

Swedish Church and Divorce

King Gustave Adolf of Sweden has received a petition from a majority of the clergy in the Swedish Church, asking him to annul the law which makes it an offence for them to refuse to marry divorced people in church.

The petitioners have decided on this drastic step because one of their number was fined re-

cently for what was termed as a "dereliction of duty." They have asked to be given the same spiritual freedom as their brethren in Britain, Denmark and Norway, who can refuse to officiate at these marriages.

The petition, drawn up by the Swedish bishops, was circulated to the 2,687 incumbents. Of these, 1,500 signed the petition and many more supported it.

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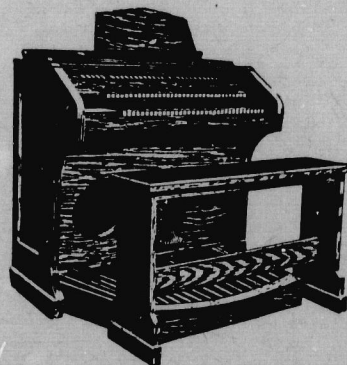
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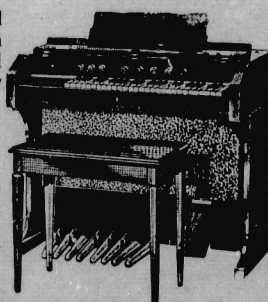
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Personal

In a recent letter to C.M.S., Sydney, Archdeacon Cole speaks of "the tremendous development of integration of the various racial groups within the Church. The Central Province, or the Diocese of Fort Hall, now has an African Bishop, ministering with full episcopal authority to African, Asian, and European congregations of whom a few, until quite recently, would not allow Africans to worship with them."

We regret to record the death of Mr Barry Willis, who was killed rock climbing at Katoomba. Mr Willis was an active parish of St. Stephen's, Bellevue Hill, Sydney, where he had been Superintendent of the Sunday School, Youth Leader, and a member of the Parish Council.

He was also an active member of the Crusader Union. He was 28 years of age.

The funeral service was held at St. Stephen's on March 7.

The Rev. Gerald Muston, Rector of Tweed Heads, Grafton Diocese, has accepted appointment as Rector of St. Thomas's Essendon, Melbourne Diocese, in place of the Rev. L. G. Harmer. Mr Muston was trained for the ministry at Moore College, and was ordained in 1951. After serving as Rector of Wallerawang from 1951 to 1953 he was Editorial Secretary of C.M.S. until 1958. He was also for some time

Managing Editor of the "Church Record." Mr Muston is married, with two children.

The Rev. Brian Kyme and the Rev. Ray Colyer are being seconded to Gippsland from Melbourne for their second curacy by the gracious permission of the Archbishop. Mr Kyme will serve at Morwell, Mr Colyer at Traralgon.

We regret to record the death, at the age of 73, of Mr M. C. Alder, of St. Mark's, Darling Point, Sydney. Mr Alder was a member of the Standing Committee of the diocese of Sydney.

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ARCHBISHOP'S TASK FORCE IN MELBOURNE

In March, 1960, a new venture in Home Missions began when the Archbishop of Melbourne commissioned his "Task Force" in the first area committed to its charge.

This consists of three centres—St. Philip's, West Heidelberg, with Olympic Village (formerly part of the Parish of St. James, Ivanhoe).

6000 SCHOOLCHILDREN

Almost all of this district is occupied by one of the largest Housing Commission districts in Australia, with 4,600 homes.

There is a school population of over 6,000 pupils in the four State primary and five State secondary schools in the area.

The "Task Force" has a full-time staff with the Reverend Frank Cuttriss (Director), the Reverend Michael Furnedge, the Reverend James A. Grant and

Miss Barbara Senior (a trained educationist and youth worker).

In addition, an Honorary Deacon (the Reverend James Fraser) gives part-time assistance, and a qualified social worker of the Brotherhood of St. Laurence (Miss Sue Yuncen) works in the area in co-operation with the "Task Force."

A new congregation has been founded at the Olympic Village through census-taking, and extensive visitation, house-meetings, house-church services, a vacation school, and then the establishment in the Olympic Hall of weekly Services and Sunday School.

Dr. Gough Opens Clergy Seminars

The Archbishop of Sydney opened the 1961 series of Seminars for Clergy on "Understanding Psycho-sexual Development" on Tuesday, April 11, in the Cathedral Choir School, Sydney.

The series is being sponsored by the Father and Son Welfare Movement of Australia and is an annual feature which the Movement makes available to Clergy of all denominations. Forty Clergy drawn from the main denominations on a quota basis are registered for the course. The course, which will be oriented toward pastoral counselling, will cover the development of attitudes to sex in Christian thought, normal psycho-sexual development, adjustments and maladjustments of adolescence, personality and relational difficulties and counselling attitudes and techniques.

Apart from lectures which will be given each night, group work and role play techniques will feature in the series. The Director of the Father and Son Welfare Movement, Mr John Robson, stated that this series of priority Seminars is designed to furnish essential background material and provide specific guidance for Clergy in adequately handling counselling situations. Mr Robson said there was a growing realisation in a wide section of the Christian Church today that the counselling ministry was a vital and

Follow-up Period

The first phase of the work was to be completed by Easter, 1961, when the "Task Force" was to be commissioned to the charge of Broadmeadows, an area now part of the Parish of Glenroy.

It has always been realised that adequate arrangements for the follow-up period after the "Task Force's" campaign would be essential.

The Archbishop has therefore arranged for the Director to continue the supervision of the West Heidelberg area for this period, while supervising also the launching of the new work at Broadmeadows.

Death of Former Bp. of Newcastle

The Right Rev. F. de Witt Batty, Bishop of Newcastle from 1931 to 1958, died in Sydney on April 3 at the age of 82. The funeral service was conducted in St. Andrew's Cathedral, Sydney, on April 5, by the Primate. The Right Rev. J. S. Moyes, Bishop of Armidale, gave the address.

Bishop Batty was born in London and educated at Oxford. He came to Australia in 1904 as domestic chaplain to Archbishop Donaldson of Brisbane. After lecturing at St. Francis's College, Brisbane, he was sub-Dean, Dean and Bishop Coadjutor of Brisbane.

SCENE OF HOLY WEEK MISSION



St. Luke's, Dapto, N.S.W., where a very successful mission was conducted in Holy Week by the Right Rev. R. C. Kerle of Sydney. The Rev. John Turner, Youth Chaplain for Sydney Diocese, spoke at children's meetings in the afternoon. The total attendance was over 4,000—an average of 300 adults attended nightly. 65 adults and 100 children made decisions for Christ. 70 joined the Scripture Union as new members. The Rector, the Rev. J. B. Burgess, told the "Church Record" that the new converts have been enrolled in a parish Bible study group, and that there was great blessing among regular church-goers as well.

NEW CONSTITUTION: CHEQUERED COURSE

The proposed Constitution for the Church of England in Australia was enacted by the Parliament of New South Wales last month.

A total of three States (New South Wales, Victoria and Western Australia) have now passed legislation to bring it into effect, but the future progress of such legislation is not clear.

No legislation will be passed in South Australia, where the Synod of Adelaide Diocese rejected the draft Constitution, and none is pending for the Australian Capital Territory or the Northern Territory.

In Tasmania the legislation has been referred to a select committee, which is unlikely to report before June. In Queensland the bill has only reached the first reading stage, and it is not known when it will be proceeded with.

As the Parliaments of five States have to pass appropriate legislation before the Constitution comes into operation, it is unlikely that it will come into effect in time for General Synod to meet this year under its provisions, though tentative arrangements have been made to summon it for September 11 and 12 next.

