

55th CONVENTION
ST. PAUL'S, CHATSWOOD
MONDAY, JUNE 12
 (Queen's Birthday Holiday)

11.15 a.m. **REV. R. F. DILLON, Th. L.**,
 (Diocesan Missioner).
MILTON WAYNE,
 (Japanese Youth Crusade).
 2 p.m. **RT. REV. M. L. LOANE, M.A., D.D.**,
 (Bishop-Coadjutor of Sydney).
DR. LELAND WANG,
 (President, Chinese Foreign Missionary Union).
REV. A. E. CUNDALL, B.A., B.D.,
 (appointed Senior Tutor in Old Testament Studies,
 London Bible College).
 4 p.m. **REV. B. L. SMITH, B.D., Th. Schol.**,
 (Lecturer, Moore Theological College, Sydney).

Basket Lunch — Tea Provided. Afternoon Tea
Children's Rally in Parish Hall
Enquiries to Rectory JA2263

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Personal

The death is reported from London of the Most Rev. J. A. F. Gregg, Archbishop of Dublin from 1920 to 1939, and Archbishop of Armagh from 1939 to 1959.

We regret to report the death of Canon R. R. Edwards, Rector of Corowa, N.S.W., from 1921 to 1952.

We extend our sympathy to the Rev. D. G. Livingstone, Rector of Holy Trinity, Kingsford, Sydney Diocese, on the recent death of his brother.

The Rev. W. V. Payne, Acting Rector of St. Michael's, New York, U.S.A., has been appointed Curate-in-charge of the new Provisional District of Albion Park (Sydney Diocese). The new district was formerly part of the Parish of Dapto. Mr Payne trained at Moore College, Sydney, and was ordained by the former Bishop of Canberra-Goulburn, Dr E. H. Burgmann. He was, for a time, Rector of Batlow in that diocese.

The Rev. R. N. Langshaw, Rector of Ryde (Sydney Diocese), celebrated the twenty-fifth anniversary of his ordination to the priesthood on April 23. At the evening service, Mr Trevor Moon, one of the churchwardens, presented him with a private Communion service, a Th.L. hood and a cassock, on behalf of the parishioners.

Deaconess Nora Tress has resigned as Young People's Union secretary for N.S.W. and has accepted an appointment as organiser for the British and Foreign Bible Society in Tasmania.

Deaconess Lynn Gigg was instituted as deaconess in the Parish of St. John's, Campsie (Sydney), by the Right Rev. R. C. Kerle on Friday, April 7.

On Sunday, April 9, Archdeacon G. Begbie conducted the institution service at Yagoona (Sydney) for Deaconess Dorothy Lennox, who has been appointed as deaconess there.

Deaconess G. Hall has been appointed to assist in the chaplaincy work at R.P.A. Hospital, Sydney.

Sister Janis Finney has been appointed to the Parish of St. Luke's, Thornleigh, Sydney Diocese.

Graham Crusade Thanksgiving

On Sunday, May 7, at 7.15 p.m., a special Billy Graham Crusade Thanksgiving Service was held at St. Clement's, Mosman (Sydney Diocese), to mark the second anniversary of the conclusion of the Billy Graham Crusade in 1959.

Three hundred and fifty people had their names referred to St. Clement's Church during the crusade. More than half of these are still actively engaged in worship and service at St. Clement's. Others have moved, some have lost their interest.

During Sunday night's service, hymns which became well known in every Sydney household, such as "How Great Thou Art," "To God Be The Glory" and "Blessed Assurance," were sung by the congregation led by St. Clement's choir.

After the service, the film "Oil Town, U.S.A." was shown in the Parish Hall at Friendly Hour.

Annual Canberra I.V.F. Lectures

The annual I.V.F. series of lectures will be delivered at St. Mark's Library, Canberra, on June 3 and 4, by the Rev. Dr. Frank Andersen, Vice-Principal of Ridley College.

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THE LADIES' HOME MISSION UNION ANNUAL MEETING and HOLY COMMUNION SERVICE WEDNESDAY, MAY 31, 1961

Service of Holy Communion in the Cathedral 12 noon
 Canon R. G. Fillingham

Basket Luncheon in the Lower Chapter House 1.00 p.m.
 Annual Meeting in the Chapter House . . . 2.00 p.m.

PROGRAMME

Chairman . . The Hon. Mrs H. R. Gough, (President)
 Speakers The Lady Mayoress, Canon R. G. Fillingham
 (General Secretary of The Home Mission Society).
 Mrs Gordon Begbie (Chairman of Committee).

Afternoon Tea — — — Goods for Sale

The Australian

CHURCH RECORD

The paper for Church of England people — Catholic, Apostolic, Protestant, and Reformed.

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CAMP HOWARD VACATION



A group of boys at Camp Howard, Port Hacking, study the Bible during the recent school holidays. About 120 boys, 140 girls and 60 juniors attended at "Rathene," "Chaldercor" and "Blue Gum Lodge." During the September vacation, Camp Howard will conduct a ski camp at Thredbo for fourth and fifth year boys and girls, under the supervision of the Rev. N. G. Bathgate, Rector of Watson's Bay, N.S.W. Other pictures of recent Camp Howard activity are on page 3.

PROTEST AGAINST ACTION OF CAPETOWN ARCHBISHOP

The synod of the Church of England in South Africa, meeting last month in Capetown, issued a strongly worded protest against the action of the Church of the Province Archbishop of Capetown (the Most Reverend Joost de Blank) in re-ordinating to the diadonate in the Church of the Province the Reverend Morris Riddell who had previously been ordained deacon by the Right Reverend S. C. Bradley in the Church of England.

The Archbishop of Capetown, who has so far declined to give a justification of his action to the Registrar of the C.E.S.A., is accused of impugning the Ordinal of the Church of England.

Mr Riddell was a member of the Church of England who, after doing a course at the Capetown Bible Institute, was accepted as a candidate for the ministry of the C.E.S.A. and was sent at the Church's expense to do his theological training at Tyndale Hall, Bristol, England, where he was accepted on the recommendation of the Right Reverend G. F. B. Morris, Bishop of the C.E.S.A. He successfully completed his course and returned to the C.E.S.A., where he was ordained deacon

way before proceeding to the ordination. Mr Riddell was appointed curate to the Reverend W. A. Molyneux at St. Peter's, Mowbray, some three miles from St. Andrew's, Pine-lands.

The registrar of the C.E.S.A. addressed a letter to the Archbishop of Capetown on September 26 asking him, inter alia, "Upon what grounds Your Grace can justify your second form of ordination which appears to be without precedent?"

New Bishop

Receipt of this letter was acknowledged on October 3 by the Archdeacon of Capetown, the Venerable C. T. Wood, stating that it would be laid before the Archbishop on his return, and adding: "Mr Riddell was in the same position as the minister of any other denomination not in communion with the Church of the Province who wishes to change his allegiance." Mr Riddell was ordained priest by Archbishop de Blank on October 9.

No further reply to the registrar's letter was received however, and when the registrar wrote again on November 30, the archbishop replied in a few lines indicating that he did not propose to continue the discussion.

by Bishop Bradley in August, 1959, and became Curate-in-charge of St. Andrew's, Pine-lands. Arrangements were made for his ordination as priest to take place in April, 1960, and Bishop Morris journeyed to Capetown for this purpose. The Sunday before the date for the ordination, Riddell announced to his congregation that he was proceeding to ordination the following week. During that week, however, Riddell indicated to the Chancellor and other officials of the C.E.S.A. that he declined to proceed to the ordination.

On Saturday, June 11, he was re-ordained deacon by Archbishop de Blank in Capetown. The Archbishop did not notify or consult the C.E.S.A. in any

EVANGELISTS TO RETURN FOR "FOLLOW-UP"

At the invitation of The United Churches' Evangelistic Crusades (formerly the Billy Graham Crusade Committee) Rev. Leighton Ford and Rev. Joe Blinco, two of Dr Billy Graham's Associate Evangelists who assisted him during the crusade of 1959, will be returning to Australia to conduct a series of "Follow-up" crusades throughout various States of the Commonwealth from October 1 to December 10, 1961.

