

National Promotion Conference Planned

A nation-wide Anglican conference on Promotion and Stewardship will be held at "Gilbulla," Menangle, in February.

The conference is to be sponsored by the Department of Promotion of the General Synod of the Church in Australia, the chairman of which is the Bishop of North Queensland, and the Secretary the Rev. R. S. R. Meyer.

It is expected that the conference will be attended by representatives of diocesan departments of promotion, or by specially appointed diocesan representatives.

A tentative programme for the conference was planned by the committee of the department at its meeting in Sydney last week. The fundamentals of promotion will be thoroughly canvassed at the conference.

A preliminary survey shows that two dioceses already have their own departments of promotion—Sydney and North Queensland. In a number of other diocesan departments are in process of formation.

Strong Lead.
The committee feels that, given a strong lead from the outset, the Church in Australia will within a few years move rapidly towards a complete overhaul and reorganisation of national, diocesan and parochial budgetary methods.

At the Sydney meeting a resolution was adopted recommending to all parishes in Australia that they set up at their forthcoming annual vestry meeting both a parish council for evangelism, and a committee for stewardship.

Mr. G. G. C. Walker, Assistant Director of Sydney's Department of Promotion was co-opted into the General Synod's department by the committee.

MISSIONARIES REQUESTED TO LEAVE JORDAN.

Five missionaries of the Church Missionary Society have arrived in London after being evacuated from Jordan.

They had been engaged in educational and refugee relief work in Amman and Zerka.

Miss Winifred Coate, a member of the Jerusalem Girls' College for twenty-five years, and has recently been working with refugees in Jordan, said they had been requested to leave Jordan by Arab Christians who feared for the safety of C.M.S. workers. "It will be a long time before we can go back to Jordan as missionaries," Miss Coate said. "People do not realise, unless they have lived in the Middle East, that the Arab countries will not put up with old-fashioned imperialism. They will not accept foreigners as executives, but only as advisers. It may be that some will be able to return earlier as refugee workers, for that problem is likely to be even greater than ever, but we shall not be allowed in as missionaries."

Explaining Church Missionary Society's policy, Dr. M. A. C. Warren, the Society's general secretary, said that C.M.S. missionaries left Jordan only because local church leaders asked them to do so. The Society's policy in critical situations is to urge its missionaries to be motivated not so much by considerations of personal safety as by whether their presence can still be a help to the local church.

THE AUSTRALIAN CHURCH RECORD

Diocesan Church House,
George Street, Sydney, N.S.W.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Revised Lectionary of 1922.

December 9. 2nd Sunday in Advent.

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

E.: Isa. 10, 33-11, 9; or Isa. 11, 10 and 12; Matt. 24, 29; Rev. 20 and 21, 1-8;

December 16. 3rd Sunday in Advent.

M.: Isa. 25, 1-9; Luke 3, 1-17; or 1 Tim. 1, 12-2, 2, 7.

E.: Isa. 26; or Isa. 28, 1-22; Matt. 25, 1-30; or Rev. 21, 9-22, 5.

December 21. St. Thomas.

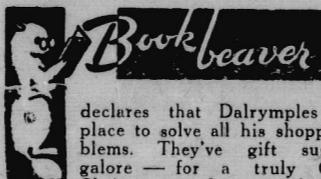
M.: Job 42, 1-6; John 14, 1-7.

E.: Isa. 35; 1 Pet., 1, 3-9.

December 23. 4th Sunday in Advent.

M.: Isa. 32, 1-18; Luke 1, 26-45; or 2 Tim. 3, 14-4, 8.

E.: Isa. 33, 2-22; Isa. 35; Matt. 25, 31; or Rev. 22, 6.



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The Australian Church Record, December 6, 1956

THE AUSTRALIAN CHURCH RECORD

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

Vol. 21. No. 25

DECEMBER 20, 1956

[Registered at the G.P.O., Sydney, for transmission by post as a Newspaper]

Bishop Woolmer "Strengthen Our Hands Now"

"This is God's time in Pakistan. If we can strengthen the hands of our missionaries now, many thousands can be won to the Christian faith," said the Bishop of Lahore, the Rt. Rev. Laurence Woolmer, before he left Australia last week.

Bishop Woolmer had completed a three weeks' visit to Victoria and New South Wales, during which he spoke at many churches, and conferred with officers of the Church Missionary Society.

There are at present eight Australian missionaries in the Diocese of Lahore, which is co-terminus in area with West Pakistan. The C.M.S. is planning to further increase this number.

The Bishop referred to present-day opportunities in Pakistan, particularly in the Province of Sind.

"The Sind, which is an area 400 miles long by 150 miles wide, is almost wholly an Anglican area under the comity of missions. Yet in that huge area we have only four centres of work, he said.

"One of these is Sukkur, where four Australians are at work—the Rev. Philip and Dr. Kathleen Taylor, Dr. Judith Terry, and Sister Helen Chambers.

Moslem Conversions.

"They have done a wonderful job in the hospital at Sukkur, and a fine evangelistic job is being done there. In recent months five Moslem families have been won to Christ.

"Nearby is the former province of Khairpur, since last year a commissioner's district. The ruler of the former province had never allowed Christian missionaries to work there, but last year he was deposed.

"It is now quite open to our missionaries—and a completely unevangelised field.



Members of the Christian congregation in the Anglican village at Thal, West Pakistan, at work in building their new church. Deaconess Beatrice Weston, an Australian C.M.S. missionary, is in charge of the Church there.

"God is opening up opportunities we've never known before. In one area of this Moslem country there is a pocket of 100,000 Hindus. We have only one missionary amongst them, and they are already showing a great interest in the Gospel.

Thousands to be Won.

"All told, we're only playing with Sind. We could put 50 missionaries in there and find plenty of work for them all."

Bishop Woolmer said that the C.M.S. had built up an astounding reputation for itself amongst all classes in Pakistan.

One of the outstanding pieces of C.M.S. work in recent years had been that of Dr. Phil Edmonds at Edwardes College, Peshawar. When Dr. Edmonds, an Australian, became Principal of the College two years ago, it was in a very troubled state.

The students had held strikes and demonstrations demanding the nationalisation of the college.

Transformation.

"In these two years Dr. Edmonds has totally transformed Edwardes College," said the Bishop. "Last year it was the only college in Peshawar not to have a strike!"

Another magnificent Australian job was that performed by Deaconess Beatrice Weston, who, after the civil war of 1947, led a band of landless and illiterate labourers into a resettlement village in the Thal area.

"She has become West Pakistan's best-known witness for Christ," said the Bishop.

C.M.S. in Australia is taking part of the responsibility for the provision of the stipend for Archdeacon Chandu Ray after he is consecrated Bishop of Sind and Baluchistan in February.

CHRISTMAS GREETINGS.

The Australian Church Record wishes
all its readers

A VERY HAPPY CHRISTMAS and
NEW YEAR.

As is usual because of the holiday,
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JANUARY 17th, 1957.

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Off the Record

CELESTIAL MILITIA.