Speaking in the N.S.W. Legislative Assembly on the Constitution Bill, the member for Young (Mr Freudenstein), a prominent Anglican layman, made the following points.

Opposition

"The new constitution is a most contentious subject. Opposition is coming not from a few people, but from one third of the voting strength of the (Sydney) synod, one third of the representatives of the 928,771 members of the Church of England in Sydney."

"They maintain that paragraph 4 is defective, as it provides methods by which the Protestant and reformed character of the Church can be challenged. In fact they claim that it creates a new Church. The opponents believe that the bill will provide for increasing centralised control vested in a general synod which would itself be subject to the veto of an oligarchy of bishops."

"This bill seeks to establish ecclesiastical tribunals from which no right of appeal exists to the courts. Such tribunals are

again subject to the domination of bishops in all the most important matters of principle—for example, the faith, ritual, ceremonial and discipline of the Church."

"The opponents also believe that the constitution completely ignores Royal supremacy, which is part of the thirty-nine articles."

"It is held by many churchmen that synods were not authorised to assent to any measure for the handing over of lands."

The member also pointed out that the Parliament was purporting to legislate for the Diocese of Canberra and Goulburn, part of which was outside New South Wales and in the Australian Capital Territory.

Bishop of London Nominated

The Queen has been pleased to nominate the Rt. Rev. Robert Wright Stopford, Bishop of Peterborough, for election by the Dean and Chapter of St. Paul's as Bishop of London, in succession to the Rt. Rev. and Rt. Hon. Henry Colville Montgomery Campbell, who is resigning on July 31, 1961.

APRIL 13, 1961

In Understanding Be Men

"Yet a little sleep, a little slumber, a little folding of the hands to sleep," seems to be the Biblical sheet anchor of Australian Churchmen in their interest in adult Christian education. It has been encouraging to see Evangelicals regaining a place of influence in the realm of Biblical scholarship in the Church of England, and the appointment of the Bishop of Bradford as the Archbishop of York underlines this. It is important that the same leadership is expressed in the complex task of making the Parish an influential and effective force in a Society which has long ceased to be Christian. Evangelicals must be encouraged not to be so wedded to traditional methods and organisations that they lose strategic opportunities.

It is well known that Churchmen everywhere showed a remarkable zeal in examining the new financial techniques that were introduced from the U.S.A. It is hoped that the same enthusiasm will be displayed in dealing with some other great areas of Church life. Although Adult Christian Education will not bring in quick financial returns, its possibilities are not to be overlooked.

Probably the most disturbing feature about the Church today is the ignorance of the Faith amongst its members. The shallowness of a great deal of Parish activity can be traced back to this ignorance. The words of the Lord by the prophet Hosea have a special relevancy for the contemporary Church — "My people are destroyed for the lack of knowledge; because thou hast rejected knowledge, I will also reject thee."

It is impressive to see that St. Paul in all the four Epistles of the first Roman captivity, prays that the knowledge of Christian people might increase. The New Testament does not give one bit of comfort to those who separate faith from knowledge, and to those who hold an absurd view that a man can trust a person about whom he knows nothing. What many men think as irrelevant doctrine, the New Testament calls the Gospel, and the New Testament treats doctrine and the knowledge of God as the message upon which the Gospel and Christian Ethics depend.

There are many forms and expressions of Adult Education in the Christian Church today. Nowhere can this be more clearly seen than in the United States of America.

There is not a stereotyped pattern to be adopted. The Parish Evaluation Conference, The Parish Life Conference, and the All Age Sunday Schools are common forms. It is now well known that the Baptist Church has been actively emphasising the All Age Sunday School, and one spokesman has detailed the beneficial effects of getting adults to seriously study the Christian Faith. That it has pioneered a "new way of life" for many congregations, has been claimed. Some doubts have been expressed whether the All Age Sunday School is best suited to the structure of the Church of England. Whether this is so or not, it does not in any way remove the Church of England's responsibility to see that its adult members have an intellectual grasp of the Christian faith which is beyond the present Sunday school standard.

The Sydney Synod in 1959 passed a motion to give full consideration to this field as a matter of urgent priority, but nothing appears to have been done. The Archbishop of Melbourne has announced that he has a committee preparing study material for adults, and there are rumours that others are thinking of other plans.

There has never been a more urgent need than there is today that an intelligent, vigorous and scholarly move be made to see that adult parishioners of the Church of England are "filled with the knowledge of His Will, in all wisdom and spiritual understanding."

The Significance of the Lord's Supper

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

"For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till He come." (1 Corinthians 11, 26)

The Lord's Death. Participation in the Lord's Supper unquestionably calls us to remember, and to focus our attention upon, what is here called in a striking phrase, "The Lord's Death."

We may well pause to contemplate its paradoxical character, its staggering wonder — that the Lord, He Who is eternal God, He Who is now the exalted King of the universe, enthroned on high, not only lived as a true man here on earth, but also in a body of flesh and blood like ours actually experienced a shameful death, and was publicly executed, as if he were a criminal, by crucifixion. Not only so, we are meant in our use of this service still more wonderfully to recognise and to confess that this death of the Lord has for us value which is personal, decisive, abiding, and eternal. Let us then consider what 1 Corinthians 11, 26 indicates that we ought knowingly and deliberately to do, if we are rightly to participate.

This bread. We are, first, commanded by the Lord to do something with "this bread", that is, the bread which He Himself broke, and of which He said, not simply "This is My body," but "This is My body broken" or "given"; and "broken for you." Those who participate with this in mind cannot but recognise that the Lord knowingly went to this shameful end on our behalf, in our stead, and for our benefit. As in the feeding of the five thousand, the breaking of the loaves was the point at which the miracle happened and the bread was made more than enough for all; so the breaking of our Lord's body in death is the point from and through which He is able to meet all the needs of men. So by eating "this bread" we ought to confess that we believe that Christ can and does and will save us because He died for us.

The cup. We are, secondly, to do something with "the cup" of which Christ said, "This cup is the new covenant in My blood." According to ancient Semitic ritual, covenants were sealed by death, by dividing the pieces of slain animals and passing between them. So here Christ spoke symbolically of His death by dividing the pieces, and keeping the bread and wine separate; and then He asserted that this death of His would ratify the New Covenant of God, and make its benefits available to be enjoyed by God's people. Put simply, these benefits are cleansing and quickening — remission of sins and the power of the indwelling Spirit to enable us to do God's will. So those who drink this cup of the New Covenant ought to do so in expression of their faith that Christ's death ratified this covenant, and

that its promises can in consequence be fulfilled in their experience.

Till He come. Thirdly, what we thus do in this service we are only to do "till He come." In other words, this activity is transitory not final. It ministers to the present need; it is not the ultimate goal. For, when the Lord gave His disciples these very symbols of the broken bread and the cup, He anticipated the ultimate issue of His sacrifice, and spoke of the coming triumph feast in His Father's kingdom. So we ought in this service consciously to confess that we believe that Christ's death is not only the ground of the beginning of salvation, and the guarantee of its daily continuance, but also that it holds sure promise of a crowning consummation. We should, therefore, anticipate the glory that shall be revealed, in which, because of Christ's death for us, we are to share.

