

THE AUSTRALIAN CHURCH RECORD

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

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"BUT WE SEE JESUS"

(By Margaret Dawson)

It is an enlightening study to watch the faces of people we see in the streets, and in trains and buses, and see how many of them are lined through unhappiness and worry—so many people who have not the sight of Jesus to strengthen them on their way.

But there are many Christians who are so caught up in everyday problems and activities that their faces, too, bear the same expression of defeat and disillusion. For such people, the words of the Apostle Paul in 1 Corinthians 13:3 were written. In the face of problems, worries and trials, "We see Jesus," and the sight of Him provides the answer to every need. That is why the face of a Christian can be lit with peace and joy.

Why is it that looking at Jesus can provide such rest for every heart? In His Gospel, Jesus spoke six great "I am" statements: they cover every need in man, and every Christian can find each day with the challenge; But we see Jesus!

"I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst." (John 6:35.)

This was the first great message Jesus brought to the people—the first great need he met. To the one feeling the emptiness and shallowness of life, its conflicts, loneliness and purposelessness, Jesus is the bread of God. He gives a new quality of life by dealing with the root cause of frustration and emptiness.

"I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life." (John 8:12.)

Some people choose deliberately the crooked and dishonest path in life, others are forced to choose it, but many seek sincerely the upright way, thinking about God and a life after death. But their conclusion is: "How can we know?" The answer is provided by Christ, "I am the light of the world: he that followeth Me . . . shall have light"—light to know the path to

take in personal, family and business matters, light to see something of God and His majesty, and His will for the creatures He has made, and light to understand the nature of sin. The condition is following Him. As is true with all that He has taught, His words apply to the deepest questions man can ask about life, and to the day-to-day problems of the simplest person. This is one of the most wonderful aspects of His love and human understanding.

"I am the good shepherd; the good shepherd giveth His life for the sheep." (John 10:11.)

These words show us the personal nature of the love of Christ. The other great "I am's" can fill us with awe and wonder, but Jesus as the good

Shepherd, knowing each sheep by name, and caring for each, introduces us to Him as the loveliest friend and truest guide "whose goodness faileth never." They also bring us to the heart of His love, for the shepherd did not count His life a valuable thing, but gave it, so that we can share the life and glory of God. We cannot escape the matter of sin which has separated us from God, and our natures which want not to follow Him but to disobey Him. God has done His part by sending His son to pay the penalty of sin, which is death, and the rest is for us to do—confessing personal sin, confessing Christ as the One who bore the punishment for it, and owning Him as Saviour and Lord, knowing "I nothing lack if I am His, and He is mine forever."

"I am the resurrection and the life; he that believeth in Me, though he were dead, yet shall he live; and whosoever believeth in Me shall never die."

(John 11:25.)

Here again we come face to face
(Continued on page 13)



Boys from the Church of England's Home at Carlingford, N.S.W., at work in the garden. Besides the Boys' Home and the Girls' Home, the Church of England conducts homes for little children and for the aged.

Off the Record

OURSELVES.

Having been quoted on the subject of divorce in the Sydney "Sun," as "the Church," we have now been quoted in "The Sydney Morning Herald" as "the Church of England's Australian Church Record." I suppose that is fair enough. The A.C.R. is produced by Church of England people for Church of England people and it maintains Church of England doctrine and polity. If we are not "the Church of England's," I don't know whose we are.

Incidentally, the "S.M.H.'s" quotation from the A.C.R. concerned our pointing out that France, the "model" of "civilised drinking," now finds that alcoholism is one of its most pressing problems and is legislating to curtail trading hours. Mr. Cahill, speaking about the prospect of bigger lotteries, says that he does not want his government to be known only for measures about drink and gambling. This may be a twinge of conscience; but his government is doing nothing to curtail and a great deal to increase, both. Mr. Cahill can scarcely grumble if his government earns the reputation he professes to deplore.

A FAMOUS COLLEGE.

At the Moore College dinner the other night it was mentioned by the Rev. Harry Bates that the Bishop of Peterborough, when inducting his (Mr. Bates') successor to the parish of Barnwell, referred to Moore College as "a famous college." This was a nice tribute. The college has had at least two principals, well known and acknowledged as scholars in England, the Rev. A. Lukyn Williams and Archdeacon T. C. Hammond, and the present principal is fast building a reputation in England by his books.

By the way, Mr. H. R. Minn, who has recently left the College after 7 years as Resident Tutor, to lecture in classes at Auckland University, was an assistant master at the Merchant Taylors' School in London, at the time when the present Bishop of Peterborough, Dr. Spencer Leeson, was headmaster.

Epworth Rectory, where John Westley spent his boyhood, and where he narrowly escaped being burnt to death, has been sold by the Church Commissioners as too large for economical upkeep. It was built in 1700 and has 17 rooms. Approximately enough, it has been bought by the Methodists.

Q.

THE STUDY OF GREEK

The season of school prize-givings provides an occasion for reflection on the subjects taught in those schools for which the church, through its synods, is responsible. In particular, we would enter a plea that the modern omission of Greek from the curriculum should be re-examined.

Greek literature contains the writings of authors who have never been excelled in the two to three thousand years that have elapsed since they wrote. Homer, Thucydides, Plato, Aristotle, to name four, are peerless even today. The ideas of the leading Greek thinkers are as influential in this generation as in any time in the past. Indeed, it might be contended with truth that they permeate modern thought more thorough than for many centuries. A study of Greek literature is a desideratum in the educational syllabus.

Apart from the content of the literature the study of the Greek language is an excellent training for the mind. Its flexibility and symmetry, the niceness of its shades of meaning, and its neatness of expression provide an unsurpassed medium for training the mind in powers of analysis and synthesis, a training which will stand the possessor thereof in good stead in later life whatever profession he takes up. Just as the study of mathematics, once the multiplication table is passed, is a study more valuable for its mental training than for its practical use in after life, so the study of Greek, little used perhaps once school days are over, is an excellent mental discipline and it brings this great additional benefit that it opens the door into one of the most richly furnished rooms in the palace of human history.

Greek is the language in which, in the providence of God, the New Testament was written. A good knowledge of Greek is essential for a leading theological scholar. But how can an Australian obtain a good knowledge of Greek? For rarely is a boy able to study Greek at school these days. Almost all theological students commence the study of Greek only when they enter a theological college. Their school days have been lost in the study of the inanimate creation. And now their precious years at a theological college are weighed down with the elementary study and memorising of a language.

Such a late start in this fundamental theological subject means that Australian trained scholars are at a great disadvantage compared with their contemporaries overseas. Yet unless the Australian church can produce its own theological leaders, it will never be able to stand on its own feet.

Headmasters and councils of church schools could greatly assist in the solution of this problem if they would not only provide facilities but encourage boys to study Greek. Parents and masters may yet rest assured that no child will suffer in later life through studying Greek at school. It is much more beneficial to learn how humans behave than how gases behave!

MOORE COLLEGE FELLOWSHIP

Nearly a hundred young men who are considering the possibility of becoming candidates for the ordained ministry attended a meeting at Moore College, Newtown, on the evening of November 15 at the invitation of the Principal and Vice-Principal. Another 40 men indicated that they would have been present had it not been for examinations and similar commitments. The Vice-Principal announced that it was hoped to form the Moore College Fellowship, to meet twice a year, to assist men who were thinking of the ministry, and almost every man

present indicated his desire to attend such meetings.

After brief addresses by members of the College staff on the need for the ministry in the church and the qualifications required two present students of the College spoke of their own call to the ministry. Evening prayer was conducted in the College Chapel and the visitors were then entertained at supper and shown around the College by the students.

It was a very happy evening, much appreciated by all who attended. Any clergy who would like, not already having done so to give the names of any young men in their parishes whom they believe would profit by association with the Moore College Fellowship, are invited to send them to the Vice-Principal.

APPOINTING BISHOPS IN ENGLAND

Church Assembly Seeks Change

The Church Assembly in England, at its recent session, passed a resolution expressing the opinion that the present procedure of appointing bishops (whereby the sovereign appoints on the advice of the Prime Minister), was open to objection and ought to be modified.

Opposing the motion, the Earl of Selbourne (Portsmouth) said that the motion was unrealistic. The appointment of bishops and deans by the Crown stretched right back through English history to Saxon times. Not only in England, but throughout Christendom, the Head of the State had in the past demanded a voice in these matters as the representative of the laity.

He said that in fact the Church was always consulted about these appointments. On no occasion, during the last fifty years at any rate, had an important appointment been made without the fullest consultation with the Archbishop of Canterbury of the day. The present system rested upon the goodwill and good sense of the Prime Minister, and there was fear in some quarters that there might come a time when there would be a Prime Minister who did not care sufficiently about the matter and was open to advice from sources outside the Church. He suggested that they should first satisfy themselves that there was need for action and then convince their fellow-countrymen of that need. In this delicate matter they should advise slowly.

"Mitred Mediocrities."

Canon A. M. Stockwood (Bristol) was opposed to the resolution on the ground that it would produce mediocre bishops, as was the case in the Anglican Communion outside England.

He said, "the spirit of compromise in other parts of the Anglican Communion, resultant on intrigues about the episcopal succession, has produced a chain of mitred mediocrities. If the present system in this country were altered, the party conflict within the Church, which had died down in recent years, would be revived."