It is proposed that crusades of brief duration be held in the capital cities of Canberra, Sydney, Brisbane, Melbourne, Adelaide and Hobart, with a series of shorter crusades in provincial cities and country towns which felt the impact of the landline relays during the 1959 crusade. Centres to be visited in New South Wales include Newcastle, Wollongong, Tamworth, Orange, Wagga and Broken Hill.

The Rev. Leighton Ford, who is an ordained minister of the Presbyterian Church of U.S.A., has been associated with every major crusade conducted by his more famous brother-in-law, Dr Billy Graham, since the team visited England in 1955, to conduct the Wembley Stadium Crusade in London. Being a native of Canada, Mr Ford carries on much of his evangelistic ministry there. He has conducted 10 crusades in Canadian cities and towns since 1955. He has also conducted a number of large united crusades in the United States.

In visiting Australia, Mr Ford will be accompanied by his wife, the former Jean Graham, youngest sister of evangelist Dr Billy Graham, and their two young children.

He will also be accompanied by the Rev. Irv. Chambers, another member of the team, who is an accomplished song leader and soloist.

Prayer

The Sydney crusade meetings with Rev. Leighton Ford will be held from Saturday, October 28, to Sunday, November 5, in the Rushcutter Bay Stadium, with seating capacity of 10,000 people. The committee are planning a great united open-air gathering to be held in one of the large sports arenas for the final Sunday afternoon of the Sydney crusade.

The Crusade Prayer Partners throughout Australia are invited to take these crusades earnestly upon their heart for prayer. It is expected that as soon as the local prayer committees begin to operate, arrangements will be made for united prayer meetings and cottage prayer meetings, etc., as was the case during the crusade days of 1959. However, if we are to see a continuation of the blessing of those days, it is vital that every Christian should be willing in every way possible, to assist against this united evangelistic effort throughout our land.

United Basis

Rev. Joe Blinco, who is an ordained minister of the Methodist Church of Great Britain, has also been with the Billy Graham team since they visited London in 1955. He has had wide experience in evangelistic crusades, particularly in the field of industrial evangelism. He will be accompanied by Rev. Wesley

REVIVAL OF BIBLICAL STUDY

The British and Foreign Bible Society held a meeting in the Chapter House, Sydney, on May 8, when Monsieur Olivier Beguin, the General Secretary of the United Bible Societies, gave an address on the Biblical Revival Movement in the Church of Rome.

M. Beguin is a Swiss who now centres his activities on London.

As far back as the fifteenth century, there were numerous attempts to translate the Bible in Spanish, German and French, but this movement stopped as part of the reaction to the Protestant Reformation.

It was important, he said, that this new movement was seen as part of the general revival in the Roman Catholic Church, in the movement to translate the Liturgy into the vernacular, and new patristic studies: the work of the Priest Movement, the new Missionary Movement, and the Ecumenical Movement. It was significant that this revival of studies had touched all areas of the Roman Catholic Church, and had influenced all orders in all continents. In particular, the Biblical Rediscovery Movement can be traced to the Dominican Order in France, and the School of the French Biblical and Archaeological Studies at Jerusalem.

The Biblical Rediscovery Movement had two aspects. Firstly, there was a tremendous development in the field of Biblical research. This commenced in 1883 with the first pronouncement of Leo XIII, which en-

couraged theologians to face criticism of the Bible and to study principles of textual criticism.

In 1902 Leo XIII founded the Pontifical Biblical Commission, which later condemned Loisy for his critical views. Pius X carried this development further, when, in 1904, the degree in Sacred Scripture was conferred by the Biblical Commission, while in 1907, the Pope said that any decrees of the Biblical Commission, which was approved by the Pope, was binding upon the conscious of Roman Catholics. In 1909 the Pontifical Biblical Institute was founded, and which was in the control of the Jesuits. In 1943 Pius XII, in an Encyclical, emphasised the importance of translations to the Scriptures from the original tongue.

M. Beguin emphasised that it was important to see that the Vatican itself had been an influential force in directing the shape of this movement. The French School of Biblical Archaeological Studies at Jerusalem had become the spearhead of the movement, and it produced excellent modern translations of the Bible in French, with notes. The notes show a liberal approach to Scripture, rather than a dog-

matic, and the director of the school, Father de Vaux, has been a leader in the investigations of the Dead Sea Scrolls.

The Biblical Institute produces the periodical "Biblica," and conducts a school for 250 priests for study of the Bible.

In Belgium, at the Louvain University, and in Germany in the Benedictine monasteries, special work is proceeding on the Latin translations of the Bible. The outstanding "Atlas of the Bible," by Father Grollenberg, has attracted the attention of scholars and clergy throughout the world, as it has been produced, now, in many languages.

The other aspect of the Biblical Rediscovery Movement was in the Catechetical and Pastoral fields, and again the Vatican has been the decisive force behind this aspect of the movement. In 1897, Leo XIII encouraged the reading of the Scriptures, and to a person who read the Bible for a quarter of an hour each day for a year was given an indulgence of 300 days, while Pius X founded the St. Paul Society for the distribution of the Scriptures, and 5,000 New Testaments were distributed in Italian.

Pope John XXIII

The present Pope, John XXIII, has shown he is going to continue the Vatican leadership in this movement, and in September, 1960, said: "The widespread growth of the Bible gives rise to the hope of a renewal of Christian life, and we encourage every effort that is

made to bring souls nearer to the Bible." Two months later he said: "This is our burning desire—to arouse enthusiasm for the revelation of the two Testaments, and this is the work of the Priesthood."

There have been a number of Catechisms produced with more of a Biblical turn to them, and some actually quoting passages from the Bible. However, last year, the Vatican suppressed a new Catechism in France, because it was too Biblical.

In South America and in Austria, the Roman Church has been holding "Bible Weeks," which, in the main, have been open to priests and selected lay people, who have been given addresses on the Bible. There also have been many new translations of the Bible by Roman Catholic scholars. In France there have been five new translations since the war, three in Spain, one in Germany, one in Austria and the Knox Translation in England. Hand in hand with this has been the production of many commentaries on the Bible and periodicals dealing with Bible study. M. Beguin thought that the French periodical "The Bible and the Holy Land" was a unique and valuable production. Another valuable periodical was "The Bible and the Christian Life," produced by the League of the Gospel, which contains mostly exegetical material.

On the mission field, the Roman Catholic Church has been active in translation of the Scriptures, and recently an ex-

cellent translation appeared in Indonesia. M. Beguin referred to the influence of the example of Protestant Christians finding tremendous strength through Bible reading in concentration camps during World War II. The Roman Catholic priests who were also in the concentration camps were determined that their own people should have access to this source of strength, and as a result of this, there has been an emphasis on the distribution of the Scriptures, and the formation of Roman Catholic Bible Societies.

This has led, in some cases, to definite co-operation between Protestant Bible Societies and Roman Catholic, and a few months ago, both Protestant and Roman Catholic Bible Societies in Holland joined for the distribution of the New Testament in the La Hague area. There were 900 Roman Catholic and 900 Protestant colporteurs, who were prepared to visit 35,000 homes in eight days. And 25,000 copies of the Scriptures were distributed. This has also been reproduced this year in Belgium and Vienna.

M. Beguin said that while the Vatican had given strong leadership to the movement, it has also shown it was not keen to give any scope to the free interpretation of Scripture. Recently in a French parish church, a small Bible Study group, which had been formed for the study of the Scriptures, and with the purpose of freely discovering the interpretation of the Bible, was drastically suppressed.

CLIMATIC CRUSADE IN TOKYO IS "BATTLE OF LIFE"

TOKYO, May 13.—"I'm in the biggest battle of my life," reported Dr Bob Pierce, leading the Tokyo Christian Crusade today. But he added: "Victory is assured!"

Tonight's meeting, bringing to a climatic close the first week of the month-long evangelistic thrust here in the world's largest city, was marked by what Crusade spokesmen termed "thrilling evidence of this victory."

As Dr Pierce concluded his message, even before his audience stood for the usual evangelistic invitation, men and women throughout the audience began to stream forward. Almost 300 moved forward in immediate, spontaneous response, and when the audience finally stood to sing "Just As I Am," others joined them to make a total of 417 receiving personal counselling.

