

THE AUSTRALIAN CHURCH RECORD

THE PAPER FOR CHURCH OF ENGLAND PEOPLE—CATHOLIC, APOSTOLIC, PROTESTANT and REFORMED
SEVENTY-SEVENTH YEAR OF PUBLICATION.

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Church Record to be in New Format from Next Issue

From its next issue, published on December 5, "The Church Record" will appear in a completely new format as one of Australia's most up-to-date and attractive religious newspapers.

The paper will be set up at the new Broadway premises of the "Sydney Morning Herald," which include the world's largest composing room. A bank of 106 linotype machines will be at the disposal of the paper, which will make use of an extremely wide range of types.

The main body type is to be Times roman, which has been widely acclaimed as the most readable type yet designed.

"The Record" will be printed at the new premises of Sungravure, a subsidiary of John Fairfax and Sons, Ltd. It will appear as an eight-page broadsheet newspaper, and its actual letterpress space will be slightly more than that of the present format. Its price will continue as at present — 10c per issue.

The new "Church Record" will give complete and accurate coverage of Church news of interest to its readers. Its news-gathering plans cover both home and overseas churches.

Special attention has been directed to plans for feature articles, which will come from the pen of many leading churchmen. Contributors to the next two issues, for instance, will include the Bishop of Adelaide, the Archbishop of Sydney, Archdeacon T. C. Hammond, and Dr. Felix Arnott.

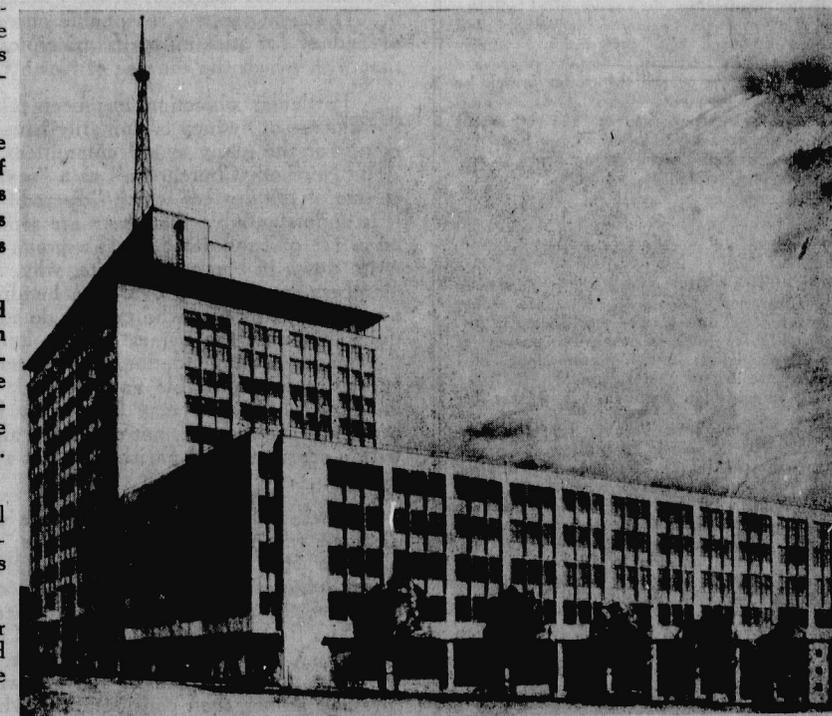
Up-to-the-minute photographs will be used to give readers the complete picture of the Church's life and witness both in Australia and abroad.

In addition, the best of the regular features which readers have enjoyed in the "Record" in the past will be retained and improved.

Many readers will wish to order extra copies of the first issues of the

"Record" in the new format, for distribution to friends, or for parish distribution. Extra copies will be sent on a sale or return basis, provided unsold copies are returned to the Record Office within one month of receipt.

Orders for such copies should be sent to the Church Record, Diocesan Office within one month of receipt. Readers are asked to make sure that others in their parishes know of the Record's plans, and receive copies of the first issues.



The Herald-Sun building at Broadway, Sydney, from which the "Church Record" will in future be published.

Off the Record

● WE'LL BE THERE!!

"Off the Record" is one of the features of the "Record" to survive the Editor's axe and move over to the new format: We'll be seeing you after our face lift.

Our new printers are certainly used to newspaper work. They produce four and a half million newspapers from their office each week, and their annual consumption of newsprint would run to 400,000 miles of paper 66" wide. Each week the company's linotype machines set two million words.

● CHOIR IN BED.

Asian flu has now hit London. Last Sunday week all 38 boys in St. Paul's Cathedral Choir were in bed with it, and the services were sung by men's voices only. At Canterbury Cathedral, the choir was reduced from 32 to 8.

● A GREAT LEADER.

There are few names, if any, that stand higher in the life of the whole Church to-day than that of George Bell, Bishop of Chichester. It is greatly to be hoped that his imminent retirement from active diocesan work will not mean any lessening of his activities and influence in the Church at large.

His monumental biography of Archbishop Randall Davidson; his outstanding leadership in ecumenical affairs; his readiness to make his voice heard in national and international affairs when the occasion demands—these are only a few of the things for which he will be long remembered. As an English church paper says: "His retirement is an urgent reminder of the need for others of the same strong heart to rise up and follow his example."

● UNCLE SAM'S RELIGION.

"The Year Book of American Churches" annually attempts what must be one of the world's most formidable statistical tasks—a survey of the religious and denominational allegiance of all Americans.

We waded through the figures for long enough to discover that the Baptists, with nearly 20 million adherents, form the largest Protestant grouping. They come, however, from no less than 27 different Baptist bodies. Next are the Methodists, with almost 12 million in 21 bodies, and then the Lutherans, with seven million in 19 bodies.

Of the total number, 60 million are Protestant, 34 million Roman Catholic, five million Jewish, two million Eastern Orthodox, 367,000 Old Catholic, 63,3000 Buddhist, and 20,000 Moslem.

EDITORIAL

SYDNEY DIOCESE and the AUST. CHURCH

The diocese of Sydney is the mother diocese of the Church of England in Australia as well as the largest and most important. Moreover, it holds a somewhat unique position among the dioceses, not only of Australia, but of the whole Anglican communion in that it has preserved the Protestant and evangelical character of the Church of England more largely than has almost any other diocese in the world, and certainly more than any other metropolitan see. To put it another way, it has resisted the creeping influence of Anglo-Catholicism—which has been so widely successful in changing the character of the Church of England over the past half century—more successfully and for a longer period than has any other diocese.

It is hardly surprising, therefore, that Sydney diocese, and particularly evangelical churchmen in Sydney, do not enjoy universal popularity among those who hold a different view of the character of the Church of England. Quite recently the diocese has been attacked from a number of quarters, including "The Anglican," a privately owned and controlled newspaper, and "The Northern Churchman," the official organ of the Bishop of North Queensland. The Archbishop of Sydney issued what he described as "the strongest possible protest" in reply to "The Anglican's" attack. He condemned its editorial as "most misleading" and he made "an emphatic denial" of its allegations.

This strong repudiation by the Primate of the allegations of "The Anglican" did not, however, deter "The Northern Churchman" from repeating the attack from its remote vantage point.

There is nothing new in such attacks. They have been going now for about a century, indeed ever since, under Bishop Barker, Sydney, made its main course clear in regard to the novelties of the Tractarian movement. Sydney, of course, must look to it that if it incurs opprobrium, it is for the sake of the truth for which it stands, and not for any deficiency in honesty or brotherly love. But at present it is certainly not fair to judge Sydney deficient in either. There are certain differences of opinion within the Australian church as to what the character of the Church of England is. There is also an honest sincerity in holding to these opinions and a determination to maintain the character of the Church as the respective holders understand it. This being so, no reasonable charge can be brought against the diocese of Sydney for sticking to its principles with an intransigence only less than that with which the diocese of North Queensland sticks to its principles!

Particular objection has been taken to the fact that two societies in the diocese of Sydney customarily issue lists of candidates whom they recommend for the many synod committees. This simple action is described by "The Northern Churchman" as a "seamy dogfight" and by "The Anglican" as one of the devices which "discredit the seamier secular political parties." It is understandable that there are some who will not approve of names put on a list of candidates by this group or that. But will somebody please write down in black and white, why, in a synod of more than six hundred members representing over two hundred parishes, recommendations should not be made by any who care to do so, for a large number of separate elections involving the names of two hundred or more candidates? Indeed, the more recommendations the better. It is the duty of synodsmen, in exercising a responsible vote, to seek information and advice about candidates of whom they may know very little. The Holy Spirit is a Spirit of order and intelligence, not of chance and pot-luck. Perhaps smaller dioceses with a score or so of parishes do not appreciate the situation of a very large diocese.

