

# THE AUSTRALIAN CHURCH RECORD

The Paper for Church of England People.  
CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED.

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## THE POWER OF GOD IN LONDON

### ARCHDEACON ROBINSON'S IMPRESSIONS OF CRUSADE

Archdeacon R. B. Robinson, of Sydney, who has been associated with "The Australian Church Record" for many years, has sent us from London his own account of the Greater London Crusade conducted by Dr. Billy Graham, of the U.S.A. Some Christian leaders in England have been bold to write and say publicly of this Crusade: "We are convinced that God is at work in a way not known to this generation."

Archdeacon Robinson writes:— arena. The press, who, in the main, had not treated Billy Graham's coming since our arrival in England, was there in great force, with flash-light photographs and movie operators. They continued their manoeuvres for a considerable part of the meeting. The press reports next day were varied, some helpful, mostly not. "The Times" was sympathetic, but has not since reported the mission. I must say that I was impressed with such a huge gathering, with a choir of over 2000. The singing was something to remember. It, too, was impressive and uplifting. There was no chorus singing except the refrain of a well-known hymn, "This is my story, this is my song, praising my Saviour all the day long." This has been a theme chorus of the mission. I must confess that when the choir sang "The Lord's Prayer" to a well-known setting as sung by John Thomas, I was moved deeply. The soloist, Mr. Beverley Shea, gave his best in a hymn he has written, "I would rather have Jesus than silver or gold," and this, together with the vast crowd singing well-known hymns, the short reading from God's Word, and the opening prayer, were all an excellent preparation for the preacher.

#### Opening Night.

The campaign, to which so many looked forward with eager anticipation, and for which so many had fled in England and America, and believe also in Australia, had begun. The mission had been carefully and perfectly planned. A great army of Christian workers were ready to do their share in counselling and helping converts and the impression I had had was that the organising had been well done. The mission is international and the majority of churches are having a part in it. And the great night had come. Twelve thousand people crowded the vast

#### Cameras and Reporters.

It was not easy, I should think, for Billy Graham on that opening night to give his message owing to the severe criticisms of part of the press about

his coming to England and the presence of reporters obviously waiting to seize on some word or phrase or incident to headline, together with the whirring of the movie cameras, the clicking of the press cameras, with electric bulbs flashing—but one felt that God was with him. Many thousands were upholding him in prayer in various parts of the world—and it would not be an exaggeration to say, in my view, that God was present that night in Harringay to bless this witness to the nation. The message of Dr. Graham was simple and direct, based on St. John 3: 16; and he certainly made very clear God's love for a sinful and needy world, and urged an acceptance of Jesus Christ as Saviour, Lord and Friend. He made a short appeal at the close of his address and some 250 came from all parts of the building to signify their acceptance of Christ. The meeting was not prolonged and those who came forward were counselled kindly by well-prepared and experienced Christian workers.

As I write, the mission is half way through and it has been my opportunity to attend a number of gatherings. It is amazing to record that each night the arena is filled completely and the attendances to date have reached almost three-quarters of a million, with large numbers of new people each night coming from all parts of England by special train and coach. On one night 700 were present from Wales. Well-known Anglican clergy and laity are associated with the mission, both in the meetings and the follow-up. These include the Bishop of Barking, Prebendary Colin Kerr, Canon St. John Thorpe, Revs. John Stott, Maurice Wood, Goodwin-Hudson, General Wilson-Haffenden (Chairman of the

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## Off the Record

### A Notable Anniversary

On May 2 the Young People's Fellowship of St. Paul's Chatswood are celebrating their 25th Anniversary. Now I have the impression that St. Paul's Fellowship is about the oldest of the young people's fellowships which we have today, at least in the Diocese of Sydney, and the model on which many of them have been constructed. Considering the very great importance of the modern "fellowship" movement among the youth of our church, the 25th anniversary of St. Paul's Fellowship should not go unremarked or without a word of gratitude.

St. Paul's Fellowship remains an independent parochial fellowship. It was founded by the Rev. S. G. Stewart (now Rector of St. Andrew's Roseville and Commissioner for the Moore College Appeal) when he was curate of St. Paul's during the rectorship of the Rev. (now Canon) D. J. Knox.

\* \* \*

I had another good look at the new church at St. Paul's Chatswood the other day. It will be a fine looking edifice and landmark when it is finished and it has some attractive features. But I still think the chancel is too small if it has to house the choir and I fear that the three large windows (which face north) behind the Communion Table and coming almost down to the level of it are going to make it uncomfortable warm for those in the chancel and glory for those in the nave.

The church is still far from finished. Still, St. Philip's, Church Hill, took eight years to complete, due to various delays, so there is still time for friends of St. Paul's to send in their donations.

\* \* \*

### Quinqueremes of Nineveh.

The Rector of Miller's Point, the Rev. Ralph Ogden, who is a subscriber and contributor to this paper, is addressing the Classical Association of N.S.W. on April 30 on "Quinqueremes of Nineveh and other Misconceptions." I hear that Mr. Ogden will illustrate his talk with models of Greek ships of his own making. Classical hobbies among clergy must be rare these days and Mr. Ogden, who did not begin his university course until after ordination and tackled Greek as a major subject, is much to be congratulated.

\* \* \*

### MAIL BOX:

From one of our northern correspondents:

"I have one suggestion for the improvement of the 'Record' and that is that you bring it out once a week. Once a fortnight is good, but once a week it would be twice as good!"

—Q.

## TO AUSTRALIAN CHURCHMEN

### The Dilemma of Church Schools

The synods of many Australian dioceses have come to control a number of important day and boarding schools. It cannot be said that this is the result of deliberate policy. Some of these schools date from the early period of Australian history when the Church was supreme in education. Others were started as private ventures and were handed over to synod control when going concerns. Others, again, were the progeny of clerical educational enthusiasts.

It is high time the church thought out its policy in making education available to the community. Is the running of schools regarded as part of the ministering of the Gospel, or is it no more than the normal activity of a developed Christian community? If it is the latter, then it should be left to Christian laymen amongst us, as is the medical profession or the legal profession. Christians are vitally interested that such professions should be staffed by Christians and conducted on Christian principles, but the organised church does not attempt to control such professions. So it should be with the teaching profession — unless the school is the handmaid to the preaching of the Gospel.

This latter is our view.

We hold that schools where the young may be brought up into the knowledge of Jesus Christ are as much the concern of the church as are foreign missions through which the heathen are brought into such knowledge.

It is this consideration that is the justification for the control of schools by the church. And church schools which are not fulfilling this purpose of training children in the Christian faith are not justified. Yet we fear that a minority of church schools can be said to be justified by this canon.

A radical reform is required; and for this two things are necessary.

The first is that young men and women should be led to realize that the education and teaching of children in such manner that they grow up to put their personal faith in Jesus Christ as Lord and Saviour, is a vocation worthy of a devoted and sacrificial life. The second thing required is that church schools should be run in such a way that full provision is made for this vocation to be exercised by teachers on their staffs.

Generally speaking, neither requirement is being fulfilled at present, and the reason for this is that our synods have never answered the question **why they run church schools.**

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## Faith and Christian Living

What the apostle John says of the account given in his Gospel of the miracles of Christ is essentially true of the whole Bible—**"these are written that ye may believe that Jesus is the Christ, the Son of God and that, believing, ye may have life in His Name."**

Our Lord's resurrection has a message to the Christian believer concerning his daily living. The power that raised Christ from the dead is available for us to raise us from a life of defeat and bondage to a life of victory and obedience. The believer is called to the experience of a life risen with Christ.

This is one of the joys of Easter and is something for which we cannot be too thankful. It is expressed by the apostle Paul when he says, "That life which I now live in the flesh I live in faith, the faith which is in the Son of God Who loved me and gave Himself up for me." Christ is our life; faith receives from Him the grace that is needed for our daily experience. "We walk by faith." It is our privilege to daily place our hand in His hand, both for strength and guidance.