Does anyone to-day speak of an army as a host? I do not think so. Yet even the Revised Standard Version (1952) uses "host" in Luke 2:13. Tyndale, whose renderings not infrequently have proved less archaic than those of his revisers, has here "a multitude of heavenly soldiers."

OF IMPORTANCE.

A new fortnightly paper, "Christianity To-day," is being published in America with a world-wide circulation. It aims to represent evangelical Christianity, and the first issue is splendid quality.

The Australian correspondent is Canon Marcus Loane and the Review of Current Religious Thought is by the "Record's" U.K. representative, Dr. Philip Hughes. English Anglicans among the contributing editors are the Revs. John Stott, Maurice Wood, J. C. Pollock and G. W. Bromiley.

THE VANISHED DIACONATE.

I know a number of rectors who are looking for clerical help on Christmas Day, to cope with hundreds of communicants. It is plainly absurd that so few clergy should distribute the elements personally to so many. The whole balance of the service is upset by the long delay and many communicants leave without waiting for the end.

Since the ordained diaconate has virtually disappeared, our church should provide that large congregations have a dozen or twenty of its members authorised to assist in distributing the elements.

BEHIND THE TIMES.

"The Times Weekly Review" of November 29 states that a valuable art collection has been purchased in London by the National Gallery of Victoria, New South Wales.

One would have thought that the Olympic Games might have done something to put Victoria on the right map.

SORTES EXTRA-LITURGICAE.

A clergyman of my acquaintance recently read in his "Daily Light" on the morning of his 40th wedding anniversary: "Thou shalt remember all the way which the Lord thy God hath led thee these forty years in the wilderness"!

—Q.

TO AUSTRALIAN CHURCHMEN

MEN OF GOODWILL

When Jesus was born in Bethlehem, the army of heaven appeared to some shepherds in the fields and proclaimed glory to God on high and peace among men of God's good-will.

Since this proclamation declared the significance of Jesus' coming into the world, it should be noted carefully by all who observe "the nativity of our Lord, or the birthday of Christ, commonly called Christmas-Day." To observe the feast of the nativity in a Christian way (that is, to observe it as a holy day), we must be guided by the divine disclosure of its meaning, and not by human sentiment.

The birth of Jesus was, first of all, the occasion for the servants of God to ascribe praise and glory to Him. The most high God was glorified by the incarnation of the Son. After the shepherds had been to Bethlehem and had seen the babe lying in a manger, they glorified and praised God for all they had heard and seen.

Secondly, the birth of Jesus meant the realisation of "peace among men of good-will." This well-known phrase, so widely quoted at Christmas time, is almost as widely misunderstood. Those who see in the Babe of Bethlehem merely a symbol of peace and goodwill which should be translated by us into practical action, fall far short of a true assessment. In the first place, the peace announced by the celestial army was inaugurated by God, not man; nor has that peace been broken by the world sorrows and wars of the centuries since. As Christ's kingdom is not of this world, so the peace which His coming brought, and which he bequeathed to his disciples, is not of this world. This peace, however, is nevertheless known and enjoyed "on earth," for it is the possession of those who are called "men of good-pleasure."

Who are these men? They are not those generally benevolent folk whether Christian believers or not, whom we are accustomed these days to call "men of goodwill," for the "goodwill" or "good pleasure" of the expression is not man's good pleasure, but God's. The peace is among men of God's good pleasure, or as the Revised Version correctly translates, men in whom God is well pleased.

Again we ask, who are these men? The peace of Christmas is for them. In the Gospel story their representatives are those true and guileless Israelites like Joseph and Mary, the shepherds, and Simeon and Anna, whose hearts were set on the comforting of Israel and the redemption of Jerusalem. Of all these people it may be said that, above all other things, they were looking for salvation at God's hands, and were prayerfully expecting God to fulfil what He had long promised He would do for His own people.

The good pleasure of God, of which the Bible speaks much, rests primarily on His own Son, Whom He addressed at the beginning of His ministry in the words of the prophet, "In thee I am well pleased." Thus Jesus Christ is the man of God's good pleasure, and it is to those "in Christ" that the peace of God is given. For such men, like Simeon, await the fulfilment of God's declared programme in His own time, and rejoice when they see the mighty works of God.

Such people were quick to give glory to God for the nativity of our Lord, notwithstanding the poverty of the circumstances. To the shepherds, the manger and the swaddling clothes were not, as some might have thought, a stumbling-block, but a divine sign.

Many will celebrate Christmas who have no conception of its truth, and are not sharers of its peace, for they seek a peace only of this world (and which in fact is never attained) and they take Christmas merely as a hopeful symbol for it.

To the world, Christ is still obscured. The manger, and the swaddling clothes remain. But the men of God's goodwill will glorify Him for His mighty work of salvation in the coming of His Messiah the Lord.

The Australian Church Record, December 20, 1956



With an interpreter by his side Canon Marcus Loane, Principal of Moore College, Sydney, addresses a diocesan gathering in Shanghai last month. Members of the delegation in the photo are (L. to R.) Mrs. Mowll (7th from left), Canon Arrowsmith, the Bishop of Rockhampton, the Bishop of Tasmania, the Archbishop of Perth and Canon Arrowsmith (both partly obscured), the Archbishop of Sydney and Mr. Francis James.

Some Home From China

Four members of the Anglican delegation to China have now returned to Australia, while four are still in China.

Those now in Australia are the Archbishop of Perth, the Bishops of Tasmania and Rockhampton, and Canon H. M. Arrowsmith.

The Archbishop of Sydney and Mrs. Mowll, are not now expected to leave China before the end of December. Mrs. Mowll sustained an arm injury in a fall, and is undergoing treatment in Shanghai.

Canon Marcus Loane is remaining with them.

In a statement last week, Canon Arrowsmith gave his impressions of what had happened to the Church after the "liberation" of China in 1949. He said:

"There came no sustained interference with the normal work and worship of the church. She enjoyed full liberty of worship.

"No Party Line."

"She was not required to toe any party line, except that she was expected to be loyal to the Government and not ally her self treasonably with the reactionary anti-revolutionaries.

"Church property, as used for worship, was not alienated. Church schools and church hospitals, however, were taken over and made governmental, in many cases with the existing staffs.

"The administrative status quo was therefore not grievously altered, but the financial status quo was demolished!

"Therefore in the early part of 1950 a deputation of five church representatives went to Peking to discuss these matters with the Premier, Chou-En-Lai.

"In this conference it became clear that the Church was now to look to its own indigenous resources."

The Australian Church Record, December 20, 1956

DIocese SPENDS £306,000 ON BUILDINGS.

The Bishop and the Archdeacon of Rochester told members of the Press last week that, at the end of the first year of the diocese's Church extension programme, £306,000 worth of buildings have been erected or are in process of building, and that the parishes themselves have contributed rather more than £100,000 towards the cost, with a promise of a further £200,000.