Participation

As often as ye eat . . . and drink. Let us now notice carefully what is the action in which we are to share, which is capable of such deep and far-reaching significance. We are to eat and to drink, to partake of the bread and wine. This is the simple and single and sufficient use of this service. There is here no mention of a movement Godwards. There is no sacrifice of the altar; it is a meal or feast from the Lord's table. Also, it is insufficient simply to behold in contemplative reverence. There is no place for non-communicating attendance. The service demands participation in the bread and wine. The appointed way to proclaim the Lord's death till He come is to eat and to drink. Further, such participation is meant to express outwardly our appropriation by faith of all that Christ's death makes ours in relation to the past, the present, and the future — in relation to sin, present life in this world, and our hope of glory.

Ye proclaim the Lord's death. Finally, when we thus eat and drink, we are intended to "proclaim the Lord's death." This implies that the main action of this service is not something which the minister alone does with the elements at the Table; it is something which we all do, or should do, when we eat and drink. Also, the word "proclaim" is a strong and dramatic one. It is at least suggests that we are to act a meaning; that we are to openly to exhibit our attitude to, and our confidence in, Christ's death by what we do with "this bread" and "the cup."

One wonders whether it may be possible to go even further. The Greek word translated "proclaim" is often used of spoken utterance. Does it suggest that, when they partook, the Corinth-

ian Christians made a declaration concerning the significance of their action? Just as, when the Queen's health is proposed, we show our concurrence and desire for her well-being not only by drinking but also by declaring "The Queen," so one wonders whether Paul means that, as they ate and drank in the Lord's Supper, they made some declaration of faith concerning the Lord's death. Certainly in administration of the Holy Communion according to our Prayer Book order this writer has sometimes wished that the communicant could (with appropriate slight alteration) use the second half of the words of administration to express his responsive and appropriating faith.

This would mean that, after the minister delivering the bread has said, "The Body of our Lord Jesus Christ, which was given for thee, preserve thy body and soul unto everlasting life," the individual receiving would respond, "I take and eat this in remembrance that Christ died for me, and I feed on Him in my heart with thanksgiving." But, whether such open declaration be possible and intended in 1 Corinthians 11, 26 or not, it is surely this kind of faith and heart response in the recipient which are indispensable, if, as he eats and drinks, he is worthy to "proclaim the Lord's death."

Marriage And Family Week

The committee organising the first National Marriage and Family Week has prepared a variety of material for use by minister and by adult groups and youth groups, and will distribute this as widely as its resources permit.

Interested church people, both clerical and lay, are urged to apply without delay for the list of appropriate material and to send fivepence in stamps to P.O. Box 70, Haymarket, Sydney.

The Chairman of the N.S.W. Organising Committee, the Rev. W. G. Coughlan, said this week that the task of organising such an observance on a worthy scale is presenting great difficulties. "We had no funds to begin with and we have very slender resources with which to print, duplicate, post and telephone. We have to rely on church people and their local leaders to show enthusiasm in making the fullest possible use of this new opportunity."

Mr Coughlan indicated that contributions to the campaign funds in every State would be most welcome.

MEMORIAL TO THE LATE BP. HILLIARD

An appropriate memorial to the late Bishop W. G. Hilliard is to be established at Trinity Grammar School where he was twice Headmaster and for 20 years before his death Chairman of the Council.

The memorial is to take the form of a window in the sanctuary in the School chapel and it is hoped that donations to the fund will be sufficient for the foundation of a scholarship or prizes as well.

VIETNAM - ADVANCE IN UNCERTAINTY

SAIGON, Vietnam (FENS).—Each month, Communist infiltrators are killing several hundred people in this country. Another American Serviceman was recently machine-gunned to death in his jeep. In December, a bomb exploded in a golf course clubhouse. Highways have become dangerous for night travellers because of the enemy guerrillas. Adding to the insecurity and unrest was the recently attempted political coup, which brought heavy fighting into the heart of this capital city.

It might be expected that, under these conditions, missionary work would be curtailed. The opposite is true. Every Protestant mission in Vietnam is advancing. When asked what the Wycliffe Translators plan to do under present conditions, Dr. Dick Pittman expressed his mission's policy in the words of Eccl. 11:4: "He who observes the wind will not sow; and he who regards the clouds will not reap." Thus motivated, Wycliffe is bringing 12 new missionaries to Vietnam by May, 1961.

Other groups are reacting in similar fashion. Working closely together, Orient Crusades and the Navigators now have 11 missionaries stationed here, and seek new recruits. The Southern Baptists, who began work here only one year ago, have three couples, and have others awaiting their visas. Mennonite missionaries here also expect added forces soon. World Evangelization Crusade (WEC) has a goal of 70 missionaries for Vietnam.

Christian and Missionary Alliance, the veteran organization in this country, continues to erect new churches, as well as classrooms and dormitories for their Bible schools. This group also has indicated plans to continue bringing available missionaries in, so long as there is opportunity to do so.

'Silly Book'—Coggan

Expressing fear of the effect of "Lady Chatterley's Lover" on young people, the Archbishop-designate of York (the Rt. Rev. Donald Coggan) speaking at the annual dinner of the Bradford branch of the Electrical Contractors' Association, referred to it as "that silly book." He continued, "If we let that kind of book loose on our youngsters and make it easy for them to read long before they can appreciate whether it has any literary value or not, and yet in our own homes allow our Bibles to get dust-covered, we are asking for disaster for them and for our nation."

A Memorial Committee under the Chairmanship of the Rt. Rev. R. C. Kerle has been formed and, with the sanction of the Archbishop of Sydney, is making an appeal for donations throughout the Diocese. Mr Justice Richardson is its Hon. Treasurer and donations may be sent to the Bursar at the School.

A very large number of people in the Diocese of Sydney and beyond it who hold Bishop Hilliard in high regard and affection will be interested to know of this memorial.

The School was one of Bishop Hilliard's main interests for forty-seven years: his place in its history is unique. It seems fitting, therefore, that there should be at the School a memorial to him of appropriate dignity.

Newtown Memorial

On leaving the school for the second time in 1934, the Bishop said: "When I think, however, of Trinity, its origin and its history, I am bound to remember that above all else it is a religious foundation, and that its founders hoped religion, definite, vigorous and unashamed, would ever be a real experience, and the dominating inspiration in the personal life of its members and in the social life of the School. That also I have striven to set before you, and if I have failed in this, I have failed in all."

On Friday, April 28, the Archbishop of Sydney will dedicate a flagmast on a stone base (a replica of the one in the St. Andrew's Cathedral grounds) in memory of Bishop Hilliard, in Camperdown Memorial Rest Park at 11 a.m.

Bishop Hilliard was one of the original trustees of the park.

2 New Bishops Are Nationals

An African and a Malagasy have been appointed Bishops of Dioceses in West Africa and Madagascar respectively.

The Archbishop of West Africa announces that the Rt. Rev. D. O. Awosika, Assistant Bishop of Ondo-Benin, and at present Administrator of the diocese, has been appointed Bishop of Ondo-Benin.

The Right Rev. Jean Marcel, Assistant Bishop of Madagascar, has been appointed by the Archbishop of Canterbury to be Bishop in Madagascar in September next, when the present Bishop, the Right Rev. Thomas Parfitt, will resign. He is a Malagasy of the Hova tribe, the tribe which gave Madagascar its one-time kings and queens.

THEOLOGICAL STUDENTS FROM OVERSEAS



Messrs. Michael Chin and Francis Ntiruka, who are students this year at Moore Theological College, Sydney. Mr Chin comes from Malaya and Mr Ntiruka from Central Tanganyika. More and more such students are coming to Australia for theological training.

Australian Immigration Policy "Eased"

A limited easing of policy in regard to admission of Asians to Australia can be seen in the present administration of immigration policy, according to the Australian Council of Churches.

The council at its recent annual meeting resolved to thank the Government for this easing and to urge it to go further. The council also asked the Government to clarify to the public the principles on which it operates its immigration policy.