### The Nature of Faith.

Faith, to be Christian faith, must contain within it two elements, a mental assent or belief and a positive trust or reliance. Belief in the sense of mental assent comes first. This is an exercise of the reasoning or intuitive faculties. "He that cometh to God must believe that He is and that He is a rewarder of them that seek after Him." Reason and intuition are God-given. God's gracious revelation of Himself answers to the capacities and needs of both heart and mind. Even nature, if studied with a human sympathy, witnesses to God with a thousand voices. Much more clearly does Holy Scripture.

### Faith an Active Principle.

Belief alone in the sense of mental assent is not Christian faith. The

Pharisees made this mistake. They mistook orthodoxy for faith. They believed themselves to be orthodox, indeed ultra-orthodox, and they put their trust in this. A subtle religious delusion all too prevalent to-day. And what a by-product of intolerable ecclesiastical snobbery it always throws up.

Before becoming Christian faith, belief must lead to trust.

### An Illustration.

A man may wish to travel by air, let us say from Melbourne to Sydney. Before he takes the journey he must be satisfied in his mind that the means of conveyance is trustworthy. He must believe that the plane is sound and the pilot competent. But this is not enough. The plane must be boarded. He must commit himself to it. That is trust. Just so does mental consent and active trust unite to make a living faith.

Belief and conviction lead to trust and committal. These combined, make Christian faith. First we believe the promises, then we trust the Promiser.

### An Instance.

This is well illustrated in the story of the Capernaum nobleman. This man came quite a long way and up a heavy hill to find Jesus. He begged Jesus to come home with him and heal his son, who was at the point of death. Instead of coming with the man, what do we read? Jesus said: "Go thy way; thy son liveth. The man believed the word that Jesus spoke unto him and he went his way." This undoubtedly is one of the pivotal verses of St. John's Gospel. Here is belief in action. The nobleman be-

lieved the Word. He trusted Him Whose Word it was and went away in faith. His experience proved that the promise was true and the Promiser trustworthy. This is Christian faith. It is always and only so. There is no other kind of Christian faith than this. This is what it is in itself. It may be weak or it may be strong, but it is always this. This is the living tree. All others are painted wood.

### Faith Always Needed.

From the human side, faith is the nexus between God and man. Faith is the response of the whole personality to the revelation of God. It is normal for man to walk by faith because we are in all things dependent upon God. Any other attitude is both wrong and foolish.

The sense of need calls out the exercise of faith. We find in the Gospels repeated instances of this. The need of the nobleman was deep and acute. His dying boy was beyond human help.

The poor afflicted woman who managed with difficulty to press her way in the throng and, unnoticed, touched the hem of Christ's garment, had been suffering for eleven long years. She had spent all that she had on physicians, but "was nothing bettered, but rather grew worse." This woman first believed, for she was saying to herself, "If I touch but His garments I shall be made whole." Her belief became an active trust as she stretched forth her trembling hand and touched the riband of blue on the border of Christ's garment. Here is a living faith. "Jesus said to her, 'Daughter, thy faith hath made thee whole (or saved thee); go in peace.' Our need brings us to Christ. It is He Who meets the need.

Faith has no merit of its own. Faith is the hand that receives. Faith is the channel. Faith is the nexus between man and God. It must always be so. "The righteous shall live by faith."

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# THE AUSTRALIAN CHURCH RECORD

## NOTES AND COMMENTS

One part of the Easter message is too often overlooked. It not only speaks to us of the resurrection of Our Lord and of His triumph and victory over death

After Easter

and the grave, but it also tells us that Christians are raised with Christ and should therefore live lives worthy of their high calling. Says St. Paul, "Ye are dead, and your life is hid with Christ in God." And again, "Christ . . . sets us on things above and not, as Way puts it, 'grovel on the earth.'" Too many Christians are of the earth, earthy. To be called a man of the world is regarded as a compliment. To be termed otherworldly is a reproach. Learn from the caterpillar. This grub is of the earth, earthy. It feeds on foliage, in some cases on wood, and in others on animal matter, destroying wood and fur. Some caterpillars closely resemble parts of the plant on which they feed. Some imitate a twig, some a shrivelled leaf. Others are tinted like the plant they frequent, green being a common colour. Many caterpillars possess scent-glands which emit a disagreeable odour. What a picture of some believers! We might call them "grub Christians"! They are not particular about their mental and spiritual food and are often indistinguishable from the worldly society in which their lot is cast. Christians are supposed to be a sweet fragrance of Christ unto God, but sometimes there is a stench of worldliness which cannot fail to be disagreeable to Him Who died to save us from it.

But Nature is doing its strange work. The caterpillar becomes a chrysalis and the chrysalis a butterfly. It is now heavenly minded. The metamorphosis is complete. So Christians are born again into a new sphere where Christ is their life, and that means heavenly, not worldly; pure, not tainted; fragrant, not smelly; and holy, not defiled. Don't be a grub Christian!

The dread that Russia inspires is made suddenly clear by the Petrov case. The Petrov happenings are already spoken of by the press as an event that shook the world. "The Sydney Morning Herald," in a leading article headed "Mrs. Petrov's Shoe," writes: "What the public saw for the first time was the clash between two systems that divide the world." The possible consequences of these happenings are unpredictable. The murder of Archduke Franz Ferdinand on June 28, 1914, was the incident that started the first great world conflagration. We may now be on the eve of another and greater struggle for world mastery. That there will be a fight for world mastery is certain. The world-stage is being set and the minds of men are being prepared. Many are speaking openly of the need for a World Government.

It is easy to find fault with the Press, but in Sydney just complaint is all too readily justified. A "Wet" Press. Those in authority are cynically indifferent. If they have any personal ideals they do not let these obtrude into their journalistic labours. They are frankly "merchandisers, not missionaries"—until some special interest arouses an inverted crusading spirit in their breast. Let Rome stage a Eucharistic Congress and the Press becomes to all intents the advertising department of the Congress Secretariat. If the Protestant Churches embark on a campaign of Evangelism the Press hardly notes its existence. When Mr. Justice Maxwell's Liquor Commission report was made public the slowly mounting propaganda campaign of three of the Sydney dailies burst forth in unrestrained fury. We read all about this weird and marvellous theory that men would go home after work in order to come back later in the evening to enjoy the benefits of 10 p.m. closing.

The "Sydney Morning Herald" propounded the following gem of editorial philosophy: "Let the Labour

Party make 10 p.m. closing a plank in its platform and let the Liberal Party refrain from the monstrous action of adopting 6 p.m., because it might prove electorally popular." This is One-Party Government with a vengeance. What has happened to the once-respected "Sydney Morning Herald"? The same journal solemnly informs us that many wise men believe a referendum to be "contrary to the whole spirit of Parliamentary government." The Press is at least honest in its avowed fear of the people's verdict on this issue and our "free" Press is prepared to abandon even lip-service to democracy at the behest of the vast financial power of the liquor traffic.

At its annual session at "Gilbulla," Menangle, N.S.W., last week, the Australian Council for the Church's World Council of Churches decided to hold a School on International Affairs in the latter half of 1954, in Canberra. The Commonwealth Government will be asked to explain the policy of its External Affairs Department and experts on international affairs will evaluate and criticise government policy in the discussions that follow. Ministers and clergy will be present to explain the bearing of Christian teaching on the shaping of international policy.

Mr. W. C. Wentworth, Liberal Member for Mackellar, who is an Anglican representative on the Council, promised to assist the work of the Council in international affairs. He said that he would ask the Joint Parliamentary Committee on Foreign Affairs to discuss day to day developments overseas with representatives of the Churches.

The Council recommended that an interview with the Prime Minister be sought for Dr. Rajah B. Manikam, the East Asia Secretary of the World Council of Churches, who is at present visiting Australia. Dr. Manikam is an Indian who has travelled throughout East Asia and interviewed leading political figures in the various new nations in that part of the world.