He believed the present system should not be changed.

The Archbishop of York, Dr. C. F. Garbett, said that he believed the present method of appointing bishops and deans to be impossible to defend on principle. The more he considered it the more he felt it was wrong that a spiritual society should have its chief officers appointed by one who need not be either a churchman or a Christian. He recognised the very great care which had been taken in recent years over these ap-

pointments, and he was ready to say that he believed that in the future, even if the Prime Minister was not a churchman or not a Christian, he would feel a great sense of responsibility in the matter, but this did not affect the question of principle.

The Archbishop of Canterbury intervened to say that the question at issue was not one of principle but of the procedure for advising the Crown. If anything wanted modifying, it was the procedure, not the principle. In the last fifty years, the system had been modified in all kinds of ways.

The Assembly finally passed this resolution:

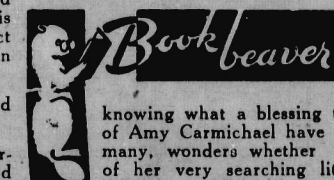
That this Assembly, while gratefully acknowledging the care and trouble taken over recent appointments to bishoprics and deaneries, is of opinion that the present procedure for submitting advice to the Sovereign is open to objection and should be modified.

Not important.

After he had announced the result of the division, the Archbishop of Canterbury said that the matter must not be given an exaggerated importance. The Church was facing the most tremendous and terrifying evangelistic opportunity. It was meeting this great spiritual opportunity very short of manpower. It was also confronting a continuous financial readjustment. Matters such as these, together with the revision of canon law and the reform of the ecclesiastical courts, were making a continuous demand on the church's leaders. Already the number of commissions on important matters was imposing a tremendous strain on those equipped to deal with them.

Sidelight.

The debate was lively, and the Archbishop of Canterbury, in the chair, conducted it with his usual skill and humour. On one occasion, after some exchanges with his fellow Primate, the Archbishop of York, he remarked: "It is one of the most edifying spectacles in the Church of England that its two archbishops can quarrel in public!"



knowing what a blessing the books of Amy Carmichael have proved to many, wonders whether all know of her very searching little book, "IF." It's published in two bindings, paper at 2/11, and cloth at 6/-.

Postage is extra. Book Beaver bought his copy, of course, from Dalrymple's Book Store in 20 Goulburn Street, Sydney. Their branch in the State Shopping Block have copies also.

ENGLISH EVANGELICALS CALL FOR INTERCOMMUNION WITH NONCONFORMISTS.

The 34th Annual Conference of Evangelical Churchmen, held at Oxford, discussed the theme of "Church relations." The following findings were approved and passed.

1. By reason of its present disunity the church as the Body of Christ cannot effectively demonstrate to the world the Gospel of reconciliation.

2. We believe that the Holy Spirit is leading the Churches into new unity, which will be realised in faithfulness to the Apostolic witness of the New Testament.

3. In a re-united church episcopacy would not only represent the dependence of each local congregation on the Universal Church; it would also be one of the links binding the Church of the ages. But the unbroken continuity of the Episcopate by descent from the Apostles is historically unproven.

4. The Church of South India has given us a new demonstration of the pastoral value of episcopacy. We strongly urge that the Church of England should give full recognition to all bishops, presbyters, and deacons of that Church.

5. With the example of South India before us, we call upon our fellow-Anglicans to take every opportunity of uniting with members of other churches in worship (including Holy Communion) evangelism and service to the community.

AUSTRALIA'S FIRST RESIDENTIAL LIBRARY.

Moore Theological College, Newtown, N.S.W. is making available accommodation in the College buildings for clergy or laity who wish to reside, for shorter or longer periods in college and to take their meals in the College dining hall, for the purpose of study in the College library. This is the first time that residential facilities in connection with a library have been made available in Australia. There is already one residential theological library in England, Tyndale House, Cambridge, and one in Wales, St. Deiniol's, Hawarden. Plans are advanced for founding a similar library in Canberra. Those who wish to make use of the new facilities should contact the Vice-Principal of Moore College.

"Knots Tied," by J. C. Ryde, 11/3

"The Old Testament in the New Testament," by R. V. G. Tasker, 7/9

"The Story of the English Prayer Book," Dyson Hague, 11/-.

"John Charles Ryle," Canon M. L. Loane, 3/6.

And many others.

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THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

The Rev. John Stott, vicar of All Souls', Langham Place, London, this year addressed a meeting of the Cranmer Society, Cambridge, at which about 250 students were present, on the position of the laity in the Church. He stressed the importance of their privilege and responsibility particularly in the matter of Evangelism and pastoral help. Mr. Stott emphasised scriptural support for his view and said that laymen should be trained in ways of evangelism and parish visitation, of which there was so much need to-day. It was not the task of the clergyman alone to carry on, in an overburdened ministry, to reach the many in the parish who should be sought out for Christ. Clergy have their share in this ministry together with their many other duties of study, teaching, preach, the care of the sick, etc. Laymen could help so much to reach souls within the living message of the Gospel by witnessing in the homes where received, in personal testimony by the many various contrasts, and by bringing men and women to church where the Gospel is preached.

The spiritual movement at Antioch in the early church was the witness of lay people, which had far reaching effect; as also we believe the mission of the seventy, as sent out by our Lord was in the same category.

Mr. Stott informed the Cambridge students that he had preparation classes in his church for laymen where instruction in methods of church work, was given. Visitation was made by lay people at night in the parish. It is known that other clergy in England are acting similarly.

Is there not a challenge to-day to men in our churches to co-operate with their clergy in this way to seek to win souls for Christ.

The problem of problems facing our clergy to-day is how to win the non-church-goer. There are now so many of these and of all ages. Masonic Lodges are crowded, and even the Trades Unions. Even the hotel bars are filled. But the men who attend Church and take an interest in its affairs are much fewer in number.

Many of our men and women may be said never to attend Church in the ordinary sense of that word. They may be seen present on some special or rare occasion but this only increases the general darkness of the situation if we view it in a heavenly light. No wonder that some of our clergy are thoroughly discouraged.

For ourselves we believe there is only one remedy and that is for the laity to take the situation in hand. This is absolutely scriptural. Our Lord sent out seventy men, two by two, "into every village and place whither he himself was about to come. And he said unto them, the harvest is plenteous and the labourers are few: pray ye therefore the Lord of the harvest that he send forth labourers into his harvest."

These labourers are not necessarily full time workers. Laymen and laywomen as well as clergy and deaconesses can be used to bring others to Christ.

Why the greatest New Testament Church outside of Palestine was founded by laymen! There was not a single clerical collar amongst the men who brought the gospel to Antioch. Laymen came to Antioch "preaching the Lord Jesus. And the hand of the Lord was with them and a great number that believed turned to the Lord."

Our laymen should come together

in every parish for training in the definite work of Evangelism. In their spare time they should go out two by two. There is no harder work than this, but none more important to-day. The call now is for laymen to leave everything secondary and concentrate on the primary. And is not the Lord Himself calling you to this?

AFRICANER CHURCHMEN HOLD INTER-RACIAL CONFERENCE ON COLOUR BAN.

An important inter-racial conference of Church leaders is being held in Johannesburg from Dec. 7-10. The theme of the Conference is "The extension of the Kingdom of God in our multi-racial land." Its programme will include "assessment of the past-evaluation of the present and vision for the future."

About 200 delegates are expected to participate. Church leaders say that this is the first time so representative a body of both African and white Protestant Christianity has been brought together in South Africa.

"The Conference," writes Pastor C. B. Brink, the Moderator of the Dutch Reformed Church in the Transvaal, "is unique in this sense that it is an attempt to bring together ministers from all Christian churches and all races in South Africa with the exception of the Roman Catholic Church. Only once before, in 1923, has such an attempt been made. The Dutch Reformed Church of Transvaal is sponsoring the conference on its own responsibility, but to get the greatest measure of co-operation the Archbishop of Cape Town (Anglican) has been invited to chair the meeting with the assistance of Pastor Brink."

Governor-General E. G. Jansen, of South Africa will open the conference. Dr. Cavert of U.S.A., and a representative of the World Council of Churches, will address the conference. With him on the programme will be Dr. Norman Goodall of England, who will represent the International Missionary Council. Visitors from the Churches of Holland will also speak.

The problem of inter-racial relations was one of the important subjects discussed by the Evanston Assembly of the World Council of Churches during the past summer. The report of the section of the Evanston Assembly dealing with inter-group tensions held that "any form of segregation based on race, colour or ethnic origin is contrary to the Gospel, and is incompatible with the Christian doctrine of man and with the nature of the Church of Christ." A resolution passed by the Assembly urged the member churches to "renounce all forms of segregation or discrimination and to work for their abolition in their own life and within society."

Christ The Hope of the World

(By Dr. Edmund Schlunk)

Christ then comes again into the world as its redeemer and as its judge. We cannot rightly hope for Him as Saviour unless we also look to Him as judge. At the same time, we cannot rightly fear Him as judge unless we also expect Him as Saviour.

When He comes, He will accept some and reject others. He will raise up some to life and some to death. To some he will say, "Come ye blessed of my Father," and to others "Depart from me, ye cursed." (Matthew 25:34 and 41). He will smash the rule of the mighty, the rich and the self-contented and all their unrighteousness. He will destroy the comfort of the satisfied, the happy, and those who are at home in this world. But the poor in spirit, they that mourn, they who hunger and thirst after righteousness, the peacemakers, and those who watch longingly for the day of His coming—all these He will save. (Matthew 5:3 and Matthew 25:1.)