The Diocese, which in the last 100 years has built on average a church a year, must now provide new housing areas at an expected cost of a million pounds. The Bishop reports:

"The response of literally thousands of people, who had no previous contact with the Church, to my appeal has been staggering. In one new housing area alone over 75 per cent. of the homes are now contributing towards the building of their own church. In another one, the half share (which is the local church's responsibility) of the cost of the buildings has already been contributed in full. In two more areas, people newly moved in are finding not less than £1,000 a year towards their own church building."

These facts, says Dr. Chavasse, prove a growing awareness of the need for the Church. Better housing conditions and amenities do not provide a sense of "belonging"; without the Christian Church at the centre, there can be no true community in the new housing areas.

He concludes: "This year's triumph is a full and complete answer to those who are so old-fashioned that they still believe the Church to be on the defensive. The Church is on its toes."

Instead of a gem, or even a flower, cast the gift of a lovely thought into the heart of a friend.
—George MacDonald.

DR. WARREN CALLS FOR "TRUE CHARITY AND DIGNITY."

The General Secretary of the Church Missionary Society, Dr. M. A. C. Warren, has urged British people to refuse to condone any retaliatory action against Egyptians in Britain as a result of the Middle East crisis.

Dr. Warren says he is very concerned lest the expulsion of Britons from Egypt should lead to any hardening of the attitude towards the 1000 Egyptians, mostly students, at present in Britain.

"Christian people should demonstrate for an attitude of true charity and dignity, and should refuse to condone any retaliatory action," he said.

UPRISING AGAINST N.G. MISSION.

Serious damage was done to property of the Christian and Missionary Alliance during an uprising of natives at Wissel Lakes, Dutch New Guinea, last month.

The mission's new Cessna airplane, only recently acquired, was damaged probably beyond repair. A native teacher and his wife were killed, together with two Indonesian children.

All the mission buildings in the vicinity were burned to the ground, including a large new school building.

It is considered that it will be some time before the situation is under control in the area.

THE AUSTRALIAN CHURCH RECORD

NOTES AND COMMENTS

Most people amongst us who think at all have been conscious during recent years of a change taking place in the general outlook. At the turn of the century, most of our people believed that progress was the law of human life. Material prosperity had created an atmosphere of illusion. The spread of a spurious philosophy supposedly based on Darwinism turned illusion into delusion. Everyone felt as safe as the ostrich with its head in the sand. Suddenly the storm of the first World War broke.

Even then many clung to their old beliefs. These claimed that the war of 1914-18 was an accident. It should not have happened and would not happen again. But again national ambitions grew and finally climaxed in the Second World War. That struggle with its satanic spirit and unspeakable atrocities effectually debunked in honest minds the philosophy of Progress as the natural law of human life. **Men were left disillusioned.**

With the end of the Second World War came a new factor into human experience. The atomic bomb, and with it a **new sense of fear**: a fear that has increased with every fresh development in atomic energy.

Added to all this is the phenomenal spread of communism. We can see clearly that any serious weakening of the West might at a moment's notice bring an avalanche that would engulf us all.

It is these factors taken together that have given a new look to the Western mind. Men who a few years ago were satisfied that their Trade Union activities or Masonic Lodge Membership satisfied every reasonable religious or humanitarian demand are not so sure of their position; they feel that something more is wanted. This is the church's opportunity to evangelise. We do not say that men are pressing into the Kingdom of God, but we do say that men are now more willing to listen and to discuss religion seriously than for many years past.

This year has witnessed wonderful evangelistic effort in New Zealand: it

should have been so in Australia. That was the hope of some. That hope was disappointed but it may mean that God in his mercy has something new and wonderful in store for us in the immediate or near future. Past disappointment should not discourage us but rather bring us more truly to our knees. A praying church will be used as a soul winning church. It is the actual bringing of souls to the Saviour that ultimately matters. Let us pray together and strive together for this.

Under the headline "Eucharistic Sacrifice is Anglican Church Belief," the November issue of the Gippsland "Church News" quotes — presumably with approval — part of a statement made half a century ago by the two English Primates.

The statement was an unfortunate one, and it is a pity that the diocese of Gippsland should be regaled at this hour with this questionable expression of eucharistic doctrine. The Archbishops' statement contains a number of opinions which, though they may be held privately by some Anglicans, find no support in the official teaching of the Church of England. It is certainly safe to say that the doctrine of the Eucharistic Sacrifice expressed in the statement is **not** the doctrine of the Church of England.

The statement sets out to indicate "the sacrifice which is offered at that point of the service." "That point," is defined as "when now consecrating the gifts already offered." But there are two initial objections to such expressions. First, there is no "offering" or "oblation" of the bread and wine in our Communion Service prior to the Prayer of Consecration, so that it is not Anglican teaching to speak of the gifts having already been offered. The Archbishop's statement repeats that error later when it refers to "the sacrifice of ourselves to the Creator of all things which we have already signified by the oblation of His creatures." Secondly, our Prayer of Consecration makes no mention of any sacrifice being made at any point in

the consecration (which is merely a setting apart of the bread and wine for their sacred use). The contrast here between our service and the Canon of the Mass is striking and deliberate. There is certainly a "sacrifice of praise and thanksgiving" in our Communion Service, and also "the sacrifice of ourselves"; but these two sacrifices (or aspects of one sacrifice) are made as distinct from either the consecration of the elements or the reception of the elements in communion as liturgical order can make them. The Archbishops had no ground for asserting as Anglican doctrine the opinion that these sacrifices are made "at that point" when we are "now consecrating the gifts."

But the Archbishops go further, and add to these two sacrifices a third, which they place between the "praise and thanksgiving" and "ourselves." "Next we plead and represent before the Father the Sacrifice of the Cross." For this opinion, too, there is no basis in our formularies, however popular the opinion may have become. The sacrament of the Lord's Supper—eating and drinking bread and wine which has been set apart by prayer and the recitation of the Scriptures, as an assurance from God to His children of the blessings which are theirs in Christ—is not of this nature. A sacrament from God to us is not a pleading by us before God, and our Prayer Book lends no colour to the view that in the Sacrament of the Lord's Supper a representation of Christ's sacrifice is made before God. Rather, "we do show forth the Lord's death, till He come," before those who draw near with faith and take this holy sacrament to their comfort.

"This mission (of Australian churchmen to China) has no political significance and it is to be hoped that none will be read into it," said the Bishop of Tasmania in his Diocesan Magazine before he left for China. Yet on his return his first public utterance was to advocate the political recognition of the Communist regime in China. The Archbishop of Perth's first public statement also was a plea for the speedy recognition of Communist China, coupled with a whitewashing of the Communist revolution in China and a commendatory comment on the Communist government's present religious policy.

It is, of course, precisely in order that visitors should make remarks like this on their return that the

(Continued on page 5)

(Continued from page 4)

Chinese Government encourages "delegations" of foreigners to come to China at the present time.

But it was no part of the purpose of the present visit that political capital should be made out of it, and it is to be hoped that churchmen who return from China will not lend themselves to propaganda of this kind.

