think how he could lead someone to Christ.

Men could not help but take knowledge of M'Cheyne that he had been with Jesus. Those who read his biography will feel that this is a book which reflects fragrance as well as beauty.

—M. L. LOANE.

VICTORIAN MINIATURE, by Owen Chadwick. London, Hodder & Stoughton, 1960. 189 pp. Australian price 37/3.

Most of us probably think that the lot of a nineteenth-century English parson in a country parish, where the squire was an earnest Churchman and there was no place of worship other than the parish church, must have been very easy.

But this book shows that clashes and difficulties could arise even in such a situation. Everyone in the Norfolk parish here dealt with was a dependant of the squire, as tenant, employee, or member of his family. It was impossible to flout his will.

The vicar was a devout Evangelical whose efforts produced real spiritual fruit. Like John Berridge, he was an effective worker for Christ among the lower orders, but struck the educated as a fool or buffoon. The

squire was a conscientious Broad Churchman of the school of Dr Arnold and Charles Kingsley who regarded the spiritual welfare of his people as much his responsibility as their temporal welfare. Their differences of outlook made strife between them inevitable.

Professor Chadwick has produced a book of great value to students of Victorian social and religious history. It sheds much light on a Church situation quite different from anything to be found in Australia today, and shows that the needs and quirks of human nature are much the same the world over.

G. S. CLARKE.

THREE SPACE FICTION STORIES BY C. S. LEWIS: Out of the Silent Planet, 190 pp.; Voyage to Venus, 206 pp.; That Hideous Strength, 350 pp. Pan Books, London.

C. S. Lewis never disappoints and these three titles are no exception. That they are being reprinted in paper backs is a comment on their appeal.

While they are fiction, a Christian reader will find a host of things that will stimulate and challenge his thinking. The unsolicited projection into space, of the chief character, Professor Ransom, finally places him in the position of the representative of the powers of right both in space and on mother earth. Recent developments may encourage more readers for Professor Lewis.

R. H. GOODHEW.

## N.S.W. PROVINCIAL SYNOD

The Synod of the Province of New South Wales will meet from June 6 to 8 next in Sydney.

This is a longer sitting than usual; normally they are for only one afternoon. The Provincial Synod meets every five years. The Synod of the Diocese of Sydney will meet this year from October 16 to 20.

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## Communion With United Church Of Ceylon

Ought the Church of England to enter into relations of full communion with the new United Church of Lanka (Ceylon) if that Church is brought into being on the basis of the Ceylon Scheme, now finally approved by the Church of India, Pakistan, Burma and Ceylon?

This is the question which is to come before the two Convocations at their sessions in May.

The question will arise in debate on the Reports of two Joint Committees, appointed by the Convocations to consider the Ceylon Scheme and the North India Plan. So far the Committees have dealt only with Ceylon in a Report published today. The Church of Lanka (Church Information Office, 3/ plus postage).

The Ceylon Scheme for a United Church comprising Anglicans, Baptists, Methodists and Presbyterians came before the 1958 Lambeth Conference.

Apart from one or two small alterations (since incorporated in the final version of the Scheme), it was warmly approved by formal Resolution of the Conference without any dissenting vote.

## Debate

Subsequently the Metropolitan of the C.I.P.B.C. was requested to seek the opinion of his fellow-Metropolitans throughout the Anglican Communion, and especially that of the Archbishops of Canterbury and York on the one simple question whether their provinces could declare themselves to be in full communion with the new Church of Lanka immediately on its inauguration or not.

This is the question to which,

and to which alone, the Joint Committees of the two Convocations of Canterbury and York have now addressed themselves.

A majority in both Committees pronounces in favour of immediate relations of full communion (14 out of 18 in the Canterbury Committee, and 5 out of 9 in the York). A minority in both Committees recommends that the answer should be No.