This future separation is already happening now. By the preaching of the Cross, God is already putting to shame the wisdom, virtue, and power of this world, and saving the foolish, the unworthy, and the helpless; "And these things of the world, and things which are despised, has God chosen, yea, and things which are not, to bring to naught things that are." (1 Corinthians 1:28.)

Even now, the coming Redemption is taking place, through the Gospel. Even now, the faithful are in this world being acquitted before the future judgment. Through baptism and the Lord's Supper, the believer participates even now in the power of the coming Resurrection. He who is born again to a living hope through the Holy Spirit, is even here and now a new creature. So through the Gospel here in this world Christ is gathering His people to live together with Him in the new life. In the church, the coming new creation is already a present reality, "If therefore any man be in Christ, he is a new creature. Old things are passed away. Behold, all things are become new." (Corinthians 5:17)

The Last Days.

For this reason, the days in which we live are the last days. In His resurrection Christ has broken through the limitations of this world and has been raised to become Lord over the world. All men and all powers are subject to Christ whether they know it or not and whether they recognise Him or revolt against Him.

When He returns, He will make His victory apparent to every eye and bring to an end all the revolt of this world.

This world's time then is tightly hemmed in by the victory of Christ. It is quite impossible to break out of this encirclement. Into this hopeless situation comes the call of the Gospel through which the world is bid to recognise its Lord. These are the last days: "To-day if ye will hear His voice harden not your hearts." (Hebrews 3:7.)

That these are, in fact, the last days seem to be disproved by the fact that nearly 2,000 years have passed since the coming of Jesus Christ. Many people no longer believe in the promise of His future coming. But the length of time is no refutation of His promise. It is not a sign of God's weakness as if he could not if he wished bring to fulfilment what he has promised through Jesus and the apostles. Rather, this time in which we live is the time of God's patience. God wills that many shall be saved. This time in which we live is the time of the church, of the growing body of Christ. But when the body of Christ shall have grown to full stature, when the number of the elect shall have been completed, then shall the

This is the second half of the address Dr. Schlunk, Rector of Heidelberg University, delivered at the opening session of the Evanston Assembly. It created a great impression there. The first half of the address was published last issue.

world pass away and then shall the new creation appear as from a hiding place.

The Meaning of Hope.

What does hoping in Christ mean? Hoping means not sleeping, but watching with the utmost alertness. Hoping means not just dreaming, but watching with utter soberness. Being sober does not mean using the cold calculation of this world, but rather waiting for Jesus Christ.

What then are the actions born of Hope?

The first act of hope is the preaching of the Gospel to the whole world. Because God redeems through the Gospel alone, those who hope are bound by the command of the Redeemer to preach that Gospel. As he has freed us from the binding ties of this world, so He sends us back into the world to call others likewise to freedom.

This commandment binds everyone who hopes in Christ. No one can keep the hope silently for himself without losing it.

This command means denying the so easily assumed advantages of our own nationality and cultural tradi-

(Continued on page 10)



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CORRESPONDENCE

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

FINANCING THE CHURCH.

Dear Sir,

It is far from my intention to enter into any local and, so far as an individual church is concerned, private controversy, but I must say that it was encouraging to note the letter under the above heading coming from a group of laymen and women. Following the article in the previous issue by the Rev. David Crawford it was timely indeed.

The deeper issue, to my mind, is not whether the church should be financed by a high pressure organisation for increasing income such as the Wells Organisation — or by the constantly recurring appeals, concerts, collections (not Sunday offerings) and a thousand and one devices for raising money — but whether we have any scriptural justification for expecting, let alone asking, for money from any except actual church members (as Mr. Crawford has said).

Admittedly the "outsider," or the nominal Anglican takes much for granted, much more than Mr. Sherlock has mentioned. He not only has the Church ready for him whenever he wants it, for Sunday services, for Sunday School for his children, but at all times the minister is ready to help him, to instruct his children in the day-school, etc. The "outsider" would often be the first one to complain if the church in his district closed down for lack of support. Yet this is really beside the point.

Without drawing any comparisons with other denominations whether to commend ourselves or them the question is, Have we in the Anglican church any real sense of sacrificial giving. We are constantly at a stretch to "arrange something" to raise money. We would prefer to work hard, to get, by some means or other, 1/- each from 10 people irrespective of whether they are Christians or not, where perhaps God would have us give the 10/- ourselves. Where the Jew was compelled by law to give one sixth of his income to God (see The Whole Tithe, by P. W. Thompson) few, very few Anglicans have any deep feeling of conscience on the matter of money. Tithing, in these days, is usually accepted as the setting apart of one tenth for God. How many practice it? How many Churchwardens or Committee members, or members of Guilds give one tenth? How many—or alas, how few— young people in these days of high wages are invited to give accordingly to the scriptural pattern. Granted that we are "not under the law" in the sense of the Jew, but can we conscientiously, while living under the full blessings of Grace, give less than the Jew did by compulsion, and still call our giving "Christian"?

We have been treated to an unusual number of letters on controversial matters in recent issues of "The Record." The more thoughtful readers have valued the correspondence column. But one thing has struck me as particularly significant whether the matter has been relatively trivial or profound, and that is that so often there has been no real appeal to The Bible as the final court of appeal or at most a parting reference. Whether the Communion Table ought to be called a Table or an Altar; whether the Christian minister should be referred to as a Minister or a Priest; whether we ought to "bow," etc., etc.; and now the matter of "Christian" giving, (in this latter I valued

the remarks in the letter of last issue) is it asking too much that we get on our knees and search the scriptures?

I mentioned to a Christian friend the other day that Communism has much to teach us in the matter of Consecration. She replied, "Surely you could have chosen a better example!" Might I ask, in all sincerity, "WHERE"? Where are the Christians here who are ready to die for their faith? Where are those who are ready literally to become poor for the sake of spreading the Gospel? It is some years now since the late Bishop Ryle warned us that the church was in danger of dying of respectability. Is our vision no wider than a balanced budget or a reasonably filled church.

Whether we like it or not and whether we hold up our hands in pious horror the Communist is laughing us to scorn. To him his ideal claims his all, body, soul and spirit. Not a possession nor a relation comes between himself and his party.

When the Christian Church, under the compulsion of love, learns afresh the meaning of consecration and sacrifice many of its ever present problems will be nearing the solution which God Himself will provide.

Yours, etc.,

H. R. SMITH.

Carlingford.

THE WELLS ORGANISATION.

Dear Sir,

It is to be expected that any body such as the Wells Organisation which departs from accustomed methods will be subject to misunderstanding and criticism. No doubt the rector and churchwardens of Ashfield, as well as those of Brighton, Colac and Cheltenham (Victoria), will have their own answers to your Ashfield correspondents.

Meanwhile, may I suggest that the Wells Organisation represents an attempt to present to church people the scriptural principles of Christian giving? Some of the details are perhaps open to discussion; for instance, whether financial support should be sought from those who have only slight connection with the Church. On this point, the Rev. David Crawford and the Rev. Robert Sherlock have recently presented differing views in your columns. You correspondents' criticisms have most relevance when considered in relation to the raising of funds from those who are not practising Christians.

There are two principles which the Wells Organisation emphasises which are fundamental to any satisfactory approach to Christian giving in a parish. The first is the collective responsibility of the laity. The minister is a minister of the Gospel, not a professional fund-raiser, and time devoted to the second function is time wasted. The second principle is that a Christian's possessions are not his own, but belong in their entirety to God. They are to be handled at all times with a due consideration of this fact. In particular, a regular proportion of his income should be set aside for the work of God through the Church and in other ways (1 Cor. 16:2). The principle of the tithe or tenth part for God, while it cannot, in my opinion, be laid down as a law for the Christian, gives the minimum which was required of the faithful Israelite. In fact, the principle is much earlier than Moses. It, therefore, has great authority, and must not be lightly dismissed as a standard for the Christian.

If these principles were generally recognised, there would be no need for any Wells

Organisation. If Church people are prepared to do the work without it, so much the better for all. A proper attitude to property, produces, and is produced by spiritual blessing. But our attitude to church finances and almsgiving, traditional or not, is so far from that taught in the New Testament that we may need some expensive lessons to bring us back to it.

Yours, etc.,

J. A. FRIEND.

Roseville.

MEMORIAL WINDOW.

Dear Sir,

At a meeting of church people held recently it was decided to erect a stained-glass window in All Saints' Church, Nowra, to the memory of the late Rev. George Corrie Glanville, B.A., B.D., B.Litt.

Mr. Glanville was the first candidate for Holy Orders from this parish, being ordained to the Sacred Ministry in 1902. He became widely known as a scholar and teacher, and was Vice-Principal of Moore Theological College for almost 14 years.

For several years prior to his "Home Call" in 1953, Mr. Glanville lived in Nowra, working at his Old Testament studies, and helping with church services.

The Memorial window will cost £180, and it is thought that some of his former students and friends in other places may like to share in its erection. May I, through your columns, be permitted to say that donations for this purpose will be gratefully received by me or the Hon. Treasurer, Miss L. L. Rankin, West St., Nowra.