The visit to Australia this month of the Bishop of Lahore, the Rt. Rev. Laurence Woolmer, has helped to throw into clearer perspective the part which the Australian Church is called to play in the present-day situation in Asia. Not only in Pakistan, but in many other parts of Asia, there are unprecedented opportunities before us, but opportunities which may not remain open for very long. It is particularly true of the south-eastern parts of Asia that the responsibility for missionary work there is being cast upon Australia. British missionary societies have their hands full with work nearer at home. South East Asia is clearly Australia's responsibility, and so far, despite many special appeals, the Australian Church has not responded to this urgent call.

For many years much Australian missionary activity has been concentrated upon East Africa. A remarkable work has been done there, and the present state of the Diocese of Central Tanganyika is a testimony to the quality of the Australian missionary enterprise there during the past thirty years. It is encouraging to see that Diocese and to realise that this means that the Australian Church can begin to making great progress in self-support, meet more effectively the desperate needs of fields nearer home. So far we are only playing with the situation in Asia. What is being done is excellent, but there is so little of it that we have hardly yet begun to be of any major significance in the mission of the Church in Asia.

Keep your face always toward the sunshine, and the shadows will fall behind you. —M. B. Whitman.

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A BABE, LYING IN A MANGER

By the Right Reverend C. V. Pilcher, D.D.

"This shall be a sign unto you; ye shall find the Babe, lying in a manger." Such were the words of the Angel to the Shepherds.

The sign that the long-promised Messiah had come, that God had in very deed been made man, was not to be found in Herod's royal palace, or in the mansion of the High Priest, or in the residence of some merchant prince. Nor was He to be looked for in some comfortable room of the inn at Bethlehem. The Divine Child had not where to lay His head. If the shepherds desired to find Him they must go to the cow-house. There they would find Him, lying in a manger. That was the authentic sign of the Divine Humility. The words of the Prophet Isaiah were true words: "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord." The Humility of Heaven had appeared upon earth.

One of the proofs of the fallen character of our human nature is the difficulty which Christians find in learning this great message of the Incarnation. Pride of race, pride of class, pride of education, pride of wealth, pride of social standing, pride of ecclesiastical position—can we all honestly say that by the grace of God we have driven all these devils from lurking in the secret places of our hearts. How ugly they are — yet how fascinating!

Our Lord during His ministry again and again pilloried them before the eyes of His disciples. In one of His beatitudes He proclaims the greatness of Humility. Even at His Last Supper with His own He found them debating which of them should be the greatest, and as a lesson which they could hardly misunderstand He gave them the example of rising from supper, girding Himself as a slave with a towel and kneeling, as He went the round, washing their feet.

His chosen vessel, the Apostle Paul, again and again was compelled to plead with His converts not to think

of themselves more highly than they ought to think. He set the coping stone to his teaching on this theme in that marvellous passage in which He describes the Mind of Christ: "Who being in the form of God, thought it not a prize to be held to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men." God was made man, that He might rescue our race, passing by the way of Incarnation to His atoning Death and Resurrection and glorious Ascension. But the way was the way of utmost humility — "Ye shall find the Babe, lying in a manger."

Life is not so short but there is always time for courtesy. —R. W. Emerson.

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CORRESPONDENCE

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

Canvass and Covenant

Dear Sir,

The Rev. Arthur Deane's letter is a reasoned criticism of every aspect of the Every Member Canvass. All evangelicals will agree that the Canvass is fraught with danger if it is misused. But Mr. Deane goes further and states that the Canvass is principally wrong and unscriptural.

In points 1 and 3 he states a fact that all evangelicals will accept: "the probability is that the greater proportion of our population is unregenerate. As such it cannot discern the Kingdom of God or the things of God. It is blind and dead, and under Satan's control (Eph. 2:1-2)." As a consequence of this he argues that these people are outside the Church and therefore money ought not to be sought or accepted from them. Those who hold this view cannot stop there. If it is wrong to accept money from these people, it is also wrong to allow such people to use the Church for weddings or funerals. If it is wrong to take their money, it is a travesty to centre a Christian service on them.

It is not good enough to ask non-Christians to come to Church a few times before the wedding; or, at a funeral, preach to the mourners or rely on the "hope" clause (when we know that the person was by every standard "hopeless"). To those who hold Mr. Deane's view, this makes a mockery of the Gospel because a Christian Service is centred upon one who is not in any sense qualified to receive it. Therefore they should not marry or bury unconverted persons. This is a consequence of Mr. Deane's argument that his supporters must accept. It is wrong to press an argument and not accept its conclusion. They dare not strain at a gnat and swallow the camel.

Many evangelicals are using the Canvass because they believe that baptised persons have entered into a Covenant relationship with God. Evangelicals will also add, though others will not agree with this, that many, perhaps most, of these people in our denomination to-day are unsaved. Some of us say that this is the result of a careless admission to baptism in the past. Nevertheless they are covenanted people and in every sense are in the position of the Israelites of the Old Testament. We certainly have a mission to these people, who are within the boundaries of the Church, to urge their obedience to their covenant promises by repentance and the fulfilment of their Christian responsibilities. The use of Malachi 3:7-10 is quite relevant. The problem we are facing concerns covenanted people. Every argument about Church membership that ignores the covenant relationship in the Old and New Testaments is invalid, for such arguments, traced to their logical conclusion, are arguments against infant baptism.

One cannot say, as simply as does the Rev. H. R. Smith, that these things belong to the Old Testament and not to the New. The religion of both Testaments is in the main, and at the root, one and the same. Especially is this true of the Covenant. The Old Testament saints looked to the same Christ by faith. "Let us never listen to those who sneer at Old Testament arguments. Much infidelity begins with an ignorant contempt of the Old Testament." (J. C. Ryle, essay on the Sabbath.)

In point 2, Mr. Deane argues that to direct funds into bursaries for theological training will attract worldly students — "young men with little or no financial worries." This is conjecture and does not accord with experience. Many of our finest clergy, including Mr. Deane, trained in Moore College by means of Repatriation Scholarships which paid all fees, a book allowance, and a living allowance, and for some, a University course also. It is unlikely that College bursaries will ever be as generous as this. In any case the Archbishop and the College Committee have their safeguards.

In point 5, Mr. Deane rejects any appeal through "self interest" to persuade unconverted people to come to Church. Well, either we reserve Church services for Christians alone; or we want the unconverted to come, knowing that they can come only out of self interest. For, as Mr. Deane pointed out in point 1, these people are blind and dead in sin. These are strong words. The only interest these people have until their conversion is "self." It would be wrong to encourage self interest (as an abuse of the Canvass could do) but let us remember that it stays with every man until he is in the place where he will deny himself to follow Christ.

If Mr. Deane's main point is that we are in greatest need of a call to prayer and Bible teaching, we will surely agree; and we will join him in his warning against all of the possible distortions and abuses of the Canvass. But to say that in principle the Canvass is wrong where it is used to appeal to the whole life of men, is to reject the plain teaching of Scripture about God's Covenant.

Yours, etc.,

THOMAS CROFT.

The Rectory,
Seven Hills.