The debate in both Convocations will take place on the following Resolutions:

- (1) That the Report be received.
- (2) That the Convocations should acknowledge the Church of Lanka to be a true part of the Church Universal holding the Catholic faith and possessed of the apostolic ministry of bishops, priests and deacons.
- (3) That the Metropolitan of C.I.P.B.C. should be informed that the provinces of Canterbury and York would be ready to enter into relations of full communion with the Church of Lanka.
- (4) That relations between the two Churches should be on the same basis as the existing agreement between the Church of England and the Old Catholics.

## I.V.F. Graduates' New Preaching Venture

"Jesus Christ is the Suffering Servant of God of whom the Prophet Isaiah spoke."

This was the theme of the Reverend Samuel Millar, Minister of the Box Hill Baptist Church, preaching from Isaiah 52 and 53 at the inaugural meeting of the Pulpit for Expository Preaching established by the I.V.F. Graduates' Fellowship (Victoria) on April 23.

"Legete" is the name given to this pulpit. When Paul and his company reached Pisidian Antioch he went to synagogue on the sabbath day.

After the scriptures were read the elders asked them: "If you have any word of exhortation for the people say it." Legete: say it: speak!

Introducing the preacher, the chairman of the Graduates' Fellowship, Mr B. D. Bayston, thanked the distinguished panel of preachers for lending their support, and Dr James Ward, for his organisation.

"Legete," he added, "is a preaching service, not primarily a worship service, nor a lecture, but an expository sermon,

designed to inform the mind, warm the heart, and move the will."

The sermons are preached in the hall of the Nurses' Memorial Centre at 431 St. Kilda Road, Melbourne. There is ample parking space for cars.

The service commences with a hymn, introduction and prayer at 8.30. It concludes with hymn and benediction at 9.15. All are welcome fortnightly until October 22, when the series concludes.

In emphasis the preaching here is to the serious student and the thoughtful observer, whether of academic training or from the school of life.

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.

In order that the regular ministry of 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.

## 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.

## C.E.N.E.F. CENTRE

Dear Sir,

As the Honorary Secretary of the C.E.N.E.F. Board of Management for some fifteen years past, I write with reference to items which have been appearing in the secular Press concerning the sale of the Centre at 201 Castlereagh Street, Sydney.

Many statements attributed to both clergy and laity, indicate that whoever they are, they do not know the true facts of the situation. It is surprising that, in voicing opposition, they have not taken the trouble to ascertain the correct details relating to the sale and proposed allocation of the funds. May I say that it is intended that at least half the proceeds will be used for youth work.

The C.E.N.E.F. building itself could create increasing problems as the years go by, especially if structures are erected adjoining it. This would necessitate the building of light wells, strengthening the existing walls, etc., and such could be very costly.

There is nothing new about the intention to dispose of the property, and during the Episcopate of the late Archbishop negotiations reached an advanced stage. His Grace was taking a leading part in these negotiations.

Yours Sincerely,  
(Canon), R. G. Fillingham,  
Sydney, N.S.W.

(Elsewhere in this issue of the "Record" we publish a statement by Bishop R. C. Kerle on this subject. Reference is also made to it in "Notes and Comments."—Ed.)

## PERVERT TO ROME

Dear Sir,

May I correct a small error which appeared in your "Notes and Comments" on April 13 under the heading "Anglican Perverts to Rome . . . ?"

The second paragraph under this heading stated that "the former Rector of All Saints', Brisbane, was made a Roman Catholic priest in Rome," and that "All Saints' is noted as one of the most extreme Anglo-Catholic centres in Australia."

The name of the Roman priest concerned is the Reverend Clive Alfred Britten. He was at one time an assistant curate at All Saints', Wickham Terrace, Brisbane. He was for a short time a member of the Bush Brotherhood of St. Paul. He never held any appointment as rector or vicar of any parish in the Diocese of Brisbane.

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

(We are grateful to Mr James for his correction, and apologise for the error.—Ed.)