Some sixty delegates were present at the Council from the seven member churches, the Church of England, the Presbyterian, Methodist and Congregational Churches, the Church of Christ, the Salvation Army, and the Society of Friends. Amongst the twenty Anglican delegates were nine bishops

## What Sort of Training Should a Minister Have?

(By the Rev. L. L. Nash, M.A., Vicar of Moreland, Victoria)

The Archdeacon of Durham has recently caused some little controversy in England by advocating that candidates for Holy Orders try to do as much theology as they can in their university course. He wants theology to be the first priority. Our situation here is a little different, not that we need less Theology, but we need more Humanity. Archdeacon Cobham aptly quotes some cogent remarks of England's greatest theologian of modern times, Sir Edwyn Hoskyns, made in 1930: "The work of the clergy does require ability and it does require training. No single and precise ability is necessary. A particular and especial training is however necessary . . . It is this need of special training which is now widely denied. A little amateur knowledge of economics or psychology or comparative religion is supposed to be preferable to a strict Biblical and Theological and Pastoral training."

Archdeacon Cobham, himself a competent theologian with some years of work amongst ordinands behind him, then goes on to plead that candidates for Holy Orders proceeding to the University endeavour to spend as much time as they can in theological courses, because parochial life after ordination limits opportunities if chances are lost at an earlier stage. Yet he has not had it all his own way in the subsequent correspondence. Most consider that a solid foundation of language and history is necessary before Theology can be wise and persuasive.

The mind of Sir Edwyn Hoskyns was such that he would never have repeated himself a generation later in exactly the same terms. In 1930 the liberalising slackness of the 20's was a great menace to the Church. In that decade modern man was allergic to theology (to use a recent phrase of the Bishop of Newcastle), and the tendency was to reduce the theological content of the Christian message to a minimum and to concentrate upon Christian ethics. But Barthianism and its reaction have now produced quite different circumstances.

Hoskyns would have been the first strongly to assert that Theology cannot do her work without the proper tools, and these are the Spirit in the Church, together with the "languages

of the Holy Ghost," Hebrew and Greek. And as the Church postulates a history, so you have the complete intellectual foundation for theology—language and history.

For an ordinand merely to wish to write B.A. after his name is the height of worldliness. What matters is what those letters represent. Much of what goes to qualify a student for B.A. in an Australian University is utterly worthless for an ordinand, or at least a waste of his precious time, because what a clergyman may need in any particular subject, e.g., some branch of economics or geography, could easily be picked up in the general reading of a trained mind. If the degree obtained represents some good and effective work in language and history, then the fruits of the Spirit and the gift of tongues may once more move the Church to her proper work. As the late Archbishop William Temple said on one occasion, "The primary characteristic of the Church is neither its missionary enterprise which is the essence of its Apostolicity, nor its universal scope which is its Catholicity, but the fact that it is constituted by the redeeming act of God in Christ, and is sustained by the indwelling divine Spirit—or in short, its holiness. And the first way in which it is called to be itself is neither through missionary extension, nor through influence in national life, but through inward sanctification."

Now, holiness and meekness represent a strong and virile capacity for living well. If our ministers are to be leaders in the work of preaching the Gospel, which is "To humble the sinner, exalt the Saviour, and promote holiness" (according to Charles Simeon), then they must be apostolic men, like Peter who moved on from successful business life, or Paul who had a competent university training behind him.

Our present Th.L. course ensures neither a competent practical training nor an adequate university background. It was apparently initiated to deal with the 19th century secular university situation. It has to be admitted that only the University of Queensland has completely shaken itself out of its mid-Victorianism, Sydney only partially, while Melbourne is still tied to its grandmother's religious apron

strings. But the liberal obscurantism of the Victorian age is on its way out.

What keeps it partially alive as far as our purpose is concerned is the action of the episcopate in making Th.L. compulsory for the student attempting the higher course of intellectual training as well as the lower. If a student can cope with the right kind of language and history at the university level he might well be required to be examined only in such Th.L. subjects as Prayer Book and Doctrine. If necessary these three subjects could be mastered in one year. Another important plank in such a platform would be for the Church, through ecumenical channels and at top levels, to persuade other Australian universities to be as progressive as Queensland, and to insert into the B.A. degree curriculum such subjects as Hebrew, N.T. Greek, Historical Theology, Biblical Theology, Comparative Religion.

The University of London, the pattern of all 19th century foundations of learning, has for generations offered wide courses of great value for the intellectual training of the clergy. Even though some Australian universities might still be unwilling to offer a B.D. course, that is not at all necessary. More subjects along the lines indicated would benefit both the Church and Secular Education.

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## DROP THE TERM "WHITE AUSTRALIA" BUT RETAIN THE POLICY!

### Indian Christian's Appeal

The Rev. Dr. Rajah B. Manikam, East Asian Secretary for the World Council of Churches, made a strong appeal last week to Australian Church leaders at "Gilbulla" to abandon the use of the words "White Australia Policy." "I want to speak to you very personally and sincerely," Dr. Manikam said. "You have got to solve this problem. I have read many books about your policy and I want you to know that I understand it and the reasons why it is necessary. I sympathise with your desire to avoid the kind of problems that are found in South Africa and the United States of America. But one thing you can do—drop that terminology. The words 'White Australia' are not to be found in your statute books and you should not use them. The use of these words creates a wrong impression throughout Asia. You have a perfect right to control immigration, but speak of 'restricted immigration.' Consider the good impression made in Asia by quota systems of Canada and the U.S.A."

Dr. Manikam said that 100 Indians in a year are allowed into the United States of America. He believed that this was better than completely prohibiting permanent entry. He said that immigration, even in such small numbers, created good feeling and did not upset American standards of living.

## CORRESPONDENCE

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

### RESEARCH ON FAMILIES.

Dear Sir,

A research into the nature of Australian families is being undertaken this year under the auspices of the Australian National University. As the research scholar who will be doing this work, I hope to collect information by meeting a number of families in different occupational groups in Sydney and in some rural areas of N.S.W. The main occupational groups in the city will be those of skilled tradesmen and professional workers, and in the country those of property owners and farm workers, and the families which will be preferred are those resulting from marriages contracted somewhere about the period 1933 to 1939, and having at least two children. Any family which falls in one of these groups and which would be willing to co-operate in this study is asked to communicate in writing or by phone with me at my Sydney address, 168 Marion Street, Leichhardt (LM 8045).

The study is to be very detailed and aims to collect accurate information on many sides of home and family life. It definitely does not concern itself, however, with the intimate side of marriage—it is not at all the type of thing done by the Kinsey group in America. It will seek information on places where the family has lived, the jobs which the parents have held, the activities undertaken in the community by the family's members, the responsibilities—both small and large—which fall to the different members within the family, the ways in which the family is controlled and discipline exercised, the way in which economic responsibilities are distributed, the way in which leisure is spent, the relationships existing between parents and children, and some of the ideas prevalent in the family about such things, for instance, as the Australian way of life, education, and the things which the family values as important in life.

This information will be entirely confidential and the identities of families will not be made known to anyone, apart from the

one person doing the research. The information will not be recorded under family names. It will be collected in the course of interviews extending over four or five evenings and perhaps some week-end activity shared with the family.

The reticence people sometimes have in talking about personal things is well appreciated and the interviews are therefore quite simple and objective.

If sufficient families are willing to help by sacrificing so much of their time, this study could be of tremendous value to the nation. A report published would be of use in helping people overseas to gain knowledge about Australia (it would be useful to UNESCO, for example), and would be of use at home to governments, educationists, welfare organisations, arbitrators, trade unions, churches and other groups, in providing them with more concrete data than is now available on which to base their policies.

Yours, etc.

Leichhardt, N.S.W. HAROLD FALLDING

### CLERICAL DRESS

Dear Sir,

With most of your readers, doubtless, I have followed with interest the good-humoured discussion regarding episcopal apparel in recent issues of the "Record." May I crave your permission to make a couple of comments on the leading article on page two of your last issue entitled "To Australian Churchmen—The Putting on of Apparel?"

"Simplicity in corporate worship is one of the principles of the Church of England." Agreed. But what is simple to one is complex to another. Cassock and surplice represent to your writer the simplicity of the Gospel; but to some Protestants to-day, as to the Puritans of old (as also I imagine to the great Calvin), they appear as rags of Popery!

Again, apparel which may please by its suitable simplicity on one occasion, on a different occasion may be just drab and dowdy. I imagine your writer would not appear in the simplicity of shorts at the Royal Garden Party, though they would be perfectly suitable to the tennis court; and would he see no incongruity in the Queen's opening Federal Parliament dressed in a simple sports frock? May I remind him that as the cassock and surplice are "enjoined," so also, for cathedral and collegiate churches, is the cope.