This response from among the audience of over 8,000 in vast Meiji auditorium brought to 1,484 the total number of those responding to Dr Pierce's invitation during the first week. (Careful differentiation is made between those making definite profession of faith in Christ as Saviour—about 45 per cent thus far in the Crusade—and those who are listed as "seekers" about 40 per cent of the total. An intensive program of "Follow-Up" is being conducted by Tokyo churches.)

But all of this followed a period of intensive opposition. For months, one Japanese pastor has waged an all-out offensive against the Crusade, charging that city officials had no right to permit the use of their metropolitan gymnasium for an evangelistic campaign.

Tokyo police, fearing some demonstrations, escorted Dr Pierce to and from the auditorium during the first nights of the Crusade. Plain-clothesmen were scattered throughout the audience; 50 uniformed police were on the alert behind the platform.

"Breakthrough"

But even throughout this week of tension and pressure, there was evidence that God was at work. Each night at invitation time, a hush settled over the vast audience; each night, there was encouraging response. Dr Pierce would stand back quietly, arms folded and head bowed in prayer—and the people would come, between 100 and 200 each night.

And tonight—not only in the response, but in the overall atmosphere of the meeting—represented in the opinion of Crusade leaders a "glorious breakthrough."

"We know the battle isn't over," reports Bob Pierce on behalf of his Crusade team. "The opposition probably will continue. But we know that victory is assured!"

First-week aggregate attendance totalled over 41,463, including—because of the reserved seat plan—an estimated 38,000 separate individuals. Over 740 Tokyo churches, from forty-one different denominations, are participating. The total number of Christians in Japan is estimated at about six-tenths of one per cent of the population.

During the next three days of the campaign, 987 seekers made a public acknowledgment of their need of Christ. This was almost as many as had come forward during the previous seven nights.

ONE THEME ONLY— "CHRIST CRUCIFIED"

The Billy Graham North of England Crusade opened at Maine Road Stadium, Manchester, on Monday, May 9, and continues nightly (except Sundays) until June 17.

Dr. Graham arrived at Southampton, England, on May 22 and held a Press conference at which questions put to him ranged from racial prejudice to nuclear disarmament.

Asked what his basic message and theme in Manchester would be, Billy Graham said: "I have only one theme—and that is Christ and Him crucified and raised again, and for people to repent of their sin. It is the same message as George Whitefield and John Wesley. The greatest evangelisation was needed, he said, 'within the Church itself.' If we could get Christians to live like Christians many of our problems would be solved."

Asked whether he thought Britain morally worse or better than America, Dr Graham said: "It would be difficult for me to judge because I haven't been here for any length of time in the last six years."

"One thing that did thrill me was when your New English Bible came along and we saw how many people went out and bought it. It showed that Church statistics are not a barometer of your spiritual strength."

Referring to Church membership in America, Dr Graham mentioned that 85 per cent of American adults were Church members. "At the same time," he went on, "crime is increasing; divorce is increasing; racial tension is still there although I think it's improving; and that's the reason that in the United States it is the Church itself that needs revival."

When the Crusade was first mooted Dr Jerry Beavan saw Dr Greer on behalf of Dr Graham and made it clear that he would not hold a Crusade if the diocesan bishop did not want him. Dr Greer stated that despite his reservations he would be quite content to have a Crusade in Manchester. Dr Ramsey, the

Archbishop of York, also expressed himself as favourable.

Immediately after arriving in England Dr Graham had to cancel all his engagements because of a serious throat infection. In an address he had intended to give to a meeting of 2500 clergy in London (read on his behalf by Cliff Barrows), Dr Graham stressed the need of a revival of authoritative proclamation, a revival of experimental religion, a revival of holy, disciplined living, and a revival of true spiritual unity.

There was a danger of the Gospel itself being sacrificed for unity, and some had made the ecumenical movement their gospel, but this did not cancel out Christ's prayer for unity. Mass evangelism was one way of practising unity—as distinct from just talking about it.

NEW BISHOP

The Right Rev. R. G. Arthur, Bishop Coadjutor of Canberra-Goulburn since 1955 and Rector of Wagga, has been elected Bishop of Grafton in succession to the Right Rev. J. K. Clements.

Bishop Clements, who is Bishop-elect of Canberra-Goulburn, was Bishop Coadjutor of Canberra-Goulburn before Bishop Arthur.

Bishop Arthur was a Methodist minister from 1935 to 1948, and was re-ordained as an Anglican minister in 1949 by Bishop Burgmann in Goulburn.

SALE OF LAND

The Standing Committee of Sydney Diocese has approved a request from the parish of Campbelltown to sell 38 acres of glebe land 24 miles from the centre of the town and bordering on the railway line for just over £3,000 (£85 an acre).

FAMILY WEEK

The Parish of Christ Church, Gladesville (Sydney), has concluded on the 21st of April, a successful Family Week. Meetings were held in conjunction with the other Protestant churches in the area. The meetings were held in the Church of England hall, and topics concerning family life were discussed. Archdeacon Delbridge, and Miss Norma Flanagan, a social worker, spoke on "A United Home," the Rev. James Glennon on "The Emotional Development of a Young Child," the Rev. C. J. Price on "Adolescence," and the Rev. Dr Cyril Caton on "Growing Old Gracefully."

The Rev. Dudley Foord, and Mr John Robson of the Father and Son Movement, addressed meetings for young people.

'QUAKE DAMAGE

The earth tremor that shook much of New South Wales on Monday, May 22, caused extensive damage to Church of England property on the Southern Tablelands, and particularly in the parish of Wintongaribee (covering Robertson, Kangaroo and Burrawang).

Superficial inspection has revealed that St John's Church, Robertson, suffered damage estimated at £500. The plaster cracked extensively and the bell-tower was destroyed. Three chimneys came through the roof of the Rectory, and every internal wall was cracked. The Rectory may have to be destroyed and rebuilt, and if repair is possible, it will cost £2,000. Normal cooking is impossible in it, and if there is rain, the furniture will be damaged.

The churches at Burrawang and Kangaroo sustained internal cracks and the cost of repair is estimated at £300 in each case.

CAMP HOWARD ACTIVITY



THE AUSTRALIAN CHURCH RECORD

JUNE 8, 1961

St. Paul's speech to the elders of the Church of Ephesus (Acts 20:17-36) contains a message from God through His apostle to the leaders of a Christian congregation, and is applicable to clergymen and Church leaders today.

He was obviously motivated by a clear conviction of God's purpose in sending His son, Jesus Christ, to purchase a people with His blood, and an equal conviction that the Holy Spirit provides for the nurture of God's people by calling some of the congregation to be their pastors or shepherds. He, therefore, aims at making spiritual leaders conscious of the divine calling and of their responsibility to God.

He is also clearly aware of the danger of false teaching. This will result in the flock being disciples of the false teacher rather than of the Lord Jesus Christ. Such false teachers, St. Paul warns, will come, not only from outside, but from within the Church. He, therefore, exhorts them to beware of the perils from

within their own hearts as well as from outside.

The Church in Australia needs to heed this message. For some years past, the emphasis has been on the duty of the lay people—especially in a financial direction. Little has been heard of the duty of the clergy towards those to whom God has called them.

Some even assume that the clergy are under no obligation to the laity at all with regard to their teaching. Provided they hold services regularly, visit and administer the parish and its organisations diligently, they are (they think) fulfilling their responsibilities. The content of their teaching is their own business. They are free to decide for themselves just how far they are going to follow the teaching of the Scriptures and of the Thirty-nine Articles. They are, they maintain, not responsible to anyone but themselves in such matters.

This is a serious mistake. All Christian pastors and leaders are under a duty to God to teach the truth as

He has given it. As God calls and appoints them, and not their own conscience or intellect, it is God and not their minds to whom they are accountable.

In view of the danger of false teaching and the evil effects of it, all ministers should be searching their hearts daily in the power of the Holy Spirit and in the light of the Holy Scriptures to ensure that the teaching they are giving is God's teaching and not their own. This is one of the most awful responsibilities any man can have, and it behooves those called to it to look upon it in the proper way.