## New Bible Defended

Sir,

It is earnestly to be hoped that when the complete New English Bible is published, the opportunity will be taken to quadruple, at least, as well as enlarge, the footnotes. As Mr Harrison has indicated (ACR letters 13/4/61), there is a great need for the alternative and equally permissible translations to be shown in 2 Tim. 3.16 and 1 John 2.2.

However, it is most misleading to speak of "serious errors, omissions and perversions." John 6.47 "He that believeth on me hath everlasting life" (AV) is contrasted with "The Believer possesses eternal life" (NEB). The omission of "on me" by NEB is not new. Even in 1881, the RV (followed in 1946 by the RSV) translators considered the manuscript evidence required this omission. No doctrine is involved, the context makes clear that the reference is to Christ.

It is misleading to speak of this omission as sanctioned by "four only" manuscripts. The question is one of quality (i.e. family, pedigree, date, etc.) not quantity. Why is it not "scholarly" to change the verb into a noun? The participle (which this is) may often be and is so translated (e.g. the Sower Mark 4.3).

In any case, just what is the difference in meaning between the expressions "the believing one (Greek)," "he that believeth" (AV) and "the Believer" (NEB)? NEB at least makes clear that there is no distinction with regard to sex.

Certainly "eternal" is far better than "everlasting." The point is that of the quality of the life, not mere duration.

There are many omissions from the text." Yes, if the AV Text (largely the relatively late "Textus Receptus") is meant. The translators have made a completely new translation from the best manuscripts available. The quantity and quality of these has increased markedly since 1611 and more particularly in the last fifty years. (e.g. 3rd Cent. Chester Beatty Papyrus, 1931, and Bodmer Papyrus II containing John Chapters 1-14 dated about 200 A.D. first published in 1956, only five years ago.)

That outstanding conservative evangelical scholar, J. Norval Goldenhuys, in the "New London Commentary," comments on Luke 22, 19b and 20.

"Although only D a e ff 2 omits verses 19b (from "to 'uper") and 20, and all other MSS. contain it, practically all expositors (conservative as well as liberal) agree that the Western text is the original." He then gives the reasons at some length. Let us give thanks to the Lord that we are privileged to read the Living Word of the Living God in the Living language of our day.

Yours faithfully,  
J. B. Henderson,  
Wollongong, N.S.W.

## C. of E. In South Africa

Sir,

Would you allow me, through your columns, to thank those of your readers who have responded to the appeal recently made in the "Record" by Bishop Stephen Bradley on behalf of the Church of England Missions in South Africa. So far I have received £520 for transmission to Bishop Bradley, which is cause for real thanks to God, as the need to erect new church buildings is urgent.

The Church of England in South Africa is not a large Church, but it is thoroughly evangelical, and for many years its missionary work among the Africans of Natal and the Transvaal (numbering more than 100 African congregations) has been entirely supported by the few white congregations of the C.E.S.A. Bishop Bradley's present appeal is for this work among the Africans, not for the European churches. The African work is entirely in the hands of the Africans themselves, under the general superintendency of Bishop Bradley, but they are not fully able, without the help of their European brethren, either to support their own ministry or to erect the buildings which they need for worship, especially in the fast-growing African towns. Opportunities abound at present for advance in this work, for which Bishop Bradley has appealed for help to friends in England and Australia. I should be very glad to receive further gifts from sympathetic friends in Australia, and will dispatch them without delay to South Africa.

Yours faithfully,  
(The Rev.) D. W. B. Robinson,  
Newtown, N.S.W.

## STEWARDSHIP

Published in the Australian Church Record dated 16th March, was a review of the Book titled "A Theology for Christian Stewardship" by Kantonen.

We would like readers to know that a précis of this book is available, free of cost, on request to our offices at 7 Deane Street, Burwood, N.S.W.

Yours sincerely,  
Keith Jamieson,  
Department of Promotion, Diocese of Sydney,  
Sydney, N.S.W.

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