

THE AUSTRALIAN CHURCH RECORD

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CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

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SOCIETY'S THIRD JUBILEE

"The Word of God is not Bound"

Rev. H. M. Arrowsmith, Commonwealth Secretary, British and Foreign Bible Society.)

The British and Foreign Bible Society was founded in 1804 with the single purpose of circulating the Holy Scriptures, and the Scriptures only, without note or comment. The Society has never been identified with any one Christian communion, nor with any party within or without the Church. It has sought to serve all servants of God and to draw its support from all.

In 1954, therefore, will see the centenary of the Society's 150th anniversary. In celebrating this jubilee the Society has set before it three aims: (a) To awaken the Christian people to the fact that these 150 years have seen the breaking forth of the Word of God in over a thousand new languages.

The British and Foreign Bible Society has published 825 of these translations and the other daughter societies have furnished

in collaboration with the Bible Societies to try to reinstate the Scriptures in the life of our own people and in the English speaking world. To this end a campaign has been launched by the Council of Churches with the full approval of the leaders of the Churches, under the title "The Word of God Speaks To-day."

We seek to re-equip the Society's service by increasing the number of people who come and raising a Jubilee fund to meet certain urgent capital expenses, many of the plates from which the Scriptures have been printed for the past 150 years are now worn out and must be replaced; to do so will cost at least

£100,000. This work is still developing. In Australia the Society has the responsibility of producing Scriptures for the South Pacific zone. What does this mean? Just this—we are entrusted

with the production of Scriptures for the Australian Aborigines, all the islands of the Pacific south of the equator—other than those in the New Zealand mandate—and for Indo-China, with a liaison responsibility for Indonesia and Malaya.

Circulation in Australia.

Part of the justification of the Bible Society's existence in Australia is that she should endeavour to keep Australia Bible-conscious and encourage the distribution of Scriptures as far as possible within this island continent.

The six State Auxiliaries report an aggregate circulation for the year 1953 of 314,824 copies of Holy Scripture. This comprises 43,551 Bibles, 174,786 Testaments and 96,487 portions. This very great increase in circulation is chiefly accounted for by a very generous and statesmanlike action on the part of the Governments of South Australia and Western Australia. To mark the Queen's Coronation, the Government of South Australia arranged to give a specially bound copy of the New Testament to every child in the State schools of that State. The Western Australian Government made a similar practical gesture to High School children. The attention of other State Governments was drawn to this decision, and it is regrettable to state that the other States did not see their way clear to take advantage of this outstanding occasion.

Furthermore, several thousands of Scriptures included in the above figures

represent circulation to migrants in many languages.

Contemporary Translational and Production Activity.

At the conclusion of 1953, another 13 editions were going through the press. Eleven of these are in production in Australia, whilst two are being completed in England. The following editions for the Pacific are now in the Press:

- ARANDA.—New Testament, Central Australia.
- HULA.—New Testament, Papua.
- KAPAUKU.—St. Mark & St. John, New Guinea.
- JABEM.—Psalms and Proverbs, New Guinea.
- MALOESE.—Genesis, Psalms, Eight Minor Prophets and New Testament, New Hebrides.
- MANUS.—New Testament, Manus Islands.
- MAROVA.—Bible, Solomon Islands.
- PETATS.—Four Gospels and Acts, Bougainville.
- SUAU.—New Testament, New Guinea.
- SUKI.—St. Mark & St. John, Papua.
- TOARIPI.—New Testament and Psalms, Papua.
- WEDAUN.—New Testament, Papua.
- BWAIDOGAN.—Four Gospels, Papua (awaiting ms.)

The Society is at present in correspondence with thirty translators in languages used by people in the Pacific, and in due course further translations will be available for publication.

The Society is responding eagerly to the call for the publication of the Word of God, but there is a major problem which can be solved, as it has been before, by the ready co-operation of

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Off the Record

TO GET AHEAD, GET A HAT!

From the Presbyterian Moderator's description of the welcome to the Queen at Farm Cove:

"... We were in a sort of ecclesiastical block and so surrounded by friends — the heads of the various churches and their wives, and Bishops Hilliard and Pilcher. The Archbishop was on the pontoon. He is 6ft. 5in. ordinarily, and, with the addition of a top hat, towered over everybody, especially the Queen. The Cardinal was absent.

"The Federal Cabinet ministers were in top hats and full morning dress. The State Cabinet wore black homburgs. So we ecclesiastics were in the fashion. The tricorn is the traditional head wear for Moderators, but is risky. While it gave an old-world charm to the benign features of A. M. Stevenson, it has made some Moderators I could mention look rather like pirates."

Talking of clerical hats, whatever inclined the Bishop of Tasmania to wear a mitre and cope at Morning Prayer when the Queen worshipped in St. David's Cathedral, Hobart? The Bishop has never been regarded as particularly ritualistic, and he surely knows that the use of the cope is restricted by the canons to the principal minister at Communion on certain days in Cathedrals, and that the mitre is a sign of special papal favour. Neither the Primate nor the Bishop of Canberra and Goulburn, nor the Archbishop of Melbourne wore (at Morning Prayer) in their dioceses attended by the Queen) this absurd and unauthorised headgear which the vanity of some modern bishops has dug up from the remote past.

No Tension at Cathedral.

I am glad to have, from the lips of the Dean of Sydney, a stout denial that there was any "hitch" when the Queen signed her name in the visitor's book at the Cathedral on Feb. 7. The yarn about the pen running dry and the Archbishop hastily looking for another one, seems to have been a piece of journalistic apocrypha. Shame on the A.C.R. for heeding the daily press!

A LICK AND A PROMISE.

The Royal Commission on Liquor cost the N.S.W. State Government £27,265.

A lot of money for telling us—what we knew already—that our community is gripped by a disease. The Royal Commission has a few suggestions for mollifying some of the symptoms, but none for diagnosing the malady.

There is sound wisdom in the comment of Mr. Piggott:

"To speak about 6 o'clock closing as an evil, is overlooking the fact that the evil comes from alcohol."

TO AUSTRALIAN CHURCHMEN

LIQUOR REFORM

The Report of the N.S.W. Royal Commissioner, Mr. Justice Maxwell, is a big disappointment to those who believe that the Liquor Traffic is a national and social menace. The considered and consistent testimony of the Christian Church in this State over many years has been ignored. If the Report had been written by a brewery manager it could not have given more satisfaction to the vested interests of the Liquor Traffic.

The Terms of Reference of the Commission made no mention of the question of trading hours. Yet the Commissioner allowed it to be introduced and made drastic recommendations concerning it. He recommends "staggering" the hours, but we may be sure that the hours would not be the only things to which "staggering" would apply. Such a measure would re-introduce evening "swilling" such as we had in former years, without doing anything to diminish the 4 p.m. to 6 p.m. rush which is caused by the simple fact that the majority of people knock off work at that time.

It seems extraordinary that the Commissioner should disregard the evidence produced by Mr. Piggott and others for evening rush-drinking, in favour of the guesses of other witnesses (mainly connected with the brewing industry) that a later closing hour would "minimise" the present rush. The Commissioner himself admits that improvement could not be expected to follow immediately on an alteration of hours, and that there are other factors which make present drinking conditions "evil."

What is even more distressing is that the Commissioner apparently gives no weight to the fact that a Jury of the People in 1947, after 30 years' experience of the law, affirmed it by a greater majority than in 1916. In 1916 every daily newspaper favoured 6 p.m., whereas in 1947 every newspaper in the metropolitan area was opposed; and yet the people, more than a million of them, voted for 6 p.m. Yet the Commissioner is more swayed by the opinion of the U.L.V.A. than by that of the Christian Church or even of a Referendum of the people.