Yours, etc.,

HAROLD E. S. DOYLE,

Nowra.

Rector.

GAMBLING.

Dear Sir,

Many people, including some sincere Christians, regard traditional Christian ethics as being largely a matter of playing with words. They may surely be pardoned for holding such a belief when statements like the one in your second leader of the issue for November 25, 1954, are presented to them.

We are informed, in the pontifical style peculiar to leader-writers, that "all gambling is unchristian, because of its basic principle of gain at another's expense. This dictum will almost certainly need to be reformulated if it is to carry conviction. After all, the basic principle of any kind of receiving is gain at another's expense—a giver no longer has what he gave. Yet all receiving cannot be unchristian, for we must receive God's gifts.

This objection is not answered by platitudes about spiritual arithmetic being different from worldly arithmetic. To say that in some sense what is received is not a loss to the giver is not to solve the problem but simply to assert the contradictory of one of its premises. It amounts to saying that what appears to be so is, in some unexplained way, not so.

It might be suggested that it is not gain, but the hope or love of gain that is unchristian. There would, however, be some difficulty in arguing that, although something in itself was not sinful, the anticipation or even

the desire for it was, for if this were so there would be no reasonable way of distinguishing those things for which hope was sinful from those things for which it was not. I trust, sir, that you will, in one of those delightful self-vindicating replies that you offer to your correspondents, suggest some alternative theory, or point out some fallacy in my argument.

Yours, etc.,

Homebush West,

K. L. GOODWIN.

[We are glad to accede to our correspondent's request and explain to him that "gain at another's expense" means "to profit through inflicting injury on your neighbour." This is what gambling, analysed in its essence, aims to do, and that is why all gambling is unchristian. If persevered in, it destroys Christian character. Here experience confirms what an analysis of gambling's nature deduces.—Ed.]

SUPERANNUATION.

Dear Sir,

Miss Sampson has done our church-people a service in drawing attention to a vital particular, i.e., the difference in valuation of the £ (20/-) paid by contributors to the Fund prior to 1930, and the valuation of the £ (5/-) in which Pensions are being paid out of the Fund to-day.

Nor is the position eased to any extent for the Retired Clergy Provident by recent modification of the "Means Test." Most of the Clergy have made some provision outside the Social Services' Scheme for provision against sickness and old age, and such provision now prevents them—either wholly or partially—from receiving the Social Services' Pension.

But the Church has a duty to perform, no less to her Retired Clergy than to those on the Active List, in seeing that they have a competency on which to live. To bring this about the Church should take steps to ensure that Annuities and Pensions are not restricted to the Scale laid down in 1920 but are adequate to meet the requirements of life in 1954, and, if necessary, to support the Clergy Provident Fund by Diocesan assistance in some form or other.

Yours, etc.,

W. J. OWENS,

Hon. Secretary,
Sydney Association of Retired Clergy,
East Roseville.

P.S.—Conditions relating to the Old Age Pension.

The Social Services Pension is £3 10s. per week.

(a) You may own your own home and furniture of unlimited value, if you live in it.

(b) You may have a private income up to £3 10s. per week and the pension is still effective.

(c) You may own other property to the value of £209.

(d) If the property (other than your own home) that you own is valued at £1,750 or more the pension is no longer effective.

(e) If property owned is valued between £209 and £1,750 the pension is reduced accordingly.

Married Persons.

Double that of a single person, as detailed above.

Agas.

Man 65; Woman 60.

SOUTH AFRICA.

The Registrar of the Church of England in South Africa (Mr. D. Gordon Mills) writes in reply to Mr. E. Bryden Brown's letter (in A.C.R. Sept. 16):

Mr. Brown is gravely misleading in the following (inter alia),

(1) The 'five Ch. of E. churches in the Cape' mentioned by Mr. Brown, are in fact the two old and well known parishes of St. Peter's, Mowbray, and St. John's, Wynberg, with their chapels of ease. These two parishes entered into the tragic compromise with the Ch. of the Province in 1939, since when, their clergy (having signed the Constitution and Canons of the Ch. of the Province) have figured in the official list of Ch. of the Province clergy. It is to-day the avowed object of these two parishes to have closer and still closer union with the Ch. of the Province.

(2) Mr. Brown describes the Hickinbotham 13 points as being a "watertight agreement." Four advocates including two Queen's Counsel have all advised otherwise.

Mr. Brown's statement that our Synod refused "to negotiate with the Ch. of the Province . . ." is untrue. The Synod in fact, on the 13th May last (when Mr. Brown's Rector and co-warden were present) passed a specific resolution to negotiate with a Bishop of the Church of God and stated its protective terms in such resolution, which has already been implemented.

Mr. Brown states:

"Recent events have shown that the Constitution of the Ch. of E. in S.A. allows unlimited power in the hands of one man, the Registrar. This has caused dissatisfaction in the churches."

Mr. Brown is challenged to quote the clauses which give the Registrar, or anyone else, the powers he alleges. The fact is of course that no such powers exist.

Certain unconstitutional, irregular and illegal steps (to dragoon the whole church into acceptance of the 13 Points thus forcing it under the domination of Anglo-Catholic Bishops) were taken by the group which Mr. Brown was unwise enough to join, and the Registrar with others, representing the majority of clergy and laity in the whole church, simply obtained leading counsel's opinion, which clearly advised that the steps taken were illegal. When the contents of such opinion were notified to Mr. Brown's contester, its illegal attempt collapsed, and the three rectors and their followers, including Mr. Brown, withdrew.

The Church of England in South Africa at this time, pleads for the prayer and practical support (we need clergy), of every churchman in Australia who to-day remains loyal to the Protestant Reformed and Evangelical basis and settlement of the Mother Church, which Her Majesty the Queen at her coronation has sworn to maintain.

HELP WANTED.

The Editor has received letters from the Rev. A. E. S. Begbie, Senior Chaplain, Eastern Command, and from the Rev. R. G. Fillingham, Hon. Sec. C.E.N.E.F. Board asking readers for help in furnishing the Sunday School at Ingleburn Military Camp, N.S.W. Kindergarten equipment (including chairs and tables), and organ, and a piano are needed. If any readers could help with a gift or sale of these articles, or a donation towards the cost, they are asked to write to C.E.N.E.F., 201 Castlereagh St., Sydney.

N.S.W. CHURCHES SEEK HEARING IN PARLIAMENT AND CAUCUS.

A meeting to discuss the Liquor Bill, attended by a meeting of the leaders of Protestant Churches in Sydney, resolved to ask for permission to be heard at the Bar of the Legislative Assembly, to speak on the social and moral implications of the liquor amendments. They also decided to ask for a deputation to be received by the State Labour Caucus and by the Opposition.

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For further particulars, apply to the Headmaster, The Rev. M. C. Newth, B.A., Th.L. (Precentor of the Cathedral).

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SOME RECENT BOOKS

From Eternity to Eternity. — Erich Sauer, 17/6. An Outline of the Divine Purposes (post 11d.)

The Fellowship. — Guy King. 12/6. An exposition of 1 John (post 7d.)

Bible Themes from Matthew Henry, 27/6. Selwyn Gummer (post 1/1).

The Greatest Book in the World, 6/-. Story of the Bible Society told for Children by Enid Blyton. (post 7d.)

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NEWS IN BRIEF.

First Coptic Church in U.S.—The Coptic Orthodox Church is planning to establish a Coptic Church in Chicago. There are believed to be relatively few Egyptian Copts in the U.S.

Roman Catholic-Protestant Church built by Young Workers (Vienna).—In the early summer of this year Archbishop Innitzer dedicated the Catholic part of a "double church," built to serve Christians of both confessions in the young workers' village of Hochleiten, near Giesshobl (Lower Austria). On November 7th the second half of the church was opened by Bishop D. G. May for use by the Protestants in the village. When handing over the key Dr. Bucrweiser, the founder of the Young Workers' Movement, pointed out "that the religious care of his boys formed the basis of all education in his young workers' settlement."

Africa's First Christian Radio Station.—Radio Station ELWA, "the Radio Voice" of the Sudan Interior Mission was dedicated and officially declared "on the air" at a special ceremony on ELWA grounds in Liberia, on May 6, 1954.

At the dedication service the President of Liberia said the broadcasts from ELWA were convincing, convicting and converting. The Postmaster-General said Liberia looked forward to ELWA reaching out to all of West Africa.

Church Building Experiment at Derby.—The Duke of Devonshire laid the foundation-stone of St. Philip's, Derby, on Sunday, and, at the same time, officially opened an experiment in church building.

A new type of stone brick, made from stone quarried in North Derbyshire, is being used. The blocks are laid like bricks, and this process is much cheaper than building with ordinary stone. The Church Commissioners have approved the use of the material.

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MAGNIFICENT GIFT TO
MOORE COLLEGE.

Moore Theological College has received a gift of twelve hundred pounds from Dr. and Mrs. Frank Cash, to endow a scholarship in memory of John Francis Cash, their airman son who gave his life in the war. Moore College is already greatly indebted to the generosity of Dr. and Mrs. Cash, who, amongst other gifts, were the donors of the new chapel and the gold communion vessels.

The twelve hundred pounds which forms this latest gift represents the honoraria paid to Dr. Cash during the last thirty years for his work as Registrar to the Australian College of Theology.