Then, as to that word "ostentatious," which is by implication attributed to those who depart from the wearing of the cassock and surplice of Canon 58 and particularly to the Australian bishops whose apparel has been under fire in your columns recently. My dictionary (C.O.D.) defines ostentation as "Pretentious display, especially of wealth of luxury, showing off, attempt or intention to attract notice." It is apparent from the quotation at the foot of the article in question that John Calvin regarded a bishop's carrying his pastoral staff in this light, but he didn't believe in bishops anyway. But for an Anglican writer to attribute such motives to bishops of the Australian church who wear a cope and mitre, however much he may dislike the practice, indicates a censoriousness and defect of charity which I feel sure was not intended. I prefer to think the word was ill-chosen.

Yours, etc.,

St. John's Rectory, Balmmain. E. H. LAMBERT.

## BIBLE TRANSLATIONS

### A BRIEF SURVEY

(By F. F. Bruce, M.A., Head of Dept. of Biblical Studies, University of Sheffield.)

New translators of the Bible have, in general, been ill received. The Septuagint version of the Old Testament required perhaps the most audacious "blurb" that any book ever received—the Letter of Aristeas—to win public acceptance for it; and long after it appeared, the day of its publication was said to be as calamitous for Israel as the day on which their fathers made the golden calf.

Jerome's Latin Vulgate was widely attacked as revolutionary, heretical and subversive of the Christian faith, because of its many departures (all of them justified) from the inferior Old Latin texts. Sir Thomas Moore said that Tyndale's translation of the New Testament was so faulty a piece of work that revision was out of the question, "for it is easier to make a web of new cloth than it is to sew up every hole in a net." When the Authorised Version appeared in 1611, Dr. Hugh Broughton, "the great Albionean Divine, renowned in many nations for fare skill in Salem's and Athens' Tongues, and familiar acquaintance with all Rabbinical learning," protested that he would sooner be "rent in pieces with wild horses, than any such translation by my consent should be urged upon poor churches." (In spite of his immense scholarship, he had not been invited to join the committee that produced the Authorised Version; he was known to be a bad team-worker.) And there was a loud chorus of reprobation when the Revised Version of 1881-5 was published, in which the leading voice was that of another great scholar, Dean Burgon, who condemned the work as "the most astonishing as well as the most calamitous literary blunder of the age."

If we remember all this, and more of the same, we shall view in their proper perspective the loud criticisms voiced in recent years against a number of modern biblical translations, and in particular against the American Revised Standard Version of 1946-52. The best of translations are but translations at best. The Bible is probably the most translatable book in the world, but even so, the process of translation inevitably means the loss or obscuring of some elements present in the original text. And the criticisms which the public is ready to mete out to new translations of the Bible are a healthy symptom in so far as they betoken a vigilant determina-

tion not to be deprived of any part of the pure Word of God, and not to have anything foisted upon it as the Word of God which has no right to be so described.

Let us recognise that the wealth of recent Bible translation in English is pre-eminently an evangelistic enterprise; it springs from the anxiety of Christian men and women to get the message of life across to their fellows in language more intelligible to the majority than that of the A.V. or R.V. Those of us who have had some education in English literature, or who have been churchgoers for years, do not realise as we should how meaningless much of the phraseology of the older Versions of the Bible is to people whose favourite reading is the sports edition of the daily newspapers. Not that the difficulty is merely one of phraseology (if that were all it might easily be overcome); it is bound up with the whole mental attitude of a secularised generation, to which the subjects with which the gospel deals appear foreign and even unreal. To remove this barrier is, of course, the work of the Spirit of God, but we can see to it that the Word which the Spirit applies with convicting power to the heart is presented in terms "understood of the people."

### ... With the Understanding Also.

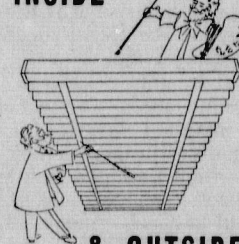
This is the aim of many recent versions of the Scriptures in whole or in part. And some of them have been particularly successful. The translation of the New Testament Epistles, for example, by J. B. Phillips, entitled "Letters to Young Churches (1947)", has been conspicuously helpful in making Paul's arguments not only intelligible, but interesting and relevant, to the modern English reader. It is, no doubt, too paraphrastic to serve as a student's version, but it was not intended to be used in that way. Time and again its renderings into present-day idiom seem to hit the nail right on the head. In fact, Mr. Phil-

lips is considerably more felicitous in translating Paul and the other writers of Epistles in the New Testament than he is in translating the Evangelists in his more recent work, "The Gospels Translated into Modern English (1952)."

### Shortage of Words.

A more satisfactory translation of the Gospels is Dr. E. V. Rieu's "The Four Gospels" (1952), a volume in the Penguin Classics, of which he himself is General Editor. Dr. Rieu is a classical scholar who has already translated the two Homeric epics for the same series, and it is interesting to read his assessment of the literary quality of the Gospels in the introduction to his version of them. He disagrees with those scholars who have characterised the Gospels as unliterary productions. Their language, though not identical with that of the earlier classical writers, "is still Greek, still beautiful, simpler than that of

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Plato and Demosthenes, but still charged with untranslatable subtlety." As for the language into which they should be translated, he makes the interesting point that in 1611 "the discussion of spiritual matters in ordinary conversation was far more usual than it is to-day" and the translators of the A.V. consequently "had at their disposal a religious vocabulary which was sure of ready acceptance." It is the absence of such a widespread religious vocabulary to-day more than any other fact, he says, "that makes it impossible to translate everything in the Gospels into the normal idiom of 1952. However, the translator must accept this limitation as a challenge rather than a handicap, blending the old wine with the new in such a manner that the skins hold both." The way in which Dr. Rieu's translation responds to the challenge he speaks of is worthy of high praise.

#### Basic English.

The Bible in Basic English, the New Testament part of which appeared in 1940 and the remainder in 1949, labours naturally under severe limitations of vocabulary. For the translators' purpose the Basic vocabulary of 850 words was increased to 1000. It therefore is not calculated to help the accurate study of the Scriptures; it was intended largely for readers whose native tongue is not English, so that with a limited vocabulary they might be able to read and understand the Word of God. But it is an independent translation from the original languages, and the fact that the responsible committee carried out their work under the direction of Professor S. H. Hooke is a sufficient token of the scholarly standard of the enterprise. The dignity of the language is remarkable, and some of the paraphrases are wonderfully happy. It was pleasant to see a framed text in the home of a newly-married couple recently, which ran: "Where the Spirit of the Lord is, there the heart is free" (the Basic rendering of 2 Cor. iii. 17).

#### Plain English.

More recently there has appeared "The New Testament: A New Translation in Plain English," by Charles Kingsley Williams (1952).

The "Plain English" used by this version is based on a list of 1500 fundamental words that make up ordinary English speech—a wider range than that of Basic English. Mr. Williams uses between 160 and 170 additional words not included in the fundamental list. One of the outstanding advantages of "Plain English" over Basic English is that it is much better provided with verbs. Thus, Plain English can say, "Do you love me?" in John xxi. 15ff, whereas Basic English has to say, "Have you any love for me?" or "Am I dear to you?"

#### Revised Standard Version.

The Revised Standard Version is the latest translation that belongs to the main tradition of the English Bible, going back through American Revised Version and R.V. to A.V., and beyond that to Tyndale. The latest, and possibly the last; for whatever the future of Bible translation may be in America, the Protestant Churches of the British Isles are now cutting loose from the main tradition and a committee of scholars drawn from their ranks is now at work on a completely new translation from the original texts—a new translation and not a mere revision. This new translation may not appear for a decade yet; the present policy is not to publish any part of it before the whole is complete.