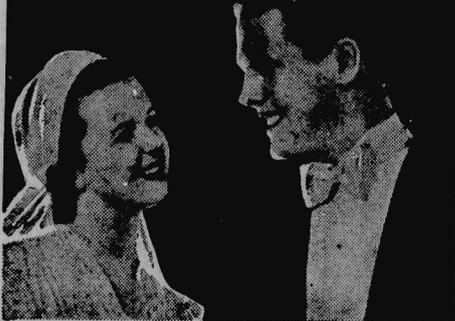
THE LEGEND OF THE CHRISTMAS TREE.

According to legend, on the night when Christ was born, all the trees burst into blossom and bore fruit. Birds awakened and sang, and all the forest was transformed into a Magic Garden. There was a sound of bells on the night air, and multitudes of angels sang hymns of rejoicing. The Star of Bethlehem shone bright above.

To-day our Christmas tree has a star at the top, and is trimmed with shining balls, glittering tinsel, tinkling bells, and candy canes. Icicles drip from every fragrant bough, and coloured lights proclaim the message, "Joy to the world, the Lord is come!"

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CORRESPONDENCE

EXAMINATION SUBJECTS.

Dear Sir,

I am in entire agreement with the suggestions that you make for studies preliminary to theological training (your Note and Comment—8th Nov.) but for somewhat different reasons when it comes to classics.

Your statement that "Latin and Greek . . . train the mind" suggests that you may hold the view put forward by Plato and even earlier Greeks, that certain subjects are to be valued above others as "mental disciplines." I am reminded that Herbert Spencer advanced a similar notion in more recent times when he pushed the claims of modern science subjects for that same reason.

With all its faults, modern psychology has thrown sufficient light on the processes of learning to resolve the supposed dichotomy in educational curricula between subjects that afforded mental training and those that didn't. There may be one sense in which all subjects afford mental training. It is certainly true that for certain educational ends, some subjects have more value than others. But the suggestion that a particular subject has some inherent quality, that is able to condition in some way the learner's mental processes, is impossible of proof.

Yours, etc.,

R. S. R. MEYER.

The Rectory,
Rozelle.

Dear Sir,

While I do not dispute the value of any of the subjects which you recommend to the study of prospective theological students, I must say that they take little account of the fact that our living is dominated by the natural sciences (whether we like it or not). It is, I submit, a grave mistake for the parish clergyman, to be ignorant of such matters, or acquainted only with (frequently misleading) popular science articles in the papers. Some study, to the leaving certificate level, of a science subject is very desirable, and in fact is necessary for matriculation in some places — a point which should not be overlooked.

One rarely sets out in life to become a theological professor — these things come with maturity—but it occurs to me that some of the ablest theologians I can call to mind are the possessors of degrees in the natural sciences.

I am, etc.,

J. A. FRIEND.

JOINT OWNERSHIP.

Dear Sir,

Young engaged couples, and some early married are commonly urged to acquire their homes under joint ownership; usually, so that when one dies the other succeeds to full possession. At first sight this appears a fair and practical arrangement; it can, however, with the coming of a family, lead to uneasiness, and even great bitterness later on among the latter should the surviving parent remarry. The advice is incomplete.

It appears desirable that each party, on entering into joint title, should execute a Deed of Trust, subject only to joint sale of the property to secure his or her present or prospective interest in the property to any issue of the marriage.

The Australian Church Record, December 20, 1956

THE CLERICAL COLLAR.

Dear Sir,

There may be times when, as you state, the clerical collar is a valuable badge of office for the clergyman as he goes about his parish. But surely there are also times when this outmoded and uncomfortable neckwear is a positive hindrance to the clergyman in his work. The clerical collar is often a barrier for the parson in his dealings with the man in the street. It tends to create the impression that the cleric belongs to "a separate caste," or at least considers himself so to do.

One great need for the clergyman to-day is to really get to know the mind of the common man, and understand his attitude to the Gospel. This he can only do by showing his oneness with the ordinary man, and the clerical collar is a stumbling block to this. The parson who never comes out from the shelter of the clerical collar may find that the average man is content to leave him there.

Yours, etc.,

PRESBYTER.

Sydney.

Dear Sir,

The "pompous verbosity" of which you complain in the new Canon on clergy dress is, of course, the actual wording of the original Canon 74 of 1603, modified (of necessity in similar style), to state in general terms what the older Canon mistakenly tried to lay down in detail.

Details apart, the 1603 Canon is undoubtedly correct in asserting that "the ancient custom of the Church of England" enjoined some distinguishing mark of office in the ordinary daily dress of the clergy. It is obviously useful in identifying a cleric to anyone who may wish to consult him, and it is in itself a witness and a uniform of our service.

Anglican clergy may not be "a separate caste," but their church certainly considers them "set apart," (in the phrase used of Deaconesses in Sydney), and set apart by virtue of a sacred office.

The 1603 Canon deprecates "the wantonness of some factious persons" in regard to the Anglican tradition, and one feels that this is a more real danger in this diocese just now than any alleged "anti-quarianism."

Yours, etc.,

RALPH OGDEN.

D.R. The Rectory, Oatley W.

This course is inexpensive. It assures to the children succession on the death of a one-time widowed mother, and in respect of a surviving father, the bulk, at least, of the property or its proceeds. The only hampering effect would appear to be that ultimate disposal by one party would restrict investment of the proceeds to Trust Investments, and so subject to the Deed of Trust.

Yours, etc.,

Willoughby, N.S.W.

S.M.G.

RELIGIOUS POLICY IN CHINA.

Dear Sir,

"Ex-China Missionary," in commenting on the fact that the persecuted groups (like those of the Little Flock) are precisely those which have always adopted the principles of indigenous growth, says: "It seems strange that former western-controlled Christian churches once more are coming to the foreground in China and indigenous movements are finding grave difficulties."

This observation endorses the opinion quoted by another correspondent that "religious policy in the Communist states is never a sentiment or a social embellishment or an expression of ethical and humanitarian principle. It has for its purpose the advance of Communist goals under particular circumstances."

Professor A. R. Davis, Professor of Oriental Studies in the University of Sydney makes an observation in an article on his recent visit to China in the November "Current Affairs Bulletin" which may explain the "strangeness" noted by ex-China Missionary.

He suggests that religious policy in China at the moment is guided by the impression created in the outside world. Actually "the control of religious affairs in China is finally in the hands of a Bureau whose head is a communist and an atheist and who apparently regards religion in Chinese society as a transitory feature." "My impression," says Professor Davis, "was that the religions to which attention was being called Christianity, Buddhism, Mohammedanism, were just those which were foreign in China and had external relevance. The native Confucianism and Taoism find no such support. The element of insincerity in this I found distasteful, and I believe that I have suggested the correct reasons for it."

Yours, etc.,

Newtown, N.S.W.

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God Sent Forth His Son

By Dr. Leon Morris.

When you come to think about it it is rather surprising that Jesus so rarely referred to Himself as "the Son of God." The Synoptic Gospels never record Him as using this expression, and the Fourth Gospel but rarely. "The Son," however, occurs more often, and I suppose this amounts to much the same thing.