ILLUSTRATED CHURCH PAPER.

A new venture in Church publishing is to appear in England on Jan. 1. It is "Church Illustrated," a monthly illustrated paper published under the chairmanship of the Bishop of Stepney. The first number will include illustrations of the work of a minister on the Mersey side, the selection of men for the ministry and the church overseas.

NEW CHRISTIAN UNIVERSITY IN
INDONESIA.

The Batak Christian Protestant Church of Indonesia, which has a membership of 600,000, has founded Nommensen University, at Siantar, in Sumatra, a small but relatively modern provincial town.

The opening ceremonies stirred the whole community, much of which is, of course, non-Christian. First there was a parade from the Batak church on the other side of town to the site of the new university over a mile away. Thousands of Batak Christian school children took part. Added to this were the Batak ministers in their black gowns and some of the German missionaries.

Only the first units of the university—a theological school and a law school—were opened this October. It is hoped to add an agricultural college and a liberal arts college next year, to be followed by medical and engineering schools.

The new university is named in honour of Ludwig J. Nommensen, a missionary of Danish descent who was sent out by the Rhenish Mission Society of Germany in 1862 and became known as the "Apostle of the Bataks."

THREE-DECKER PULPIT.

Among the treasures of the Church for St. Peter's Church, St. George's, Bermuda, is a rare example of the once-familiar three-decker pulpit. It has had many repairs and renewals, but has retained its seventeenth-century shape and a good deal of its old woodwork. It was probably always in its present position in the middle of the north wall. Some can still remember the last parish clerk, Thomas Toddings, at the bottom desk; from the time of Stephen Hopkins in 1609, through a long succession of singing-clerks to the dignified functionaries of the nineteenth century, the Parish-clerks have maintained a most useful position in church life, which might well be revived. There is a legend that a turkey-hen once took possession of the top deck (which even the Reverend George Whitfield had been unable to storm) for a whole month, and emerged after Easter with a brood of thirteen; the rector preaching meanwhile from the middle or prayer-book deck. The tester or sound-board was found during recent repairing to be hanging on one rusty bolt, ready to descend on the unsuspecting preacher if he thumped too hard or spoke too loudly; an event long dreaded by anxious ladies and gleefully awaited by small boys.

—C.I.B.

CRICKETER'S TESTIMONY.

Many will have read with pleasure the fine testimony of Mr. John ("Johnnie") Lawrence, the Somerset cricketer who takes his benefit this year. He has created a mild sensation by requesting that no Sunday matches be played for his benefit, and that no raffles (such as "draws" for signed cricket bats) be organised. Johnnie said: "I am a Christian and I believe that Sunday sport is harmful to the Christian life of this country. If you have cricket on Sunday, the youngsters are bound to want to go and see it, and that would be a counter attraction to Sunday school. I know that my life has been largely moulded by going to Sunday School as a boy, and I don't want to do anything that I wouldn't like boys to copy. I'm not a kill-joy. I love every minute of a game of cricket. But I think there are more important things to do on a Sunday than play cricket. I also think it is contrary to God's law to turn Sunday into a day of sport."

—"English Churchman."

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THE HEART, MIND AND SOUL OF COMMUNISM (4).

The Elimination of the
Capitalist Disease

(By Dr. Fred Schwartz)

The problem has entered the familiar and well-trodden pathway of animal husbandry. The problem may be presented thus: The husbandman, the Communist Party, has transferred his herds from the diseased environment of Capitalism to the disease-free environment of Socialism. Unfortunately, the animals bring with them the disease contracted in their old environment.

The dominant motive of the husbandman is to breed a new stock, entirely free from disease. This cannot be done in a day. Obviously he will have to concentrate on the new generation for his finished product and utilise his present stock in the best possible manner to accomplish the necessary work of the new environment, without permitting them to transmit the disease to the young. The virility and infectiousness of the disease varies according to that portion of the old environment the animals inhabited.

Liquidation of Infectious Social
Classes

Certain environmental areas, i.e. certain classes of society, produce a more virulent and infectious disease. Obviously these animals must be eliminated for the well-being of the whole programme. There is absolutely no element of reprisal or punishment in this liquidation; it is simply a necessary scientific procedure. The husbandman may presumably be very fond of certain diseased animals, but sentiment has no place in a scientific programme; the animal must go. This is entirely logical within the framework of the Communist beliefs. Remember there is no God; man is pure animal; there is no question of soul or spirit, of heaven or hell, to be considered. This is simply scientific human betterment on a mass scale.

There is in general a complete misunderstanding as to the Communist attitude toward killing in a Socialist Society. I have been a known opponent of Communism for many years, having challenged Communists to debate on any platform in the world. How often friends have said to me, "If the Communists come to power you will be one of the first to be killed." I always pretend innocence and reply, "Is that so? Why?" I am then informed that the Communists will punish me because I have opposed them. I hasten to reply that this reveals a complete failure to understand

the very mind of Communism. They do not punish or reward. These are Bourgeois ideas that have no place within a redeemed Communist mind. No enlightened Communist blames me for my opposition to Communism. I am merely the unfortunate victim of my economic environment. Unfortunately I am diseased, and thus a danger to the whole programme of human betterment. So I must be liquidated, but no more so than all other members of my social class. Since all personality is derived from our social class, all members of a given class have actually or potentially the dangerous disease of character, and they must all be eliminated. The treatment you are to receive should the Communists come to power is entirely unrelated to the attitude you have adopted to them in the past. Opposition begets no penalty, and support begets no reward. A Bourgeois class of origin begets liquidation.

Thus the mass-murder programme of Communism is a logical and inescapable consequence of their basic beliefs. It is science in action. So many have been deceived on this point. They attribute the bestiality and excesses of Communism to the national characteristics of certain races—to Russian imperialism, to Asiatic cruelty, to a Jewish conspiracy of revenge; to anything and everything except the real culprit—that system of ideas and beliefs known as Communism. The murder of millions in Russia was not the excess due to a barbaric past; the liquidation of millions proceeding apace in China is not an example of Oriental cruelty. It is scientific Communism in action. Anglo-Saxon Communism will be just as scientifically ruthless, just as dehumanised as the Russian and Chinese varieties; it believes the same things, and it is as true to-day as ever, "As a man thinketh in his heart, so he is."

Thus we see the consistent logic of the Communists. Should you ask them, "You inhuman monsters; do you mean to say you would murder in cold

blood millions of people?" they would unhesitatingly reply, "What do you mean by murder? That is a Bourgeois term. Nature has been killing people by countless millions for centuries, killing them by hunger, war, disease, and old age; killing them to no purpose. We have a purpose, and a noble one, and should we hesitate to take the necessary steps because they are unpleasant to our Bourgeois prejudices? How unworthy we would be of the task history has entrusted to us." Cold, inexorable, scientific logic.

Recently I conversed with two very well known men, each of whom had been a member of the American Communist Party for many years. Of both I asked the same question, "What are the plans of the American Communist Party with regard to liquidation in this country?" Both replied in this vein: I often heard it discussed in Party circles. The argument went like this. The character disease is derived from

(Continued on page 13)



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Christ, the Hope of the World.

(Continued from page 5)

tions. Even more, as so often has been the case in the history of missions in the past, we must become Jews to the Jews, Gentiles to the Gentiles, and weak to the weak in order to win them over. Only by emptying ourselves can we become servants of Christ. (See I Corinthians 9:19 following.)

The command of God the Redeemer requires of us the greatest speed. We do not know how much time we have left.

It is further more of the utmost importance that we should preach the Gospel in truth and purity. At stake here is the message of God's judgment of the world and of salvation through faith in Jesus Christ alone. The spreading of this message seems difficult indeed, for the world does not want to hear about its own end; for it the preaching of the Cross is indeed foolishness. And yet at the same time, the preaching of the Gospel is infinitely easy and full of unspeakable joy, for it is not our task to bring the world to Christ's feet. God long ago has put the world under Him. We only have to tell the world who its Lord already is. It is not up to us to save men. Christ wants only to use our witness that He may speak through it and do His saving deeds himself. We cannot engender faith. Only the spirit of God can do that.

Responsibility for Society.

The second action of hope is accepting responsibility for the just ordering of society.

Those who wait for the coming of Christ know how patient and long-suffering God is. They know how He sustains the world in spite of its own arrogance and in spite of the fact that it stands already under judgment. He causes the sun to shine on the just and on the unjust. He keeps alive both believers and non-believers. He sustains not only Christians, but also pagans and anti-Christians. To all of these, God the preserver gives time to decide for Jesus Christ.

For this reason, those who hope are also under the orders of God the sustainer. God demands that we take responsibility for the preservation of all human life regardless of whether that life be Christian or not, that we take responsibility for all men, regardless of their nationality, race, or social status, and He also demands that we accept responsibility for their freedom. For God sustains men in order that they make a responsible decision for Him.

Peace on Earth.

Yet, in all this, we must never forget that peace on earth is not peace with God. Justice in this world is not in itself justice under God. Freedom on earth is not real freedom and this life is not eternal life. Our striving for a just order in society does not bring in Christ's Kingdom on earth nor does it fashion the new creation. Christ's Kingdom enters only through the Gospel; the Communion of Saints is the new creation.