In view of sweeping charges that have been brought against it on the score of doctrine, it may be as well to say here, and to say so emphatically, that every point of Christian faith and practice can be established as conclusively and unambiguously from the R.S.V. as from the A.V. or R.V. As the June, 1953 issue of "The Reformed Journal" of Grand Rapids (one of the best periodicals that the reviewer receives from America) says: "One may take exception to the translation in parts—perhaps in many parts. But the R.S.V., too, is the Bible—the Word of God from heaven which the Lord gave for the redemption of His world . . . God's Word, in the only form in which God has made it available to us, i.e., in the form of the redactions and translations of scholarly but fallible men."

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## THE WORLD OF BOOKS

**The Bible and Modern Medicine.** A survey of health and healing in the Old and New Testaments. By A. Rendle Short, M.D., F.R.C.S. The Paternoster Press, London, 1953. Pp. 144. Australian price 10/-.

This is the last work to come from the pen of the late Emeritus Professor of Surgery at the University of Bristol, his sixth contribution to the volumes of Christian apologetics. It is the ninth volume of "The Second Thoughts Library," formerly under the editorship of Dr. R. E. D. Clark. It is written for non-medical readers and it achieves its object revealed in the sub-title very well.

Here we have a contrast between the medical practices of the Jews based on the Scriptures and the superstitious activity of pagans based on natural knowledge. Here we have an attempt to attach precise identifications to the diseases described only by symptoms in the Bible. Here we have a chapter on the medical language of St. Luke for those who do not possess Hobart's work. Here we have the opinion of a devout scholar on the physical cause of the death of Christ which brands the view of Stroud, recently advocated by Canon Loane, as "quite unacceptable". Here are valuable short treatments of miracles of healing, demon possession, faith healing and the problem of sickness. Throughout, the Bible evidence is skilfully utilised and expounded. It is not a heavy work in either sense; it may be read in a crowded train.

There are a number of misprints: pp. 28, 54, 112, 109. There is an inconsistency: "advertize" (p. 33), but "advertisement" (p. 128). Should not the quotation on p. 119 describing the third chapter of Genesis as "true history in pictorial form," be ascribed to Griffith Thomas' Genesis, p. 46, and read "solid history . . ."? Allusions to unidentified authors are irritating: pp. 47, 52, 95. It appears that the author was not spared to correct the proofs; they are no credit to the publishers, who have, nevertheless, given us a valuable book.

—B.D.B.

No modern author has been better qualified than the late Dr. Rendle Short to compile a volume on this subject. A life-long student of the Bible, an expert in medical science and in command of an easy, lucid style of writing, he was admirably fitted to discuss the medical questions which a study of the Scriptures may evoke. This book is only 140 pages in length and does not attempt an exhaustive treatment; but it is a splendid guide, sober but stimulating, cautious but enlightening. Dr. Rendle Short touches lightly on a variety of subjects. There are, for example, chapters dealing with the Sanitary Laws of Moses, the Plagues of the Bible, Leprosy, the Miracles of Healing, Demon Possession, and a very useful discussion of Faith Healing. Dr. Rendle Short does not commit

himself to any proposition unless he is sure of the evidence. He points out that it is very often extremely difficult to make a correct diagnosis of the kinds of disease mentioned in the Bible, because the symptoms are not recorded from the point of view of a diagnostician. He does tell us that Saul was a case of manic-depressive insanity and that Paul's thorn in the flesh was almost certainly trachoma. But he is too restrained to give definite conclusions in most cases.

The chapter on Demon Possession appears to leave out the explanation which is most intelligible to the reviewer; that is, that it was a Satanic counterfeit of what the New Testament describes as the infilling and indwelling of the Holy Ghost in the heart of a believer. It was an invasion of the inner sanctuary of man's personality by the forces of the Evil One. This is illustrated by the way in which the Demons spoke with a voice distinct from the voice of the individual.

The one disappointing feature of the book is the very brief discussion of the physical cause of the death of Christ. Dr. Rendle Short thinks that "a mental and physical agony beyond human experience" caused a real "bloody sweat" in Gethsemane. However, he rejects Dr. Stroud's theory that His death was due to a rupture of the walls of the heart. One may regret that he devotes no more than a single paragraph to Stroud's theory, for Dr. Rendle Short was eminently qualified to give it ample consideration. The reviewer has always believed that Stroud's theory cannot be properly assessed unless due regard is paid to certain facts connected with the death of Christ quite apart from the issue of water and blood from His wounded side. That He did not die from crucifixion alone is plain; that His early death was a source of surprise to men like Pontius Pilate and the Roman centurion is plain. Dr. Rendle Short objects to Stroud's theory on the ground that death from a broken heart pre-supposes a degenerate heart condition; and this is unthinkable in the case of Christ. But Stroud's argument is surely that so great was the mental and spiritual suffering of One on Whose head God made to meet the iniquity of us all that though He was in the prime of perfect manhood, His heart could not withstand the strain. Such was His grief that the walls of His heart collapsed in a way that normally is only known to have occurred where the heart has been weakened by disease. It is the same kind of argument as that which Dr. Rendle Short had used to explain the Bloody Sweat in Gethsemane. But we are agreed that this is a most useful book and we warmly recommend it to all Bible students.—M.L.L.

**The Centrality of the Messianic Idea for the Old Testament.** H. L. Ellison, London, 1953. I.V.F. pp. 23. Aust. price 2/6.

**The Covenant of Grace.** J. Murray, London 1954. I.V.F. pp. 32. Aust. price 2/6.

These are the Tyndale Lectures in Old Testament and in Biblical Theology for 1953.

Mr. Ellison discusses the question, "whether we can construct a Theology of the Old Testament, or whether we must restrict ourselves to a descriptive Religion of Israel." Such a theology, as he says, requires a central unifying principle in the Old Testament. Jesus Christ virtually claimed that such a unifying principle exists, viz., the witness of all parts of Scripture to Him. Mr. Ellison examines current views of the nature of the O.T. Messiah. He concludes that "the King always looks forward to One Who is to come, not back to a perfect figure whose descendant he is." He then discusses the Messiah as Son of Man, the New Moses and the Servant of Yahweh, with an epilogue on "The Messiah as corner stone," in the course of which he points out that the phrase "ebhen bochan" rendered in the English versions as "a tried stone" (cf. Isaiah 28:16) should be rendered as "a testing stone"; the Messiah is the touchstone of our faith.

Professor Murray sets out to review the development of the "Covenant Theology" associated in particular with the 17th century Calvinistic Theologians. He suggests that in its present form it needs recasting, and sets out to indicate the lines on which this should, in his view, be done. He first of all examines the Biblical use of the term "covenant" and concludes that the essential feature is the sense of commitment involved, not the laying down of conditions and stipulations. The covenants with Noah, Abraham, Moses, and David are then discussed and their application in the New Testament. His conclusion is that "a divine covenant is a sovereign administration of grace and of promise."

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# THE POWER OF GOD IN LONDON

(Continued from Page 1)

Committee and Financial Secretary of C.M.S.) and others. Many parish clergy are interested in the mission, some of whom I have met, who attend the meetings and encourage their people to go, and in some cases arrange transport for them. I must confess that it was a great thrill to me to be asked one night to give a greeting from Australia at the mission and to offer the evening prayer. As many of you may know, a reference to this was made in the Sydney press.

## Follow-up Work.

At the beginning, Billy Graham stated that the mission would not be a success unless the follow-up part of the crusade was carried out carefully. Mr. Dawson Trotman, of the Navigators' Organisation of America, undertook, at the invitation of Billy Graham, to be responsible for this part of the campaign and it is being done thoroughly. Mr. Trotman brought his own staff from America and amongst those from England working with him is the Rev. Bruce Reed, Chaplain of Fitzwilliam House, Cambridge, and formerly of Sydney, who has spent his University vacation engaged in this task. His work has been very much appreciated. The question often raised concerning missions like this, is: "Are the conversions genuine—will the converts last?" Evidence has been seen in this mission that many are going on with the Lord and with the knowledge that earnest Christian men and women in the churches are shepherding the converts, we can, I believe, all pray with confidence that God will perfect the work He has begun. Those who sign cards are assigned to the parish or district to which they belong and parish clergy noon.

then are able to keep in touch with them. I was preaching in an East London church recently and the vicar told me that in the congregation that day was a man who had made a decision for Christ at the mission. He said, "This was his first Sunday in church for very many years" and the man added, "it was the happiest Sunday he had ever spent." It is not for us to judge as to whether those who profess conversion will last, but it is for us to pray that in the power of the Holy Spirit they will be able to stand fast, "and having done all, to stand."