There will always be more than one opinion about the good judgment of those who recommend candidates; so there is about the good judgment of those who vote for candidates! But the proof of the pudding is in the eating. Experience shows that where a weak and vacillating policy has been followed, the position of many a diocese has moved more and more away from the Protestant character of the Church. It is to the great credit of the Anglican Church League and of those who accept its recommendations that they put the promotion of the Reformed faith of the Church of England foremost among their considerations when giving attention to the composition of synod committees.

BITTER NORTH QUEENSLAND ATTACK ON SYDNEY SYNOD ACTIVITIES

In a bitter attack on the use of "How-to-vote" tickets in the Sydney Diocesan Synod, the "Northern Churchman," official organ of the Diocese of North Queensland, describes such activities as "desperate efforts to exclude the Holy Spirit from the major Synod of our Church."

The paper alleges that it is "terrible to see the bitterness and division which exists" in some sectors of the Synod.

In a front page editorial, under a reproduction of the North Queensland Diocesan Arms, the paper says:

"A combination of things over the last month have focussed interest on the mother Diocese of the Australian Church. Events in the Diocese of Sydney have great significance for the whole Australian Church, for not only does Sydney Diocese embrace about two million Anglicans, but it is also the See of the Primate. This influence is all the greater because of its historical position in the Church.

"The fact of Sydney's power is perfectly plain. How is this power exercised? Events during the recent Synod of the Sydney Diocese throw a direct light upon this question.

"Synod consists of some six hundred members both clerical and lay. They represent less than any other diocese the fullness of expression and thought so characteristic of the Anglican Church, for all Catholic expression has long since been reduced to a pitiable minority. Realising the smallness of the minority group it is all the more terrible to see the bitterness and division which exists between the rest.

"Seamy Dog-fight."

"Astounding as it may seem to Anglicans elsewhere two 'How to Vote' cards were widely distributed. These represented the views of two groups... The Central Churchman's Movement and The Anglican Church League.

"Both these cards appear to be officially allowed, if not officially approved. Into this already seamy dog-fight was pitched a further document without either permission or approval. This card was entitled 'The Background to Synod' and it claimed to break across so-called 'Party lines.'

"The Anglican Church League has issued an interesting defence of this novel intrusion of secular political methods into the affairs of a sacred Synod of the Anglican Church. The Australian 'Church Record' prints an article setting out the aims and ideals of the group.

"The article states that as many Church members are not familiar with the views of those who are proposed for office in the Church, they may, through ignorance, vote for someone who would act contrary to their own views. To meet this factor the League issues a list of those who in the opinion of the League are qualified to represent them.

"Thus a powerful 'pressure group' is immediately formed, for to label some as worthy is to immediately classify others as unworthy. How does the league reach its opinion? What factors, other than a narrow adherence to rigid party lines enter into their consideration? When one examines the list of those chosen ones it does not clearly appear that any other factors carry weight.

The Australian Church Record, November 21, 1957

NIEMOLLER TALKS ON SATELLITES.

Asked whether the launching of a satellite as a first step to conquering the universe meant that man had exceeded the limits imposed on him by God, Pastor Martin Niemoller said that the question was better applied to weapons of mass destruction than to the so-called satellites.

He said God had imposed limits on man by making love the fulfilment of the law. "Everything that is contrary to love of God and of one's neighbour exceeds the limits," he declared.

In reply to a further question asking whether the new situation created by the satellite imposed special tasks on the evangelical church, Martin Niemoller replied that the Church had only one task: to arouse the conscience of mankind, for whom God sent His Son so as to reconcile men with Himself and with one another.

BISHOP BELL URGES WIDER REPRESENTATION IN HOUSE OF LORDS.

The retiring Bishop of Chichester, Dr. G. K. A. Bell, last week urged that leaders of the Roman Catholic Church and other denominations should be made members of the House of Lords.

The Bishop was speaking in the House of Lords in the debate on the reform of the House.

Earlier, at a Diocesan farewell meeting, Bishop Bell had said:

"I have risen in my place in the belief that bishops, having a seat in Parliament, as spiritual peers, have a duty to make responsible contributions from time to time on public questions, not as party politicians but as men specially concerned with moral issues and with the well-being of the nation as a whole. I believe that religion, and especially the Christian religion, has a significant role to fill in this whole realm."

Speaking of the future, the Bishop continued: "I hope that religious leaders will always be found to plead the name of God against racial, national and class hatred, against totalitarianism and war; to lift their voices on behalf of the prisoner, the alien, the Jew, the refugee and all victims of persecution; to plead all justice, peace and liberty may prevail among the nations, and that the stronger and more powerful may be ready to make sacrifices for the sake of the weaker."

BISHOP WOODS LEAVES FOR MELBOURNE.

The Bishop of Middleton (the Right Rev. Frank Woods) left Manchester last week to take up his new appointment as Archbishop of Melbourne.

A few days earlier, clerical and lay officials of the diocese of Manchester and their wives met for tea at the Old Rectory Club to bid Bishop and Mrs. Woods farewell, and to present them with a cheque for £120 subscribed by parishes of the diocese as a mark of affection and respect.

The Bishop of Manchester spoke of the valuable contribution made by Bishop Woods during his five years in the diocese, and mentioned specially the warm hospitality shown by the Bishop and Mrs. Woods at their home at Kersal Bank.

Bishop Woods left London on November 11, by the P. and O. liner, "Strathmore," which is due to arrive at Melbourne on December 13. His enthronement as Archbishop will take place on December 17.

THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

One of the most frequently mentioned principles of the New Testament is that the Lord Jesus Christ is coming again, yet this is probably the most neglected truth in present-day Bible teaching for when it is mentioned, more frequently than not, attention is directed to unimportant and doubtful details of the manner and time of His coming, rather than to the fact, and its consequences to our thinking.

The coming around of the Advent season directs the Christians to this stupendous fact once more, "That this same Jesus... shall so come... in like manner... as yet have seen Him go into Heaven." These words are clear and unequivocal. If we believe them they will have a tremendous effect on the value we place on material things. For these latter are temporary and shall be dissolved. It matters little the interval that will yet elapse before this material world is swallowed up by the eternal. The important thing is the certainty of such a happening. This sobering fact should wean us from the pursuit of material acquisitions.

Another consequence of a vivid recollection of the fact of Christ's coming is the engendering of hope, on the one hand the personal hope that we shall be what we desire to be in our own Christian lives, "we shall be like Him, for we shall see Him as He is," and on the other a hope for the world, for His coming will establish absolute righteousness. Christ urged us to be watchful in view of the certainty of His coming. He made plain that we

do not know when it will be—whether in the first watch or at midnight or at cockcrow or in the morning, but keep alert!

It is with feelings of very real regret that the "Australian Church Record" after this issue breaks a long association with the William Andrews Printing Company Pty. Limited. The company has printed the paper con-

tinuously since 1914, when the Church Record Limited was formed to buy the Church Record and publish it. This connection has been maintained through many changing scenes in the life of the paper, and there have been times when our printers have stood by the paper in periods of financial stress. To the management and staff of the William Andrews Printing Company we would pay a warm tribute, and offer sincere thanks for their co-operation and service over 43 years.

A.C.R. DONATIONS.

The Members of the Board of Management are most grateful to the following for their donations:—Mrs. D. J. Nance 5/-; Miss C. Holtsbaum 5/-; The Rev. M. Goodall 7/6; Mr. S. R. Rowland 5/-; Mr. D. S. Campbell 5/-; Mr. W. S. Gee £1/5/-; Miss B. Sellers 5/-.

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SCRIPTURE PRODUCTION CRISIS BRINGS BIBLE SOCIETY APPEAL

"The world scripture publishing programme of the British and Foreign Bible Society and other Bible Societies is at the highest rate in history but the world demand has grown to a need of 50 books per minute of every hour of time," said the Rev. Alan F. Scott, N.S.W. Secretary of the British and Foreign Bible Society in launching the Society's Emergency Production Appeal.

An unprecedented upsurge in demand for scriptures had occurred at one of the most difficult economic periods in Britain's history, said Mr. Scott.

Finance was available to permit publishing only 75% of the Society's approved orders, and actual orders for 600,000 volumes were being held back from the printers.