But God the Sustainer commands us to accept the responsibility for the preservation of this world until the day of judgment. In spite of its arrogance and self-righteousness, this world is nevertheless God's creation. It is for this world that Christ died. And it is God's will while He lets the world disintegrate to bring His creation to its goal which is the new creation.

The preaching of the Gospel and the acceptance of our responsibility for the establishment of justice on earth are related to each other in a particular way. One follows the other and we must not confuse them. We do not preach the Gospel in order that the world may be preserved. Rather we accept our responsibility for the preservation of the world in order that many may be saved through the Gospel. God preserves this world in order that through the Gospel salvation may be offered. He does not offer salvation in order that the world may be preserved. We do not preach the Gospel in order to bring about earthly justice. On the contrary, we try to establish justice in order that we may preach the Gospel. Let us never forget that the Lord has said: "Heaven and earth shall pass away, but my words shall not pass away."

The Rev. Ray Weir, Chaplain to the Children's Court, Sydney, has accepted nomination to the Parish of Kingsgrove, Diocese of Sydney.

We offer our congratulations to the Rev. and Mrs. N. J. Chynoweth, of Dee Why, Sydney, on the birth of a daughter; the Rev. and Mrs. A. Cole, of Formosa, a son; and the Rev. and Mrs. N. Woodhart, Sydney, a daughter.

Canon and Mrs. Riley, of C.M.S., Sudan, are expected to arrive in Adelaide on 19th January on furlough.

The Bishop in Persia, the Rt. Rev. W. J. Thompson and Mrs. Thompson, have been granted permission to return to Persia. It is also expected that the Rev. and Mrs. David Gurney of South Australian C.M.S. will also be able to return. They are at present in Egypt.

The Rev. and Mrs. Kenneth Short, Miss Ruth Humphrey, Sister Dorothy Hughes and the Rev. George Pearson, who are to sail for Tanganyika next month, will be farewelled in St. Stephen's Parish Hall, Willoughby, on Friday night, 10th December.

The Rev. S. G. Stewart and the Rev. M. C. Newth were installed as Hon. Canon and Minor Canon, respectively, of St. Andrew's Cathedral on Thursday last.

MAU MAU MISSION

By Keith Cole

Price: 3/6

Here is the thrilling story of Kenya, 1954, with the triumphant witness of the Christian minority under the Mau Mau persecution. It brings to life vividly the whole background to the terrorism, and shows how the gates of Hell fail to prevail against the Church of God.

The Rev. E. K. Cole, M.A., B.D., Th.Schol., an Australian C.M.S. Missionary, is Principal of St. Paul's Divinity School, Limuru, Kenya.

The book is attractively produced with 80pp.; 4 pages of half tone blocks on art paper; art paper cover in two colours.

THIS BOOK IS A "MUST" FOR MISSIONARY-MINDED AUSTRALIANS; IT WILL SELL IN YOUR PARISH.

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THE WORLD OF BOOKS

The New Testament: A historical and analytic survey. By M. C. Tenney. London, Inter-Varsity Fellowship, 1954. pp. 448. English Price, 12/6.

Dr. Tenney is Dean of the Graduate School of Wheaton College, Illinois, U.S.A., and this is an English edition of his American publication. It is divided into five unequal parts dealing with (a) the World of the New Testament (political, social, religious); (b) the Gospels; (c) the Records of the Early Church (Acts and most of the Pauline epistles); (d) the Problems of the Early Church (the rest of the New Testament); (e) the Canon of the New Testament. A lot of information is collected and presented in non-technical language to provide "background" material for Bible study and teaching. As one would expect, the general position of the writer is conservative, and he seems to have done his job thoroughly.

The reviewer's chief misgiving about this book is the way it is arranged, for he has never found it easy to use this kind of book himself, nor has he ever met anyone who has. It is too slight to be regarded as an "Introduction" (as scholars would call it) to the New Testament, and its general plan deprives it of having the advantages of a Bible Dictionary. The New Bible Commentary, published recently by the I.V.F. showed great wisdom in not publishing more than the bare minimum of General Articles (for they are probably never read by anyone but the reviewers, who find them easier to review than the commentary itself!) but this book publishes the articles without the commentary. This is not the kind of a book a person would sit down and read straight off, yet he would need to do so, or at any rate master the eight-page Table of Contents, to find out what is in it, and then remember, when confronted with a problem, that the information he wants is there. Still, this book is accurate and informative and may meet the needs of many.

Whatever they say in America, "analytic" in the title should be "analytical" in English. —D.R.

Man, God and Prayer.—Hubert Northcott, C.R., London, 1954. S.P.C.K., Pp. xi + 210. Aust. Price 16/.

This is a "book dealing with the fundamentals of the spiritual life, with special reference to prayer." It is written, says the author, with particular attention to the needs of Christians on the mission field. Fr. Northcott is himself a missionary of the Community of the Resurrection in South Africa. The emphasis of the book is strongly on that type of mystical and sacramental theology which might be expected from such an author, and it will therefore be of limited value to those who differ from him in their attitude to the "religious life." However, the practice of prayer is a vital part of every Christian's life, whoever he may be, and if read with discrimination, the book will be of value. It is important, however, that the teaching of books like this be continually evaluated in the light of scripture, or they may lead one into strange byways.

Christian Conduct; Worship; J. Clifford Gills. The Church, C. J. Stranks. Discussion on Marriage, F. F. Rigby. London 1954. S.P.C.K. All approx. 60 pp. Price 4/- ea.

These four small books are directed "towards a Christian opinion" and written for church discussion groups. They are very uneven in quality, but the questions at the end of each chapter may prove useful as a basis for discussions. The theology of the authors is frequently uncritical and superficial, and they are far more concerned with producing loyal Anglicans of an indeterminate and wholly deplorable variety than in ascertaining biblical principles. The series is not to be recommended.

Spiritualism, Astrology, Jehovah's Witnesses, Christian Science: K. N. Ross. London, 1954. S.P.C.K. Price 1/3 each.

Church people are often worried by the enthusiastic upholders of various heresies, such as those named above. It is well for them to know what is taught by such people, and how their assertions are to be dealt with by Christians. Mr. Ross has provided four brief pamphlets of 10 - 12 pages dealing with their main points. They will be helpful, although that on the Jehovah's Witnesses is less satisfactory than the others. It is surely bad apologetics to defend scientific theories in the name of Christianity. The treatment of astrology is too slight, and that of Spiritualism is spoilt by the assumption that the Catholic Faith teaches the doctrine of Purgatory. The reviewer was most satisfied by the pamphlet on Christian Science.

Infalible Fallacies. London, 1954. S.P.C.K. Price 1/8.

This pamphlet dealing with the claims of the Church of Rome attained fame when it was mentioned in an address by the Archbishop of Canterbury. Since it first appeared in October, 1953, it has been through nine impressions up to February, 1954. It contains a good deal of useful information, but many will probably think that in the argument much stress is laid on comparatively unimportant matters. The long section dealing with the validity of Anglican orders, for example, depends on the assertion "that the Church of England believes and teaches the Eucharistic Sacrifice" (p. 14), which does not appear to the reviewer to be true, in spite of the statement on the same page that "no Convocation of the Church of England nor any Synod of the Anglican Church has ever dissented from this."—A.F.

ADVENT III.

To-day's Collects, Epistle, and Gospel alike assert that true Christianity, as it applies "now in the time of this mortal life" is essentially a mystery—a "hidden thing." And the inner heart of the mystery is that great humility of God Incarnate which so perplexed John the Baptist as to prompt his question, "Art Thou He that should come, or do we look for another?" Messianic prophecy was, indeed, interpreted by nearly all our Lord's earthly contemporaries in terms of visible glory and majesty, and of irresistible Imperial power. Yet all that they and John ever saw was a lowly-born and lowly-living Man Who, for sole and sufficient proof of Kingship, pointed to those "works of the Spirit" which ("in that same hour" as Luke comments) He wrought among them. Herein is the perfect wisdom of the Just. By faith perceiving it, may we submit our own disobedient hearts so to be turned.

ADVENT IV.

If Advent III reveals the pattern of regenerate Life in action, then Advent IV reveals the power whereby such Life is bestowed. To-day's Collect is pure Gospel, both in its frank admission of the fatal handicap imposed by ingrained sin on our own self-salvation, and also in its confident appeal to the presence, the power, the bountiful grace, and the mercy of God "through the satisfaction of His Son our Lord." That is, He has satisfied those essential requirements, of which we ourselves were incapable, enabling us "to rise to the Life Immortal"—and to begin living it now. To-day's Epistle is, so to speak, a joyful anthem on that theme: a fitting introit to our Christmas worship. But why no mention of the earlier Advent warnings of disaster, doom, and dismay? Not that such will not occur, but because we ourselves are assumed to have heeded the warning and to have already fled, like Bunyan's Pilgrim, from the City of Destruction in which so many still dwell.