It is difficult to escape the impression that the Commissioner has ignored the last of his Terms of Reference, i.e., "The extent to which all or any of the matters arising under the foregoing questions operate to the detriment of the public interest." The dreadful menace of the Liquor Traffic in our homes and on our highways, and its almost daily entail of crime, seems to have made no impact on Mr. Justice Maxwell. It is no exoneration for him to claim that the Commission "was obliged to proceed on the basis that facilities for liquor in its various forms is something which is accepted by, and part of, the law of the land."

We believe that every lover of decency and Christians generally will endorse Dr. Evatt's outspoken criticism: "I am firmly of the opinion that the extension of hotel trading hours beyond 6 p.m. would strike a blow at the family life of the people and be injurious to the youth of New South Wales."

CONFERENCE AT RIDLEY COLLEGE.

The week-end conference at Ridley College from February 5th to 7th was attended by twenty potential theological candidates for the ministry. The Principal, the Very Rev. Dr. Barton Babbage, emphasised the necessity of prayer and the urgent need for good preaching in the Church of England.

Informative lectures on the doctrine of the ministry of the Church were given by the Vice-Principal, the Rev. Dr. Leon Morris, and the scriptural truth concerning the priesthood of all believers was expounded by the

resident tutor, Mr. Frank Andersen. The Rev. Frank McGorlick on furlough from Central Tanganyika, an old Ridlean, led a Bible study on the missionary challenge of St. Paul.

The purposes of this week-end were well achieved in giving those present some experience of normal college life and lectures as a preparation for full-time study.

SYDNEY SYNOD.

At the meeting of the Standing Committee of Sydney Synod on 22nd February, 1954, the Most Reverend the Archbishop announced that he proposes to summon Synod on the 18th October, 1954, and that His Grace the Archbishop of Melbourne will preach the sermon.

WE WILL ARISE AND BUILD . . .

AFTERMATH OF MAU-MAU

(By the Rev. N. Langford-Smith, Nairobi.)

Ruins of a people are far more terrible than ruins of a city, and each month of this tragic warfare in Kenya the desolation of the Kikuyu becomes greater.

I have seen it in their eyes as they look out on the sunlit beauty of their ridges and forests and laughing streams and have this cold shadow in their souls, the emptiness of a hearth whose fire has gone out. But its blaze first burnt the home, and all the ashes are mingled now in the desolation that remains.

It was so, too, in Jerusalem in the days of Nehemiah, and amid those ruins an undaunted handful laid foundations, and rebuilt to the glory of God. God's purpose does not fail.

Rehabilitation.

So much of man's energy is turned to destruction, so much of life is spent in building up what in our blindness we have pulled down, that this ugly word has become necessary to us now. Who will rebuild in Kikuyuland?

God's handful are there, and they are building—those whom He has redeemed by the precious blood of Christ and have His testimony. They saw some years ago now, before Mau Mau was known, with the simple clarity of those whose eyes are on the City of God, that they were called to build up the true Church as a witness to Him in Kenya, a "wall in Judah and Jerusalem." And in the testing fires which have come this building has stood, firm on the foundation of Christ the Lord, a witness at which men wonder. It is being built up now, day by day, as around this little band the people of God are rallying again. It is a spiritual temple they are building but this is the heart of all rehabilitation.

The Government are building. Sir Evelyn Baring has announced a bold plan for social development as the "second prong" of the battle against Mau Mau. The plan calls for the courage and initiative and selfless service of all men of good will, to make it effective. It will take time; it will cost much; but the building envisaged is noble.

The prison authorities are rebuilding. Faced with the appalling problem of thousands of Mau Mau "detainees," known to be committed in spirit to rebellion, they see their need is a change of heart. It is not surprising that a C.M.S. missionary with a team of committed African Christians has been chosen to engage in this work, and the basis of all their varied activities is the Gospel of the Christ who makes men new.

But how immense is the task! The disillusionment and bitterness of a million people and more, their high hopes gone, their name now a synonym for violence, their beautiful places spoiled—this is the jagged wound that has to be healed. For years missionaries and others have stressed the gravity of the social problem of the tens of thousands of shiftless, unoccupied youths; of broken homes; of over-centralised industry; of insufficient land and food; of lack of teachers and schools. We now still face these problems, exacerbated by all the horrors of civil war, a war—as I write—not yet ended; and to them have been added new problems, not least the plight of tens of thousands of repatriated "squatters." Who will rebuild?

We must Rebuild.

Every Christian is called to build for the whole body suffers from this wound. But particularly we in the closer fellowship of the Church and its missionary agencies in East Africa are called to build, with the confidence of men of hope. In the knowledge of God's unfailing purpose and call, in the assurance of the all-sufficiency of the Cross of Christ, we must rebuild. We must build in the Church, alongside our African brethren, bearing one another's burdens and showing forth the love of Christ in true oneness. We must build in the schools, laying carefully the foundation of Christ Himself, seeing in Him the fulfilment of all wisdom. In Nairobi we must rebuild, amid the moral chaos of an uprooted population whose main bonds are a search for a living—and their grievances. In the Reserves we must build up a happy and prosperous rural community life, centred on the Christian home. In the Settled Areas we must build up a new pattern of relationships based on common humanity, understanding, honesty and trust. In all our service and all our relationships we must build up the testimony of Jesus.

In the fellowship of our Society we must see to it that men and women called of God, are sent out to this work, and that no post is left unfilled. There are some vacant now.

It is a work whose difficulty calls for unreserved sacrifice and endeavour. It is a work whose greatness challenges our little faith. Can we see, over the desolation of Kikuyuland, the shape of the beautiful City of God? Let us arise, and build.

Our God hath not forsaken us, but hath extended mercy unto us. . . . to give us a reviving, to set up the house of our God, and to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem.

(Ezra ix. 9)

—C.M.S. Outlook.

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NOTES AND COMMENTS

THIS PRESENT SEASON.

The Right Rev. Alfred Barry, at one time Bishop of Sydney, in his "Teacher's Prayer Book" makes the following statement on the meaning of Lent.

"The ideas of the Lenten observance are (1) Penitence, marked in the Ash Wednesday Collect; (2) Self-discipline and Self-chastisement (marked in Collect for First Sunday; (3) Special Devotion, and particularly adoring commemoration of the Atonement as on Passion Sunday and Holy Week.

These are in the Church of England left to free spiritual obedience without the fixed elaborate rules of other communions; and the first two are obviously means to secure the third, which is the chief end."

"Free spiritual obedience" has this great merit. It turns the mind heavenward. What is the will of the Lord and Head of the Church for me in this matter?

"Free spiritual obedience" has this great danger. No specific rules are laid down; I may therefore observe no rule at all.

The days of Lent are undoubtedly intended to be so many steps to Good Friday. We would do well to daily meditate on the wonder of our Lord's death and the meaning and purpose of that death.

This will work in us true repentance. True repentance is the going over to God's side of our whole personality. When by faith we embrace Christ's cross we do this. In repentance we forsake the world, the flesh and the Devil. And through faith we accept forgiveness and new life in Christ.

Where Christ is there is life: where He is not there is death.

Now this life in Christ must be nourished and strengthened and also directed into avenues of activity and service. We should ever be on the alert to promote his gracious rule in the hearts of men and in the life of mankind. Lent should be a special time of soul-winning and the building up of the living body of Christ.

Elsewhere in this issue we have spoken of daily private Bible reading. Lent calls us to this. That time of Bible reading will also be a time of prayer. This prayer should include both intercession and quiet reflection and waiting upon God for specific directions concerning any special duties for the day. The wise Christian waits upon God with the Bible in his hands. The whole will of God is expressed in the whole word of God. The Holy Spirit is with us in this. He will strengthen us for endeavour and will keep us from mistakes.