The Rt. Rev. J. S. Moyes

Moore College year opens

The opening of the Academic Year at Moore College took place on Friday, March 10, at 7.45 p.m. The Archbishop of Sydney presided, and presented the diplomas to those who graduated in the various courses the previous year.

Dr Arnott, having returned from England, spoke on Academic study. He and the Archbishop and Principal felicitated Dr Cash, who was present, at the completion of his many years as Registrar of the Australian College of Theology.

A large gathering was present. The Assembly was held outdoors in the College triangle.

Anonymous Gift

The Youth Department of the Diocese of Sydney desires to record its thanks for an anonymous gift of £2 toward the "On Tap" appeal for the Department's Port Hacking properties.

(Bishop of Armidale), moving the motion, said the Government had made no public statement concerning a change of policy.

The motion says—that this meeting of the Australian Council of Churches

(1) "Acknowledges with gratitude the liberalising of the administration of the Government immigration policy, as shown by the admission of selected Asian people to Australia, and urges the Government to continue this liberalising process, particularly in cases of special hardship.

(2) "Requests the Government to clarify to the Australian people the bases of their present policy, in reference both to the approval and also to the rejection of applications.

(3) "Continues to urge on the Government the vital need to remove from the policy all remaining indications of attitude of racial superiority and discrimination."

"A letter has been sent to the Minister for Immigration," said the Rev. D. M. Taylor, Assistant General Secretary of the Council, today.

"The Council hopes that the recent change is an indication that the Government is ready to go further," said Mr Taylor. "We look forward to the day when applications for permission to migrate to Australia will be treated without prejudice in regard to race or colour."

Week of Witness at Marryatville

A mission entitled a "Week of Witness" is to be held at the St. Matthew's Church, Parish of Kensington, an Adelaide foothills suburb, from April 23-May 1 next.

The Bishop of Armidale, who spent some of his youth in the Parish, is to conduct this week, but plans are already well advanced under the leadership of the Rector, The Rev. Theo. Hayman.

Preparation by prayer has been going on for about a year; Fellowship programmes and Lenten addresses have been designed to equip parishioners for their part in the programme, and a visitation programme designed to reach every Church of England home in the parish is currently under way.

It is hoped that many outsiders will be reached in this special effort of the Parish to "be the church," and amongst other engagements the Bishop will be interviewed on a widely supported television programme.

Already many outside the the parish have expressed interest and the Rector is appealing for wide prayer support.

Melbourne Vicar on new Bible

Preaching on the new translation of the Bible in St. Paul's Cathedral, Melbourne, on January 22, the Vicar of Moreland (the Rev. L. L. Nash) said:

"Why should the Authorised Version be considered unchangeable and invulnerable, as some have contended? Why should not the Bible be translated into modern English, as it has been translated into modern African tongues? It would seem obvious that a seventeenth-century translation of the Bible would be no more serviceable today than a seventeenth-century road, or the Mayflower which, transported seventeenth-century people over the Atlantic to America about that time.

"What can an ordinary man expect, and demand, in a new translation of the Scriptures? It must speak to his own soul, in his own situation, in his own language. It must be a faithful translation, true to the original text, Biblical words which have built up our personal faith, hope, and love cannot be replaced by any other. For example, the word God could not be replaced by any philosophical idea like The Eternal, even though everlastingness is a part of God's being."

THE AUSTRALIAN CHURCH RECORD ANNUAL MEETING

NOTICE is hereby given that the ORDINARY GENERAL MEETING of the Shareholders of the Australian Church Record Ltd., is duly called for Friday, 14th April, 1961, at 4.30 p.m., at the Company's Office, 599 George Street, Sydney. The ANNUAL BALANCE SHEET will be presented at the meeting and an election of Officers for the ensuing year will duly follow. A meeting of the Directors will follow immediately after the Annual Meeting.

CANTERBURY ON NEW ENG. BIBLE

On the publication of the New Testament in the new translation of the Bible the following statement was made by the Archbishop of Canterbury:

"The message of the Bible for those who have ears to hear does not change; but it must be conveyed through a language which its readers can understand.

"The Authorised Version is one of the supreme achievements of translation and will always be a supreme example of the power and majesty of the English language. But because the English language is a living and growing instrument of communication and since it has changed enormously in these latter years, there was great need of a new translation, since so much of current English has lost the old power and majesty which it once had.

"The translators were faced with a task of incredible difficulty. I believe they have performed it triumphantly by the spirit which has always inspired great achievements—that of simplicity and directness without the temptation of adornment or embellishment. I am sure this version will do a very great deal to bring the message of the Bible back into the hearts and minds of our people."

The study of the Bible on a scholarly level, in which Roman Catholic and Orthodox, Lutheran and Reformed, Anglican and Nonconformist found themselves drawn together across the barriers, was described by Dr C. Dodd, in a recent Westminster Abbey sermon as one of the most promising channels through which the spirit of unity was making its way, and preparing for the time when the whole Christian people might be visibly one.

Dr Dodd's Comment

"Ecclesiastical or denominational differences fell away as we became absorbed in our task," he said. "Our one concern is to reach a common mind about the meaning of the text before us."

"The purpose of our enterprise is the same as that which has governed the broad movement of return to the Bible all over Christendom. It is, quite simply, to find out what the Bible means, resisting, to the best of our ability, the temptation to make it mean what we would

like it to mean, or, alternatively, to take refuge in a safe ambiguity."

Dr Dodd said that the assumption behind it all was that the Bible demanded to be understood. "Is that something that might go without saying?" the preacher asked — "I think not."

Dr Dodd declared that the Authorised Version or the Prayer Book Version of the Psalter, often noble in itself, had acquired layer upon layer of hallowed association through the centuries. It had overtones which called forth an instinctive, almost inherited, response in those who were brought up within the tradition.

"But of how many in our society is this no longer even remotely true? And of those of whom it is true, is there not the danger that they may be so soothed by the flow of splendid words half understood that they escape the harsh challenge of the Bible to mind and conscience?"

Spirit's Witness

"If the special quality of the New Testament is that of a testimony to intractable facts of history and to the meaning the facts bore to people who stood directly under their impact, then it does demand to be understood. "The more precisely we come to understand the words of the scriptures, the more open we must be to the initial witness of the Apostles and within it the witness of the Spirit of truth which gave them, and can give us, living knowledge of the world made Flesh."

It was this conviction that moved the early translators of the Bible into English, whose work ultimately issued in the Authorised Version. It was the same conviction that had inspired those who were working on the New English Bible.

"Because we hold that conviction, we have thought no labour lost in trying to understand as precisely as possible what the Hebrew or Greek of the biblical writers mean, and to bring that meaning to English readers in language as clear and as comely as we can make it. This has been our aim and our ideal."

League of Youth Conference

The annual interstate conference of the C.M.S. League of Youth was held in Hobart, Tasmania, from January 11 to 18. It was attended by 34 delegates from every State but Queensland.

Every State, including Queensland, presented a report of its work during the year; every report showed evidence of increased interest and membership.

It was decided to establish a Federal Council for League of Youth. The guest speakers were the Rev. Ian Siggins of Ridley College, Melbourne, and the Rev. Barry Butler of Roper River Mission. The chaplain was the Rev. F. S. Ingoldby, Rector of Swansea, Tasmania.

The Bishop of Tasmania (the Right Rev. G. F. Cranswick) attended the opening dinner and the missionary rally.