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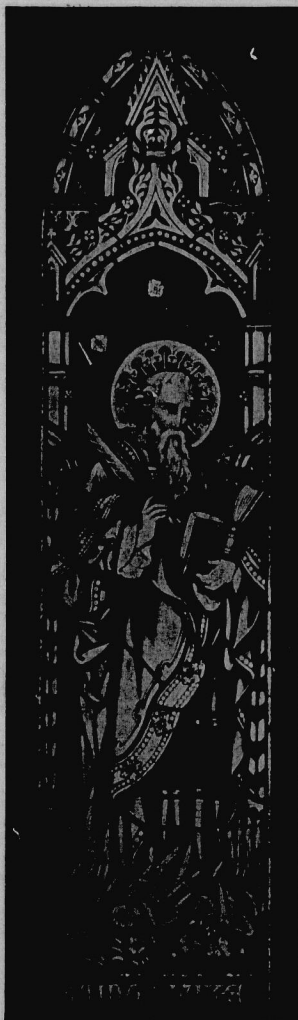
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But We See Jesus.

(Continued from page 1)

with the fact of our natures that make us "dead" to God, and the fact that Christ gives a new quality of life to us, that is everlasting. The only resurrection from the dead we can know is a resurrection in Him, and the only life new that gives power and victory, if the life He gives to replace the old.

"I am the way, the truth, and the life; no man cometh unto the Father but by me."

(John 14:16.)

How can we believe these things? only because Jesus is Truth, and His word is utterly reliable. Whether we think of these words for the first time, to ask Christ into our hearts, or whether we think of them as Christians looking for the answer to some problem, we must take God at His word, and trust Him completely, acting on His promises. Look at Jesus, think over all that He is, and rejoice that He is such a mighty Saviour, Lord and God, for there is no problem in your life that He cannot meet, and there is no person's life in this world that he does not long to control, redirect and renew with the power and wonder of His own.

"I am the vine, ye are the branches . . . without me ye can do nothing." (John 15:5.)

How can Christ give His life to us, freeing us from the captivity of our old natures? He is the vine, we are the branches; when the branches are joined to the vine they receive its life constantly, and He commands us to abide in Him—to be constantly feeding on Him as the bread of Heaven, receiving His light shining into our lives, following Him as our shepherd and friend, and receiving His truth and guidance. Then the branches receive a constant flow of life, and they bring forth fruit, love, joy, peace, patience, goodness, gentleness and faith, and a glowing testimony of the completeness of the salvation offered to us by our Lord Jesus Christ.

There can be nothing greater, more complete, more satisfying or more challenging, than His message to you and to the world.

The Destruction of Capitalism.

(Continued from page 9)

the Capitalistic System. Capitalism in America is more developed than in any other country. Therefore its imprint in personality is deeper. The percentage to be liquidated here will be correspondingly higher. As a tentative figure shall we say about one-third of the American people will be marked for liquidation.

From the two similar answers recounted in the preceding paragraph, we learn that the Communists plan to put to death a mere fifty million people, more or less, based on the present population level in the United States. Who are these people to be? The prime factor to be considered is class of social origin. Mrs. Sikorsky gives an official list of classes designated in the rape of Lithuania and Poland in her book, "The Dark Side of the Moon." Of special interest to church people is "Category 13," which includes persons active in parishes, clergymen, secretaries and active members of religious communities. In Lithuania the lists for liquidation and deportation included about 700,000 out of a total population of 3,000,000, slightly less than the one-third proposed for America. But Lithuania had not advanced so far in a Capitalistic sense as has America.

Should the Communist menace conquer this country, it may comfort you to know that the hand that condemns you and your family to death is driven not by malicious vindictive hatred, but by scientific necessity.

Labour Camps.

Not all those diseased are immediately liquidated by bullet or bayonet. Others go by the slower pathway of overwork and starvation. Let us return to our animal husbandry analogy. The herd has been transferred to the new environment of Socialism. In this environment a great deal of work cries out to be done, and there is a totally inadequate supply of clean stock for the purpose. It is therefore reasonable to select diseased animals in whom the disease is not overwhelmingly contagious, segregate them, and put them to work until they die. They are not allowed to breed,

and thus contaminate the future race, but they can be useful in segregation. This is done under arduous conditions of climatic extremes, overcrowding, malnutrition, and frequent death. Nevertheless, much work useful to Socialism is thus accomplished. Canals and railways are built, salt, coal, gold, and uranium are mined, lumber is felled for export, and cities are built in the frozen Arctic wastes. In these conditions of labour the average time to die takes approximately three years and much work is accomplished in that time.

This is what the labour camps are in practice, but in theory they are something quite different. They are "personality hospitals" in which the disease due to Capitalism can be cured. The cause of the disease is the false labour relations of the Capitalistic Society wherein labour is associated with profit and reward. The cure consists in being established in new labour relations where labour is its own reward, where it is divorced from the degradation of gain. We term these "slave labour camps" because in them people are forced to labour and receive nothing in return but the merest minimum of food to maintain existence. The Communists say our opinion is only a revelation of our Bourgeois ignorance. The Communists maintain that these "slave labour camps" are actually only "personality hospitals" wherein people can be re-educated, healed of their grievous Capitalistic disease, and become fit members of the new Socialistic Society. Were you to say to a Communist, "You beast! You mean you would send a twelve year old boy to serve ten years in a labour camp?" he would reply, "If your son was sick would you send him to a hospital?" There is a consistency of logic, and an ethical justification for every inhumanity and bestiality Communism commits. This insulates them from the appeals of reason, decency, and humanity. They even provide these "personality hospitals" free. What generous people they are! As the reader retires to-night it would be a profitable theme of meditation to ponder which he would prefer—immediate liquidation, or re-education in a labour camp. The alternative may soon emerge from the realm of theory to intensely practical politics.

Mass Re-education.

While the labour camps provide specialised hospitalisation, the less fortunate sufferers are not being overlooked. Re-education is provided for them by a new attitude toward labour. Work is now taught to be the great creative force that built the universe and that it is its own reward. However, work nevertheless must bring with it remuneration appropriate to its measure. Every means of speed-up in industry is introduced; labour is exploited in every possible way. The slogan is: "From every man according to his ability; to every man according to his work." The unions become instruments of the dictatorship for the speed-up of work and a means of discipline over the workers. Strikes are forbidden and any incitement to strike is a capital offence. Every factory has its own jails, late arrival to work is sabotage, and absenteeism is treason. Under these ideal working conditions a new attitude toward labour develops; a new character emerges; the new Socialist man is on the way.

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Diocesan News

GIPPSLAND

● **Neerim South.** — On 15th November a Parish concert was run by the Fellowship of St. John's assisted by the Sunday school of the parish and visiting artists. A tableau portraying the first Christmas was very beautifully presented by the Kindergarten members of the St. John's Sunday School.

MELBOURNE

● **Diocesan Historical Society.** — A Melbourne Diocesan Historical Society has been formed. One of the objects of the Society will be to further the cause of the Diocesan "Messenger," which is the oldest church newspaper in Australia.

● **Cathedral Music Festival.** — A choral and Orchestral Festival, given by the Victorian Symphony Orchestra, the Royal Melbourne Philharmonic Society, the M.L.C. Choir, the Conservatorium Choir, and the Cathedral Choir and Organist is taking place from Nov. 27 to December 11.

● **Church Shop raises £10,000.** — St. Mark's, Camberwell's "Opportunity Shop" has raised £10,000 for parochial and diocesan objects in the last five years. The shop is run by an auxiliary. New and second hand clothing and goods of all descriptions have been collected, priced and sold.

SYDNEY

● **Oldest Bible in Australia.** — On February 7th, 1954, Queen Elizabeth II and the Duke of Edinburgh attended the first public service of their tour of Australia, in St. Andrew's Cathedral, Sydney. As a gesture of friendship between the Old World and the New, the churchwardens and parochial church council of St. Andrew's Church, Barnwell, Northamptonshire, the parish church of the Duke and Duchess of Gloucester, gave to Sydney Cathedral their copy of the Great Bible of 1539. The historic treasure was placed on the lectern at this service.

After experts of the Mitchell Library, Sydney, had carefully undertaken certain repairs, the Great Bible, now the oldest in Australia, was formally presented on behalf of Barnwell Church and was received by the Dean of Sydney on behalf of St. Andrew's Cathedral on St. Andrew's Day, 30th November, 1954. The presentation was made by the Rev. Harry Bates, B.Sc. (Rector of Barnwell 1945-1953) who left Barnwell to become Resident Tutor and Chaplain of Moore Theological College, Sydney.

● **University Music.** — A Carol Service will be held in the University Great Hall on December 21 at 7.45. Admission is free. The conductor will be G. F. Allman, Choirmaster, at S.C.E.G.S. and organist at St. James, King St., Sydney.

● **Hostel for University Students and International Friendship Centre.** — The annual garden party and International Fair will be held at "Wingham," 76 Wright's Rd., Drummoyne, on Saturday, December 11. The official secretary to the Indian High Commissioner, Mr. Ratnam, will open the fair at 2.30 p.m., in the presence of the Archbishop of Sydney. In the evening there will be an open air concert.

The hostel caters for many Asian students, as well as Australian students, who are at the University.

● **St. Alban's, Epping.** — The Rector writes: At the time of writing, arrangements have almost been finalised for Mr. E. W. (Jim) Swanton, of the London Daily Telegraph and B.B.C. Commentator, and Mr. Colin Cowdery, of the English Cricket Team now in Australia, to visit St. Alban's on Sunday, 19th December. Either a men's tea or a supper will be organised to enable the men of the Parish to meet these two outstanding English visitors. Cricket enthusiasts will recall that Colin Cowdery recently broke a cricket record by a member of an M.C.C. team by scoring a century in each innings against a N.S.W. team.