"Unless cash resources are increased immediately some missionary areas might have to wait two years for scriptures," said Mr. Scott.

"All Australian States have been joined by Canada, New Zealand and South Africa to raise extra money to be used exclusively for Scripture Production."

In N.S.W. the target is 40,000 donors of 10/-, or more, and the aim is to secure these gifts before Christmas.

The Emergency Scripture Production Appeal will be under the distinguished patronage of His Excellency the Governor of New South Wales, Lieutenant-General E. W. Woodward.

Mr. Scott, when making this announcement to-day said, "thousands of men and women of all churches would be encouraged by the action of the Governor in so definitely and clearly identifying himself with the N.S.W. effort."

SYDNEY DIOCESAN SUNDAY SCHOOL EXAMINATION.

The Chapter House of St. Andrew's Cathedral was crowded to capacity on 26th Oct. for the Annual Prize Giving of the Board of Education, Diocese of Sydney.

The Archbishop of Sydney presided over the rally and presented prizes and certificates to successful candidates in the Diocesan Sunday School Examination, held on Sunday, 7th July. Many parents and teachers were present to watch the many hundreds of scholars receive their prizes and certificates.

A record number of nearly 7000 scholars sat for the Examination this year, and while some results still leave much to be desired, there was a very pleasing overall improvement in the standard of papers returned.

Particularly pleasing, was the fact that more candidates had given care to the Reputation Section of the paper, many gaining full marks for this section. There were 654 First Class Passes (80% and over) and 477 Second Class (70 to 79%) compared with 201 and 206 last year. Candidates from Sunday Schools where the Board's extensive range of lesson aids are in full use, and whose teachers take part in the Board's training programme, achieved the best results.

IMMIGRATION OFFICER FOR SYDNEY DIOCESE.

The Archbishop of Sydney has appointed the Rev. Leslie James Wiggins, Rector of St. Luke's, Mascot, as Church of England Immigration Officer for the Diocese of Sydney.

The appointment takes place as from the 1st November, 1957. The appointment has been made because of the launching of the scheme "Bring out A Briton," an extension of the Personal Nomination Plan to get Australians to help obtain housing and jobs for British people.

The Archbishop said, "Remembering that more than 50% of all British migrants are members of the Church of England, I urge all clergy and laity to support the new campaign."

Mr. Wiggins will continue to minister in St. Luke's, Mascot, for the time being and will have his office at the Rectory, 6 Walker Ave., Mascot. Telephone number MU 1940.

SWISS T.V. PLANS.

Religious television is to be greatly developed in German Switzerland during the next few years. In addition to televising church services and giving "Sunday message" at the close of the Sunday programme the Swiss Churches want to pay more attention to the general programme and to improve its artistic and ethical level. These decisions were reached at a conference of the churches of the German-Swiss Cantons, which have hitherto been opposed to religious television.

Make sure your parish has enough copies of the Church Record in its NEW FORMAT See Article Page one.

ROMAN CATHOLIC LAITY URGED TO CO-OPERATE WITH NON-CATHOLICS.

The Pope told over 2000 delegates from more than 80 countries attending the Second World Congress on the Lay Apostolate held at Rome last month, that Roman Catholic laity should "co-operate with neutral and non-Catholic organisations if and in so far as by so doing they serve the common good and God's cause."

His advice to the congress, which took "The Laity in the Crisis of the Modern World" as theme, was followed by an appeal for "more participation in international organisations," which the Pope described as "addressed to all, but particularly to technically qualified agriculturists."

Earlier in the same speech Pope Pius had warned against what he called four mortal dangers threatening the Church in Latin America: "the invasion of Protestant sects, secularisation of the whole of life, Marxism springing up as the most active element in the universities and controlling almost all the workers' organisations, and finally, a disturbing form of spiritualism."

References were made during the sessions to problems of Christian unity and co-operation. In preparatory work, some of the studies of the World Council of Churches on the laity were used and the message of the WCC's 1954 Evanston Assembly was quoted.

True friendship purifies and exalts. A friend may be a second conscience.

—J. Stalker.

"HIGH CHURCHMAN" OR "ANGLO-CATHOLIC"?

The problem of what to call a high churchman is discussed in the current Adelaide "Church Guardian."

The paper says—

"The surest way of insulting an advanced Churchman to-day is to call him a 'High Churchman!' Why this should be it is hard to understand for the term has an honourable history. Until recently it stood for a man who, following the teaching revived by the Oxford Movement, took a high view of the Church as the Body of Christ and not a mere human society established by men.

"But the Anglo-Catholic will have none of this. To him a High Churchman means a man who has the shadow but not the substance, the outward show of ritual and ceremonial without the teaching which they are meant to illustrate and express. But, even if this be true in some instances why drop a term with a long and creditable history?

"What is there to put in its place? Perhaps 'Anglo-Catholic' is the best substitute. But it is a rather clumsy term: 'Anglo' is not a word at all and to arrogate to one section the great term 'Catholic' is to do just what we accuse the Roman Church of doing, and with infinitely less justification."

HYDE PARK PAGEANT IN EFFORT TO PROMOTE CHRISTIAN CHRISTMAS

The Committee of the Crusade for a Christian Christmas is organising a pageant to be held in Hyde Park, Sydney, for three nights before Christmas this year.

The pageant, which will take place on the evenings of the 20th, 23rd, and 24th December, will be the first such programme ever to be sponsored by all the major Christian denominations in N.S.W.

Announcing details of the pageant, an Anglican spokesman said last week:

"Year by year the committee has accomplished a little more than the previous year. Though it could be said that even yet all do not recognise the sacred character of this anniversary, on the other hand year by year there is a definite trend towards the restoration of a Christian Christmas.

"This year the Committee as part of their crusade have attempted two new ventures: (a) A large representation of the Christmas Crib in Hyde Park. (b) A Christian Pageant of the Gospel Story.

"The Crib will be situated in Hyde Park near Park Street entering from the corner of Elizabeth St. and Park St. (northern side).

"The Pageant will be staged on the evenings of 20th, 23rd and 24th December. Each night will be the same pageant though the participants will differ.

Premier to Open.

"The Opening on Friday night, December 20th, will be by His Excellency the Governor of N.S.W. The opening on Monday night, December 23rd, will be by the Premier of N.S.W., The Hon. J. J. Cahill, M.L.A. The opening on Tuesday night, December 24th will be by the Lord Mayor of Sydney, the Rt. Hon. Alderman H. F. Jensen. The duration will be from 7.45 p.m. till 9.15 p.m. The location will be Hyde Park near the War Memorial. The programme will be the narration of the simple story accompanied by tableaux, choirs, soloists and band.

"It is interesting that this pageant will be a magnificent effort of co-operation to restore Christ to Christmas. The bands will be supplied by the Salvation Army, the Choirs by the Methodist, Presbyterian, Church of England and Congregational Choristers, the tableaux will be supplied by the Roman Catholic Schools and the Immigration Dept.

"Even though you know the story of the pageant none the less your presence is necessary to act as a stimulus to others. A crowd of one hundred thousand in Hyde Park on these evenings will show a demonstration of faith and belief in the theme of the Pageant—'Christ the Saviour the Hope of the World.'"

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INTER B.D. SUCCESSES.

Four students of Moore College, Sydney, and one student from Ridley College, Melbourne, have passed the Intermediate Examination for the B.D., London, held earlier this year. They are D. T. Foord, B. L. Smith, E. D. Cameron, G. L. Goldsworthy, of Moore College, and R. S. Cherry, of Ridley College.

The total number of successful candidates from countries other than Great Britain was fourteen.

CHRISTIAN EDUCATION IN POST-PRIMARY SCHOOLS.

A conference on Christian education in post-primary schools was held recently in Wellington, N.Z.

It was convened by the New Zealand Council for Christian Education and attended by more than thirty principals, teachers, chaplains, and other persons connected with post-primary education.

The conference marks a significant advance in the council's attempt "to ensure that every child in New Zealand whose parents do not object receives in school a general knowledge of the Bible and of the developments and influence of the Christian faith."

This objective is still unrealised even in the primary schools where, in spite of a great improvement in recent years, some schools and many individual classes are not receiving religious instruction. The secular clause restricts what can be done in the primary schools and the progress that has been made has come about in spite of this legal handicap.

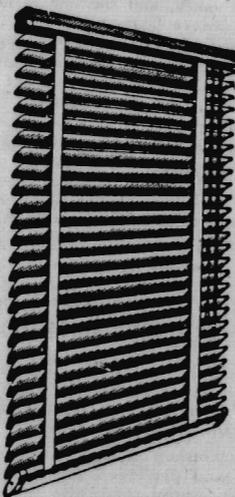
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10,000 AT HONG KONG SERVICE OF DEDICATION.