Dr. Fisher's Uganda Visit

The Archbishop of Canterbury left London airport for Uganda on Wednesday, April 5. This will be Dr Fisher's last overseas journey as Archbishop of Canterbury. He was accompanied by Mrs Fisher and the Rev. Simon Ridley, Resident Chaplain at Lambeth Palace.

The primary purpose of the Archbishop's journey is to inaugurate on Sunday, April 16, the new Province of the Anglican Communion — the Church of Uganda and Ruanda-Urundi. The new Province, which has eight dioceses and covers the area previously comprised in the Dioceses of Uganda and the Upper Nile, is the fourth Anglican Province to be inaugurated in Africa during Dr Fisher's tenure of the See of Canterbury. The others are West Africa (inaugurated in 1951), Central Africa (1955) and East Africa (1960). This transfer of jurisdiction from the See of Canterbury to new and self-governing Provinces has been carried out on Dr Fisher's personal initiative. The Archbishop-elect of the new Province is the Right Rev. L. W. Brown, Bishop of Namirembe.

Bishop Stephen F. Bayne, will be present at the inauguration of the new Province, Sir Kenneth Grubb, President of the Church Missionary Society will also attend.

Notes and Comments

UNIVERSITY ANGLICAN GROUPS . . .

There appears to be some dissatisfaction with the University Anglican societies which have been established over the last few years. What is their purpose? In universities which are largely non-residential and where resident students are catered for by Anglican colleges, one would think that the Church allegiance of the students was quite adequately met by their parish churches or college chapels and the Anglican chaplain in each university.

As far as presenting the Christian faith to youthful agnostics and doubters is concerned, the Evangelical Unions or Student Christian Movement are obviously superior, since they are able to present a united, non-sectarian front and concentrate on vital matters rather than peripheral ones. Hence the preference of many university Anglican chaplains for the older societies rather than the Anglican societies.

It was doubt about the real value of such denominational groups in the universities that led the majority of the Anglican students who attended the meeting called at Sydney University to consider forming an Anglican Society to decide against it. The minority went ahead and formed the Society, but it has always remained a minority group, with a one-sided attitude to Anglicanism (it has been suggested that a more correct name would be the Anglo-Catholic Society). Most Anglican students have continued as before to join the E.U. or S.C.M.

A consultation in Melbourne in May called by the Australian Council of Churches is to go into the whole question of such denominational groups.

SMALL STUDIES . . .

One of the most evident differences between older rectories in Australia and their more modern counterparts is the size of the studies in them. There is, of course, a trend towards smaller rooms than before in building generally, but the studies in recently built rectories are often quite inadequate.

This is possibly due to semantic confusion. "Study" means to most people, including parish councils and building committees, a small den where the Rector reads and meditates. Actually, in many cases, it is also the parish office, record room and interviewing room—and, we suspect, very little study is done in many of them.

It would be better to drop the term "study" altogether and use "office" instead. It would encourage parishioners to realise that when the Rector is in his study, he is not loafing, but working ("Our Rector never visits; he spends all his time in his study!"), and it might also induce parishes to make them big enough for the work that has to be done in them.

ANGLICAN PERVERTS TO ROME . . .

Yes, we know that nowadays they are usually called converts, but the older term—universally used in Victorian days when the Romeward movement began—is more correct, implying as it does that the travellers have abandoned truth for error.

We are informed by the daily papers that a few Sundays ago, the former Rector of All Saints', Brisbane, was made a Roman Catholic priest in Rome. All Saints' is noted as one of the most extreme Anglo-Catholic centres in Australia.

This is just one more refutation of the popular argument that the best remedy against perversion to Rome is to give people in the Church of England everything or most of the things Rome would give them—in other words, to inoculate them against serious error by leading them into error that is not quite so serious. But the only antidote to error is truth.

So the melancholy procession continues—a procession that began in Australia in 1848, when two of Bishop Broughton's clergy, who had been influenced by the Oxford Movement, joined the Church of Rome. It will not stop until the whole Church of England (not just part of it) returns to the pure doctrine of the Gospel as it is set forth in Scripture.

It is, by the way, noteworthy that a completely negligible number of Evangelical clergy leave the Church of England, whether for the Church of Rome or any other body. According to W. Prescott Upton's "Churchman's History of the Oxford Movement," 572 English clergymen joined the Roman Church between 1845—the year of Newman's defection—and 1910, and 750 by 1929. What the latest figures are, we do not know.)

"EASTER TIMES"

All Saints' Church of England, Petersham (Sydney Diocese), has published a special newspaper called "Easter Times."

Under the headlines "Christ Crucified" and "Christ is Risen," it reports a daily account of the Crucifixion and Resurrection in a realistic manner, such as may well have been found in the Christian newspaper had one existed at that time. It presents the challenge of the risen Christ to people living to-day.

Copies are obtainable from the Rector, Rev. T. E. Chamption, 235 Stanmore Road, Petersham.

ANNUAL YOUTH SERVICE

On August 13, 1961, the Anglican Youth Co-ordinating Committee are holding their Annual Service in St. Andrew's Cathedral.

Youth groups of the Comrades of St. George, Young Anglican Fellowship, Church of England Fellowship Diocese of Sydney, Girls' Friendly Society, Girl Guides, League of Youth, Christian Endeavour, Church of England Boys' Society, the Anglican Society, Girls' Brigade and the Boys' Brigade will be all marching in procession from Hyde Park, leaving at 2.45 p.m. and arriving at the Cathedral for the Service at 3.00 p.m.

"HE IS THE PROPITIATION FOR OUR SINS"

(By the Rev. Dr. Leon Morris, Warden of Tyndale House, Cambridge)

PERHAPS you have noticed that in a number of recent translations of the New Testament the word "propitiation" has been replaced by "expiation" wherever it occurs. And perhaps you have asked yourself, "What does it matter?" Most people are more than a trifle hazy as to the exact meaning of both words, and at first sight it does not seem to make much difference which we choose.

But it does matter. It matters a good deal. The men who wrote our New Testament did not use one word when they meant another. They chose their words carefully. And when they wrote about the cross they wrote about something of crucial importance.

They knew that all their hopes in this life and that to come centred on what Christ had done for them in laying down His perfect life on Calvary's cross. It was desperately important for them in their preaching and writing to make men see something of the significance of the cross. That is why they ransack their vocabulary in the attempt to find the right words to convey graphically what the cross means. If we are to understand their meaning we must make the effort to understand the precise significance of the picture words they choose.

Sometimes this whole en-

Missionary Convention at Kingsgrove

A missionary convention is being held from April 9 to 23 at St. Thomas', Kingsgrove (Sydney Diocese).

Functions include a youth tea and addresses by missionaries (including Miss Gladys Aylward) at the 11 a.m. service on April 23. The Rector is the Rev. Dudley Foord.

Implications of Ceylon Bill

COLOMBO, CEYLON (FENS). — A Legislative Bill with sobering implications for all religious bodies has been tabled in the Ceylon House of Representatives. Called the "Places of Worship Bill," it would make the erection of any building for a place of worship illegal apart from a license issued by the Director of Cultural Affairs. It would also prohibit the erection of shrines and other objects of worship in public places.

The Bill would give power to the Cultural Affairs Director to order the removal, upon payment of compensation, of places of religious worship if such removal is considered to be in the public interest.

deavour is dismissed as of no importance. "We are saved by Christ," some say, "and not by what we think about Him." Study of what the New Testament words mean is then rejected as of interest only to the academically minded.