Perhaps we could summarize the call of this present time under four heads:

(1) A closer walk with God in our own experience.

(2) A better understanding of the mind of Christ as expressed in his Word.

(3) A more courageous witness for Christ in daily life.

(4) A more generous co-operation with fellow-believers in promoting Christ's Kingdom in the world.

We must not forget in private and family prayers the wider needs outside our own parish and diocese.

It is the privilege of the Christian believer to live in continuous fellowship with God. This was

The Believer made possible by our

and the Bible. Lord's death for us on the Cross his consequent resurrection and ascension and the then gift of the Holy Spirit to his people.

In normal fellowship there must be at least two who speak. So in the believer's fellowship with God there are two words: God's word to us and our word to him. This is consonant with reason as well as revelation.

It follows that the believer's first act each day should be to kneel before the throne of grace with the Bible open in his hand. The Holy Spirit will speak through the scriptures. We shall hear the Good Shepherd's voice. The Holy Spirit will also help us in prayer.

"Our fellowship is with the Father and with his Son Jesus Christ." This must be through the Holy Spirit.

This time of fellowship may not be long in duration but it will be real: And it begins a day of fellowship. The time taken by the tram driver to adjust the arm to the power may not be long but it is vital for the day.

These facts are not new. Take one instance: The Book of Psalms was the book of devotion for Old Testament believers. The first psalm is evidently intended as a General Introduction to the book. There we read of the believer "his delight is in the law of the Lord; and in his law doth he meditate day and night."

This may bring tension. It did in the case of Mary of Bethany. The voice of one that loved Mary condemned her and that sharply: but the Lord's voice commended Mary and that warmly. May we have grace to earn daily a like commendation.

More depends on this for the believer and for the church than we can possibly detail here.

It has been pleasing to note the appreciation with which the denominations whose leaders were invited by the Archbishop of Sydney to the Cathedral service on Feb. 7 regarded his gesture.

"The Australian Baptist" says "it was a thoughtful and kindly gesture by the Archbishop, and in accepting the invitation the President and his lady properly returned the courtesy."

The Moderator of the Presbyterian Church in N.S.W. writes in "The N.S.W. Presbyterian": "The Archbishop, with his usual fraternal courtesy, invited not only Anglicans from all over the Province, but the heads of other churches and their wives; also two representatives of the laity."

The President of the Methodist Conference gives a most interesting account of the service in "The Methodist." He says: "We were not placed in the background, but treated as honoured guests. This recognition is typical of Dr. Mowll, whose brotherly spirit is an example to us all." After giving an appreciative description of the service as it struck him, the President discusses the Archbishop's sermon and concludes: "He appealed to youth to 'take the cup of salvation,' to call on the name of the Lord. A simple, evangelistic appeal to youth, impressive in its earnestness. Truly the Archbishop made wonderful use of a great occasion to preach the gospel."

Dealing with the question of Local Option under Term 5 of the N.S.W.

Judicial Recommendation or Public Responsibility?

Liquor Commission's Report, Mr. Justice Maxwell held that "the decision of a competent and reliable tribunal based upon evidence—especially of 'local residents'—tested in open court and arrived at by a judicial approach is more calculated to serve the public interests than 'a local decision by popular vote' (paragraph 16).

The Commissioner's reference to this view again later in connection with the hours of trading (Term 8 para. 186) implies that in this matter he personally endorses the view of the U.L.V.A. Council (para. 180) that "the result of the referendum (of 1947) ought to be disregarded because a very large section of the community did not apply its mind to the real problem . . . The needs of the community are best determined by an independent tribunal after a judicial hearing."

Of course it is arguable that we should get a better government altogether if we put its appointment into the hands of a "competent and reliable tribunal," and did not leave its election to popular vote under conditions whereby large sections of the community are liable to be misled by propaganda!

There are some matters, however, in which, whatever the risks of propaganda, we prefer to allow the people as a whole to apply the most effective check available to it on lust for power and the promotion of plans detrimental to the common weal.

Every citizen, every home, every community of persons, has a vital interest in the control of one of mankind's oldest foes. Whether a man drinks himself or not does not alter this concern for the well-being of himself, his family and his community. We are glad therefore that the Leader of the Federal Opposition, Dr. Evatt, has—as a citizen, a householder, and a distinguished jurist—dissented from the view of the Royal Commissioner, and, as reported on the "Sydney Morning Herald" on Feb. 25, expressed himself as follows:

"As a resident and citizen of New South Wales I advised the electors of this State in the 1947 referendum to vote against the extension of hotel trading hours beyond 6 p.m.

"The people decided against the proposal by a large majority.

"I do not think the matter is one for judicial recommendation, but one for public debate and the exercise of public responsibility."

PERSONAL

An interesting visitor to Melbourne is The Bishop of Nagpur, the Right Rev. George Sinker, from South India. He was born there, educated at Brasenose College, Oxford, and served at Trinity College, Kandy, Ceylon. He was Headmaster of Bishop Cotton School, Simla. He was consecrated a Bishop in the Church of South India and came to Australia for the Bible Society, which is one of his great interests.

The Rev. Eric Webber, Rector of Kerang and Rural Dean (Dio. of Bendigo), has accepted the invitation of the Bishop of St. Arnaud to be his Archdeacon and Registrar.

The Rev. J. W. Chisholm has been home on furlough from New Guinea and helping at the Cathedral, Bendigo.

The Rev. David Davis, formerly of Sydney, was recently ordained to the priesthood by the Archbishop of New Zealand, in Wellington.

We have learned with regret of the passing of The Rev. Lionel B. Fletcher, well known throughout Australia and the Empire as an Evangelist. Mr. Fletcher has been described as Australia's greatest evangelist.

News has been received of the death in England of Mrs. Frodsham, widow of the late Bishop Frodsham, one time Bishop of North Queensland.

Dr. J. M. Laird, general secretary of the Children's Special Service Union and the Scripture Union, arrived in Sydney by air on Monday, 22nd February. His Australian itinerary is as follows: South Australia, 26 Feb. to 5 March; West Australia, 5 to 8 March; Victoria, 9 to 22 March; Queensland, 5 to 12 April; N.S.W., 22 March to 5 April and 15 to 22 April.

The Rev. and Mrs. D. B. Knox are expected to arrive in Sydney by ship in the first week of March, in time for the opening of the Moore College year on March 8.

The Rev. Howard Guinness, was in Melbourne on the week-end of Feb. 21 for meetings in connection with Campaigners for Christ. He preached in St. Jude's, Carlton, where the Rev. Lance Shilton is in charge.

It has been announced that Canon C. M. Kennedy, is to be Victorian Secretary of the Australian Board of Missions. Canon Kennedy, who was for two years priest-organist at St. Peter's, Eastern Hill, Melbourne, and then Warden of St. Columba's Hall, Wangaratta, has been Rector of Euroa (Dio. of Wangaratta) for the past seven years. Canon Kennedy is an examiner for the Australian College of Theology.

The Right Rev. John Mort has been enthroned as Bishop of the newly inaugurated diocese of Northern Nigeria. The new diocese was formerly part of the diocese of Lagos, and was inaugurated by the Archbishop of West Africa in January.

The death occurred in January of Mr. T. E. Maunsell, Chancellor of the diocese of Nelson, New Zealand, since 1925.

The Rev. K. Saunders, Rector of Dee Why, has accepted nomination to St. Luke's, Concord (Dio. of Sydney).

The death has been announced of Dean Inge, in England at the age of 93. Dean Inge was for many years Dean of St. Paul's Cathedral, London, and before that Lady Margaret Professor of Divinity at Oxford.