## £100,000 Mission.

When the mission was planned it was estimated that the financial cost would be £100,000. Many were staggered and many criticised, particularly the worldly-minded, and also it was taken up adversely by the press. America found £40,000 and England already, through gifts and collections, has raised £60,000 and the mission is only half through. Many see in this a sign of God's approval. Above all, when we see the evidence that God is working in this united effort to the salvation of souls there is cause for great thanksgiving. Some Christian leaders in England have been bold to write and say publicly, as I have in a statement before me, "We are convinced that God is at work in a way not known to this generation," and Billy Graham has humbly said more than once from the platform, "This is the Lord's doing and it is marvellous in our eyes." Perhaps it should be added that thousands attended an open-air meeting at Trafalgar Square on the Saturday afternoon of the University boat race to hear Billy Graham and another gathering is being arranged in Hyde Park for Good Friday afternoon.

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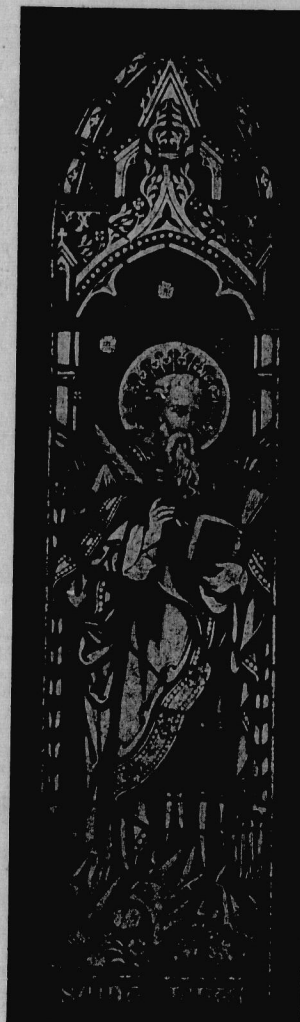
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## QUESTION BOX

(Questions should be addressed to the Editor. Every effort will be made to procure a clear and accurate reply to questions submitted.)

Is it in order for a layman (in this case a catechist) to assist the Rector in the service of Holy Communion in such things as reading the Epistle, reading the Prayer for the Church Militant, and assisting in the distribution of the cup?

A layman—whether catechist or not makes no difference—has as much right, or as little right, to assist a clergyman in the service of Holy Communion in the manner referred to in the question, as he has to assist him in any part of any service. If it is right for him to read a lesson at Morning or Evening Prayer, it is equally right for him to read the Epistle or Gospel at a Communion Service. If it is right for him to read any prayers, it cannot be wrong for him to read the prayer for the Church Militant. Whether ministering the cup can be considered in the same way is doubtful. Article 23 declares that "it is not lawful for any man to take upon him the office of public preaching, or ministering the sacraments in the Congregation, before he be lawfully called, and sent to execute the same." Is giving the cup "ministering the sacrament"? If this is only "assisting," is there any logical reason why a layman should not equally assist by distributing the bread?

The basic question is a layman's right to assist in divine service at all or in any capacity. Few would deny that there is real value, and indeed practical necessity, in regular lay-assistance in the conduct of public worship. But the Prayer Book does not contemplate it, and it has never been

properly regulated by the church, though some bishops and some synods have issued regulations about it. The proposed canons at present being considered in England contain a regulation of what a licensed lay reader may do; but there seems little logical reason for the particular parts of services which it would permit him to perform.

Where does the following prayer come from, from what prayer book (if any), and in what period of our church did it appear? Our Vicar has circulated this prayer for those about to be confirmed, stating that it is an early prayer of our church:

"O Lord God in whose image I have been created, give me grace that drawing nigh to this Sacrifice I may take part therein with fitting reverence and devotion and offer it together with Thy priest to Thy divine Majesty in a manner acceptable to Thee

1. To the honour and glory of Thy great Name, to which alone is this sacrifice due,

2. In memory of the Passion and death of the same Christ our Lord, for which end He hath commanded that this sacrifice should be continued,

3. In thanksgiving for all Thy benefits bestowed upon me,

4. In satisfaction for all my sins and faults, the punishments that are my due, which, O Lord Jesus Christ, I pray may be washed away in Thy most holy Blood in this Sacrifice,

5. To obtain Thy grace and help in this my need,

6. For my family, parents, friends and benefactors,

7. For the rest and peace of the faithful departed.

Let this my intention be pleasing to Thee O Lord God, and hear me for the sake of Jesus Christ our Lord. Amen."

We have not met with this prayer before, and do not know where it comes from. The doctrine of the Holy Communion which it reflects is not that of the Church of England, which suggests that the prayer had its origin in the unreformed, medieval period of the church, if, as is indicated, it is an "early prayer", and not the product of the last fifty years.

## SIR J. B. HOBBS.

Twenty-five years ago Jack Hobbs was a name on every cricket-lover's lips. He made 3,636 runs, including 12 centuries, in Test Matches against Australia. He made a record of 197 centuries in first-class cricket and gained to his credit the highest individual score of 316 at Lord's in 1926.

In her Coronation Honours List, Her Majesty the Queen this year conferred the honour of knighthood upon him.

Sir John's wonderful cricket record is, however, enhanced by his fearless stand for the sanctity of the Lord's Day. When invited by an Indian prince to pay a playing visit to that country, he discovered, upon arrival, that Sunday games had been arranged. Many would have set aside any principles they may have had to comply with their host's desires, but not Jack Hobbs! He declined courteously but firmly to play on Sunday. The Maharajah immediately altered the arrangements accordingly.

In his account of this incident, Sir John says, "Quite apart from the religious issue there is no excuse for a professional wanting to play Sunday Cricket. I do not think he should; he has enough of it all the week. He cannot get the best results if he plays on Sunday, because one day's rest each week is essential, and to insist on it is only fair to his County or Club."

I know of the case of a professional who was "not out" for his country on a Saturday night and played on Sunday; he made a big score and was, consequently, so tired and stiff on the Monday that he soon got out.

It is not so much the fact that you play yourself that has to be considered as the fact that you thereby employ other people and rob them of their Day of Rest.

The modern trend is spoiling our Sunday; it is not what it used to be. I don't hold with it; call me old-fashioned, if you like. I look upon Sunday as a Day of Rest; I enjoy it that way. Some people can't settle; they must be on the go, here, there and everywhere.

I have never played Sunday Cricket and never shall. It has been a great source of pleasure to me and my wife that our boys have never had to be requested not to play on that day. My early religious atmosphere brought me up to respect Sunday, to remember the Sabbath Day and keep it holy, to make it a Day of Rest for mind, body and spirit."

This fine testimony by this fine cricketer should be noted well in these days when more and more professionals are playing in Sunday games. We are thankful that there are some of the younger men who take a similar stand, but, Oh for many more!

The General Secretary in writing to send the congratulations of the L.D.O.S., said, "We know that this honour has been well deserved by your valuable services to cricket, but we also feel that you have deserved it because of your noble Christian witness as evidenced by your respect for the Lord's Day." In his reply, Sir John wrote, "Yes, it is very true that Christian witness brings its reward."

May this veteran Christian sportsman, who has passed his three score years and ten, be given grace to "press toward the mark for the prize of the high calling of God in Christ Jesus," the Captain of our Salvation.

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—General MacArthur's message to the committee of World Council of Churches, when Commander in Chief of the South West Pacific.

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## Proper Psalms &amp; Lessons

## May 2. Second Sunday after Easter.

M.: Exodus 16:2-15 or Isaiah 55; John 5:19-29 or 1 Cor. 15:35 to end. Psalms 120, 121, 122, 123.

E.: Exodus 32 or 33:7 to end or Isaiah 56:1-8; John 21 or Phil. 3:7 to end. Psalms 65, 66.

## May 9. Third Sunday after Easter.

M.: Numbers 22:1-35 or Isaiah 57: 15 to end. Mark 5: 21 to end or Acts 2:22 to end. Psalms 124, 125, 126, 127.