...The Bishop of Hong Kong, the Rt. Rev. R. O. Hall, on October 28 celebrated the 25th anniversary of his consecration, and more than ten thousand people of the Colony were present at a Service of Dedication at the South China Athletic Stadium, which was conducted in English and Chinese...

Bishop Hall preached at this service, which was attended by the Governor, Sir Alexander Grantham, who read the first lesson. The Colonial Secretary, the Hon. E. B. David, and the Director of Education, the Hon. D. J. S. Crozier, also attended, and during the service Canon Paul T'so read a summary of the achievements of the diocese during Bishop Hall's term of office.

"The outstanding event of the period within the church itself," he said, "was the consecration of the first Cantonese as a Bishop of the Church in Hong Kong in 1935.

Ten Year Movement.

"After the liberation of Hong Kong from Japanese occupation, the diocese began a ten-year movement for the extension of the Church; membership in this period was nearly trebled; clergy were more than doubled and the parishes were increased from six to twelve."

Church schools had increased beyond all recognition, the total number of students being now 18,470.

In his sermon, Bishop Hall said the growth of the Church in the last twenty-five years was "mainly" due to the work done before 1932. "Most important of all during the last twenty-five years," he stressed, "has been the faith and loyalty of the laymen of the Church. There can be few dioceses anywhere in the world which have had such faithful laymen and laywomen. And this is true alike of the English speaking and Chinese speaking Churches."

DEDICATION OF "NORBURY HOUSE."

The dedication service of "Norbury House" for Deaconesses, will take place at 17 Badminton Road, Croydon, on 29th November at 3 p.m.

The Most Reverend the Primate will preside, and a thank-offering will be received.

A VERY WELCOME CHRISTMAS GIFT.

Solve your Christmas gift problem by giving your friends a year's subscription to the "Church Record." A year's subscription for 15/- is very good value for money, and the "Record" will be particularly appreciated in its new format.

Send names and addresses for Christmas gifts to the "Church Record," Diocesan Church House, George Street, Sydney. We will send "The Record," beginning with the Christmas issue, together with a note that the paper comes as a Christmas gift from you.

DR. FISHER WITHDRAWS "SPIRITUAL PERIL" PHRASE

Addressing his diocesan conference at Canterbury last week the Archbishop of Canterbury, Dr. Geoffrey Fisher, said he would gladly withdraw the phrase "at their spiritual peril" which he had used in a warning to clergy about the marriages of divorced persons.

He added, however, that the warning he had been trying to give must still be heeded.

Dr. Fisher said he understood a phrase he had used about priests who disobeyed the directions of Convocation had been regarded as hurtful and ungenerous, and had caused unnecessary distress to some.

"If the particular phrase seems to some to carry some implication beyond the simple meaning that I intended, I gladly withdraw the phrase, and hope that those who are distressed by it will translate it into some less injurious phrase.

"But the warning which I was trying to give, and which it was my duty to give, must still be heeded," he added.

GOVERNMENT UPHOLDS PROTESTANT SCHOOL.

Despite protests by Roman Catholic officials, the Ministry of the Interior of Colombia has ruled that parents in the City of Istmina in Choco Province may send their children to a Protestant School at La Cumbre in a neighbouring province.

The decision revoked an order issued by local authorities in La Cumbre requiring the school, operated by the Mennonite Brethren School, to return thirty-four native students who had been sent there from Istmina.

Choco is a Catholic mission territory under a treaty by the Colombian government and the Vatican, which means that non-Catholic religious rites can only be held in private and Protestant schools may enrol only children of foreign residents. The Protestant school has contended that there was no breach of the law because the children are Protestants and had been sent to the school by Protestant parents.

Writing in "La Voz Catolica," Auxiliary Bishop Hagucl Antonio Medina branded the Interior Ministry's countermanding order a mockery of the country and the rights of the Catholic Church, and demanded that the children be returned immediately to their homes. He warned that "somebody will have to offer an explanation to the country on what has happened because the matter is most serious and urgent."

DUTCH REFORMED OFFICIAL ANSWERS WCC QUERY.

A letter from the general secretary of the Dutch Reformed Church in South Africa setting forth the church's views on race relations has been submitted to the annual meeting of the Synod. The statement by the Rev. W. A. Landman was made in a reply to a letter from the general secretary of the WCC, Dr. W. A. Visser 't Hooft.

Dr. Visser 't Hooft had questioned the church on its racial views, saying the WCC was concerned about the discussions on the Native Laws Amendment Act, and did not know how to interpret the attitude the Dutch Reformed Churches were taking.

Mr. Landman, who is also chairman of his church's race relations commission, wrote that "we are fully aware of the danger involved in any policy and line of action which may disrupt and impair fellowship in Christ with Christians of a different race, even when, as is the case with us, they belong to the same Dutch Reformed Church and profess the same faith.

"We are, however, very happy to state that, especially during the last few years, mutual interests seem to bind us much closer together and that the coloured members of our church prefer to belong to their own institutions and have not approached us on any occasion in the remote or near past, with a request to reconsider our policy."

Traditional Pattern.

"The natural consequence of our policy is that our churches, both European and coloured, adhere to the traditional segregational pattern in our church organisation and normal church worship. This does not, however, exclude the Christian necessity and need for practical concrete expression, at stated occasions, of our unity in Christ...

"It is, therefore, unnecessary for the Dutch Reformed Church, in the light of its history, to convince anybody that we stand for religious liberty and freedom of worship and that we will under no circumstances tolerate any interference in the autonomy of our church."

NEW ST. LUKE'S, MOSMAN.

The Archbishop of Sydney will set the foundation stone of the new parish church of St. Luke's, Mosman, next Saturday, Nov. 23, at 2.30 p.m.

LOCAL CHURCH AND LOCAL POLITICS

By P. W. Henderson.

On what basic principles should the Church intervene in moral and social questions?

The Church should continuously examine our social and economic system in the light of Gospel principles. The Gospels have a constant meaning for all times, but as social and economic conditions change from one generation to the next, some new emphasis in the presentation of the Gospels is often required. Before the war, when there was recurring and widespread unemployment, many churchmen in England thought it necessary to advocate more State intervention in, and control of, the economic life of the nation.

There is much in the Bible to inspire the call for social justice. The human person was never intended to fend for himself in an impersonal world, with his moral and physical welfare, being subject to forces he cannot understand or control.

The late Archbishop William Temple in his book "Christianity and Social Order" suggests three Gospel principles relevant to modern conditions:—

1. Christian respect for freedom of personal choice.
2. Social fellowship involving the integrity of the family and the nation.
3. The obligation to service.

The selection of such principles and the emphasis to be given to them is a matter of the assessment of social and moral trends on a long-range basis. Such a study can effectively be carried out only on the highest level in a national church. It is a matter of combining the sage counsel of the elders of the Church, clerical and lay, with specialised academic study. It is to be hoped that General Synod will be able to make itself responsible for advice on moral and social questions to diocese and to organisations such as the C.E.M.S.

But an organisation like the C.E.M.S. cannot wait for advice from above and it is unnecessary to depend upon specialised academic study. The ordinary instructed Christian conscience can suggest many matters for immediate action. The challenge to the C.E.M.S. is in relation to the local community, the community of the par-

ish church, and can be presented in a three-fold way.

Community Responsibility.

The C.E.M.S. should first lead the parish in becoming aware of itself as responsible for the community around it as a whole—for all persons in the community and for all the community concerns. The average Church of England parish has tended to withdraw into itself, as if the Church were a sect concerned only with personal piety. The emphasis has been on the pious few within the parish church rather than on the many without. The consequence is that there has been no organisation representing the Church which has taken thought for the problems of the local community. All the community decisions are being made on a non-religious basis by a variety of un-related organisations. Government building of housing settlements has been an instance of planning without reference to any Christian consideration. Housing settlements have been planned with sole regard to minimising costs, and that often very unsuccessfully. Instead of being built around recreation areas and community centres, houses have typically been built in mile-long unbroken rows along existing main roads, or in closely built-upon areas whose only outlet is to a main road. Areas which could have been intended as parks are now found to be used for commercial purposes. The challenge to the C.E.M.S. is to create a Christian conscience in relation to the problems of the locality, and these problems are increasing in some localities.