This, I believe, is wide of the mark. While it is true that we are saved by Christ and not by our opinions, it is also true that our opinions may be so wide of the mark that they prevent us from being saved at all. For example, the New Testament speaks of Jesus as true God as well as true man, and says that because He is God He is able to save men to the uttermost. But if we think of Jesus as no more than a good man, then the only way He can save us is by pointing out the right way. In this case our opinion makes it impossible for us to rely on Him, to believe in Him in the way the New Testament demands.

EXPIATION OR PROPITIATION

Thus we must always be on guard to see that our understanding of the New Testament is as adequate as we can make it. We ought not to be asking, "How little can I understand and still be saved?" but rather, "How much can I understand of what God has done for men in Christ?" And it is certain that the fuller our understanding the greater the enrichment of our spiritual lives.

And so we return to the words with which we started. Does it make a difference to speak of Christ as the "expiation" for our sins instead of the "propitiation" for them? Indeed it does. In the first place the Greek words in question must be taken with due seriousness. In my judgement it is not possible to show that they mean "expiation." They occur commonly in Greek literature, and always with the meaning "propitiation." In the Bible they appear to have the same meaning. They refer to the putting away of the divine anger. The Bible consistently witnesses to the truth that God is implacably opposed to every evil thing. This divine wrath must be reckoned with in the way salvation is accomplished. The cross does just that, and therefore in this aspect it may be referred to as "propitiation."

In the second place expiation is really the inferior idea. Expiation is an impersonal term. We expiate a crime or a sin. But propitiation is a personal term. We propitiate a person, not a thing. When we speak of Christ as having expiated our sins we mean that He has done something about the sins themselves. He has dealt with them. But when we speak of Him as having made propitiation we mean that He has turned from us the wrath of God. He has restored right relationships between persons.

Everything here depends on our understanding of the nature of God. If we think of Him as hostile to sin, irrevocably opposed to every form of evil, then we must think that Christ's saving act took notice of this. He saved us in such a way that the divine anger against all evil received due attention. To speak of expiation really answers nothing.

When we have said that Christ is the expiation for our sins we are immediately confronted with other questions: "Why should our sins be expiated?" "What would happen if there were no expiation?"

Such questions show that the thing of ultimate importance is the attitude of God. Sin is serious because it puts us into opposition with Him. It is because the question of final importance is that of our relationship to God that the truth behind the term "propitiation" must be conserved. This is a personal word. And it is a personal relationship that is in question.

REDEMPTION

There are other great picture words in the New Testament. Thus redemption and its cognates point to deliverance from a state of slavery, or from a death sentence, by payment of a price. In modern times redemption is often understood as though it meant "deliverance."

It is worth reflecting that the New Testament writers sometimes speak of deliverance (e.g. 1 Thess. 1. 10), and the implication is that when they use "redemption" they mean something more. In fact this term was in constant use in the first century, and it meant not just deliverance, but deliverance by payment of a price. The price-paying concept is characteristic of the redemption terminology and it gives it its peculiar meaning.

When Christ is said to have redeemed us, then, this means that His death was the price that He paid to set us free. We were the slaves to sin (Rom. 6. 17, 20, 14). But Christ's death was the price paid for our freedom. We were under sentence of death (Rom. 6. 23). But Christ paid the price that releases us from that sentence. We impoverish our understanding of Christ's great work for us if we simply class redemption with all the other words which have to do with deliverance.

Or take the thought that His death was the means of bringing in a new covenant (1 Cor. 11. 25). There are many references to covenants in the Old Testament, but the one of importance for our present purpose is that in Ex. 24. Here we read of the whole nation as brought into covenant relationship with God. In a sense this is a covenant of grace, for God did not make the covenant with Israel on the grounds of the nation's merits, actual or potential. He entered the covenant because He loved the people, and He willed to be their God. But it was important that they keep the covenant. When they sinned

against the Lord they lost all claim that the covenant might have given them. And sometimes the prophets denounce them vigorously for breaking the covenant.

But in due time Jeremiah prophesied that God would make a new covenant (Jer. 31. 31ff.). This covenant would be expressly based on forgiveness, not on any keeping of the law or the like. And it would be accompanied by the writing of God's law on the hearts of those in the covenant relationship. This, Jesus said, was fulfilled in His death. Therein He dealt with the sins of His people and made a way of forgiveness. But this new covenant is not indifferent to the lives men live. The Holy Spirit dwells within the hearts of those in the new covenant, strengthening them to do right, and guiding them in the way in which they should go.

NEW COVENANT

Covenant stands for the whole way in which men approach God and the relationship in which they stand to God. The laws of the Old Testament were the laws for the covenant people. The sacrifices were the sacrifices for the covenant people. The prophets were the messengers of God to His covenant people. And so on. The covenant was at the centre of everything.

When Jesus then spoke of a "new" covenant established by His blood, He was saying that His death transformed the whole idea of men's approach to God.

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Successor to "Golden Bells"

The Children's Special Service Mission is preparing a successor to the hymn-book, "Golden Bells".

Writing in "The English Churchman," the Rev. A. Morgan Derham, General Secretary of C.S.S.M., said:

"The test of a hymnbook is not so much its popularity in the days immediately following its publication as its continuing usefulness and timeliness over the generation succeeding. Judged by this test, Golden Bells must be rated one of the most successful hymnbooks of recent times, for although the present edition first appeared in 1925, it still continues to sell in large quantities, and its widest sale has in fact been during the past decade."

"This might be seen as a reason for leaving well alone. But the real truth of the matter is that it is only by thinking ahead that such results can be expected; and it is when a hymnbook is at the height of its popularity that it is time to think about one to follow. And so for the past two years steady progress has been made with a successor to Golden Bells, the title of which is not yet decided."

"A small committee of experts, including members of the Headquarters staff and Council, together with Mr C. H. M. Foster, M.A., Mr Brian S. Howard, F.R.C.O., and Miss Beryl Matthews, M.A., Mus. Bac., F.R.C.O., L.R.A.M., has been engaged in the task; some 40 hymnbooks from all over the world have been sifted, and a Hymns Competition has been held with a view to finding new and contemporary material. The task is not yet completed, but it is now at a stage when a public announcement can be made; publication will not take place before the autumn of 1962."

Prayer Needed

"Some 620 hymns have been chosen provisionally for inclusion in the new book, and the object has been to take account of the changes of taste in such matters which have affected the Christian world in recent years. We have also tried to keep in mind the principle which seems to command general acceptance nowadays—that children should be encouraged to sing the great hymns of the church just as soon as they are able to comprehend them. The special 'children's hymn' still has its place, and will be provided in a section of 'Hymns for Young Children.' But in general, following the practice in most schools today, it is intended that the younger generation should be allowed to share in the wealth of great truths and noble music which is the common treasure of the Christian Churches."

"In the same way, account has been taken of changing musical tastes, and the fact that radio and television have transformed the situation from what it was in the first part of this century. Good music is recognised much more readily—even if it is not always appreciated as it ought to be."

"The final stages of the preparation of a new hymnbook are far from being formalities; many important and intricate decisions still have to be taken, and the final alignment of tunes and words decided upon. We shall therefore greatly value the prayers of friends of the movement."

that the end-product may indeed be glorifying to God and an inspiration to His people. We should add that it is our intention to keep the current issue of **Golden Bells** in print for as long as there is any demand at all; it will survive alongside its successor."

THE REV. G. T. MANLEY

The Rev. George Thomas Manley passed to his rest on March 15 in his 89th year. He represented all that was best in the older "Evangelicalism" and in the Churchmanship which steadfastly adheres to an honest interpretation of Holy Scripture and a straightforward use of the Book of Common Prayer.