The Dean of Armidale, The Very Rev. Kenneth Jones, expects to leave Sydney for England on April 3 with Mrs. Jones and their daughter. The Dean has been granted leave of absence until November. The Rev. Newton Bagnall will be acting vicar at the Cathedral.

The death occurred in Sydney on Feb. 26 of Mr. Christian Hellemann A.R.C.O., at the age of 73. Mr. Hellemann was well known in the musical world of Sydney. He worked in collaboration with the late Rev. Hillhouse Taylor at one time, and was organist for many years at Christ Church St. Laurence. He was organist also at St. Stephen's Newtown and in later years was well known as a broadcaster. Mr. Hellemann was a composer of considerable merit. The funeral service was held in St. John's Parramatta.

The Rev. E. G. Buckle, formerly chaplain in the Snowy Mountain Area, has been appointed Rector of Adelong (Dio. of Canberra-Goulburn).

The Rev. C. H. Nash came up from Melbourne last week to take Bible studies for the fifteen men who were at Gilbulla, Menangle, prior to their ordination to the diaconate by the Archbishop of Sydney in St. Andrew's Cathedral on Sunday 28 February.

DR. J. M. LAIRD.

Dr. J. M. Laird, General Secretary of the Children's Special Service Mission and the Scripture Union at London Headquarters, left London 21st January, 1954, by air on a tour embracing India, Ceylon, Singapore, Australia and New Zealand.

This year the Scripture Union, founded in 1879, is celebrating its 75th Anniversary. It is the oldest and largest Bible Reading Union in the world, with a membership of over 1,000,000, and with its cards issued in one hundred different languages.

The C.S.S.M., founded in 1867, is a worldwide organisation with over a hundred full-time workers throughout the world, 14 of these being engaged in the work in Australia.

At London Headquarters Dr. Laird has special charge of Overseas development. A New Zealander by birth, Dr. Laird was Dominion Secretary of these two bodies before accepting his post in England.

Included in his present Australian visit are public meetings in State Capitals, a Federal conference and discussions with the leaders of the work.

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BISHOP CRANSWICK ON SOCIAL EVILS

The Bishop of Tasmania, the Right Rev. Geoffrey Cranswick, has taken a strong stand against the attempt to introduce a lottery into Tasmania if Tattersalls goes to Victoria. He has also, in his sermon before the Queen, called for a more fitting observance of the Lord's Day by the community, and for a reduced expenditure on luxuries.

The following is the letter sent by the Bishop to the Editor of the "Mercury" dated 26th December, 1953:

"Sir,—Recently I sent to the Press a statement by the Diocesan Council on the question of a lottery. The following relevant paragraph was omitted by the "Mercury."

"In 1896 when, having been refused admission to New South Wales, Victoria and Queensland, it was rumoured that Tattersalls was to be established in Hobart, Synod presented a petition to Parliament against the proposal. There were numerous other petitions at the same time, including one from the Roman Catholic Church."

The Church of England in Tasmania is controlled by a democratically elected Synod. Until that body alters its views on the evils of gambling, loyal Anglicans are bound to base their methods of raising money for the Church on its decision. So far the Church of Rome has been silent on this issue. Other Churches have expressed their views strongly. I now write as a citizen and elector of this State, claiming the right to express my own personal views on this important matter.

A church or government that depends on a lottery, or the principle of chance for the collection of a large portion of its revenue run the risk of losing its soul. According to the One whose birth we have been commemorating it is a profit of doubtful value that gains the world in exchange for its soul. True it may be well to leave the economics of politics to the experts. The late Sir Ernest Clark, of revered memory, was an astute business man. He expressed to me his opinion that gambling was a most unsound method of raising money and that it ran contrary to what has been accepted in the past as a sound basis for the economy of a country, i.e., a due reward for honest work. The work done in class or lecture room by students, and the efforts of sportsmen on the playing field receive a due reward. The so called "prizes" awarded for no skill or labour is in an entirely different category.

It is in my opinion the duty of a government to control the gambling craze, not to encourage it. If this policy were adopted all sober minded citizens would give it their support, so would a number of politicians. The profit motive needs to be held in check in a welfare State. This I gather is the opinion of the present government, but it has not the courage to go to the people on the question of a government lottery. Instead it proposes to give a licence to a capitalistic venture, the head of which is to receive a salary of £5,000 per annum. The owner, too, will surely hope for substantial gains, else why is he interested? If it is his intention to make good the government losses if Tattersalls goes to another State, then it will virtually be a government lottery.

This is moral issue in Tasmania as it was in Victoria, and the people should be given to opportunity to register their decision. We are still within a year of the Coronation, which has emphasised the moral and religious values on which Australia and the Empire was founded. The Call to the Nation by our leaders to consider its standards of morality is still before us and in other states it is receiving wide support.

When an election takes place in Tasmania I hope that a questionnaire will be issued on this and other moral and social questions to all who ask for our votes. It is in the realm of morals that the Churches must take a far more effective part in politics, but never as a pressure group on party lines. Let all who feel strongly on these matters have the courage to say so publicly and to their members of parliament.

Yours sincerely,

(Signed) GEOFFREY TASMANIA.

The Lord's Day.

Preaching in his Cathedral in the presence of the Queen and Duke of Edinburgh on Feb. 21, Bishop Cranswick said:

"I am disturbed by the growing intrusion on the Lord's Day of official and semi-official functions, sporting events and the like.

"We should not continue to spend excessively on luxuries and pastimes while millions of our fellow men not far from Australia lived below the breadline. A little simple arithmetic and honest facing of facts would reveal how much we spend on ourselves and how much on the work of God through the Church."

(Continued from page 1)

"The Word of God is not Bound"

those who feel that one of the fundamental duties and privileges of a Christian is to share the knowledge of the love and principles of God with all whom he can reach personally and through the agency of others.

The problem is partly financial. All the missionary editions have to be sold under cost price, for the economic condition of the recipients is lower than that of Australia and they are not able to afford a full cost of production. The Society therefore sustains a dead financial loss in its production and distribution of the Living Word. It is on this ground that the Bible Society seeks the fellowship of Christian people in meeting this loss. The following figures will provide an illustration of the cost and selling prices of some of our missionary editions:

	Cost.	Selling Price.
Misima Paneati N.T. ...	12/6	2/6
Motu N.T. ...	7/-	3/-
Siwai, St. Mark ...	3/9	2/-
Bamu, St. Mark ...	5/-	Butterflies
Cigogo O.T. Portions ...	5/3	1/10½

In addition to our country and the rest of the South West Pacific, the demands for Scriptures in Africa, Europe, India, Japan, Indonesia, South America etc., are so great that the Bible Society is not able to meet the demand. The Australian Council of the Society therefore endeavours to have a share each year in the provision of Scriptures for the larger world, and every year a substantial sum of money is remitted to London to assist in the production of Scriptures for these areas.

OUR ANNUAL SALE.

This is fixed for Friday, June the 11th, in the Chapter House, Sydney. All our friends are asked to join in making this effort a success. The time is short and every hand will be needed.

The next meeting of workers will be held at the office, Room 6, Diocesan Church House, Sydney, on Friday, March the 12th at 11 a.m.

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150 YEARS AGO.

How the Bible Society Began.

On Wednesday, the 7th of March, 1804, the meeting as convened, took place at the London Tavern. A respectable company assembled, amounting to about 800 persons, belonging to different religious denominations. Granville Sharpe, Esq., was unanimously called to the chair. The business of the day was opened by R. Cowle, Esq., who was followed by W. Alers, Esq., S. Mills, Esq., and the Rev. J. Hughes. These gentlemen explained the nature and design of the projected society, and demonstrated its necessity from the great want of the Holy Scriptures, and the insufficiency of all the means in existence to supply it.