Nor does the matter end there. The laity themselves have both a right and a duty to examine the teaching that is given to them by their pastors in the light of Holy Scripture and to accept and reject it accordingly. A passive acceptance of anything an accredited minister says just because he is a minister, is wrong.

For the layman, too, is a steward of the mysteries of God. He cannot contract out of His duty to strive earnestly for the faith once delivered to the saints. It is

easy to say: "I leave all that to the clergy." But it is wrong to do so—no less wrong than it is for the clergyman to neglect his duty.

What is the layman to do who finds that his spiritual pastors and masters are disseminating false doctrine? This is no merely academic problem; it arises all the time. It would arise more often still if the laity were, in general, more mindful of their responsibility to God in this matter.

Clearly they must take that course of action that will best ensure both the salvation of their own souls and the maintenance of the Gospel in its purity. A great deal will depend on the spiritual maturity and doctrinal stability of the individual layman concerned.

It may be that his own faith will be adversely affected if he remains in contact with erroneous teaching. In such a case, he must withdraw from the source of contamination and content himself with praying that God will reveal His truth to the erring teacher. He cannot serve God at all if he allows himself to be perverted from

the truth. He can take comfort that the moral blame lies, not with him, but with him who teaches false doctrine. If the Church, through its accredited agent, fails in its primary duty to him, he cannot be blamed for seeking nourishment elsewhere.

But if he can see where in the error of the teaching concerned lies and is strong enough to continue steadfast in faith despite being exposed to it, he ought to remember that God may have a work for him to do in checking the error and correcting it by his personal influence in the Church. It is God who put him in the Church of England; and he should not, therefore, leave it or even withdraw temporarily from it without a clear indication that that is God's will. A Christian layman who knows whom and what he believes, can exercise an immeasurable influence for good in a parish where false teaching is being given. It is not an easy path, but if God calls us to it, we sin against Him and our fellow Churchmen if we do not obey.

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MUST ACCEPT CONTROL MEASURE

Disestablishment, which could only be effected by Parliament, would make the Church of England just another sect in the land, said the Rev. R. J. Coates, Warden of Latimer House, Oxford, speaking to Manchester evangelicals last week.

If she is to be the Church of England in the sense of the Church of the English people, with privileges above other sects, she must continue to accept the measure of control that Parliament must exercise over a body so closely bound up with the well-being of the nation.

Many in the Church were most impatient at the time and since with Parliament's rejection of the proposed Prayer Book in 1927-28 but time has now convinced a great number that Parliament was wiser than the Church.

No doubt some change in the relationship between Church and Parliament would be beneficial, and it might eventually be found in the sort of position now held by the Church of Scotland, but what is greatly needed is caution — until there has been long examination of first principles.

Furthermore, if there are to be changes in the Church's legislative powers as envisaged in the new Canon 13, the laity must take a greater part at every level. If Parliament sees this greater representation of the laity she may then be more ready to give the Church increased liberty.

Finally, Mr Coates stressed, we must seek by God's help to recover the tarnished ideal of the Reformation — a godly nation and a Church spiritually alive.

Notes and Comments

Doctor Fisher's Retirement

Australian Churchmen will join in wishing Dr Geoffrey Fisher a long and happy retirement. He has throughout his tenure of the See of Canterbury worked indefatigably for the welfare of the Church and the advancement of the kingdom of God as he sees them.

It seems likely that he will be remembered primarily as the man who reorganised the Church of England (especially on the financial side) to enable it to meet the future, and not as the worker for Canon Law reform or the reunion of Christendom. In Australia, of course, his influence was paramount in the final move for a new constitution which began after he visited this country some years ago and which will, it appears, be crowned with success within a few months.

Evangelicals will pray that the new Archbishop of Canterbury, Dr Ramsey, will be given grace to show a like diligence. They will do this the more confidently because of the signs English Evangelicals have noticed that he has modified his former attitude of opposition to Evangelicalism in general and Conservative Evangelicalism in particular.

LORDS' DEBATE . . .

It is a pity that Dr Fisher's primacy had to end on a somewhat discordant note—a debate on Christian unity in the House of Lords in which Viscount Alexander of Hillsborough rebuked him after he had interjected to say that though the Church of England is Protestant, it is Catholic, too.

It is hard to disagree with the Viscount's comment that this was mere verbal cleverness. The Archbishop spoke as if "Catholic" were opposed to "Protestant"; he implied that by a strange paradox, the Church of England is Catholic even though it is Protestant.

But surely the Church of England is Catholic because it is Protestant; and Protestant because it is Catholic. For Protestant means Biblical in doctrine and practice. What is not Biblical cannot be truly Catholic. So that although for a century the Church of England has been growing steadily less Protestant, it has not thereby become more Catholic but less Catholic.

For this reason, the so-called Roman Catholic Church is really one of the least Catholic of Churches. It is better to describe it as the Church of Rome (as our formularies do) without further description.

The current attitude of many Anglicans to the term "Catholic" is no more reasonable than it would be if the Church of England were to proceed to describe itself as Baptist (because we believe in and practise baptism) and to insist on calling Baptists "Anti-paedo-baptists" (the old term "Anabaptist" being now hardly applicable, since most members of this denomination have been born of parents of the same allegiance and are not therefore baptised twice).

MANCHESTER CRUSADE . . .

Australian Evangelicals will watch the progress of Billy Graham's Manchester Crusade with prayerful interest. It is gratifying to see the wide support that the venture is receiving from Anglicans of different schools of thought.

What adds interest to the campaign from our point of view is the probability that Dr Graham will revisit Australia for a brief campaign in 1963. Many will pray that this may come to pass, for there is no doubt that there is an extensive harvest of souls to be reaped here.

Meanwhile, prayer is needed for the present Crusade. The Gospel of Christ is once again being proved to be the power of God unto salvation unto everyone that believeth.

SOUTH AFRICAN REORDINATION . . .

The Archbishop of Capetown's purported reordination of a deacon ordained by Bishop S. C. Bradley, Assistant Bishop of the Church of England in South Africa, raises an important issue. Bishop Bradley was validly consecrated (though irregularly—only by one bishop), and the deacon was ordained with the Ordinal in the 1662 Prayer Book. Archbishop de Blank's action brings the Ordinal into contempt, and the Canons of 1603 (in Canon 8) declare that impugners of the Ordinal should be ipso facto excommunicated.

It is surely not true that the significant fact is whether or not the Church of which the deacon was a member was in communion with the Church of the Province of South Africa. A Roman minister would not have been reordained, and the Roman bishop who ordained him was consecrated by only one bishop and not three.

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March 14, 1961, was the most important day in the history of the Bible in Britain since May 19, 1885, when the Revised Version of the Old and New Testaments was published in one volume.

The Revised Version was an enterprise in which representatives of the Churches of England and Scotland and several other British Churches took part. Since its appearance, we have had many other versions of the Bible, in whole or in part, produced by individual translators or by committees; but now once again we have a version sponsored by the principal Churches of Great Britain and Ireland.

One thing that Biblical translators have to make up their minds about before they start translating, is the text that they are going to use. The men who gave us the Authorised Version of 1611 did not concern themselves about this; so far as concerns the New Testament, they simply followed the text of the early printed editions of the Greek Testament. The Revised Version, largely under the influence of Westcott and Hort, paid chief respect to the ancient Alexandrian text, represented principally by the Sinaitic and Vatican Codices. This policy marked a great advance on the Authorised Version; and one of the abiding virtues of the Revised Version of the New Testament is the great superiority of its underlying Greek text over that which underlay the older version.

Today, however, the Alexandrian text, reliable as it is, would not be accorded the same solitary pre-eminence as was given it by Westcott and Hort. The Introduction to the New English Bible says: "There is not at the present time any critical text which would command the same degree of general acceptance as the Revisers' text did in its day. Nor has the time come, in the judgment of competent scholars, to construct such a text, since new material constantly comes to light, and the debate continues. The present translators therefore could do no other than consider variant readings on their merits, and having weighed the evidence for themselves, select for translation in each passage the reading which to the best of their judgment seemed most likely to represent what the author wrote. Where other readings seemed to deserve serious consideration they have been recorded in footnotes."