It is not a matter of the C.E.M.S. itself as another group in competition with the existing local organisations in the suburb or country town. The practical approach is actively to enlist the leaders in the local community and to induce them to exert their energies for the betterment of the community from a central Christian platform, without involving that platform in immediate local politics. The object is to inform the leaders of the secular organisations with a Christian outlook.

Promotion Affect.

The promotion campaigns have had a very valuable effect in enlarg-

Mr. Henderson, a well-known Brisbane churchman and solicitor, recently addressed a conference of the Church of England Men's Society in Brisbane on the part of the Church in the life of the Community. Here are some extracts from his address, which deal mainly with the part to be played by the C.E.M.S.

ing the scope of the Church's contact with the people. It has been found that local leaders are willing to take part in promotion campaigns, but in how many parishes have promotion campaigns contributed members to the C.E.M.S. or to the parochial council, or even as church workers? It is a matter of immediate concern to tie the promotion campaign with the C.E.M.S. so that what in many parishes threatens to become a self-perpetuating means of collecting money can be turned to the broader purposes of Christian thinking and action.

The second ground of challenge is to overcome the sense of class distinction which, however absurdly, seems still to underline church-going in the Church of England. In Great Britain the complaint is often made that the Church is out of contact with the industrial worker as a class. This complaint may not be as true in Australia, but the fact remains that church-going is still regarded by many sections as the preserve of the so called white-collar worker. The organisations of the Church are doing less at present to reach out to the young industrial worker—the apprentice—than to any other type. Full provision is made for youths who are interested in play-readings, in spectacles, in processions and the carrying of banners, but this type of youth is very much in the minority. There is need for the establishment of a brotherhood among the different age groups, and an atmosphere of friendliness and an acceptance of all emotional and physical types among the young.

Smaller Churches.

The third ground of challenge is for the C.E.M.S. to work with smaller groups belonging to other churches in the same neighbourhood. This is not a proposal for church union. Church union can be left to the clergy and bishops who may be trusted to keep their theology impeccable. It is a proposal for Christian co-operation. This city has recently had another saddening experience of how the disunity of the Churches has prevented any positive Christian contribution to an urgent problem. Evidently no representative of religion could be placed on the Lord Mayor's committee for youth because of the fear of offending any denomina-

(Continued on page 12)

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ARTICLE XVIII.

THE EXCLUSIVENESS OF CHRISTIANITY

By Archdeacon T. C. Hammond.

We have to notice that there is an exclusiveness about Christianity. It asserts, quite emphatically, that there is only one way of salvation. This is the consistent message of the New Testament.

Peter boldly declared to his interrogators: "Neither is there salvation in any other; for there is none other name, under heaven given among men whereby we must be saved." This is a vigorous declaration of the exclusiveness of Christianity.

The Uncomprising Rigidity of Some.

Like all great truths, the acceptance of this strong New Testament message created, in the case of some writers, a falsely rigid view.

The Pelagian notion that any man could, simply by the exercise of his own efforts, attain to everlasting life, led to a distinction on the other side, of this great truth.

There arose a tendency to substitute the Church for Jesus Christ and to attach eternal salvation to a visible connection with those who professed faith in Christ and had received, at least, the sacrament of baptism.

Augustine, in his zeal against Pelagian error insisted that all unbaptised infants were undoubtedly lost. Calvin, who is often charged with this rigidity, distinctly repudiates the idea. He writes: "But it is alleged, that there is danger, lest a child, who is sick and dies without baptism, should be deprived of the grace of regeneration. This I can by no means admit. God pronounces that he adopts our infants as his children, before they are born, when he promises that he will be a God to us, and to our seed after us. This promise includes their salvation... infants are not excluded from the kingdom of heaven who happen to die before they have had the privilege of baptism." (Inst. Bk. IX, cxvi. Secs. xx and xxii.)

The Language of the Article.

In the light of these conflicting views it is desirable to direct attention to the precise language of the article. "Holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved." The word rendered in English "set out unto us" means "declare publicly or formally."

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discussed because they are not directly relevant to the main theme.

The Necessity for the Article.

It might seem at first sight that the strict limitation of the article to the assertion that the work of our Lord Jesus Christ is necessary, if any are to be saved, renders the article unnecessary. The cheap retort may be given "Everyone knows that". On the contrary, however, a little reflection enables us to see that from the very beginning of the Christian message, the natural heart of man revolted against this sublime truth. The Galatians were led astray, into the fancy that they could contribute by circumcision and obedience to the law, a certain necessary quota to the merit required for salvation. It is not merely the essential truth of the statement, it is also the perverse opposing tendency in man, that leads to the oft reiterated statement in scripture that it is "not by works of righteousness which we have done" that God in His mercy saves us. Nor has the lapse of time, nor the explicit declarations of Scripture, removed that innate opposing tendency. We often hear to-day "after all nothing matters but sincerity." We need to be on our guard against the facile theory that any faith if it is only genuine faith, is sufficient for salvation. Some people justify their indifference to conflicting opinions by asserting "we are all making for the one end." The article is emphatic in declaring that, no matter how earnestly we strive to follow the teaching of our particular law or sect, there is no possibility of salvation except through Jesus Christ our God.

The article, we may believe 'designedly, avoids any discussion of the means of salvation beyond the essential, primary one, that Christ Himself is the only Mediator, and it is only through Him that man can approach to God. The word "Name," always, in scripture, when applied to God, stands for His Person and work.

The Article confines itself strictly to the assertion that apart from the work of our Lord Jesus Christ there can be no salvation for the sins of men. It refrains, with admirable restraint, from entering into the related but subsidiary questions as to how that gift of salvation can be communicated to the soul.

It is strange to notice that many commentators on the Article have missed this salient, outstanding fact. Possibly the strong words "They also are to be had accursed" is a relic of the message of St. Paul in the Galatians: "If any man preach any other gospel unto you, than that ye have received, let him be accursed. "It is an outrage on the dignity of our Lord Jesus Christ to suggest that the approach to God's mercy may be secured on any other ground than His atoning work. But it is a distortion of this professed truth to declare that one way of approach must be clearly understood and undertaken by all recipients of God's mercy. Anxious problems like the fate of the earnest heathen or the salvation of the unbaptised are not

It should be our main endeavour therefore to bring those with whom we come in contact into an anxious and definite acceptance of this fact. All palliatives should be cast aside, and we should seek for deliverance from sin and power for holiness from the only source that God has provided.

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The Beatitudes No. 6 THE BLESSEDNESS OF MERCY

"Blessed are the merciful: for they shall obtain mercy."

What precisely is the quality of the "merciful"? There are many who adopt a particular habit, and have a particular call to the service of others, who are known as Sisters of Mercy. A beautiful title!

The spirit of mercy, however, belongs not to a special "order," but to every true and living child of God who has been born again of the Spirit as a genuine Christian. Such an one has received the Spirit of mercy, and has within himself a spring of mercy, ever springing and never overcome.

Let us examine ourselves to-day in the light of these words: "Blessed are the merciful." Are we always merciful? To be merciful is the result of warmth of heart. It is impossible with a cold heart to do works of mercy. If the fire does not burn warm within, a quiet warming fire, it is impossible for a man to be merciful. A man may know all the rules of first aid and after care, and carry them out with ability and care and faithfulness, and do all this with a cold heart, without the spirit of mercy. We can show the spirit of mercy or mercifulness when we feel the sufferings of others as our own. A life of mercy is a sacrificed life, a life of suffering, or else it is of no value in the sight of God. Mercifulness without fellowship in suffering is impossible. If we are in the right spirit, we suffer with the suffering, whether they are in pain of body or of mind, tempted, tried, unhappy or such as have lost the way.

Saviour's Example.

The Son of God could not be in the presence of the suffering and unhappy without feeling their pain, without suffering with them, and so He can be our merciful Saviour. He bore our punishment, not merely our bodily punishment, but the whole misery of our sin, our corporal pain and our soul pain, as the great Burden-bearer, as the merciful Saviour given us by the Father. We have a merciful High Priest, who though Himself separate from sin can understand us and condescend to us. He has never been conscious of the sting of sin in feeling, thought or emotion, and yet He is merciful to us and understands us. That was what gave the publicans and sinners such confidence in Him. He thought them worthy of His company at table and sat amongst them. He

ate with them. That was very significant. Eating together meant fellowship of life with others. It meant placing yourself on their level. So He became, as it were, a representative of sinners. That was mercifulness!