The Rev. Mr. Steinkopff then rose; and, corroborating what had been previously advanced, by a representation of the scarcity of Scriptures, which he had himself observed in foreign parts, he especially dwelt on the spiritual wants of his German fellow-countrymen, and appealed on their behalf, with much simplicity and pathos, to the compassion and munificence of British Christians.

After Mr. Steinkopff had resumed his seat, the Rev. Mr. Owen, the future Clerical Secretary of the Society, who, not without some hesitancy, had been induced to attend the meeting, rose, and moved, as he expressed it, "by an impulse which he had neither the inclination nor power to disobey," proceeded to express his conviction that such an institution as that which had been recommended was manifestly needed, and that therefore the establishment of it ought not to be delayed. His emotions on the occasion are thus described by him long afterwards.

"Surrounded by a multitude of Christians whose doctrinal and ritual differences had for ages kept them asunder, and who had been taught to regard each other with a sort of pious estrangement, or rather of consecrated hostility, and reflecting on the object and the end which had brought them so harmoniously together, he felt an impression which the lapse of years had scarcely diminished and which no length of time would entirely remove. The scene was new; nothing analogous to it had perhaps been exhibited before the public since Christians had begun to organise among each other the strife of separation, and to carry into their own camp that war which they ought to have waged in concert against the common enemy. To him it appeared to indicate the dawn of a new era in Christendom; and to portend something like the return of those auspicious days when the multitude of them that believed were of one heart and of one soul; and when, as a consequence of that union, to a certain degree at least, the Word of God, mightily grew and prevailed."

After giving utterance to these feelings, Mr. Owen moved the Resolutions embodying the name and the general form and constitution of the Society, which were adopted with unanimous demonstrations of cordiality and joy. The Institution was considered as established, and more than £700 were immediately subscribed.

Thus terminated the proceedings of this interesting day: "A day," says Mr. Owen, "memorable in the experience of all who participated in the transactions by which it was signalled; a day to which posterity will look back, as giving to the world, and that in times of singular perturbation and distress an Institution for diffusing, on the grandest scale, the tidings of peace, and salvation; a day which will be recorded as peculiarly honourable to the character of Great Britain, and as fixing an important epoch in the religious history of mankind."

—From the Records.

BIBLE SOCIETY JUBILEE THANKSGIVING.

The Bible Society's Great Thanksgiving Service is to be held in the Melbourne Town Hall on the afternoon of Sunday, March 7, at 2.45, when the Triple Jubilee Celebrations will reach their climax the world over.

On that Sunday the Society will be exactly 150 years of age and the day will mark a Century and a half in the Service of the Bible. The Rt. Hon. the Prime Minister, Mr. R. G. Menzies, will preside and His Excellency the Governor of Victoria, General Sir Dallas Brooks, accompanied by Lady Brooks, is to read a special Greeting from Her Majesty the Queen. The address will be given by the special Jubilee Guest Speaker, the Rt. Rev. George Sinker, Bishop of Nagpur, India, former General Secretary of the Society in India, Pakistan and Ceylon. The Anthems will be rendered by MacRobertson Girls' High School and Melbourne Boys' High School.

WHY SHOULD I SUPPORT THE BRITISH AND FOREIGN BIBLE SOCIETY?

1. Because the Bible brings to men the true knowledge of God.
2. Because I want men to have this knowledge.
3. Because all Missionary Societies (including that of my own Church) are dependent on the Society for supplies of Scriptures without which their work is impossible.
4. Because the Bible can go where the missionary cannot—even into lands closed to Christian influence.
5. Because the Society is managed by a Committee of competent laymen who keep its finances on sound lines.
6. Because it leaves questions of interpretation to the Churches and gets on with the urgent task of distributing the Book.
7. Because the Society has greater opportunities to-day than ever before—particularly in Japan, India, Africa, South America and in South East Asia—and must act while these doors are open.

HOW CAN I HELP THE SOCIETY?

1. I can remember the work of the Society in my prayers.
2. I can become a member of the Society by subscribing a guinea or more each year.
3. I can take a collecting box for use in my home or place of business.
4. I can take the Society's magazine, "The Bible in the World," and other literature and make it known among my friends.
5. I can support the local Auxiliary.
6. I can become an Authorised Collector.

Correspondence and enquiries to—

Rev. H. M. ARROWSMITH,
Commonwealth Secretary

MA 4938

95 Bathurst Street, Sydney

CORRESPONDENCE

(The Editor declines to be held responsible for the opinions of his correspondents.)

REVISED STANDARD VERSION.

Dear Sir,

In "Question Box" of February 4, it is claimed that the Revised Standard Version is of no value as a version for use in Public Worship, since it is not claimed to be a final, definitive version and is being revised. Is it possible that the author of such sentiments claims that The Authorised Version has lost all value in public worship since it cannot be claimed to be a final definitive version? If, on such grounds, the R.S.V. is to be banned, why do we tolerate the antiquities and inaccuracies of the A.V.? Or is lack of revision a virtue?

Is it not time we heard the scriptures read in Church not in the language of England several centuries ago, but in our own tongue? And surely, the chief authority is that of truth. If so, then the R.S.V. greatly exceeds that of the A.V. The best thing our Church can do is to recognise the position and replace the A.V. by the latest R.S.V. at £2/10/- a copy.

Yours, etc.,

L. E. LYONS.

Department of Physical Chemistry,

University of Sydney.

(It should be clear that a liturgical and didactic use of the Bible requires a version which is as fixed as possible. That this is so is shown in practice by the fact that the Authorised Version is still most generally used in spite of the greater accuracy of the Revised Version; this is particularly true since the authority of the A.V. is in practice popular authority, as the Dean of Adelaide pointed out in the last issue. The A.R.S.V. has the disadvantage of mixing modern and Jacobean English, and while it is undoubtedly very useful, the best course for the Church to adopt is to wait until the new translation (not revision of the A.V.) now being prepared in England is ready, and to buy that!

—Ed.)

HOW TO VOTE?

PREFERENTIAL VOTING?

Dear Sir,

Your correspondent of 18/2/54 has paraded so many of the possible difficulties to be encountered in applying preferential voting that he has probably scared many more from contemplating any improvement on the old and clumsy first-past-the-post practice.

Proportional preferential voting is nearer the ideal, but impractical in small church meetings.

Perhaps we would do well to adopt the vatican system of elimination by multiple ballots; a simpler but laborious system of preferential voting.

Yours, etc.,

S. M. GOARD.

Willoughby, N.S.W.
23/2/54.

MEN FOR THE MINISTRY.

Dear Sir,

I was very pleased to read your leading article in the last issue of the "Record" on the importance of obtaining men for the sacred ministry, since this seems to be a matter to which Evangelicals do not always attach the importance that our Anglo-Catholic friends do. Promising young men who come to the eye of Anglo-Catholic rectors are usually asked to become altar-servers, and from this point a quiet unobtrusive influence is put to work upon them until in due course they are sent off to some appropriate theological college, with results for the Church that are evident throughout Australia. Furthermore, the Anglo-Catholic clergyman is constantly emphasising how high a calling is that of the priesthood that he considers he has.

While we Evangelicals recognise that it is God alone who must call a man to be a minister of His word and sacraments, I am sure that a personal approach to promising men and appropriate Ember-tide sermons or Fellowship addresses would do a great deal towards bringing the call to the ministry to the ears of many who otherwise might never hear of it or pay serious attention to it. "How shall they hear without a preacher?"