The sonorous English of the Authorised Version, which in essence we owe to William Tyndale, and which makes the Authorised Version so eminently suitable for public reading, will probably be missed from the New English Bible. Yet the new translators have achieved some noble passages. The canticles in Luke's nativity narrative, for example, do full justice to the poetic quality of the original.

In some respects the new English Bible is bound to be compared with it, and many people will come to their own conclusions about the new version in the light of such a comparison, and express their "like" or "dislike" of it accordingly. When the reviewer saw this, he looked up Revelation 1:10 in pleasurable anticipation, hoping that (after Tyndale and Coverdale) John might say that he was in spirit "on a Sunday," but no: "It was on the Lord's day." Nor has Passover reverted to Easter in Acts 12:4. The preceding verse says: "This happened during the festival of Unleavened Bread." But the translator's propensity for using now one

the version. How have they translated this? What will they make of that? From time to time, he is pulled up with a jerk. The last clause of John 1:1 reads: "what God was, the Word was." Is that what the clause really means? Or have the translators perhaps been moved by an unconscious desire to give a rather different rendering from the Authorised Version? Sometimes the idiom is positively homely: "This is more than we can stomach," say the offended listeners to our Lord's discourse about the bread of life (John 6:60). "Why listen to such words?"

There is nothing in the way of denominational or sectional bias in the New English Bible; that really goes without saying, in view of the many Churches represented on the panels, not to mention the reputation of the individual translator. The great verities of the historic Christian faith come to clear expression; that, too, is only what was to be expected in a version whose sole aim is to let the Biblical writers convey their own message in mid-twentieth century English.

The reviewer comes across things now and then which he is tempted to think he could have rendered better himself. But he reflects that in the multitude of counsellors there is safety; and, having occasionally tried his hand at Bible translation in the way of private enterprise, he is the less inclined to criticise other translators.

It is, however, not people who do some translating themselves who will have the last word to say about the New English Bible. The man in the street (with rare exceptions) cannot make shoes, but he knows whether shoes fit him or not. And it is the common reader who will decide the fortunes of the New English Bible. If in this version he finds the Word of God addressing itself to his heart and feeding his soul, he will give it a welcome that will surpass the translators' most sanguine hopes. The reign of Elizabeth II will then be looked back upon as an epoch in the history of the English Bible no less glorious than the reign of her great namesake of four hundred years ago.

(With acknowledgments to "Life of Faith" and "The Australian Baptist".)

NEW TRANSLATION OF THE NEW TESTAMENT

(By Professor F. F. Bruce, M.A., D.D., Rylands Professor of Biblical Criticism and Exegesis in the University of Manchester)

an apparatus criticus to their text.

Earlier Models

As regards the translation, it must be reiterated that it is an utterly new translation, not a revision of any existing version. This being so, it does not lend itself to comparison with, say, the Revised Standard Version, which was simply a revision and therefore retains much of what the English-speaking world has come to regard as "Bible English." Still less does the new version lend itself to comparison with the Authorised Version, although its sponsors make it plain that it is not intended to supersede the Authorised Version, but rather to be used alongside it. Yet, because throughout the English-speaking world the Bible is best known in the Authorised Version, the New

translation follows the Authorised Version rather than the Revised Version; for example, it does not imitate the Revised Version in using the same English word, as far as possible, to represent the same Greek word throughout the New Testament. This feature of the Revised Version is one which makes it so admirable as a student's version, and no doubt exact students of the New Testament, who wish to have the vocabulary of the original represented as precisely as possible by English equivalents, will continue to value the Revised Version for this reason. The Greek word *xylos* (literally meaning "wood") is used five times in the New Testament in reference to the cross (which elsewhere is indicated by another Greek word, *stauros*). For those five occurrences the older versions have "tree"; the New English Bible has "gibbet" in Acts 5:30; 10:39; 13:29; "tree" in Gal. 3:13 (quoting from Deut. 21:23); "gallows" in 1 Pet. 2:24. (The other word, *stauros*, is regularly rendered "cross.")

Sometimes the new translation goes back to even earlier models than the Authorised Version. The translators of the Authorised Version claim to have avoided "the scrupulosity of the Puritans, who leave the old ecclesiastical words, and betake them to other, as when they put . . . congregation instead of Church." But whether it was Puritan scrupulosity or some other consideration that moved the new translators, they have shown a preference for "congregation" over "church" where a local Church is in view. In Matthew 16:18 they make Jesus say, "on this rock will I build my Church"; but in Matthew 18:17 we find "report the matter to the congregation, and if he will not listen even to the congregation, you must then treat him as you would a pagan or a tax-gatherer." So Tyndale comes into his own again.

Some books on the English Bible have quoted for its quaintness the rendering of 1 Corin-

thians 16:8 in most of the older English versions from Wycliffe to Geneva: "I will tarry at Ephesus until Whitsuntide." Now the New English Bible can be added to the list: "I shall remain at Ephesus until Whitsuntide." When the reviewer saw this, he looked up Revelation 1:10 in pleasurable anticipation, hoping that (after Tyndale and Coverdale) John might say that he was in spirit "on a Sunday," but no: "It was on the Lord's day." Nor has Passover reverted to Easter in Acts 12:4. The preceding verse says: "This happened during the festival of Unleavened Bread." But the translator's propensity for using now one

Not Denominational

Great care is taken to distinguish between the present and aorist tenses of such a verb as "believe" by the use of such phrases as "have faith in" and "put faith in"; phrases like these have the additional advantage of making the relation between the verb "believe" and the noun "faith" immediately apparent. This is specially helpful in the Epistle to the Romans.

The unit in this translation is not the individual word but the clause or sentence; sometimes, indeed, it may be more extensive still. In following this principle, the new translators have followed one of their earliest English predecessors, John Purvey, who edited the second Wycliffe version in 1395. John Purvey had a sound grasp of the principles of translation, and he laid it down that the good translator will "translate after the sentence and not only after the words." It may be that by "sentence" Purvey meant what we should call the meaning; but it makes little practical difference; a translator who aims at reproducing the meaning of the original in the idiom of his own day will make the clause or sentence and not the single word his working unit.

A review which appears in the week of publication must, of course, be a provisional one. The value of the new version for use in Church can only be proved by experience. For private use, it can confidently be said that it will commend itself to many. Not only the language, but the format draws the reader on; he cannot be content with a small portion as enough to be going on with, but finds himself reading further to see what comes next. At present, no doubt, this is partly due to the novelty of

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Books

THE "TEACH YOURSELF" THE DEAD SEA SCROLLS, by R. K. Harrison. London, English Universities Press. Pp. 160 plus xiv, with 4 plates. Aust. price 11/3.

This is a good little book, and contains far more than appears at first sight, thanks to the small type employed, and the many footnotes gathered at the end of the volume. It contains a most racy account of the finding of the now celebrated Scrolls, an account of their contents, and a valuable final chapter on the Qumran Sect and Christianity.

For the average intelligent reader, it could scarcely be bettered as a general introduction to the subject—all the more so because of its wise caution on points still debatable. It is at once scholarly and conservative, in the best sense of the word, while in no sense shutting its eyes to the fresh insights now gained.

For those who have been disturbed by the rash claims of an Edmund Wilson or a John Allegro, this book can be heartily commended; and the mature scholar will find much food for thought in the suggestions of early dating for both the Gospel of John and Second Peter, to quote two areas where the new discoveries impinge more directly on New Testament studies.

This is not, of course, a book for the professed scholar in what is now called Qumranology; and it suffers somewhat from internal repetitions: but nevertheless it is a good book, and amply achieves the modest aims set forth in its Preface.

—R. A. COLE.

Puritan Catechism

THE LORD'S PRAYER—Thomas Watson. The Banner of Truth Trust. London 1960. Pp. 241. English Price 8/-.

This treatment of the prayer is the last volume in a series of three which reproduce Watson's exposition of the Westminster Assembly's Catechism.

The other two, "A Body of Divinity" and "The Ten Commandments" have been previously reviewed in these pages.

Those who have read and profited by the other two volumes will enjoy this one. It follows

THE NOVELIST AND THE PASSION STORY, by F. W. Dillistone. Collins, London. 128 pp Australian price 15/6.

The Dean of Liverpool has a questing and original mind. In his latest book he breaks new ground. He discusses some of the ways in which the story of the Cross has been used by novelists.