E.: Numbers 22: 36-23: 26 or 23: 27-24 to end or Isaiah 59; John 11: 1-44 or Rev. 2: 1-17. Psalms 81, 84.

## NEW CHAPEL AT MOSS VALE.

On Saturday, April 10th, a service was held at S.C.E.G.S., Moss Vale, to dedicate the school chapel. His Grace the Archbishop dedicated the chapel in the presence of a large congregation of schoolgirls, members of the school council, and friends of the school. The service was conducted by the Chaplain of the school, the Rev. A. W. Prescott, and a short address was given by Archdeacon T. C. Hammond. A suitable lesson was read by the head girl of the school.

Miss Graham, who has been headmistress since the beginning of 1952, is to be warmly congratulated on being able to bring to fruition her plans for a school Chapel so soon. It is most encouraging to know that the school has increased and is increasing in numbers during Miss Graham's tenure of office.

## NOTED MUSICIAN

Noel Gay, composer of *The Lambeth Walk* and many other popular tunes, whose death took place recently, was a brother to the Rev. Cyril M. Armitage, Vicar of St. Bride's, Fleet Street. The two had much in common; in particular their love of music and their links with the Church.

Noel Gay, whose real name was Reginald Moxom Armitage, was expert in more serious music than that which he wrote and through which he won fame. He had been Assistant Organist at Wakefield Cathedral and at the Chapel Royal, St. James's. For a period he was Director of Music at St. Ann's, Soho. He was a bachelor of Music and a Fellow of the Royal College of Organists.

## COMMENT ON COLLECT, EPISTLE AND GOSPEL OF EASTER II.

Passing from the fact of the Resurrection to its results, the risen Saviour is to-day presented as Chief Pastor and High Priest of the new dispensation. The Epistle comments upon the Gospel and both, with some form of Collect referring to Christ's example, have been read together for at least 1,600 years. Tradition records that clergy councils were anciently held on Easter II and hence that the day's theme is Christ's example to His Pastors rather than to all. Essentially, both Epistle and Gospel proclaim victory through suffering. The good Shepherd won His flock, not by conceding worship to Satan, but by utter self-sacrifice for them. Humble obedience, "even unto death," indeed made Him an Example to all, in all ages, the Leader of innumerable saints and the Fountain of that pastoral and ministerial office by the labours of which men are gathered into the one fold of salvation.

After "the Ministry in the Church" comes "the Christian in the World," for to-day we see the risen Saviour as the Fountain of spiritual ability for every Christian, cleric and lay alike—an ability bestowed by that mystical Presence of which Christ speaks in this Gospel. During these forty days His plainly visible Presence confirmed the disciples' faith until, their Master departed like Elijah from Elisha, they could grasp and sacramentally express His meaning at the Last Supper. That is, going to the Father to present His natural Body an everliving Intercession, He must disappear (as the Black Rubric contends); but because, so going, He became a continual Mediator and Intercessor, the benefits of His Presence remain as manifest as though He were visible. The Presence described in to-day's Gospel is truly Real, and solely from such Reality flows our right and strength to fulfil the duties of the regenerate.

## C.M.S. HOUSE.

On Friday evening, April 2, His Grace the Archbishop opened and dedicated C.M.S. House in Bathurst Street, Sydney. The first floor was crowded to capacity with friends of C.M.S. who were present for the occasion, and there was a large overflow on the second floor, to whom the service was relayed. The building was originally a warehouse, which had fallen into disrepair, and had been condemned by the City Council. It was acquired by C.M.S. at the end of 1941, and two floors were put in order for immediate use. The whole building has now been completely renovated and considerably enlarged, and it will make an admirable base for the Church Missionary Society. The total cost of the building and repairs and alterations since it was first acquired amounts to about £45,000. C.M.S. have borrowed £20,000 from the Bank, which will have to be repaid in the course of time. The present value of the building must be nearly double the amount paid for and spent on it.

SCRIPTURE UNION  
THANKSGIVING SERVICE.

On Thursday, April 1, the Scripture Union held a Thanksgiving Service, on the occasion of the 75th Anniversary, in the Central Baptist Church in Sydney. The Archbishop presided, and Dr. J. M. Laird, the General Secretary from London gave the address. The Scripture Union was founded by Mr. T. B. Bishop on April 1, 1879, and within a year had 100,000 members. The first branch was opened in Sydney through Miss Hassall of Parramatta in 1880. When the first committee was formed for N.S.W. in 1884, there were more than 50 Scripture Union Branches. To-day the Scripture Union notes are printed in more than 100 different languages, and readers of the Bible in all parts of the world are linked together in daily study of the Word of God.

At the 75th Annual Meeting held in London, one of the speakers was Archdeacon R. B. Robinson, the Chairman of the Committee in N.S.W., who is visiting England.

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## PERSONAL

The Rev. A. E. J. Strickland, B.A., Th.L., Rector of Mooropna, in the Diocese of Bendigo, has been appointed Rector of Euroa, (Dio. of Wangaratta).

The Rev. L. B. G. Rose, Rector of Stratford, in the Diocese of Gippsland, has been appointed Rector of the combined parish of Murchison and Rushworth (Dio. of Wangaratta).

On the resignation of the Venerable Archdeacon W. J. Chesterfield as Rural Dean of the Deanery of Wangaratta, the Bishop has appointed the Reverend F. C. B. Moyle, B.A., Rector of Benalla, as Rural Dean.

The Rev. Leslie S. Bowers, A.K.C., Rector of Bridgetown (Dio. of Bunbury), has resigned and is returning to England.

The Rev. Vincent P. Howells, M.A., Rector of Margaret River, has been appointed Rector of Bridgetown (Dio. of Bunbury).

The Rev. George Kingston, B.A., who has recently arrived from England, is to be inducted to the Parochial District of Denmark (Dio. of Bunbury), on 5th May. Denmark was previously staffed by the Bush Church Aid Society.

The Very Rev. S. Barton Babbage, M.A., Ph.D., Dean of Melbourne, has accepted an invitation to conduct a refresher course for clergy at Ballarat from 6th to 10th September next.

The Revd. Ian E. A. Booth, Th.L., B.C.A. Missioner has been appointed to Penong Mission, (dio of Willochra).

The Revd. John O. Rymer, M.A., Th. L., of the dio. of Rockhampton, has been appointed to the F. R. White Chaplaincy of the University of New England, Armidale.

The Revd. Hugh Oakes has been appointed curate in the parish of Cooma (dio of Canberra-Goulburn).

The Revd. Canon R. W. G. Phillips, Rector of St. Mary's Morwell (dio of Gippsland), has been appointed Rector of Mortlake (dio of Ballarat).

The Revd. John Wagstaff, Th.L., formerly of North Melbourne Diocesan Centre, has been inducted to the charge of St. Andrew's Aberfeldie (dio of Melbourne).

The Revd. Lindsay O. Scott, Th.L., has been appointed Curate of Queanbeyan (dio of Canberra-Goulburn).

The Revd. Ralph E. Wicks, Th.L., Rector of Holy Trinity Goondiwindi since 1949, has been appointed Rector of Holy Trinity, Fortitude Valley (dio of Brisbane).

The Revd. Leo R. Buckman Th.L., Rector of St. GeorgesEarlwood, (dio of Sydney) has been appointed Secretary in South Australia for the British and Foreign Bible Society.

The Revd. Mervyn A. Payten, Th.L., Rector of St. Luke's Clovelly (dio of Sydney) has been appointed to a full-time chaplaincy with the Australian Military forces.

The Revd. Canon J. Eldridge-Doyle, Th.L., Vicar of Quirindi (dio of Armidale) has been appointed Assistant-Chaplain of the Missions to Seamen, Port Melbourne.

The Revd. Canon Oliver J. Brady, M.A., has been appointed Archdeacon of Eastern Papua (dio of New Guinea).

The Revd. Howell A. J. Witt, B.A., Chaplain at the Woomera Rocket Range, S.A., has been appointed Rector of St. Mary Magdalene, Adelaide.