Lack of Evangelical clergy is the great weakness of Anglican Evangelicalism in Australia to-day. Despite the growth in numbers at, for instance Moore College, it still remains true that there are insufficient Evangelical clergy to do more than hold their ground, if indeed they are doing that. It is this that has made the last half-century a long war of attrition, during which the Evangelical witness has disappeared from one parish and diocese after another.

There just haven't been enough Evangelical clergy even to fill vacancies in places with Evangelical traditions.

The only way for Evangelicalism again to become a forward-looking and aggressive revival movement within our church is for more Evangelicals to enter its ministry. That was the way it happened in the 18th century and that is the way it must happen to-day.

Yours, etc.,

G. S. CLARKE.

c/o Crown Solicitor's Office,
Box 382, P.O., Darwin.

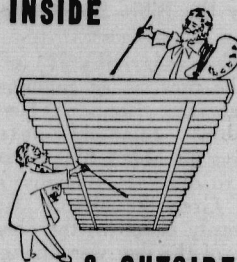
SHABBY CHURCHES.

Dear Sir,

Commenting in a church paper lately of "Shabby Churches," the writer deplored the fact, but has anyone tried to get to the bottom of the trouble? Having seen, during my life, many ups and downs in parishes, I have put it down mainly to this. The state is a true reflection of the priest of that parish. If the place looks "sick," it certainly is spiritually; if it is "alive," it has a leader who has a true calling to his work, not treating it "just as a job."

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A CAMBRIDGE MOVEMENT

(By J. A. Friend, M.Sc., Ph.D.)

At intervals a book appears which casts a flood of light on past events. Such a book is "A Cambridge Movement" by J. C. Pollock (London, 1953; John Murray; pp. 288. Aust. price 20/9). It is the story of the Cambridge Inter-Collegiate Christian Union during the first 75 years of its existence. Many famous persons appear and pass across the stage on which the action is played. The extent of the influence exerted by its members in later life is well shown by the details accompanying the photograph of the General Committee of the Union for 1911; among the names on those of the present Archbishop of Sydney, four bishops (Jerusalem, North Africa, Travancore and Sodor and Man), a professor, missionaries in Africa, India, Japan and Palestine, two medical men, a lawyer, an industrialist and five clergymen. A movement such as this one (known familiarly as the C.I.C.C.U.) cannot fail to be of great importance in the life of the Church.

The author shows us the ultimate origin of the C.I.C.C.U. in the Evangelical Revival of the 18th century. We meet Isaac Milner, President of Queens' College, and Charles Simeon of King's, whose "character and conduct" Milner "rig-

orously scrutinised," but of whom he "for a time entertained some doubts of his sincerity." Fortunately, the self-righteous Dr. Milner became "perfectly convinced of his truly Christian spirit and usefulness." As a result of the efforts of these men and their colleagues, evangelical Christianity became firmly established in Cambridge before the middle of the 19th century. Then in 1848 came the establishment of the Cambridge University Prayer Union, at first restricted to members of the University preparing for the ministry, but in 1854 opened to all. This was followed in 1858 by the formation of the Cambridge University Church Missionary Union for the stimulation of interest in foreign missions. Members were pledged to signify a "willingness and intention to go out as a missionary if God should enable" them. Finally, in 1862 came the Daily Prayer Meeting. This was brought into being "with the disapproval of many of the most esteemed men in our University," but its founders had reason to believe that their objection was primarily against the idea of undergraduate leadership rather than against the principle of the D.P.M.

Such were the foundations upon which the C.I.C.C.U. was erected in

1877. It is noteworthy that distinctive features in its outlook were from the beginning an urge to prayer and a concern for foreign missions. These resulted directly from its inheritance, and with them went an active concern for the souls of the undergraduates. Personal evangelism has always been a major activity of C.I.C.C.U. members, and this activity has culminated from time to time in missions to the University. It was the Moody and Sankey mission of 1882 which first brought the Union under the notice of everyone in the University. One of the highlights of this year was the acceptance by the China Inland Mission of the "Cambridge Seven" for service in China. It is perhaps significant that some of the most outstanding missions in the University have been conducted by other men superficially unlikely to appeal to the Cambridge undergraduate — C. M. Alexander and W. P. Nicholson, to mention only two names. Americans have been prominent in the list of missionaries—Moody and Sankey, J. R. Mott, C. M. Alexander, R. A. Torrey and D. G. Barnhouse. But whether the missionary was well-known or not, British or American, it has always remained true that "a University can be reached only from within, that is, by the students themselves."

Mr. Pollock shows how much of the strength and unity of the C.I.C.C.U. during the first twenty-five years of its existence was due to a basic agreement, not only within its own ranks, on the fundamental doctrines of Christianity. Thus, many of the scientific professors "were openly and decidedly Christian"; even in the 'nineties. "G. T. Manley once harnessed the Professors of Anatomy, Chemistry, Engineering, Mathematics and Medicine to take the chair at a series of Christian Evidence Meetings" and the Professor Physiology was prevented from taking part only by illness. The guide and friend of the C.I.C.C.U. during this period was, above all others, Dr. Handley Moule, then Principal of Ridley Hall, and later Norrisian Professor of Divinity. When he left in 1901 to become Bishop of Durham, a gap was left at what turned out to be a critical time.

Change of Climate.

The C.I.C.C.U. had been affiliated with the British Colleges Christian Union, later the Student Christian Movement, from the inception of that body in 1893. However, during the early years of the present century, the S.C.M. came to identify itself more and more clearly with the "liberal" views of the Bible which had acquired cur-

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rency in academic circles. This led to a depreciation of the place of Christ's death on the Cross in God's plan of salvation and after some years of uncertainty, the C.I.C.C.U. was led to break off its affiliation so that it would be free to continue as it had begun, on the basis of the inspiration and supreme authority of the Holy Scriptures, preaching the Gospel of salvation from sin only through faith in the death of Christ as our substitute. One of the leading figures in this drama was Howard Mowll, now Primate of Australia, described by Mr. Pollock as being (in 1911) "a vigorous personality, exceptionally tall, a man of iron will and marked administrative ability, with depth of spiritual understanding." A contributory factor to the period of weakness was undoubtedly the fact that several of the outstanding leaders of the C.I.C.C.U., notably D. M. Thornton, were so engrossed with the idea of a world-view of missions that they lost their sense of proportion and seem to have fallen into the error of believing that "unity" was of more importance than doctrinal agreement. Other leading men, coming under other influences, later took up doctrinal positions different from their former one, and this added to the difficulties. The trumpet sounded with an uncertain note, and men were loath to gird themselves for the battle. In spite of the great blessing wrought during the Torrey mission of 1911, it was to be many years before the C.I.C.C.U. was again the power in the land that it had once been, although a steady work of high quality was maintained on a smaller scale. The post-war years 1946-1952 have seen a great accession of strength and the working of the Spirit of God is clearly evident.

Other Influences.

Many incidents of great interest are recorded. Thus, we read of Henry Parker, successor to the martyred Bishop Hannington of Uganda, being converted by Jani Ali, himself a convert from Islam, and of missionary enthusiasm so great that Moule found it necessary "to press urgently upon men the claims of the home field." It is recorded also, not quite accurately, that Moule was offered, but refused, the see of Sydney. There are

interesting details given of the growth of the Oxford Groups and their influence on bodies such as the C.I.C.C.U. This influence was short-lived in Cambridge, and not very widespread, although Dr. Buchman had a devoted following for a time. It is a profitable exercise to contrast the reactions of Cambridge and Oxford Universities to the various religious influences of the last century and a half—the Evangelical Revival, the Tractarian Movement, Dr. Buchanan's movement, "liberal" theology—to all these, and possibly other examples, the two universities responded differently. An analysis of the causes would be instructive, but perhaps they are associated with the greater degree of moderation and empiricism present in the general outlook of Cambridge University.