Born in 1872, he graduated from Christ's College, Cambridge, in 1893. Always from schooldays outstanding as a mathematician, he was Senior Wrangler in 1893 and took the Smith Prize in 1895. After two years as Mathematics Lecturer attached to Magdalene, he received a Fellowship from his own College in 1895 which he held until 1901. Then, under the influence of the remarkable missionary upsurge amongst students in Cambridge at the turn of the century, he resigned his Fellowship and went out to India to work amongst students.

It was in Manley's rooms in Christ's College that the manifesto of the Students' Volunteer Movement was drafted—later to be known as "The evangelisation of the world in this generation."

Forced by ill-health to return, he worked as the Chaplain to the Pastorate at Cambridge until in 1906 he was invited to join the staff of the Church Missionary Society.

The second phase of G. T. Manley's life was spent in the service of the C.M.S. of which he was Assistant Home Secretary (1906-12) and Africa Secretary (1912-25). He was well known in C.M.S. circles for his advocacy of the earlier methods for missionary and Bible study. He was an extremely valuable, if somewhat uncompromising committee man. He had a unique method of seizing on the important point and sticking to it.

Work for I.V.F.

The third phase of his life was spent in the parochial work of three parishes. He was successively Vicar of St. James's, Tunbridge Wells (1925-39), of St. Luke's Hampstead (1930-40), and Rector of Little Munden, Herts (1940-43). His sermons were masterpieces of accurate exegesis, economy of words and clarity—but they remained in the minds of his hearers.

In 1932 he was approached by the I.V.F. to plan a three-year Bible Course for students, covering the whole Bible. He accepted and eventually "Search the Scriptures" was published. Arising from his interest in this, the fourth phase of his activity began which led him to devote an increasing amount of his time to pioneering I.V.F. publications.

Covenanters

MEN OF THE COVENANT, by Alexander Smellie. The Banner of Truth Trust. 534 pp. Eng. Price 15/-.

This is the tenth edition of a work first published in 1903 and is intended to be a reminder to the present generation of Scottish Presbyterians of the covenanting rock from which they are hewn.

It tells the story, with vividness and sincerity, of those tragic 28 years between 1661 and 1688 when a bitter persecution was conducted against the Presbyterians of Scotland. When, in 1660, Charles II threw off his former allegiance to Scottish Presbyterianism, the Church of Scotland was thrown into a furnace of persecution, which did not end until the accession of William of Orange.

Within these years, 18,000 suffered for their allegiance to the Word of God and their concept of religious liberty.

This period saw several new covenants, which followed in principal and purpose the Solemn League and Covenant of 1643, and this corporate covenanting was often intensified by personal covenants by individuals in their relationship to God.

The Future

The covenanter was a soldier, he was a Christian soldier, and was, at best, fired with a nobility of purpose and a complete dedication. They were dedicated men. Scotland, and the Kingdom of God, is the better for them.

The book is timely. This year is the 300th anniversary of the outbreak of that fury. This year is also the 350th anniversary of the Authorised Version of the Bible.

And, furthermore, the pattern of covenanting is not outmoded. If this reviewer can be a prophet, future years will see the need

Kidman Park Extensions

On the fourth anniversary of the opening of the mission church of St. Athanasius, Kidman Park, Diocese of Adelaide, extensions to the value of £1,000 were opened on Sunday, March 26, by Archdeacon J. L. Bond, organising secretary of the Bishop's Home Mission Society.

The church has been under the pastoral care of Holy Trinity Church, North Terrace, and the staff and congregation of the long-established church have helped in the growth of the mission church.

The new room will be used for extensions in the rapidly growing Sunday School, and for youth work and smaller group meetings.

In the four years of its existence attendances at St. Athanasius have increased from an average of 15 to 70, and Sunday School student figures have grown rapidly. Parishioners from St. Athanasius gathered together with those from Holy Trinity at the opening ceremony and the Holy Trinity Choir sang.

for a similar covenanting in the world as the conflicts over spiritual and religious liberty become more defined. For the battle is already joined in some areas. And the areas will grow.

The historical summary at the front of the book is valuable. H. M. ARROWSMITH.

A WORKING FAITH, by Joost de Blank. Lutterworth Press, 1960. 108 pp.

In this book, sub-titled "Sermons for the Man in the Street," the Archbishop of Capetown has given us fifteen topical sermons which were preached on a variety of occasions.

The simple style is very readable, full of pithy comment and telling illustration. The sermons touch a variety of themes; the faults of Christians, the cost of discipleship, the task of the Church, the sins of society, the duty of civic leaders, the scientific outlook. Here are examples for preachers of down to earth sermons that probe the conscience of those who hear.

L. G. Vitnell.

Anxiety of East German Bishop

A leading East German Protestant leader has expressed anxiety over a government policy statement which insists that children in the East Zone must be brought up "in the spirit of socialist ideology and morality."

The concern was expressed by Bishop Friedrich-Wilhelm Krummacker of the Evangelical Church of Pomerania, in a letter written last November to Walter Ulbricht, chairman of the Council of State of the German Democratic Republic. The decision to make the letter public was made at a recent meeting of the Synod of the Evangelical Church of Saxony in Halle.

Bishop Krummacker drafted the letter to clarify the Christian attitude to ideological trends in the East German Government after Mr. Ulbricht issued the policy statement dealing with among other things, the question of marriage and the family, and the relation of the state to religious bodies.

Expressing anxiety over the requirement that children must be brought up according to the tenets of socialist morality Bishop Krummacker insisted that, whatever their duty to the state, Christians are bound to rear their families in line with the vows made at baptism.

The church leader also expressed concern over the government's position that there is no opposition between Christianity and the humanist aims of socialism, since this can only be understood, he said, in terms of the government's basic tenet that "in matters of principle concerning the theory and practice of socialism, we will not yield an inch."

Books

FREEDOM FROM FEAR, by Gordon Powell. Hodder & Stoughton, London. Aust. price 11/3.

A recent book from the pen of this well-known Sydney author, it follows much the same lines as his previous books, with perhaps a more marked emphasis upon personal faith in the living Christ.

Mr Powell, on several occasions in the book, allows us to see the reason when he states the impact that Billy Graham had upon his own life both directly and through the congregation at his important city Church.

In the book, he seeks to get to grips with the problem of fear, "that fear which consciously or unconsciously results from moral guilt." With many and varied illustrations, he supports his message which appears essentially directed to more outside personal Christian experience—perhaps this is naturally the field of the fearful, but also, especially is his two chapters on nervous breakdowns, applies to some Christians.

His treatment of Moses, Peter, Stephen and Paul, using modern psychological terms, is interesting, though possibly open to other interpretations in a few matters.

The whole work is thoroughly readable and leaves no doubt in the reader's mind that the answer to the problem of fear is Christ Himself.

S. H.

I.V.F. Man Made Professor

Mr Donald Wiseman, a well-known member of the Inter-Varsity Fellowship and a former President of the Oxford Inter-Collegiate Christian Union, has been appointed Professor of Assyriology in the University of London.

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NEW BIBLE—AGAINST

Sir,

After examining the New Translation of the New Testament we must confess to real disappointment with many of its features. It is not an improvement on the Authorised Version except in a few minor details. Some out-of-date words have been eliminated, which is a good thing. These advantages, however, are cancelled out by serious errors, omissions and perversions. A few instances may be given as samples.

(1) John 6.47 says in the A.V.: "He that believeth on me hath everlasting life." Why are the words "on me" omitted from the new translation? They are found in all manuscripts, etc., except four only. The new translation has it: "The Believer possesses eternal life." We do not consider it scholarly to change the verb into a noun.