Can we from our virtuous height shake our heads over others who have fallen and think, "We never would have done that." If we do not practise mercy we shall never gain the spirit of mercifulness. That is a solemn fact. It should ever drive us to be

merciful to all sinners who sin against us. Forgive: so shall ye be forgiven. When a man is in need or guilt; when a soul is suffering, we will not first ask if they are good. God has not so acted with us, but He has plunged us into the ocean of forgiveness, and then said: "Go and sin no more." So He has laid on us the duty of treating others in the same way. Even the poorest, the smallest, those who have sunk lowest, have a soul, a heart which feels how we behave towards them. They need our love, our sympathy, our mercifulness.

Another of the studies on the Beatitudes by Mother Eva of Friedenshort, translated for the "Church Record" by Bishop C. V. Pilcher.



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★ The Book Page ★

Under the general editorship of Dr. Leon Morris

Not Knowing Wither. By Oswald Chambers. Marshall Morgan and Scott, 1957. Pp. 150. Eng. price 8/6.

This reprint is a series of devotional studies on the life of Abraham first published in the B.T.C. Journal. Each study is introduced with an appropriate poetic portion from Browning, Tennyson, Oxenham, etc.

The reader is taken through each stage of Abraham's life as recorded in Genesis chapters 12-25 and he is helped to see how the experiences of Abraham foreshadow the clashing circumstances, the claims of companions and the cost of friendship with God, as experienced by New Testament Christians.

Although the steps in Abraham's life are clearly traced we sometimes lose him in the maze of personal applications. The involved introspective form of reasoning and the short sentences used don't make for easy reading, but when the reader takes time to think out the many mystical statements (and it takes time) he is rewarded with a new vision of many taken-for-granted Christian truths.

—Jack H. Shilton.

Words and Images, by E. L. Mascall, Longmans, 1957. Pp. 132. Aust. price 15/6.

The emergence of the school of logical positivists has posed some questions which Christian philosophers must answer. The assertion that all theological statements are meaningless has compelled the re-examination of just what constitutes meaningfulness. In this book E. L. Mascall has examined some of the positions taken up by contemporary philosophers, such as Ayer and Braithwaite. He maintains that both those mentioned have "a glaring ambiguity" in their use of the terms "empirical," which vitiates much of their position. The linguistic empiricists picture "a world in which depth has been sacrificed to clarity." Mascall insists that there is more to perception sense-awareness, the sense data being the means by which intelligible objects are grasped. He makes his view that what is grasped is intelligible rather than sensible being, a stepping stone to his contention that knowledge of God is possible, and indeed, actual. The case is argued with all the author's wonted clarity, and is to be commended to all who are interested in this subject.

There is a misprint in the last line on p. 52.

—Leon Morris.

To Help You Pray, by Hugh Montefiore. S.C.M. Press, 1957. Pp. 31. Eng. price 1/.

A most stimulating booklet that is true to its title.

—Harry Bailey.

The Wisdom of the Fathers, by Erik Routley. S.C.M. Press, 1957. Pp. 128. Eng. price 8/6.

The author allows the wisdom of the Fathers to pass through the meshes of his own learning, and gives the reader a short cut to some of the gems hidden in larger works. There are quotations from Origen, Clement, Athanasius, Augustine, Cyprian, Basil, and John of Damascus, and these are expounded in relation to current questions,

and demonstrate the advantage of going back to early days and seeing "what happened when these questions came for the first time before a learned and articulate Christian mind."

He goes to Origen to answer the question, "How should we read our Bible?" and speaks of three different ways, the 'physical,' the 'moral' and 'spiritual' as a means of finding the 'MIND of Scripture.'

In the chapter on Clement he defines 'insight' (gnosis) as the experimental knowledge of God, while 'wisdom' (sophia) is merely accumulated teaching.

John of Damascus and visual aids are linked. A distinction is drawn between 'sight' and 'vision.' Films, plays, architecture, music of overtly religious intent, are idolatrous if they merely please or displease as spectacles.

The chapter on Athanasius is a gem. Each of the outstanding figures introduced, and the subjects discussed are of moment to us to-day.

—Harry Bailey.

No Common Task, by G. Reindorp. Hodder and Stoughton, 1957. Pp. 118. Eng. price 4/6.

This "outline of a Parish Priest's Job" while only an outline is a most readable one. Written in an easy conversational style, it is brimful of practical ideas for the stimulation of the Parish Priest. At the same time it conveys to the man in the pew something of the difficulty and the glory and the fullness of the clergyman's daily life. The chapter entitled "The Seventy" will appeal to those who are faced with a developing parish life following the adoption of various promotion and canvass schemes. It throws out suggestions which can be adapted to the needs of any parish. Part Two, which deals with the Parish Priest as administrator, planner, financial and publicist should be of real value to those younger clergy who now suffer the grave misfortune of being thrust into parish work without the guidance of an experienced rector or vicar. Part Three, "I publish the Banns of Marriage" has more plain common sense in a few clear, down-to-earth words about this vital matter than many a large book. The same applies to a short section "Religion on the Air" which should be headed by a church now facing T.V. "A Parish Priest's Sermons" conclude the book with some short addresses which contain more sheer, practical good sense than some modern airy-fairy oratory. A book to be read by clergy and all church workers.

—D. G. Livingstone.

The Meaning of Persons, by Paul Tournier. S.C.M., 1957. Pp. 238. Eng. price 21/.

This book is for Christian doctors, ministers and Christian workers grappling with the deep personal problems of men and women. The author, who is a Swiss doctor, distinguishes between the "personage" (which he holds to be a sort of mask concealing the real person), and the "person." The ordinary techniques of medicine and psychiatry reveal the "personage." The "person" is only revealed through what Tournier calls the "diagogue," which is deep personal communion of person with person. At the root of human problems lies some "obstacle." This has to be confessed. But

back of all our disorders is the fact that "we are cut off from the current of life which ought to flow constantly and freely between God and us." (p. 170). "One is only completely honest with oneself if one is being so at the same time with God and with one's fellows" (p. 157). The greatest need of men is to follow the way of the Christian faith "which leads man, reconciled to God through Jesus Christ, to a trusting abandonment of himself to Him" (p. 224).

There is good reading here for thinking Christians. This is a book to pass on to a doctor who is not a committed Christian.

—J. A. Thompson.

Operation Firm Faith, by H. G. G. Herklots. Hodder and Stoughton, 1957. Pp. 126. Eng. price 4/6.

This is a handbook for a campaign to win and retain children for the Church of England in Britain. It has, however, little or nothing to say about the presentation of the Christian message to children, but aims to play its part in the campaign by challenging adults "who believe and do nothing about it." (P. 17)

This challenge is certainly presented in a splendid first chapter on "Twentieth Century Repentance," which vigorously and vividly lays bare the danger of nominal churchmanship. The rest of the book has not the same directness, and is content to describe those weaknesses in parish life which need overhaul if children are to be kept within Church life to adulthood: Sunday School ("Raikes Progress") Christian Marriage and Parenthood, Lay Leadership and (inevitably) Church Finance.

The connection of these subjects with children's work is not always clear; and, incredibly, no outline of "Operation Firm Faith" itself is given, leaving the reader somewhat in the exasperating position of having a commentary but no Bible. But Canon Herklot's comments on modern Church life are penetrating, stimulating, and well illustrated. His suggested modern addition to the Litany will strike many a responsive chord: "From bazaars and beetle drives . . . good Lord, deliver us."

—R. F. Denholm.

Victorious Praying, by Alan Redpath. Pickering and Inglis, 1957. Pp. 151. English price 10/6.

Dr. Redpath, pastor of the Moody Church in Chicago, is already widely esteemed as an evangelist and author of **Victorious Christian Living**. It is the evangelist's fire of love and sense of urgency which colour this new work. Each chapter deals with the universal implications and the inescapable personal application of one clause of the Lord's Prayer. This Family Prayer: "It is based on relationship with God through faith in Christ, and only those who are in the family can breathe it"—is analysed as God's active approach to meet the need of man, and the person who prays it is asking for a complete revolution to take place in his life.

The author's exposition of each clause is personal: "If I am harsh, or surly, or unforgiving, or resentful, or unkind to my brethren, how can I kneel before God and say, 'Our Father'!"—it is practical: "Do you pray: 'Lead me not into temptation,' and then when you get out of the church you switch on your television set to a play that is not quite decent?"—it is pithy: "Victory in the Christian life is not in you or in me—it is in Jesus"—it is penetrating: "The Christian who always lives at the cross in penitence is the Christian who always lives with his Lord in power."