Mr. Pollock's style retains our interest throughout, and it is enlivened by an extensive use of quotations from original sources, which is a particularly valuable feature of the book. This is fortunate, because it appears that the book deals with a field in which history does repeat itself. One generation does not always learn the lessons which its predecessors have to teach it, with the result that it has to solve the same problems in its own way. Here the C.I.C.C.U. with its clear doctrinal emphasis has had continually to resist temptations to blend its message with others less definite or of a different kind. When it has yielded, it has lost its power; when it has stood firm it has increased in strength. This lesson must be of value outside the university sphere.

"A Cambridge Movement" should be studied carefully by all who are interested

in the history of the Church of England during the past century, and in particular by those who are associated with students and young people generally. It shows quite clearly the vital part that individual personal work plays in any successful work for God. "Andrew . . . findeth his own brother Simon, and saith unto him, we have found the Messiah . . . and he brought him to Jesus." As it was in the days of the Apostles so it is in our own day.

CORONATION YEAR REVIEWED IN OFFICIAL YEAR BOOK.

CONFIRMATION FIGURES UP.

A summary of the outstanding religious events of the Coronation Year is included in "The Official Year-Book of the Church of England 1954-1955," published on February 12th by the Church Information Board, and by S.P.C.K. in London. This is a two-year issue of "the Blue Book of the Church," as it is not proposed to produce the Year-Book in 1955.

The statistics of Ordination of Deacons (reckoning from Advent to Advent) are as follows:—1944, 244; 1945, 159; 1946, 158; 1947, 208; 1948, 297; 1949, 362; 1950, 419; 1951, 411; 1952, 479; 1953, 472. The diocesan Confirmation statistics for 1950 to 1952 are as follows:—1950, males, 60,127; females, 82,167; total, 142,294. 1951:—males, 59,122; females, 80,309; total, 139,431. 1952:—males, 63,035; females, 85,947; total, 148,982.

Most of the usual features are retained, e.g., the "Who's Who"; the Alphabetical Summary of Legal Information; the Enabling Act and other matter indispensable in the carrying on of Diocesan and parochial business; the diocesan lists; and the review of new developments in the work of all the important central institutions and organisations of the Church, and in the Churches, Provinces and scattered dioceses overseas.

HANDS OFF 6 O'CLOCK !

PUBLIC MEETING

SYDNEY TOWN HALL

THURSDAY, 11th MARCH, 1954

DOORS OPEN AT 7 P.M.

CHAIRMAN:

The President of the N.S.W. Temperance Alliance (The Rev. C. H. Tomlinson, Rector, St. Mark's, Northbridge).

SPEAKERS:

Mr. O. A. PIGGOTT. Mr. F. L. EDMUNDS

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KOREA—OVER THE YEARS

Dr. John Mott, General Secretary of the world's student Christian Federation wrote in 1910:—

"There are now fully 200,000 Christians—Koreans—who acknowledge Jesus Christ as Lord, and the number is increasing at the rate of thirty per cent. each year.

"The Koreans are Bible-Studying Christians—Fully one-sixth of the entire Church membership are enrolled in Bible training-classes or conferences, which continue from a few days to three weeks. It is no uncommon thing for the Christians to walk for ten days to attend one of these gatherings for Bible study.

At Pyongyang, in connection with one church, the mid-week prayer meeting has had for years an average attendance of one thousand one hundred, and is possibly the largest meeting for united intercession which assembles anywhere in the world.

The Korean Christians are also giving Christians—eighty per cent. of the work of the Korean Church is self supporting. Hundreds of Korean leaders and lay preachers serve without receiving any remuneration—

and men have been known to mortgage their houses, that mortgages might be removed from the houses of God.

Korean Christians are also working Christians—Thousands of them last year gave from one week to one month each proclaiming the Gospel in neighbouring and distant communities—often the test of membership is "Have you led some other soul to Jesus Christ?"

The Korean Church is a missionary church; its members worked among the Korean colonies in Hawaii, on the Pacific Coast of the United States—in Mexico as well as in Manchuria and Siberia—

If the Church of the West presses forward its missionary efforts, Korea will be the first non-Christian nation to become Christianised in the modern missionary era.

What constitutes the most crucial problem in connection with the great missionary task? The state of the Church at home is the answer. The apathy and indifference manifested among Christians at home are the greatest discouragements and hindrances to the extension of the missionaries' work.

"It is the decisive hour for non-Christian nations far reaching movements—national, racial, social, economic, religious—are shaking them to their foundations. These nations are still plastic—shall they set in Christian or in pagan moulds? Nothing less than the adequacy of Christianity as a world religion is on trial."

A NEW FELLOWSHIP IS BORN IN KOREA.

Word has come of the organisation of a National Association of Evangelicals in Korea. This is truly a Korean national association, organised by Koreans and staffed by them as well.

In the fall of 1946, about 51 young men met once a week under the name of the Evangelical Faith Fellowship to pray earnestly for a real revival throughout Korea, with a cleansing of the Church of Christ in Korea and of the seminary training the pastors of the future.

Since January, 1951, the movement has extended to home missions, Christian literature dissemination, Christian ideal farming, and spiritual revival among the clergy. Believers interested in E.F.F. grew to 300,000 in number, with 120 pastors as members.

This movement felt the need of affiliation with believers in other lands, so at its eighth annual convention, from the 24th to 31st of July, 1953, at Nampyeong, Jeonnam do, this Faith Fellowship was reorganised as the National Association of Evangelicals in Korea. They are looking forward to affiliation with the World Evangelical Fellowship.

Committees on Christian literature, education, theology, evangelism, radio and movies, youth, Christian students, farms, reconstruction and relief have been formed, and advisors appointed of men of high scholastic attainments and wide experience.

—W.E.F., Bulletin.

RETIRED CLERGY.

The next meeting of the Retired Clergy Association (Dio. of Sydney), has been fixed for Monday, March 15, at 2 p.m. in No. 2 Committee Room, Diocesan Church House, after the Morning Reception of Retired Clergy by the Archbishop and Mrs. Mowll.

Agenda: Fees for occasional duty and Clergy Pensions.

● Sydney Clerical Prayer Union.

The next meeting of the S.C.P.U. will be held at All Saints', Cammeray, on the 19th March, at 11.30 a.m. The Speaker will be The Ven. Archdeacon T. C. Hammond. Take cut lunch. Tea provided.

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THE YEARLY BIBLE STUDY CALENDAR,

By Henry Groves

An arrangement of the Scriptures for the daily reading of the Bible in one or two years.

A Chinese Preacher recently said: "I would rather spend one hour reading the Bible, than spend ten hours reading about the Bible."

Another writes: "The Bible will keep you from sin, or sin will keep you from the Bible."

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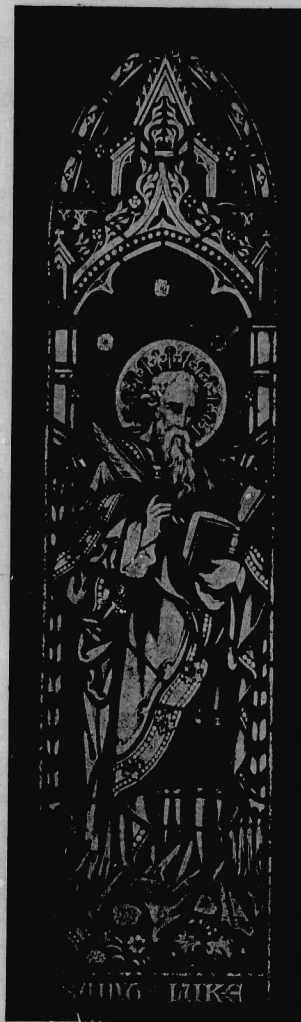
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Diocesan News

SYDNEY

● Musicale for Student Hostel.