TH.A. CLASS LISTS FOR 1954.

All Three Classes in Order of Merit.
The following have successfully completed the examination (in order of merit).

First Class. — Kenneth Leslie Goodwin, Sydney (1st eq.); Shirley Eleanor Cave, Sydney (1st eq.); Olive Jean A. Gladman, Melbourne (1st eq.); Selwyn Spearritt, Brisbane; Norman Colin Reid, Brisbane; Noel Betty King, Melbourne; Michelle St. George, Adelaide; Hal. Gehrmann, B.A., B.E., Brisbane.

Second Class. — Evelyn Constance Pritchard, Melbourne; Thomas Huggins, Gippsland; Nathalie Mary Chegwidien, Adelaide; Gloria Novice, S.S.A., Brisbane; Beryl Olive Jones, Perth; Edward John M. Trinder, Melbourne; David Arthur Sankey, Gippsland; Ralph James C. Hutton, Sydney (eq.); Audrey Evelyn Fletcher, A.A.U.Q., Brisbane; Constance Maude Wadley, Brisbane (eq.).

Pass. — Mary Sylvester Well, Brisbane; Alice Mary Kittely, Melbourne; Joyce Blomfield, Canberra-Goulburn; Mrs. Rose Mary Hewitt, Brisbane; Patricia Margaret Henderson, Melbourne; Isabel Claire Ross, Brisbane; Masepah Samuel Banu, Carpinteria; Maurice William Powell, Grafton.

The following have passed the First Half of the Examination (in order of merit):—

Margaret Vivien Lupton, Otago, N.Z.; Hazel Beth Parsons, Tasmania; Betty Rona Steward, D.P.E., Newcastle; Eva May McGibbony, Melbourne; Mrs. Barbara Jean Pace, Melbourne; Shirley McMillan, Melbourne; Arthur Francis Saunders, Brisbane; Ruth Isabel Dudley, Tasmania; Kenneth A. Wanden, Ph.C., M.P.S., Melbourne; Monnica Faith Ayscough, Sydney; Katherine Evans, Brisbane; Barbara McClelland Senior, Melbourne; Margaret June Talbot, Melbourne; Muriel Amy Bennett, Melbourne; Eric Lindsay, Brisbane; Thomas James Tutty, Melbourne; Shirley Jean Lavender, Adelaide; Marlene Jennifer W. Lawson, Canberra-Goulburn; Wilhelmina Edith Appleby, Melbourne.

Thirteen passed in single subjects.

Classified Advertisements Positions

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BISHOPS CONDEMN ROMAN CATHOLIC "IMPERIALISM"

"Traditional Freedoms Threatened"

The Australian bishops of the Church of England have issued a joint statement condemning "the ecclesiastical imperialism of the Roman Catholic Church." They couple it with Communism as constituting a twin threat to British freedom.

The bishops were meeting for their annual conference at Gilbulla, Menangle, N.S.W. The sessions were secret, but the following statement was released:—

"The position of the Anglican Communion in relation to the ecclesiastical imperialism of the Roman Catholic Church and the secular imperialism of Communism was discussed at the meeting of archbishops and bishops at 'Gilbulla.' It was felt strongly that the traditional freedoms that have found expression in the political and ecclesiastical activities of British communities are gravely challenged by these two great authoritarian systems. The bishops call upon all Anglicans, and men of good will in all denominations, to lay to heart the important issues at stake in this conflict of principles and to see that personal freedom and religious and political toleration of diverse opinions may be vigorously maintained among us."

itshrdlu

RAFFLES CONDEMNED.

The Bishops roundly condemned raffles, guessing competitions, chocolate wheels and all other gambles, sometimes employed by parishes to raise funds. The text of their resolution was thus:—

"That this meeting of Bishops of the Church of England at 'Gilbulla' is convinced that in gambling there are most sinister

evils, which poison the life of Australia. The Bishops therefore urge that for the good of the whole community and in the interest of the Church's witness every parish dissociate itself from all dubious methods of raising money."

DEDICATION OF COLOURS.

The Roman Catholic attempt to secularise the Dedication of the Colours (to which the Prime Minister is reported to have capitulated) was countered by the Bishops with the following affirmation.

"The meeting of Bishops of the Church of England affirms strongly that the tradition of consecrating, in a public religious ceremony, the Colours for the Armed Services should be preserved in its entirety, the consecration, according to British tradition, being in the hands of the Chaplain of the largest group in the unit concerned.

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BISHOP MOYES HONOURED.

The twenty-fifth anniversary of the Rt. Rev. Moyes' consecration as Bishop of Armidale was the occasion for the conferring on him of the honorary freedom of the City of Armidale by the Mayor and city council.

Preceded by A Police Escort.

The Bishop drove from his home to the Town Hall for a luncheon organised by the diocese, at which the Primate of Australia, the Most Rev. H. W. K. Mowll, presided.

The Primate said that he brought not only the congratulations and good wishes of the Diocese of Sydney, in whose mother cathedral Bishop Moyes had been consecrated on the same S. Andrew's day 25 years ago, but the good wishes of the whole Church in Australia.

"It is fitting indeed that he should be made a Freeman of this city, for he has made the name of Armidale known not only throughout Australia, but in Canada and England and the United States. His influence, indeed, has extended even beyond the bounds of the worldwide Anglican Communion. He has done great and memorable work in the World Council of Churches, and was, indeed, one of the select few who was called upon to prepare a paper for the meeting of the Assembly at Evanston, and who was a member of the steering committee of that assembly."

"He has been a magnificent citizen in the fullest sense of the term," said the mayor.

He had taken an active part in the workaday life of the city and been the finest ambassador they could have had overseas, but above all, he was a friend of every citizen irrespective of creed or class.

The mayor added, in lighter vein, among its many privileges, the freedom included the right to a free stall in the market-place, and the right to walk through the streets of the city with a sword, and having a man going on ahead beating a drum.

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"Traditional Freedoms Threatened"

The Australian bishops of the Church of England have issued a joint statement condemning "the ecclesiastical imperialism of the Roman Catholic Church." They couple it with Communism as constituting a twin threat to British freedom.

The bishops were meeting for their annual conference at Gilbulla, Menangle, N.S.W. The sessions were secret, but the following statement was released:—

"The position of the Anglican Communion in relation to the ecclesiastical imperialism of the Roman Catholic Church and the secular imperialism of Communism was discussed at the meeting of archbishops and bishops at 'Gilbulla.' It was felt strongly that the traditional freedoms that have found expression in the political and ecclesiastical activities of British communities are gravely challenged by these two great authoritarian systems. The bishops call upon all Anglicans, and men of good will in all denominations, to lay to heart the important issues at stake in this conflict of principles and to see that personal freedom and religious and political toleration of diverse opinions may be vigorously maintained among us."

RAFFLES CONDEMNED.

The Bishops roundly condemned raffles, guessing competitions, chocolate wheels and all other gambles, sometimes employed by parishes to raise funds. The text of their resolution was thus:—

"That this meeting of Bishops of the Church of England at 'Gilbulla' is convinced that in gambling there are most sinister

evils, which poison the life of Australia. The Bishops therefore urge that for the good of the whole community and in the interest of the Church's witness every parish dissociate itself from all dubious methods of raising money."

DEDICATION OF COLOURS.

The Roman Catholic attempt to secularise the Dedication of the Colours (to which the Prime Minister is reported to have capitulated) was countered by the Bishops with the following affirmation.

"The meeting of Bishops of the Church of England affirms strongly that the tradition of consecrating, in a public religious ceremony, the Colours for the Armed Services should be preserved in its entirety, the consecration, according to British tradition, being in the hands of the Chaplain of the largest group in the unit concerned.

"They have every sympathy with the conscientious convictions of those who feel unable to share in such a ceremony, but they insist that no minority should dictate the religious policy of the whole community."

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BISHOP MOYES HONOURED.

The twenty-fifth anniversary of the Rt. Rev. Moyes' consecration as Bishop of Armidale was the occasion for the conferring on him of the honorary freedom of the City of Armidale by the Mayor and city council.

Preceded by A Police Escort.

The Bishop drove from his home to the Town Hall for a luncheon organised by the diocese, at which the Primate of Australia, the Most Rev. H. W. K. Mowll, presided.

The Primate said that he brought not only the congratulations and good wishes of the Diocese of Sydney, in whose mother cathedral Bishop Moyes had been consecrated on the same St. Andrew's day 25 years ago, but the good wishes of the whole Church in Australia.

"It is fitting indeed that he should be made a Freeman of this city, for he has made the name of Armidale known not only throughout Australia, but in Canada and England and the United States. His influence, indeed, has extended even beyond the bounds of the worldwide Anglican Communion. He has done great and memorable work in the World Council of Churches, and was, indeed, one of the select few who was called upon to prepare a paper for the meeting of the Assembly at Evanston, and who was a member of the steering committee of that assembly."

"He has been a magnificent citizen in the fullest sense of the term," said the mayor.

He had taken an active part in the workaday life of the city and been the finest ambassador they could have had overseas, but above all, he was a friend of every citizen irrespective of creed or class.

The mayor added, in lighter vein, among its many privileges, the freedom included the right to a free stall in the market-place, and the right to walk through the streets of the city with a sword, and having a man going on ahead beating a drum.



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