In the first place, he reminds us that the story of the Cross has figured prominently in a number of historical novels. The best known example of this genre is *The Robe* by Lloyd Douglas. Dr Dillistone rightly observes: "The overall effect of the novel is to extend our knowledge of life in Caesar's Empire rather than deepen our understanding of God's revelation in Christ."

But another method of approach can be adopted: "the second possibility open to the novelist is to write about his contemporary world openly and frankly, but with the essential pattern of the Passion narrative forming the inner framework of his own story." The Dean discusses four novels, by Mauriac, Cazantakis, Melville, and Faulkner, in each of which there is a character willing to accept suffering and even death in service to some transcendent end.

This second approach has much to commend it; nevertheless there are real dangers in it. The author describes these works as "symbols" of "the widest and deepest of all interpretative ideas: that God was reconciling the world to Himself in Christ." Dare we speak of the Cross as an "interpretative idea"? We need to beware lest we obscure and thereby dissolve the stubborn historical actuality of the Cross in the symbolic language of typology. Dr Dillistone, of course, does not minimise the uniqueness of Christ's redemptive act, and we may be grateful to him for this suggestive study.

S. BARTON BABBAGE.

THE WAY OF THE ASCETICS, by Tito Colliander. Hodder & Stoughton, London. 122 pp. Aust. price 14/3.

This is a book of 100 pages, divided into 26 brief chapters. It is written by a layman—a family man in touch with "ordinary life." It is practical and very readable.

It is not an account of the Historical Ascetics, but a call to contemporary Christians to follow their way. This Way is set out simply, clearly, and with relevance to modern life. The goal in view is to rise completely above self and sin, and to walk with God.

The fact that it is written from the Eastern Orthodox standpoint brings a fresh approach to that quest for holiness which we all follow in different ways. Yet has our way come to demand too little?

This book has the same quiet, disturbing insistence as parts of Sangster's "Pure in Heart," and Bonhoeffer's "Cost of Discipleship." It sends leaping into our mind uncomfortable thoughts about our record collection, and our failure ever to have spent even one whole night in prayer.

It is not to be recommended to those who want to remain comfortably satisfied with the present level of their spiritual life.

D. CRAWFORD.

THE CHRISTIAN AND HIS BIBLE, by Douglas Johnson. Inter-Varsity Fellowship, London. Second Edition, 1960. 157 pp. Eng. price 4/-.

First published in 1953, this small volume is worthy of recirculation in its newly reset form. The author disclaims originality, but has drawn together a great deal of information on the subject of the reliability of the Bible and in defence of the traditional doctrine of inspiration.

This book will prove useful reading to those opening up this subject for the first time. In a necessarily brief, yet penetrating way he touches on the major areas of discussion.

The problems facing those who adhere to a Biblical doctrine of scripture are examined and useful guidance and direction given.

The book is completed by helpful Bibliography for those who wish to pursue the matter in great detail.

R. H. GOODHEW.

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.

NO HARM IN VESTMENTS?

Dear Sir,

As one who takes the "Church Record", may I be permitted to say that I wonder just how long it will be before all churchgoers—clergy included—Evangelicals and Anglo-Catholics alike, realise that there is no harm done to any churchgoer at all if he finds that the clergy and those assisting them at any Holy Communion, Mattins or Evensong service are wearing vestments. We do not go to Church to worship God, and if one tries hard enough to do so it is an easy job done to forget the material parts of the service which we happen to attend Sunday by Sunday and concentrate on the spiritual side of the service.

In the Diocese of Perth I cannot name a single church the minister of which does not use vestments, and I am certain that there would be an outcry from quite a few in this Diocese as well as the Diocese of Kalgoorlie if all the colourful vestments were suddenly to disappear. (This also applies to the Diocese of Bunbury.)

So in closing may I suggest that all churchgoers, Evangelical or Anglo-Catholic, stop trying to make out that harm is being done by the using of vestments, and try to forget when at Church that the material part of the service is there but that God is definitely there.

Sincerely yours,
Churchgoer,
Perth, W.A.

(Vestments were introduced into the Church of England last century because they imply a sacerdotal doctrine of the Holy Communion which is at variance with the teaching of the Bible and of the Prayer Book and Thirty-Nine Articles. They are used today by clergymen who accept and wish by their use to inculcate this false doctrine. While it is possible deliberately and consciously to reject this error and worship in spirit and in truth where they are used, the great majority of worshippers in practice are influenced away from the truth by them, whether they realise it or not. They are also illegal. -Ed.)

NEW GUINEA APPEAL

Dear Sir,

At the last general meeting of the Sydney University Anglican Society, a letter from a graduate member, Miss Betty Randall, was read. Miss Randall is at present on the teaching staff of the Erero Mission School in New Guinea. In her letter, she mentioned many of the fantastic lengths that the principal has to go to in order to obtain essential text and reference books for his library. (Collecting curios for tourists and poultry farming are just a few.)

Surely, the fact that a principal of any Anglican theological college has to squander his time in fund raising is a serious indictment of the Australian Church as a whole.

The Anglican Society felt that it was, and voted unanimously to spend a little money that it has received for evangelistic purposes in the purchase of some of the latest theological works for the mission library.

The society also decided to appeal to the churchpeople of Australia to examine their own libraries and determine whether or not they could spare a few books for the library.

Any readers who think that they may be able to help the society should contact the society either by letter (Box 38, The Union Sydney University), or ring X89187 any evening or early morning.

Yours sincerely,
John Campbell (President),
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WHAT IS AN EVANGELICAL?

(By the Rev. J. R. W. Stott, M.A.)

I AM no lover of theological labels. I suppose one is guilty of tying them rather indiscriminately round other people's necks. One certainly cannot avoid having them affixed to one's own person, but they are often rather an embarrassment than something one is proud to display. If I am an evangelical it is because I am convinced that it is necessary to hold views associated with an "evangelical" if one is to be a truly Biblical Christian. My desire is, however, to be a humble and obedient follower of Jesus Christ, not an aggressive combatant in ecclesiastical party politics.

And what is an evangelical? This is a question one has often been obliged to ponder. Much could be said in answer, both historically and theologically. But to me there is one particular aspect of the evangelical's position, which is supreme. It can be best conveyed by one word of the Greek New Testament, namely the adverb *hapax* or *ophapax*. These words are usually translated "once" in the Authorised Version. Their meaning is not "once upon a time" but "once and for all."

The adverb occurs twenty times in the New Testament. Six occurrences are in non-theological passages (for example 2 Corinthians 11:25, "once was I stoned"). Six are in semi-theological passages, that is to say passages which may be theological in themselves, but in which *hapax* is not used to establish any particular doctrine (for example Hebrews 9:7, "the high priest went into the inner sanctuary once a year").

The eight remaining occurrences are in purely theological passages, in which *hapax* itself receives the emphasis for a theological reason.

These theological passages concern two doctrines. The first is the doctrine of revelations. "I... write appealing to you to contend for the faith which was once for all delivered to the saints" (Jude 3). The second is the doctrine of redemption. *Hapax* is applied in the New Testament to the death of Jesus Christ more frequently than to any other event. It is used by three New Testament writers in reference to the atonement. St. Paul writes "the death He died. He died to sin once for all" (Romans 6:10). St. Peter says "for Christ also died for sins once for all, the righteous for the unrighteous, that He might bring us to God..." (1 Peter 3:18).

Five times the adverb is used by the author of the epistle to the Hebrews, notably in chapter 7 verse 27, and chapter 9 verses 26 and 28, "He has no need, like those high priests, to offer sacrifices daily, first for His own sins and then for those of the people; He did this once for all

when He offered up Himself." "He has appeared once for all at the end of the age to put away sin by the sacrifice of Himself... Christ having been offered once to bear the sins of many..."

Once for all

I cannot find a word in the Greek New Testament which sets forth more concisely or more completely the distinctive witness of the evangelical than this word *hapax*. It sums up the uniqueness and the finality of the Christian religion. According to the Grimm-Thayer lexicon, "like the latin *semel*, it is used of what is so done as to be of perpetual validity and never needs repetition." That is, God has spoken once and for all, and Christ has suffered once and for all. The Christian revelation and the Christian redemption are alike in Christ complete. Nothing can be added to either without being derogatory to the unique glory of Christ's person or the absolute adequacy of His work.