—Ronald E. Marks.

tion not included. The committee is thus restricted to dealing with the problem on a physical and educational plain. The Churches — even those willing to participate—are obliged to stand aside, and the only real solution, the combining of the spiritual with the physical and the educational approach, is as far away as it ever was. The provision of clubs seems to be an important part of the immediate practical solution of the youth problem. Where a properly equipped club is beyond the resources of any one church in a neighbourhood with a youth problem surely the laymen of the local Protestant churches could pool their resources and provide an interdenominational club.

Our conclusion then is that the church must have an attitude to politics because politics includes so much of life. The Christian faith in its fullness is concerned with the whole of life. The Christian Church should never descend to politics, but its responsibility for the spiritual and moral welfare of the community extends from the national level to that of the local suburb and small town.

MISS TINE FRANZ VISITS AUSTRALIA.

Miss Tine Franz, Associate General Secretary of the Indonesian National Council of Churches, visited Australia last month.

Since 1933, Miss Franz has stood in Indonesia as the foremost Christian leader amongst Indonesian women.

Miss Franz came as an ambassador. To quote her own words, "I come to bring news of Indonesia to you, and to take back to my people what I have seen in your country. This ambassador is rooted in ambassadorship for Christ, to whose service we are all called."

She edits the news magazine of the Indonesian Council of Churches, and, to do so, translates Christian Church news from French, German, Dutch and English papers into Indonesian.

She is profoundly grateful for the help given by Australian Churches to her country through Inter-Church Aid. But she is most grateful for our growing Christian concern for Indonesia as our neighbour country.

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CORRESPONDENCE

FERMENTED OR UNFERMENTED.

Dear Sir,

When your correspondent, the Rev. G. B. Gerber talks of "the mistakes of many English dictionaries," he seems to be ignorant of the true function of a dictionary. This is to give the sense in which the word "wine" is ordinarily used in English, and not to deal with such irrelevant issues as whether or not that sense conforms to the meaning of a word in another language. Current usage is the only test of correctness in English. The English word "wine" has always meant fermented grape juice; not even since the birth of the so-called temperance movement a century ago has it acquired the meaning of unfermented grape juice.

Consequently, if wafers are excluded because they are not bread, unfermented grape juice must be excluded because it is not wine.

Yours, etc.,

Darwin, N.T.

LEGALIST.

BISHOP SAYS ASIA NEEDS NEW TYPE OF MISSIONARY.

Asia needs a new type of missionary who is a "friend, philosopher and guide" to the Younger Churches, instead of a "superintendent, director or boss," according to Dr. Rajah B. Manikam, Lutheran Bishop of Tranquebar.

Speaking at his induction as Harry Emerson Fosdick Visiting Professor at Union Theological Seminary, New York, Bishop Manikam said "the day has now dawned for the missionary who is willing to get behind the cart and push it along rather than pull it from the front."

Bishop Manikam, who is a former Joint East Asia Secretary of the World Council of Churches and the International Missionary Council, said that Asia needs Christians "who while valuing their own heritage, are determined not to perpetuate those divisions which, whatever they mean to Western Christendom, have far less relevance in the Eastern context."

Missionary policy has been revolutionised because of new theological insights, the bishop said, adding that "the rise of the so-called Younger Churches is the greatest achievement of the missionary outreach of Older Churches." He pointed out that this has brought about "many radical adjustments in relationships between the two. The Church is only now beginning to sense its true ecumenical reality."

ANNUAL ANNIVERSARY SERVICE AT BAR ISLAND.

The Annual Service at the ruins of St. John's Church on Bar Island, in the Hawkesbury River, N.S.W., was held on Saturday, 26th October — being the 81st anniversary of the opening of the Church. There was an attendance of 50—mostly members of the Royal Australian and C. of E. Historical Societies.

A challenging address was given by the Rev. R. G. Fillingham, General Secretary of The Home Mission Society which sponsors the work of the Hawkesbury River Mission. The Service was conducted by the Rev. Alan Palmer. The Rev. F. A. G. Woodger read the 121st Psalm, and Mr. Spencer Lowe the lesson (Mark vi: 32-44) from the Bible used at the original service. Mr. M. C. Miller read an account of the opening of the Church and its early services.

At the close of the service, Mr. C. C. Watson—who as a boy of 10 attended the first service in 1876—recalled incidents of other days; and Constable O. E. Allen—who reclaimed the island (about 1906) in the name of the King (Edward VII), after disputed ownership—gave a humorous account of the incident. The excursion was organised by Mr. P. W. Gledhill, Mr. Spencer Lowe and Mrs. Hastie, and the grounds were prepared by Mr. B. Vallack.

Bar Island is near the mouth of Berowra Creek. The Church was erected in 1876, and services were conducted by the Rev. H. H. Britten. He used to set out from his rectory at Castle Hill about 3 a.m., travel by sulky and rowing-boat, and return home by about mid-night. The congregation in those days arrived by boats from miles around, having been summoned to Church by the firing of a musket the previous day. Sometimes they camped on the island from Saturday night till Monday morning.

R.S.C.M. SUMMER SCHOOL.

The Third Residential Summer School will be held from Tuesday, Jan. 7 to Friday, Jan. 17, 1958, at the King's School, Parramatta.

Director of the School will be Mr. Mervyn John Byers, the newly appointed Organist and Master of the Choristers at St. Andrew's Cathedral, Sydney.

Lecturers are Dr. Neville Stephenson, Mr. Colin Sapsford, Mr. John Barrett, Rev. L. M. Murchison, Rev. D. W. B. Robinson, and Mr. Byers.

Early application by those wishing to attend will be necessary and should be forwarded to Mrs. D. Wilson, Hon. Secretary R.S.C.M., 63 Shaftesbury Rd., Burwood, N.S.W. Tel.: UJ 2630.

Happy is the man that findeth wisdom, and the man that getteth understanding.

—Proverbs.

JESUS GLORIFIED

By Margaret Dawson, B.A.

One of the most rewarding studies in the Bible is to realise more and more deeply how we, the Church of God, are completely identified with our Saviour and Lord, Jesus Christ, and how completely He is our substitute, representative, and Head.

We are very familiar with the fact that Jesus died both in our place and as the sacrifice for sin representing all who came to Him, and that He was raised from the dead as the proof of His triumph over sin and death, again for all who come to Him. What we sometimes think about less is that the man Jesus has been exalted to sit at the right hand of God, not for His own glory but for the sake of His people.

We share.

We share in His death, in His resurrection, and likewise in His glorification, for St. Paul says in Ephesians 2:6: "God . . . has raised us up with Him, and made us to sit with Him in the heavenly places in Christ Jesus." Once we have surrendered our all to Jesus our citizenship is no longer in this world, but in Heaven, and already by faith we are abiding not here but in the blessed company of our Head, and Master, at the right hand of God. That is why St. Paul says in Colossians 3:1-3, "If then ye were raised together with Christ, seek the things that are above, where Christ is . . . set your minds on the things that are above . . . for ye died, and your life is hid with Christ in God."

God's purpose in thus raising us to abide with His Son is twofold. The Lord Jesus is not seated in glory now as are those whose work is finished and who rests, but there He continues His fight against the powers of darkness, until all enemies be subdued under Him. In Him we share in that constant battle against Satan and his

hosts, and we draw constant strength and encouragement from the fact that we are sharing this struggle with our glorified Lord.

God's Purpose.

Furthermore, as we dwell with the Lord Jesus, we approach more and more the purpose of our Creation. We were created in the image of God to enjoy unbroken fellowship with Him, but the only man who has lived in obedience to this purpose is Jesus Himself. As we gaze upon Him, and seek His face, He transforms us into His likeness. As we study Him in His power and majesty, as we set our af-

fection on the things that are above, and as we allow His Spirit to change our lives, we become conformed to His image.

As these glorious truths grip our hearts and minds more and more fully we can say with as much certainty as Paul, "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Romans 8: 38-9).

DEPUTATION TO PREMIER.

A deputation from the Council of Churches in N.S.W. last week presented to the State Premier, Mr. Cahill, a statement on the churches' disapproval of any plans to increase gambling facilities in the State.

The deputation included leaders from a number of denominations. The Church of England was represented by the Rt. Rev. R. C. Kerle.

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15/9 (16/7)

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PERSONAL

The Rev. Jeffray Mills, Rector of St. Paul's
Chatswood, Sydney, has accepted nomina-
tion to the parish of St. John's, Campsie.