Quite apart from linguistics however, it is clear that Jesus thought of as "no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him" (Mt. 11.27), to quote but one, puts it beyond doubt that He knew Himself to be related to God more closely than anyone else. This was not for Him a late development, for Lk. 2.42-52 shows us that even at the age of 12 years Jesus was conscious of His special sonship.

The voice that came at His baptism should not be thought of as a revelation made to Him for the first time. As Vincent Taylor says, these words "are best understood as an assurance or confirmation, of this relationship; rather than a disclosure or revelation." He knew Himself to be the Son in a special sense, and the Divine voice did but confirm this knowledge.

Different from Men.

There is a sense in which men can be thought of as sons of God. Indeed Jesus gives them "power to become the sons of God" (Jn. 1.12). He taught them to pray "Our Father." But this very prayer helps us to see the difference. It was a prayer that He taught others to pray, but He did not pray it with them. He said, "When ye pray, say . . ." He could not have prayed this prayer for it includes a plea for forgiveness.

There is no passage in the Gospels where He associates Himself with men in such a way as to indicate that His Sonship and theirs were comparable. Often He spoke of God as His Father, and not seldom of God as their Father, but the two are always distinct. On one occasion He seems to have gone out of His way to stress the difference, when He said to Mary Magdalene, "I ascend unto my Father and your Father" (Jn. 20.17).

His constant use of "My Father" or "your Father" is all the more impressive when we recall that the usual Jewish expression in that day if God

was referred to in terms of Fatherhood was "our Father." Jesus avoided the expression.

An Intimate Sonship.

Indeed, Jesus differed from the usual use in more ways than one. As we have seen, the Jews commonly spoke of "our Father, and more often than not they inserted the adjective "heavenly," so that the usual expression was "our heavenly Father." When they prayed they used the form **Abhi** which means "my Father." This form was no longer employed in the home, one's earthly father being addressed as **Abba**, which means literally, "the Father."

But when Jesus prayed He used this intimate form, **Abba**. This form is quoted for us in Mk. 14.46, and scholars are agreed that this Aramaic underlies the Greek in other places also. The point of all this may be given in the words of the German scholar, Dalman: "The usage of family life is transferred to God; it is the language of the child to its father." Jesus spoke to God in the same tender and affectionate fashion as a child speaks to its earthly father.

Not A Messianic Title.

A point of some importance is that "Son of God" was not one of the recognised titles of the Messiah. The Son.

Jews seem to have made little use of the expression. There were two reasons for this. One was that it sounded like too close a relationship, and might arouse strongly anthropomorphic associations in men's minds. The Jews preferred to think of God as lofty and removed from all creation.

The second reason was their reluctance to pronounce the name of God. They took very seriously the prohibition, of taking the name of God in vain, and would not utter the name at all for fear of infringing the commandment. They had all sorts of ways of getting round it, and, to this day Jews, in reading the Scripture, always say "the Lord" (or something similar) when they come to the sacred name. "Son of the Blessed" (Mk. 14.61) shows this tendency.

The importance of this is that when Jesus spoke of Himself as "the Son" or "the Son of God," or when other people did so, this was not simply a conventional ascription of Messiahship to Him. It represented the recognition that He could not be described in purely human terms. He was man, but He was more. He stood in such a relationship to God as did none other, in the most intimate relationship that is properly described as "sonship."

Thus when we reflect on the meaning of Christmas it is well that we understand that the mission on which Christ came was important. Bethlehem leads right on to Calvary, for Christ came to take away the sins of men, not simply to tell men of the way they should live. He came to bring them to God, not simply to teach them about God.

For such a high and holy mission more than a prophet, more than the greatest and wisest of men was needed. In this situation "God sent forth His

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"Choosing the Shortest Psalms Set"

The Archbishop of York, the Most Rev. A. M. Ramsey, urges a fresh approach to the use of psalms in Christian worship in his current Diocesan letter.

Dr. Ramsay says:—

"The Prayer Book of 1662 provides for the daily recitation of the Psalter in such a way that the whole Psalter is read every month. As for the Sunday services, it is lawful to use on Sundays the morning or evening Psalms as appointed in the Prayer Book for the day of the month; and from our childhood we have been familiar with the voice of the parish priest telling the congregation: Fourth day of the month; evening prayer; Psalms 22 and 23. There is, however, some authority for using the cycle of proper Psalms for Sundays as set out in the 1928 Prayer Book, and this cycle is in frequent use. Its principle of construction is frequent use. It sprinciple of construction is rather obscure; it seems to put a rather one-sided emphasis upon the psalms of praise, but it tries to secure that nearly the whole Psalter is used at one time or another throughout the Sundays in the year.

"Some years ago Sunday services in our churches were divided into those which followed the days of the month and those which adopted the 1928 cycle. But the existence of these alternatives has opened the way to endless anarchy and variety. Sometimes one or two of the Psalms for the day are used, sometimes one or two of the 1928 cycle, sometimes one or two Psalms of the incumbent's own choice. The use of the Psalter is in great confusion, though the need for a choir to have the Psalm picked in advance for it to practise makes it infrequent for me to hear: 'Good evening, your Grace; is there any Psalm which you would specially like?'

"If the confusion meant that incumbents were giving to the choice of Psalms a thought and care greater than that of the authors of the Prayer Book, new and old, then there would be something to be thankful for. My fear is that the dominant ideas in the choice of Psalms are (1) a rather superficial appropriateness, (2) brevity.

"I say a word here about brevity. The great notion seems to be that while hymns may be long, and canticles may have musical elaboration, the Psalm must be short. 'Choose the shortest from those which are set, or find one shorter still.' While I agree that some of the Prayer Book Psalms for the day are over-long for Sunday use, I am sure that the lust for brevity is defeating the purpose of psalmody in church worship. Singing the Psalms belongs to the meditative element in religion. The Psalms have their 'moods,' and set us 'pondering' the matters with which they deal; the glory of God, His creation and providence, His great deliverances, the relation of mankind to Him in thanksgiving, supplication, longing, hunger, and thirst, trust, self-committal, penitence.

"Because the Psalms are meditative it takes the congregation a little time to get into their mood; and if the Psalms is very short the congregation has hardly begun to get into its mood before all is over. I believe that excessive brevity has been destroying the intelligent use of the Psalms in Church.

"The chief need is for all of us to have more thought and teaching about the Psalms, and our use of them. Let the clergy teach the people about the Psalms, and let the people be eager to learn more about the Psalms which they use in Church. The Psalms are a spiritual gold-mine. Make some allowance for the limitations of the stage in history when the Psalms were written,

Council's Strong Warning On "Cooney-ites"

The N.S.W. Council of Churches has issued a strong statement warning clergy against the current activities of "Cooney-ites" and "Go-preachers."

The statement, which was prepared by Archdeacon T. C. Hammond, was published in the daily press last week.