These are two rocks on which the Protestant Reformation was built. Our English and continental reformers championed God's revealed word against man's traditions, and Christ's finished work against man's ordinances and merits. Indeed, the two English books which we owe to the Reformation illustrate and enforce these truths—the Bible, translated into the mother tongue, and the Book of Common Prayer with its reformed service for the administration of the Lord's Supper and its emphasis on the justification of man only through the merit of our Lord and Saviour, Jesus Christ. It was for these truths that our English reformers were willing even to die, men subject to like passions as we are, yet universally honoured in the Church today for their faithfulness unto death.

Jude was writing in his epistle to people whose church had been invaded by false teachers. He appealed to them to contend for the orthodox faith. The faith was to be defended earnestly just because it had been delivered finally. It was "the faith once for all delivered unto the saints." It was a complete revelation. It was not going to be added to, and it must not be tampered with.

If we enquire what this faith is, we would urge that it is essentially Jesus Christ, the eternal word made flesh. God's self-revelation, partial and progressive in the Old Testament, reached its completion and consummation in our Lord Jesus Christ. God spoke many words to the fathers through the prophets, but His last word was in His son. He enacted many scenes in the drama of His self-disclosure, but Jesus Christ is the grand finale. No higher revelation could be conceived. All the treasures of wisdom and knowledge are hidden in Him. The fullness of the godhead has been pleased to dwell in Him. So Jesus Christ, and the apostolic testimony to Christ, is "the faith *hapax* delivered unto the saints."

If, then, God has fully and finally revealed Himself in Jesus Christ, we dare not add to His complete revelation any speculations or traditions of men. The evangelical's reverent and submissive attitude to the scriptures of the Old and New Testaments

is due not to his wilful obscurantism but to his desire to be faithful to his Lord and Saviour. We reject the idea that scripture, tradition and reason are three equally valid sources of truth. Tradition may throw light on the interpretation of scripture, and reason must seek to grasp the revelation as it is illuminated by the Holy Spirit, but scripture is the primary source.

Finished work

What matters most to us is not that our reason approves the Christian gospel (for it is still true although it appears unreasonable to some men), nor that the Church's traditions endorse it (because the traditions of some churches contradict it), but that God has spoken it in Christ, and that men must tremble at His word, listen and obey. The Church is a "witness and a keeper of holy writ," but has no authority either "to ordain anything that is contrary to God's word written" nor "to enforce anything to be believed for necessity of salvation." (Article XX).

The completed revelation in the scriptures is a sacred deposit, committed to the Church's trust. The Church may not tamper with it, but it is its guardian to defend it and its steward to dispense it.

When the adverb *hapax* is used in the epistle to the Hebrews it is intended to draw a deliberate contrast between the Old Testament priests and the priesthood of Jesus Christ. The author explains that, although the Old Testament priests stood daily to repeat the same sacrifices, our Lord Jesus Christ is seated because His one sacrifice has been offered once for all and for ever.

Day after day, month after month, year after year, the Old Testament priests continued their interminable ministry; but Christ appeared once at the end of the world to put away sin by the sacrifice of Himself, and was once offered to bear the sins of many. He cried on the cross "finished." His work is perfect, complete, finished and done.

The evangelical is as anxious to maintain the absolute finality of the atonement as he is of the incarnation. Christ's work is as perfect as His person. It cannot be repeated and it does not need to be improved. It is wholly adequate.

This basic conviction about the atonement affects the evangelical's ministry of the word and sacraments. He sees himself as an ambassador, beseeching men to be reconciled to God, and declares that they will be justified by God, on the ground not of their unfinished works but of Christ's finished work on the cross, when they are united to Him by faith.

Not a sacrifice

In thinking about the sacrament of the Lord's Supper, the evangelical can never agree that it is in any sense a sacrifice of Christ. He holds that the service is manward in its direction, a sacrament administered to man, rather than a sacrifice offered to God. We remember Christ's sacrifice with gratitude in the Eucharist. We partake of its

benefits by faith. We offer ourselves, our souls and bodies, in response. But we neither offer nor represent Christ.

Dr Gabriel Hebert is quoted with approval in the Lambeth Report (2.84) as having written: "The sacrificial action is not any sort of re-immolation of Christ, nor a sacrifice additional to His one sacrifice, but a participation in it." This sounds a harmless statement until you examine it. When you do, you find that by "participation in it" Dr Hebert means "a share in the offering of it." But when I speak of "participation in the offering of Christ," I do not mean a share in the offering of it, but a share in the benefits of it. It is merely confusing a real issue to choose one phrase to convey both meanings. Christ offered Himself as a sin offering on the cross, in whose benefits we rejoice, but in whose offering we cannot share.

The Anglican evangelical is only being consistent in the use of language when he refrains, like the reformers, from speaking of the Holy Table as an "altar," and is hesitant about referring to the minister as a "priest." He knows that the English word is quite innocuous, being a contraction of the longer form "presbyter," and that it is thus used in the Book of Common Prayer to refer to the second order of ministry, but he also knows that the word conveys to many people "priestly" ideas of the Christian ministry which are not to be found in the New Testament.

To the evangelical the Holy Communion is not a sacrifice on an altar offered by a priest, but a supper at a table administered by a minister. There is a real distinction here, and the Lambeth Report is surely excessively optimistic in saying that the old controversy about the eucharistic sacrifice is largely over. The evangelical is deeply concerned in conscience to maintain that there are no more sacrificing priests and no more sacrifices for sin, because to suggest that there are is a serious reflection on the perfect priesthood and sacrifice of Christ. He offered Himself once and for all, thus securing a redemption, a salvation, an inheritance and a covenant which are all described in the epistle to the Hebrews as "eternal." To say that in the Eucharist we are in any way associated in the offering of Christ, as our reformers saw so clearly, is in Ridley's words "a great derogation of the merits of Christ's passion."

I have tried to show that the evangelical is not just being cussed in his views. He is, or should be, neither negative nor nagging. He is a positive contestant for the truth, and the issue to him is immense, because the honour of our Lord and Saviour is at stake. The evangelical is concerned for the glory of Jesus Christ and trembles lest he should cast the slightest shadow on the perfection of His person and work.

Has God spoken in Christ with a final revelation? Then we must beware of human traditions which add to it, or detract from it. Has God acted in Christ with a final redemption? Then we must beware of human merits, which, even to a small degree, diminish its necessity. If God's

word is spoken, let no man dare to add a deed of his own. To presume to do so would be derogatory to the glory of Christ. Jesus Christ, in His divine person and saving work, is unique, final, unrivalled and peerless. In Him God has spoken and acted hapax. His word and work in Christ are finished. It is for us to become like little children, as He said, that we may hear and obey that word and receive and benefit from that deed, for with this finished word and work we sinners may rest absolutely and eternally content. (With acknowledgements to the Church of England newspaper.)

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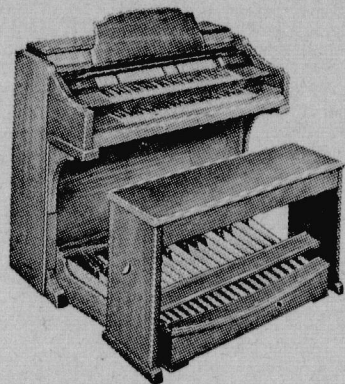
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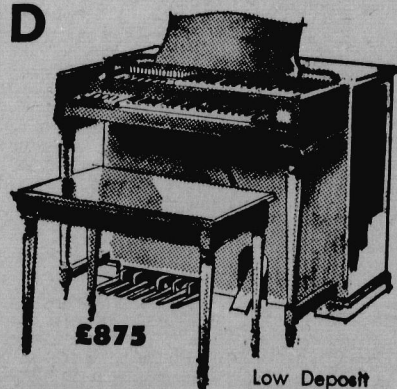
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L.V.F.'s INFORMAL FAREWELL

The Rev. D. I. Frost, B.Sc., Rector of Flemington, Sydney, has been appointed chaplain of Caulfield Grammar School, Melbourne.