(2) The translators refer to Christ as "it". In 1 John 1.1-2 it is Christ who is under consideration. It is impossible to handle or see life unless Christ is that life. The apostle is using *antonomasia*, when instead of a proper name a common name is used. Surely the Greek scholars who gave us this new translation knew that.

(3) In 2 Tim. 3.16 we read: "Every inspired Scripture has its use for teaching truth and refuting error." This translation can not be correct because the subject is "all Scripture," all that is written. In the new translation the inference is that some scriptures are not inspired of God, which violates the construction in the Greek.

(4) What shall be said about the awful suggestion that a married woman whose husband dies may consort with another man and not incur a charge of adultery. The new translation gives the passage in Romans 7 as follows: "A married woman is by law bound to her husband while he lives; but if her husband dies she is discharged from the obligations of the marriage law. If therefore in her husband's lifetime she consorts with another man, she will incur the charge of adultery; but if her husband dies she is free of the law and she does not commit adultery by consorting with another man."

There is no word in the Greek which can be legitimately rendered "consort." The translation is therefore grossly misleading.

(5) In 1 John 2.2 we read: "he is Himself the remedy for the defilement of our sins, and not ours only but for the sins of all the world." How these scholarly men can so pervert such a wonderful text is a mystery. There is no word in this passage which can be translated "remedy." The Greek word "hilasmos" refers to the sacrificial death of Christ whereby the righteous anger of a holy God, on account of our sins, is appeased or removed so that He could show Himself propitious to us. Again, there is no word in the Greek for "defilement." Why then introduce it? It is our sins and not the defilement they cause which is the subject under consideration. The translators have done unwarranted damage to this text.

(6) Finally there are many omissions from the text. In Luke 22 part of verse 19 and the whole of verse 20 are omitted. The footnote is most misleading; it says, "Some witnesses add," etc. The fact is that the omitted words are found in every known copy of the Gospels with one exception only. Again, in Luke 22, 23 and 24 no less than 116 words are omitted from the text, including the reference to the ascension of Christ, and the notes suggest that 46 other words should also be left out.

Yours, etc.,
J. Pearson Harrison,
Vice-President of the Bible Union.
West Brunswick, Vic.

NEW BIBLE—FOR

Dear Sir,

Mr Ogden's comments on "The Kyrios" (March 2, 1961) prompt me to add a remark that for the sake of brevity I omitted in my letter published in the same issue.

There is a further ambiguity in Mark 11.3: If the person who questioned the disciples was not the ass's owner, he probably understood them to mean "its owner" (or "the owner") rather than either "our master" or "the Lord."

As for Mr Ogden's reference to John 13.13, surely the point there is simply that they not only called Jesus "Teacher" (*Didaskalos*) but also "Master" (*Kyrios*), i.e., they not only acknowledged that they were His disciples (pupils) but His servants (i.e. slaves) as well. This is confirmed by John 13:16 (and c.f. John 15:15).

Consequently the translators of the New English Bible had a good deal of justification in translating "our master." It is a pity that the overtone meaning, "the Lord," cannot be introduced in English without discarding the plain meaning of the Greek. I personally think that this ambiguity of Greek, as well as its greater expressiveness in other areas where English is ambiguous, is one ingredient in the "fulness of time" of Galatians 4.4 It was no accident that the Holy Spirit chose Greek for the definitive form of the New Testament.

Yours sincerely,
K. L. McKay.
Victoria University of Wellington, Wellington, N.Z.

MINISTRY OF HEALING

Dear Sir,

A letter by the Rev. David Crawford in the issue of February 16 will, I feel, receive a warm and sympathetic response from the Evangelicals here in New Zealand. I have never

Letters

The Editor welcomes letters on general, topical or controversial matters. They should be typewritten and double spaced. For reasons of space, the Editor may omit portions of some letters. Preference is given to signed correspondence, though, in certain cases, a nom de plume will be acceptable.

found the Evangelical clergy of the Church of the Province as cautious of the Healing Ministry as I sensed they were in Sydney. One wonders why?

Admittedly from time to time opportunists have used the Christian religion and they have duped and exploited the unwary who, through desperation, have clutched at any straw. Today, however, new horizons in the field of wholeness beckon us on to spiritual adventure and the way is being taught by leaders in this field who cannot be doubted concerning their orthodoxy, their piety nor their evangelistic zeal. These people do not teach a cheap healing at the hands of a God that should be likened to an over-indulgent sugar-daddy. This whole ministry fits solidly within the framework of our pastoral care of the flock and whenever a sick, anxious person discovers, following the ministrations of a minister of Christ, how to live at peace with God and with man, then a miracle of healing has taken place, whether the person enters into a new dimension of living or gets up to continue the daily round.

This field has been neglected too long by the Evangelical party in this generation and I hope that such a convinced Evangelical as David Crawford will have lots of companion thinkers among his brethren in a Diocese which deserves the distinction of being the centre of Evangelical churchmanship in the Southern Hemisphere.

Yours faithfully,
The Rev. Harry Harper.
Rotherham, North Canterbury, N.Z.

Vestments

Dear Sir,

The recent arguments in your columns concerning types of vestments seem to me to be based on man's ideas and laws rather than on any ultimate authority and bring to my mind the question: "Why, and on whose authority, are vestments used at all?"

One has difficulty finding support for their use in the New Testament and to find support for their use in the Old Testament seems to me to be whittling down what was fulfilled. In the early church, the conviction of Pope Celestinus is interesting—"In A.D. 428 Pope Celestinus wore dress different from that of the laity" (Encycl. of Religion and Ethics, Hastings, art. Dress, 9 (7)).

If it is true that the use of vestments has not come from Scripture, would it be wrong to conclude that the use is a product principally of man's pride and vain-glory? Jesus exposed such a wrong motive in Matthew 23.5: "But all their works they do to be seen of men: they make broad their phylacteries and enlarge the borders of their garments;" and Jesus warned in Luke 20.46: "Beware of the scribes, which desire to walk in long robes."

May it not be that vestments are a hindrance rather than a help in washing the feet of others.

Sincerely yours in Christ,
John L. M. Dooley.
Brookvale, N.S.W.

HEBREW CHRISTIANS

Dear Sir,

The Hebrew Christian Alliance of Australia will hold its General Meeting on Saturday, 15th April, 1961, at 7 o'clock in the Board Room C.E.N.E.F. Memorial Centre, 201 Castlereagh St., Sydney. The address will be given by the Ven. H. M. Arrowsmith and our organist will be Mr M. Weame on a new electronic organ. We invite all Christians who are interested in winning the Jews for Christ their Messiah and ours through His Gospel, and especially all Christians of Jewish birth, to come and join with us in this service of praise and thanksgiving in Christian fellowship.

The purpose of the Hebrew Christian Alliance is to promote fellowship between Christians who are of Jewish parentage, to encourage them to witness both to their Jewish unsaved brethren and to their Gentile brethren to the fact that God has not cast off His people but will in His good time call them out of darkness into His marvellous light. We also desire to promote understanding among Christians of the vexed problems which face the Jews today and still hinder most of them in accepting Jesus Christ as their Messiah. Please be early as we expect a capacity crowd.

Yours sincerely,
Fred Gunsberger,
(Publicity Officer)
Guildford, N.S.W.

Historical Society

Dear Sir,

In reading the item in your paper dated March 2 (about the Church of England Historical Society) I feel I must correct the error re the £1250 given to parishes. The constitution of the Society will not allow money to be given to any church, but we can assist them in numerous ways. It is vital for the folk who work so hard to provide meals, etc., for us on our tours to know we appreciate it all, and that they have not received a penny other than for what they have worked.

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