"In various parts of Australia," the statement says, "a group of preachers is operating and causing deep concern to the clergy and people in many churches, particularly in areas where they hold their meetings.

"At first sight there seems to be little that is unusual about them. They have no name and are at great pains to emphasise the fact that they have no name. To outward appearances they seem to have no 'peculiar' doctrines or practices, for they claim to be sincere followers of Jesus Christ, and set themselves up as Gospel preachers.

"Closer examination and investigation, however, reveal that for certain official purposes they are registered under the name of 'The United Christian Conventions of Australia and New Zealand,' and that they also go by the name of 'The Testimony of Jesus,' or followers of 'the Jesus Way.' Two other titles which may be attached to them are, 'Go Preachers' and 'Cooney-ites.'

"They claim to be the only company of believers in our Lord Jesus Christ who observe the conditions laid down in the New Testament for the guidance of disciples.

Virulence.

"They are very hostile to all who do not subscribe to their peculiar tenets, and are particularly virulent in their denunciations of all ministers of religion.

"The advocates of this body contend that the injunctions in Matthew 10 are directed for the whole of Christ's followers, and for all time. They ignore the command, 'Go not into the way of the Gentiles and into any city of the Samaritans enter ye not,' which plainly indicates the temporary nature of this particular commission to the twelve.

"Unfortunately, the requirement made that 'Go Preachers' should deposit all their worldly possessions in a central fund, and go out without even shoes or two coats, has

it yet remains that the Psalms have a timelessness in their power to mirror the soul of man. We will 'find ourselves' in the Psalter, which puts into words not only the aspirations of saints but the struggling efforts of us all as we look up to God; praising, thanking, meditating, yearning, aspiring, confessing, mourning, despairing, hoping, trusting, loving.

"The chief needs seem to me to be these: (1) A new authoritative cycle of Sunday psalms, as the sole authorised variant to the old Prayer Book cycle. (2) A break with the excessive love of brevity. (3) A new translation and editing of the text of the Psalter; not radical, but conservative; preserving the language of Coverdale's version, but removing obscurities in translation. (4) The recovery in the clergy and the people of a desire to learn more about the Psalms, and to love them with an understanding love."

led to the unhappy divisions in families and amongst the adherents of "The United Christian Conventions."

"Christian homes have been divided, and much internal dissension created in various Christian congregations through the activity of these persons, and particularly through their antagonistic attitude towards all other professing Christians. Not only are the members of the ministry denounced, but the practice of attending Sunday School and the habit of church attendance have come under the severest censure.

NASSER IS COMMUNITY SCHOOL'S "PIN-UP."

Many oversea students were among the crowd which gathered in Leeds Town Hall last month to hear the Rev. Fr. Trevor Huddleston, CR, speak on "The British Commonwealth as a multi-racial society."

Fr. Huddleston had much to say about Suez and its relation to the Afro-Asian countries. He said that what happened in one part of Africa greatly influenced the rest. He had received a letter that day, for instance, from the headmaster of the Community school in Johannesburg to say that the schoolboys had placed photographs of Colonel Nasser all over the walls. The coloured people of the continent felt a sense of sympathy for each other, and in South Africa this was aided by the Government's attitude.

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The Case Against Santa Claus

Members of the Jury, it is my painful duty, as Counsel for the Prosecution, to lay before you the evidence against the prisoner at the Bar, a seemingly inoffensive wolf-in-sheep's clothing known as Santa Claus, whom I accuse of being a menace of the first order.

By Richard Tydeman.

I intend to prosecute him on two major charges: First, for the damage he is doing to Christmas in general; and secondly, for the damage he does to children in particular. This may sound merely facetious. It is not. It is extremely serious.

First, then, I accuse the said Santa Claus of twisting, distorting, commercialising and secularising the whole nature of Christmas. Not that I have any quarrel with the good Saint Nicholas, the originator and founder of the legend, but I think that pious old benefactor would be—to say the least of it—somewhat surprised if he could see what his life of kind actions has led to!

To-day, Santa Claus is so well known, his appearance and habits so clearly defined, that it is difficult to realise that his age—in this country—is less than 100 years.

The name "Santa Claus" is not found earlier in 1828, and even then it is not associated with Christmas, but only with St. Nicholas' Day, December 6.

Custom Begins.

In 1854—just 102 years ago—a book called "The Christmas Stocking" was published, describing the hanging up of stockings as something that children did in Germany—but not in England. In 1879 it appears that the custom was known but not generally practised in this country.

At what date English children in general began to hang up their stockings and expect St. Nicholas to transfer his activities from December 6 to December 25, I have been unable to discover, but it certainly must have been within the last seventy years.

And in these seventy years it is no exaggeration to say that Santa Claus has taken control of Christmas. Ask any average children what happened at Christmas, and for every child who replies: "Jesus Christ was born," you will find fifty who reply: "Santa Claus came." Ask any average English grown-ups what is the chief feature of Christmas, and most of them will mention "presents" or "dinner."

Christmas has become a time for eating and drinking and spending. It is used as an excuse for excess, drunkenness, extravagance and a general relaxation of standards, and therefore of course the Christian significance of the day has to be kept in the background as much as possible.

Central Theme.

But all festivals need a central figure around which the whole thing moves. If the Babe of Bethlehem is to be set aside, who can we set up in His stead? Why, Santa Claus, of course, the very chap! Nothing

holy or pious about him! (O Shades of St. Nicholas!) Full of good fun is Santa Claus.

Let's paint a picture of him enjoying a real, "proper" Christmas—put a cigar in his mouth, that's right. Make a bottle of whisky peep out of his pocket; draw him standing under the mistletoe, kissing the girls. That's the stuff! Good old Father Christmas; no nonsense about him.

He won't stare up from a manger right into your heart and conscience. He won't remind you that the Christmas bells are ringing to summon, not just to entertain. Nobody need bow their heads when they hear the story of his birth—for he was never born, he just grew like some monstrous mushroom, and here he is now an aged degenerate old dog, and the best excuse anyone has ever found for having a real celebration.

This, then, is the first Menace which Santa Claus presents. He is taking the place of the Baby Jesus as the central figure of Christmas. His methods are subtle and his technique is masterly.

Undermining Faith.
My second major charge, no less serious, I accuse Santa Claus of undermining the modern child's faith—in God, in his parents, and in himself.

Almost without exception, English children under the age of seven believe implicitly in the existence of Santa Claus. They don't believe in the mythical legendary St. Nicholas—alias—Woden—alias—Father Christmas. No, they believe in the real, actual and corporal presence of Santa Claus himself, and they would swear any oath that he does in very fact descend their chimneys and fill their stockings.

And parents tell the most deliberate, shocking and shattering lies in order to promote and foster that belief. Children are thus taught to consider the Christmas Festival as a time of receiving rather than giving, and are made doubly selfish by being denied the discipline of gratitude—for you can't thank Santa after he has gone. Anonymous giving may be very good for parents, but what of the children?