Canon A. B. H. Riley, B.A., of South Australia, formerly a C.M.S. missionary in the Sudan, has been appointed to the parish of Normanhurst, Sydney.

Canon Frank Colquhoun, Vicar of Holy Trinity, Wallingford, England, has been appointed an examining chaplain to the Bishop of Southwark. Canon Colquhoun is a leading Evangelical.

The Rev. Maurice Wood, Principal of Oak Hill College, London, has been appointed Joint President of the National Young Life Campaign in succession to the Right Rev. J. R. S. Taylor. The Archbishop-designate of York, the Right Rev. F. D. Coggan, is a Vice-President.

On Ascension Day the Archbishop of Melbourne set apart as deaconesses Misses Olive Dyson and Marjorie McGregor. They will work in the parishes of Emmanuel, Oakleigh, and St. John's, Bentleigh (Melbourne Diocese).

The Right Rev. L. E. Stradling, Bishop of South-West Tanganyika, has been elected Bishop of Johannesburg in succession to Bishop Ambrose Reeves, who was deported recently and later resigned.

The following appointments are announced in Melbourne Diocese:

The Rev. E. M. Eggleston, from St. Peter's Box Hill to St. James Dandenong.

The Rev. A. J. Grimshaw, from assistant chaplaincy Geelong Grammar School to St. Paul's Romsey.

The Rev. R. D. Lloyd, from diocese of Adelaide to All Souls' Sandringham.

The Rev. H. A. W. Bishop, from St. Andrew's Aberfeldie to St. Augustine's Mentone.

The Rev. G. C. Lamble, from assistant director of parishes in the Melbourne Diocesan Centre to All Saints' East Malvern.

POSITION VACANT. Secretary (Typist - Stenographer), apply Principal, Moore College, Carillon Avenue, Newtown, N.S.W.

On June 4, the L.V.F. Executive Committee held an informal farewell at the home of Dr and Mrs John Hercus in North Sydney, to farewell Mr and Mrs Charles Troutman, who are to leave Australia on June 9 to return to the United States.

Mr Troutman succeeded Dr Paul White as the general secretary of the Inter-Varsity Fellowship of Australia. During his service as general secretary, the L.V.F. has shown signs of tremendous growth. Soon after the Troutman family arrived in Australia, Mrs Troutman and the three children contracted poliomyelitis.

At the request of the late Rev. Maurice Murphy, former rector of Christ Church, Gladsville, she wrote a short column called "Shut in Corner," which had a wide circulation in many dozens of parish papers each month.

Mr and Mrs Troutman will live in Chicago, where Mr Troutman will base his activities as the new general secretary of the Inter-Varsity Christian Fellowship of the United States.

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NEWS FROM CENTRAL TANGANYIKA

THE Bishop of Central Tanganyika (the Rt. Rev. A. Stanway) spoke recently in London at the annual meeting of the Commonwealth and Continental Church Society and made an attack on the Lambeth Conference, 1958, and the disappointing response to its missionary decisions.

"At the last Lambeth Conference, the Bishops placed African towns at the top of the missionary priorities in the world today.

"It was expected that this would lead to the whole of the Anglican Communion, through a new conception of Anglican strategy, doing something more than had been done in the past by the limited resources of the missionary societies.

"Has this happened? The sad fact is that nothing has been done. We had hoped it might have been 'like a mighty army moves the Church of God,' but, as one wit put it, 'the Church is treading where it has always trod.' It seems strange that after two-and-three-quarter years, the Anglican Communion has done nothing to give effect to the resolution of its leaders.

"This leads me to a further point. It is common practice today for various persons to speak about the missionary society as something that is no longer necessary. Now I am well aware that changes have taken place in missionary work and even greater changes are before us. In ten years' time, very little of missionary work, as we know it, will be continuing in anything like its present form.

"Yet who will come to grips with the change? If the past is any guide, it will be the leaders — lay and clerical — of the missionary societies who will be found to be aware of how changes affect the Church, and will do the kind of thinking that leads to action.

"It is also in the societies that there will be generated the type of prayer backing that the Church, as a whole, with all its resources and machinery, has never been able to gain."

• PHOTO: The Reverend Norman Gelding, Principal of St. Philip's, Kongwa, and Mrs Gelding. Mr and Mrs Gelding are Australian C.M.S. missionaries.



BILLY GRAHAM ILL AT OPENING MEETINGS

A respiratory infection led to Dr Billy Graham missing the opening meetings of the Manchester Crusade. An associate evangelist, Rev. Leighton Ford, brother-in-law of Dr Graham, took his place on the platform throughout the first week.

Owing to the absence of Dr Graham and to bad weather attendances during the first week were less than had been anticipated. However, a total of 3,650 inquiries were registered during this week.

By Saturday night, June 3, Dr Graham was sufficiently recovered to preach to 40,000 people in the Maine Road Stadium. It is anticipated that he will continue to do so throughout the remainder of the meetings.

The range of the Crusade has now been extended to some 400 centres throughout England, Wales, Scotland and Ireland by means of landline relays.

On Sunday, June 4, the Graham team conducted the "People's Service on the B.B.C. Cliff Barrows led the congregational singing and George Beverly Shea sang.

Dr Graham arrived in Manchester on Friday evening, June 2, and when this news was announced at the stadium it was felt that God had heard the prayers of His people and it was evident that considerable anxiety had been allayed. The Evan-

gelist began his first whole day in the city with a Press conference, at which he declared his delight at the response to the Crusade. Usually a Crusade built up to a great climax, but already numbers were greater than came nightly in London and as large as in Glasgow.

In his first message, Dr Graham said that the Bible made it clear that God's peace had three aspects: Peace with God — ours only through the shed blood of Jesus; the Peace of God — enjoyed only as we daily walked with Him; and His Peace — the prospect when He came as Victor and King to rule this world.

At the close of his appeal, there was the moving sight of some 1,500 inquirers coming down from the stands to occupy the space provided for them.

Although the strain of preaching so soon after his throat trouble was obvious at the close of the Saturday meeting, Dr Graham was back in form to preach on Sunday morning in the Free Trade Hall.

Concluding his comments on church union the Archbishop said: "Hurrying towards a union of Churches for which we in Australia are not yet ready could have the very opposite effect and lead to greater disunity in the formation of splinter groups such as abound in the United States of America and bring discredit upon Christian witness there."

Other matters raised in the President's address were the proposed New Constitution, the attitude of the N.S.W. Government to representations being made by the churches on "off-the-course" betting and the non-inclusion of church representatives on an Advisory Committee appointed by the Government to investigate problems of youth.

PARTICULAR REASON FOR MEETING

In his presidential address at the opening of the N.S.W. Provincial Synod the Archbishop of Sydney, Metropolitan of the Province, stated that the particular reason for calling this Synod was to "consider what our attitude as a Province would be if the proposed plans for Church Union in North India and Pakistan and a somewhat similar scheme for Ceylon are ratified."

The president's statement was read by the Bishop of Armidale in the absence of the Metropolitan due to illness. Some two hundred delegates from the seven dioceses of the Province gathered on the first day in the Chapter House of St. Andrew's Cathedral, following a service at 3 p.m.

Speaking on the proposed union schemes Dr Gough drew attention to the need for an unprejudiced consideration being given to the planned mergers. He went on to say: "We are simply asked whether we would recognise the proposed united Churches as part of the Holy Catholic and Apostolic Church and would be in communion with them."

Following his comments on the union plans the Archbishop spoke of concern being felt by many people over the impression given from time to time that the World Council of Churches controls the affairs of its member churches. Dr Gough went on to say: "As long as the World Council of Churches stands for consultation, conference, co-operation it must have our unbounded support. But if and when these take second place to control it forfeits that right."

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• Continued on page 3

RIDLEY COLLEGE CONVENTION

"The Church in Action" is the title of the convention being conducted by the students of Ridley College.

The convention meetings will be held in the Assembly Hall, Collins Street, Melbourne, from Monday, June 26, to Wednesday, June 28, at 8 p.m. The addresses will be delivered by the Rev. M. Betteridge, M.A., B.D., S.T.M., Vicar of St. Matthew's Parish, Dunedin, N.Z.

Based on the experiences of the early Church, the themes of