An exchange of parishes has been an-
nounced between The Rev. R. W. Hemming,
Rector of Wentworthville, and The Rev. R.
Patfield, Rector of Annandale, N.S.W.

The Rev. A. A. Mutton, Rector of St.
Paul's, Kogarah, has resigned his parish be-
cause of ill-health.

It is announced that The Rev. Dr. F. H.
Rayward, well-known in Sydney as Superin-
tendent of the Central Methodist Mission,
will retire from active work early in 1958.

The Rev. A. H. Teulon, formerly a curate
of St. Paul's, Lithgow, N.S.W., has been ap-
pointed to the parish of Highfield, Timaru,
South Canterbury, New Zealand.

The Rev. Kenneth Wray, formerly of
Merrylands, has been appointed to the dis-
trict of Belfields, N.S.W.

We record with regret the passing on
November 13 of Mrs. C. J. L. Sumner, of
the Rectory, Malabar, N.S.W. Mrs. Sum-
ner shared in her husband's ministry in a
number of parishes in the Diocese of Syd-
ney. Deepest sympathy is extended to Mr.
Sumner and his family.

We regret to report that Mrs. Ogden, wife
of the Rev. Ralph Ogden, of Oatley, is ser-
iously ill in the Scottish Hospital, Sydney.
Our wishes are extended for a speedy re-
covery.

The Rev. F. S. Ingoldsby, who was last
month reported as having accepted the par-
ish of Woolwich, will now remain as Rector
of Wentworth Falls, N.S.W., and chaplain to
the Bodington and Queen Victoria Hospitals.
Mr. Ingoldsby has also been appointed chap-
lain to the Blue Mountains Grammar School.

We are pleased to report that the Rev.
A. J. Dyer, of Lord Howe Island, has left
hospital and is now recovering from his re-
cent illness.

The death occurred on November 5 of
Mrs. Tomlinson, widow of the late Rev. C.
H. Tomlinson, a former rector of North-
bridge, N.S.W. At the funeral service in
St. Mark's, Northbridge, the address was
spoken by the Archbishop of Sydney, who
spoke of Mrs. Tomlinson's work in the par-
ishes in which she and her husband had
served.

The Venerable F. W. Tugwell, Rector of
St. Alban's, Lindfield, has announced his re-
irement from parochial work as from next
April.

The Rev. J. Darlington, curate of Lind-
field, has accepted an Army chaplaincy.

It is with regret that we report that Mrs.
A. L. Short, of Stanwell Park, fell and frac-
tured her leg recently. She is now in Wol-
longong Hospital, where her youngest daugh-
ter, Judith, is a trainee nurse. Our prayer-
ful wishes are extended for a complete and
speedy recovery.

Congratulations are extended to the Rev.
and Mrs. Clive Steele, of Burwood East, on
the birth of a daughter, Heather Joy.

The Rev. L. F. Newton, of Ingleburn, has
been appointed Rector of Christ Church,
Enmore, N.S.W.

The Australian Church Record, November 7, 1957

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Centenary Celebrations of the C. M. S. Niger Mission

Representatives of every diocese of the Anglican Province of West Africa, of other Churches in Nigeria, and of Church Missionary Society headquarters in London are among the many visitors in Eastern Nigeria for the peak Centenary Celebrations of the C.M.S. Niger Mission.

The Princess Royal, the Governor-General of Nigeria, Sir James Robertson, the Governor of the Eastern Region, Sir Robert Stapledon, and the Premier of the Eastern Region, Dr. Azikiwe, were among the distinguished persons present at some of the events, November 16 - 17.

On Sunday, November 10, in St. Stephen's Cathedral, Bonny, the Archbishop of West Africa, the Most Rev. J. L. C. Horstead, consecrated the Rev. H. A. I. Afonya (Vicar of St. Cyprian's, Port Harcourt) as Assistant Bishop of the Niger Delta. Many bishops, African and European, took part in this service, which was followed later in the day by a centenary thanksgiving service in the same cathedral.

Final Service.

The Centenary Service, on Sunday, Nov. 17, attended by the Princess Royal, was held in the beautiful new All Saints' Cathedral, Onitsha, which is still being built.

A "motorcade" of 200 cars escorted the principal visitors into Onitsha on Tuesday, November 12. It was at Onitsha on the banks of the River Niger that Samuel Crowther, "the slave boy who became bishop," landed in 1857 to found the C.M.S. Niger Mission. Representing C.M.S. headquarters in London throughout the celebrations were the President of the Society, Sir Kenneth Grubb, and Lady Grubb; and the General Secretary, Canon M. A. C. Warren, and Mrs. Warren.

A historic event will take place immediately after the Centenary celebrations. So complete will be the representation in Eastern Nigeria of all the dioceses of the Province of West Africa that for the first time since the inauguration of the Province it will be possible to hold a full Provincial Synod. This will be held at Aba from November 20-25.

NEW EPPING HALL.

The opening and dedication of the new War Memorial Parish Hall of St. Alban's, Epping, N.S.W., will take place on Saturday, November 30, at 3 p.m.

The Archbishop of Sydney will officiate, and the Governor of N.S.W., Lieutenant General E. W. Woodward, will unveil a commemorative plaque.

Don't miss out on your copy of the **NEW Church Record.** ORDER TO-DAY!

BISHOP ON DANGERS OF THE "CROWD MIND."

"If 1984 ever comes to us, it will be not through a political revolution, but through the inability of anyone to resist the compulsions of the crowd-mind," writes the Bishop of Southwell (Dr. Russell Barry) in his current diocesan newsletter.

Lately, he explains, he has been asked a number of questions suggesting that the primary business of the Church is "keeping pace with the times."

"The question itself may be silly or pathetic according to the way one looks at it. But the assumption that lies behind it frightens me. For this is the voice of the commercial copy-writer dripping day by day through the advertisements the insinuation that something is "the latest" and therefore something that everyone must buy...you cannot afford to be different from other people."

Once you abandon the challenge and criticism of transcendent values, says the Bishop, the only thing to put in its place is "freedom," which tends to be interpreted as "the open mind," unwilling to take the risk of any decision or to make a stand on any principle. A man using his freedom to choose to be unlike the majority is likely to be called "undemocratic." So liberty comes to mean getting on the band-waggon.

Independence.

"Independence of mind or any kind of distinction is regarded as anti-social if not immoral; and the common man becomes the measure of all things. Now this is the real peril for Democracy. If this process goes on much further Big Brother will have us all where he wants us."

"But just what is the place of the Church in all this?" It is meant, he says, to be "a colony of heaven" in this world, witnessing to the standards of another, and moving out in transforming influence into the common life of the whole community. It must identify itself with the community and yet remain "different"; in theological terms, refuse to be "conformed to the world."

FIRST NON-WELSH SPEAKING ARCHBISHOP OF WALES.

Dr. Edwin Morris, Bishop of Monmouth since 1945, was last week elected Archbishop of Wales in succession to the late Dr. John Morgan.

Archbishop Morris is the first Englishman to become Archbishop of Wales, and the first Archbishop who does not speak Welsh.

THE AUSTRALIAN CHURCH RECORD

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REVISED LECTIONARY, 1922.

November 24. The Sunday Next before Advent.

M.: Eccles. 11 and 12; John 19 13-end, or Hebrews 11:1-16.

E.: Haggai 2:1-9; or Malachi 3 and 4; John 20, or Hebrews 11:17-12:2 or Luke 15:11-end.

November 30. Saint Andrew's Day.

M.: Zechariah 8:20-end; John 12 20-32.

E.: Ezekiel 47:1-12; 1 Corinthians 1:18-end.

December 1. The First Sunday in Advent.

M.: Isaiah 1:1-20; John 3:1-21, or 1 Thessalonians 4:13-5:11.

E.: Isaiah 2, or Isaiah 1:18-end; Matthew 24:1-28, or Revelation 14:13-15:4.

December 8. The Second Sunday in Advent.

M.: Isaiah 5; John 5:19-40, or 2 Peter 3:1-14.

E.: Isaiah 10:33-11:9, or Isaiah 11:10-12; end; Matthew 24:29-end, or Revelation 20 and 21:1-8.

ATOMIC WARNING.

Over 120 pastors in the Swedish Lutheran Church have issued a warning against the acquisition of atomic weapons by the Swedish armed forces. The statement stresses that atomic bombs endanger the safety of a country rather than strengthen it.

It also supports a proposal to be made to the United States to stop the atom bomb tests until the Commission of the United Nations has worked out the report on the dangers of radiation.

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