The Revd. C. R. Ollier, M.A., of the diocese of Lichfield, has been appointed Rector of St. Paul's Naracoorte (dio of Adelaide).

The Most Revd. the Primate will visit the diocese of Bunbury on May 9 next for the opening of the diocese's Jubilee Year. The first bishop, the Right Revd. Frederick Goldsmith was enthroned on 18th July 1904.

## NEW CONSTITUTION FOR THE AUSTRALIAN CHURCH.

The Constitution Committee has now completed its work and has instructed the Drafting Committee to proceed with the work of having the Draft Constitution printed in book form and remitted to the members of General Synod for their information and later to the dioceses of Australia for their consideration.

As soon as the draft is in the hands of the members of the General Synod it will be released for general publication.

The Revd. Albert E. Turner, Th.L., Rector of Hughenden since 1951, has been appointed Diocesan Commissioner for North Queensland.

Mr. F. L. Edmunds, a former member of the Victorian Legislative Assembly has been appointed General Secretary of the N.S.W. Temperance Alliance, succeeding Mr. O. H. Piggott who retires on 31st May.

The Rev. R. Lipp, a member of the Basel Mission, and a German Lutheran, consecrated as Bishop of North Kerala, Church of South India, in Calicut, on Wednesday, April 21.

The Ven. David Richard Oyeboode was the Feast of the Annunciation consecrated Bishop in Lagos Cathedral by the Archbishop of West Africa by the Bishops of Accra, Sierra Leone, the Niger, the Niger Delta, Ibadan and Ondo-Benin, and Bishops Jones, S. C. Phillips and A. W. Howells. The new Bishop will be Assistant Bishop to the Bishop of Ondo-Benin.

Mr. P. T. Nicholson of Warrawee N.S.W. is leaving Sydney on May 18 for the United States. He has been awarded a scholarship in electrical engineering at the Massachusetts Institute of Technology for six months. Mr. Nicholson is a graduate in Science and Engineering of Sydney University. He is a member of Sydney Synod and is on the Committee of Moore College.

The death occurred on April 15 of Mrs. E. Muston at her home in Manly. Mrs. Muston was a daughter of the late Rev. T. B. Tress and a sister of the late H. L. Tress and Archbishop Tress of Grafton. She was for many years an active member of St. Paul's Chatswood and latterly of St. Matthew's Manly and was also closely associated with the Mother's Union. The Archbishop conducted the funeral service in St. Paul's Chatswood. Mrs. Muston will be greatly missed by many and we extend our sympathy to her children, Messrs D. and L. Muston, Miss Phyllis Muston and the Rev. Gerald Muston of C.M.S.

## THE POPE'S TOE.

An English Church paper, commenting on a press report that recently a dog, guiding a blind American, was permitted to attend an audience with the Pope, recalls an earlier occasion when a dog took a more active part at a papal audience.

It was in 1530 when a British delegation waited on the Bishop of Rome who was then at Bologna. The incident is delightfully described by John Foxe:

"When the time came that they should declare the cause of their embassy, the Bishop, sitting on high in his cloth of estate and in his rich apparel, offered his foot to be kissed of the ambassadors. The Earl of Wiltshire, distaining thereat, stood still, and made no countenance thereunto, so that all the rest kept themselves from that idolatry.

"Howbeit, one thing is not here to be omitted, which then chanced by a spaniel of the Earl of Wiltshire. For he stood directly between the Earl and the Bishop of Rome, when the said Bishop had advanced forth his foot to be kissed. The spaniel straightway went directly to the Pope's feet, and not only kissed the same unmannerly, but took fast with his mouth the great toe of the Pope, so that in haste he pulled in his feet; our men smiling in their sleeves."

## "I KNOW."

In the early days of the war I was a theological student in Bristol. At that time Sir Walford Davies was conducting a daily broadcast service from the Cathedral. It was a never-to-be-forgotten experience watching Sir Walford blend the voices of a team of professional singers for half-an-hour in preparation for the devotional service which would bring spiritual uplift to millions. We students found it particularly fascinating because, when the broadcast was finished and the choir had departed, Sir Walford would invite us to sit in the Lady Chapel, and for twenty minutes or so there would follow one of his inimitable talks on the relationship between worship and music. We knew we enjoyed listening, and we knew he was happy in his favourite theme.

On Ordination day I espied the great musician in the congregation. I would soon be leaving England for Australia and would possibly never again see him. Approaching him I smiled my introduction as one of the newly ordained men and one who had enjoyed so much his informal talks from time to time in recent weeks. I asked him for his autograph and as

the Greek New Testament, the Ordination gift of the Bishop of Bristol, was the only book I had, I asked him to inscribe his signature beneath that of the Bishop's. For a moment he stood thinking, then he hummed the two notes, soh—doh. "Yes," he returned, "I will give you the two greatest notes of music. They are the notes with which Handel opened his recitative in the Messiah, 'I know that my Redeemer liveth.' Here they are, and softly but firmly he sang the words, 'I know.' Rapidly he drew the five lines of the staff notation in the flyleaf of my New Testament and wrote in the two notes. After signing it he returned the book to me and placing his hand on my shoulder, Sir Walford Davies, Musician to the King, master of the art of making music minister to the needs of the worshipper, nearing as he was the end of his life's work said to me, a young man on the threshold of his ministry, 'We are both occupied in the same task from different angles. All good wishes for your future my boy, and may these two notes from the theme of your message, I know.'—H.B.

## PLAY-WRITING COMPETITION

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## Farewell to Bishop-Elect

A diocesan farewell is being arranged by His Grace the Archbishop of Sydney to Archdeacon and Mrs. F. O. Hulme-Moir on Wednesday, May 5, at 8 p.m. in the Chapter House, when a presentation will be made. For further particulars contact can be made with the Rev. Gordon King, who is acting as honorary secretary. Tel. YX 7004.

The Bishop of Blackburn, the Rt. Rev. W. M. Asquith, is to be transferred to Gloucester, and the Suffragan Bishop of Pontefract, the Rt. Rev. A. H. Morris, is to be Bishop of St. Edmundsbury and Ipswich.

Both Bishops are Cambridge men, and both undertook their theological training at Ridley Hall. Dr. Asquith was Vicar of Sherborne from 1932-9 and of Leeds from 1939-42. The Bishop of Pontefract is a former C.P.-A.S. Organising Secretary and Archdeacon of Halifax.

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## C.M.S. LUNCHEON ROOM

The new C.M.S. Luncheon Room will be re-opened on

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Dinner 12 to 2 p.m.

Afternoon Tea 2 to 4 p.m.

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## ANNUAL SERVICE OF THE DEACONESS INSTITUTION

You are cordially invited to the Annual Service of the Deaconess Institution, to be held in Moore College Chapel at 11 a.m. on 10th May.

This will be followed by a Basket Lunch and addresses in the Deaconess House Lecture Hall.

Also, on 26th May, at 8 p.m., a Film Evening (including pictures of the Royal Tour), will be held at Deaconess House. We would welcome all friends.

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## THE CHURCH AND THE H-BOMB

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Mr. W. C. Wentworth, M.P., said that it was possible to produce bombs having 6,000,000 times the explosive power of T.N.T. at a cost equivalent to that of T.N.T. at under one pound a penny. "Before 1960," he said, "it will probably be possible for a man sitting at his desk to deny all life survival by atomic poisoning." Mr. Wentworth said that the H-bomb could be produced in the foreseeable future in such quantities as to enable it to become the weapon of a ruthless clique within a nation, or of a misguided individual. "As far as we can see," he added, "a control system is still physically possible and international consent to this is the price of survival of the human race. Every human problem must fade into complete insignificance before it."

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### GREAT BIBLE FROM BARNWELL

#### THE QUEEN'S INTEREST

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"It gave us great pleasure to hear through the secretary of the Parochial Church Council that the gift of The Great Bible from Barnwell to Sydney Cathedral had been so highly appreciated. We heard regarding the Bible from another source too. The Queen's secretary wrote to the Duchess of Gloucester saying that Her Majesty had been most interested to see this Bible, the Barnwell Gift, in Sydney Cathedral. So we feel that it is doing better service where it is than if it had remained here in Barnwell.

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