A Musicale (under the patronage of His Grace the Archbishop of Sydney and Mrs. Mowll) will be held on Saturday, March 27, 1954, at The Chapter House, Sydney, at 8.15 p.m.

The artists will be: Roma Chapman (pianist), Dorothy Tremlett (soprano), Beverley McCowan (accompanist). Proceeds will go to the Hostel for University Students and International Friendship Centre, Drummoine.

Admission is by programme (5s. (adults), 3s. (children)), which may be obtained from the Warden, Dr. R. Winton, at the International Friendship Centre, 76 Wright's Road, Drummoine (Tel. WA 2010).

● Ordination.

The following men were ordained Deacon in St. Andrew's Cathedral on Sunday, 28th Feb., at 11 a.m. by the Archbishop.

D. Douglas (to Berowra); R. O. Dykes (to Pagewood); G. R. Harris (to Helensburgh); H. Henningham (to Coogee); E. Hughes (to Mobile Church); R. Milne (to Missions to Seamen); D. Percival (to Pymble); I. Polard (to Croydon Park); B. Richardson (to Manly); H. Robey (to Paddington); J. St. Clair (to Miranda); B. Thiering (to Balgowlah); G. Ward (to St. John's, Parramatta); B. Williams (to Liverpool).

MELBOURNE

● Ordination.

On 14th March, at 10.30 a.m., the following will be made Deacons—

Phillip John Adkins, Th.L., Curate, St. John's, Heidelberg.
Lewis Edward Firman, Th.L., Curate, St. James', Ivanhoe.

Peter Daryl Kissick, Th.L., Curate, Christ Church, Essendon.

Arthur de Quetteville Robin, Th.L., Curate, Christ Church, South Yarra.

These will be ordained Priests:—
Alan Neil Appleby, Th.L., Curate, St. Thomas', Essendon.

John Burnett, Curate, Melbourne Diocesan Centre.

Thomas Frederick Morgan, Th.L., Curate, Holy Trinity, Coburg.

Charles Edsall Alexander Sligo, B.A., Th.L., Curate, St. Andrew's, Brighton.

● Law Service.

The Annual Law Service, to mark the opening of the law term, was held in St. Paul's Cathedral, Melbourne, on Tuesday, February 2, at 10 a.m.

The service was attended by judges, magistrates, associates, officers, the Attorney-General, the Solicitor-General, Queen's Counsellors, members of the Bar, officers of the Crown Law Department councillors of the Law Institute, and solicitors.

The lessons were read by the Advocate of the Diocese of Melbourne, Mr. E. C. Rigby, and by the Crown Solicitor, Mr. F. C. Menzies.

The address was given by the Moderator of the Presbyterian Church of Victoria, the Rt. Rev. A. C. Watson, and the service was conducted by the Dean of Melbourne.

● Medical Service.

A large number of doctors and those associated with the Medical Profession attended the Cathedral on Septuagesima Sunday, 14th February, at 11 a.m. The Lessons were read by Dr. R. Raleigh Weigall, President, and Dr. George Swinbourne, Vice-President. Bishop McKie preached. The doctors made an impressive sight in their colourful gowns and hoods as they processed in and out of the Cathedral.

GIPPSLAND

● Bishop's Daughter.

Bishop Blackwood writes in his magazine:

On February 17th, at the annual ordination service we are, as a Diocese, to "send forth" our dearly loved daughter, Dr. Kathleen and her splendid husband, Rev. Philip Taylor, to a wonderful new sphere of medical and evangelistic missionary service, in Sukkur, in Pakistan. The door back to Persia has not been opened, so C.M.S. has asked them to make this new start, with a new language and new and hard conditions in the nearest Moslem country. They do rejoice in the grand international utility presented to them for this work by the Diocese. The utility trailer is to be blessed at Bishops-court that same afternoon and a farewell given. I know you all are interested, and we do invite all who can to come and bid them "God-speed."

This same day at the ordination service, we are to license and collate our new Registrar, Archdeacon E. J. Lees, and to welcome him and his wife at the Bishops-court garden party in the afternoon. I personally feel Archdeacon Lees will soon endear himself to you all and be a great help in forwarding the work of our beloved Church in every parish.

● Mrs. Blackwood at Warragul.

Mrs. Blackwood, wife of the Bishop of Gippsland, recently addressed a combined meeting of church women in St. Paul's Parish Hall, Warragul. Her subject was "Divine Healing."

The hostesses were St. Paul's Ladies' Guild. Mrs. Blackwood said:

"I prefer to call it Direct Divine Healing because all healing is Divine. The best doctors know that success in their work depends on a combination of their faithfulness and God's power. The doctor tends us, God alone can heal. The doctor sets the broken bone, God knits it together. The work of doctors has been abundantly blessed by God and suffering humanity owes a great debt to the skill and devotion of members of the medical profession. But direct divine heal-

ing is of the same nature as the healing miracles performed by our Lord Himself and by Him through His Apostles. The power to heal has never been withdrawn from the Church, but it does seem that the Church neglected this power. Maybe in her lust for worldly power she lost spiritual power and with it the ability to heal."

Mrs. Blackwood related how God had used Bishop Blackwood as an instrument of divine healing, both during the first world war and later in Tasmania.

A vote of thanks to Mrs. Blackwood was moved by Mrs. Collins, who spoke of her own experience of divine healing, and expressed the hope that a Divine Healing Prayer Circle might be formed in Warragul.

ADELAIDE

● C.M.S. News.

A Grand Missionary Exhibition will be held in the Adelaide Town Hall from the evening of 27th April to 1st May. There will be nearly 30 different stalls representing denominational and interdenominational Missionary Societies, of which C.M.S. will be one. There will be talks and films during the day sessions, and each evening there will be big missionary rallies with outstanding speakers. All church folk are urged to support this effort wholeheartedly, so that it may be a grand witness to Adelaide folk of what the Church is doing overseas. There is to be no admission fee, but missionary offertory boxes will be available. It is hoped that Miss Nathalie Chegwidan from Tanganyika will be at the C.M.S. stall to explain curios, etc.

Mr. and Mrs. John Weightman are expected to arrive by air from Groote Eylandt on 14th March. They will be in Adelaide during the time of the Queen's visit, then go to Mrs. Weightman's people in Ballarat. They will be back in Adelaide for deputation work on 1st May, when we will be able to hear the encouraging story of their work amongst the Aborigines.

C.M.S. Annual Tea and Demonstration will be held at 5.45 p.m. on 4th May, with Praise Service in Church at 7 p.m. and grand public meeting at 7.45 p.m. Chief speaker will be Rev. Keith Cole from Kenya, and Adelaide missionaries Miss N. Chegwidan and Mr. John Weightman will also be on the platform.

ST. ARNAUD

● New Year Book.

The January issue of the St. Arnaud Churchman is designed as the Year Book of the Diocese for the year ended 30th June, 1953.

By this means it is intended not only to supply the needs of those who normally use the Year Book to obtain information concerning the Diocese, but also to put into the hands of all Church people facts concerning the organisation and management of the Diocese that they may know what is being done in the Diocese to meet the growing demands which are being made upon it.

New settlements are being contemplated within the Diocese, and some recently established are being extended. To meet these new situations the Church must be prepared and she must have the necessary man-power and other resources available, otherwise opportunities for building up God's Kingdom in our midst will be lost to us.

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