And there is more damage to follow. The day arrives when the child realises for the first time that he has been deceived. He suddenly knows for certain that there is no Santa Claus. I wonder if we can realise what this moment does to the average child? I don't think we can, because we have recovered from it and overcome it. But there are many children who never do recover from it and never do overcome it. They suddenly know their parents to be liars—benevolent liars, if you like, but a certain amount of the child-like faith and trust has gone for ever. And then the thought creeps in: If the stories my parents told me about Santa Claus are not true, how do

I know whether the stories they tell me about Jesus are true or not? Is there a God at all?

Creating Agnostics?

When one thinks how little religious instruction is given in so many homes, this doubt is easy to understand. And don't forget that it is a good deal easier to believe in a jolly old man who actually visits us and leaves tangible evidence of his visit, than to believe in a Person born 2000 years ago in Bethlehem, about whom father cares so little that he never even bothers to go to church.

I do, therefore, most urgently deplore and condemn the fostering in children of a belief in this non-existent, but highly-dangerous character, Santa Claus. I can foresee the time when he could undermine the faith of the whole nation. Only the other day I read of a headmaster saying in his report: "The majority of my boys between seventeen and eighteen are agnostics. It is an agnosticism that goes far deeper than the doubts and misgivings of our own late adolescence. They think of God as being like Father Christmas—to be believed in when one is young."

And I will guarantee that if you were to question those boys you would find that in fact they did believe in Father Christmas—and in God—until their faith was shattered by the discovery of their parents' deception.

The Case.

Ladies and Gentlemen of the Jury: Let me briefly summarise the case for the prosecution:—

On the First Major Charge I accuse the said Santa Claus—

- (1) Of usurping the title and rights of the good St. Nicholas.
- (2) Of commandeering the Birthday of our Lord and turning it into a secular holiday.
- (3) Of promoting drunkenness, gluttony, laxity and extravagance.
- (4) Of turning Christmas into Xmas.
- (5) Of reducing Christmas Cards to "Season's Greetings."
- (6) Of setting up a Tree in place of the Christmas Crib.
- (7) Of leaving parents no time for Christmas worship.
- (8) Of pandering to Trade and
- (9) Of appearing in person in big shops. (Though this last might really be argued as a point for the defence, since children must surely find it harder to believe in someone who makes a bodily appearance in several places at once!)

On the Second Major Charge I accuse the said Santa Claus—

- (1) Of pretending to be real, while knowing himself to be false.
- (2) Of making children selfish.
- (3) Of teaching the young that it is more blessed to receive than to give.
- (4) Of inciting parents to become tellers of untruths.
- (5) Of being found out.
- (6) Of undermining thereby the child's faith in the things that matter.

This, Ladies and Gentlemen, is my case against Santa Claus, a Menace if ever there was one.

I have made my accusation against the prisoner.

Let who will defend him!

—C.E.N.R.

The Australian Church Record, December 20, 1956



The Book Page



Under the general editorship of Dr. Leon Morris

"The Good News": the New Testament, with over 500 illustrations and maps. Size 11 x 8½. The American Bible Society.

One might almost call this New Testament a picture book, so richly are its pages strewn with illustrative material. Immense trouble has been taken to surround the text with new, interesting, and varied photographs. There are views of places and people; statuary, maps, coins, archaeological sites, aerial views with the details identified, etc.

A browse through the comprehensive "Picture Index" shows what a mine of information and illustration this book will provide for the teacher, e.g., "Soldiers" (6 entries), "sower" (3 entries), "Sports and games" (itemised—6 entries), "Stables at Megiddo." It would likewise make an excellent gift.

In view of the general excellence of its format, it is a pity that the publishers seem to have behaved rather oddly in regard to the text used in this book—half is printed in the Authorised Version and half in the American Revised Standard Version. For instance, Luke is in the AV, and the other gospels in RSV; Romans and the two Corinthian epistles in the RSV and the rest of Paul's letters in AV! Apart from anything else, this makes for confusion of terminology; and this reviewer thinks it a great pity that the RSV was not used throughout.

There is no introduction to the volume as a whole, and the separate introductions to the gospels and groups of other books are rather disappointing—they contain only geographical and historical information about the events, and nothing about the author or when the book was written.

In spite of these shortcomings, the volume is well worth purchasing for its illustrations alone.

—R. F. Denholm.

The Practice of Christ's Presence, by W. Y. Fullerton, Marshall, Morgan and Scott, 1956. Pp. 109. Eng. price, cloth boards, 7/6, imitation leather 10/6, De Luxe leather 18/6.

This is the eighth reprint of a work first published in 1916, and which bids fair to become a devotional classic. There are four sections headed respectively "The Promise," "The Experience," "The Expression" and

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It is very much to be hoped that this book will continue to enjoy a wide circulation. There are few who will not benefit from the wise counsel with which its pages are so full.

—Leon Morris.

The General Epistle of James. By Professor R. V. G. Tasker, Tyndale Press, 1956. Pp. 144. English Price 7/6.

This is a splendid little book, most helpful and stimulating. Plenty of problems emerge but they are handled by a master hand. The commentator, Tasker says, must be careful not to divorce scholarship from religion, theology from preaching, and the wisdom of the head from the wisdom of the heart. Splendidly has he fulfilled his own ideal.

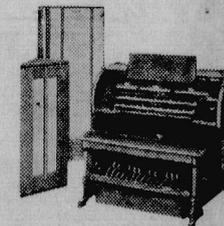
—Donald Baker.



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LESSONS FOR SUNDAYS AND HOLY DAYS.

Revised Lectionary of 1922.

December 23. 4th Sunday in Advent.

M.: Isa. 32, 1-18; Luke 1, 26-45; or 2 Tim. 3, 14-4, 8.

E.: Isa. 33, 2-22; or Isa. 35; Matt. 25, 31; or Rev. 22, 6.

December 25. Christmas Day.

M.: Isa. 9, 2-7; Luke 2, 1-20.

E.: Isa. 7, 10-14; 1 John 4, 7.

December 26. St. Stephen.

M.: Gen. 4, 1-10; Acts 6.

E.: 2 Chr. 24, 15-22; Acts 7, 54-8, 4.

December 27. St. John Evan.

M.: Ex. 33, 9-19; John 13, 21-35.

E.: Isa. 6, 1-8; 1 John 5, 1-12.

December 28. Innocents' Day.

M.: Jer. 31, 1-17; Matt. 18, 1-10.

E.: Isa. 49, 14-25; Mark 10, 13-16.

December 30. Sunday after Christmas.

M.: Isa. 40, 1-11; Luke 2, 22-40 or Col. 1, 1-20.

E.: Isa. 40, 12; or Isa. 41, 1-20; John 10, 1-16; Phil. 2, 1-11.

BIBLES FOR HUNGARIAN REFUGEES.

At the Annual Thanksgiving Service, held in Wesley Chapel last week, of the N.S.W. Auxiliary of the British and Foreign Bible Society, the Rev. Alan F. Scott, B.E.M., State Secretary, announced that the Bible Society in London had commenced printing special editions of Scriptures for Hungarian refugees.

More than 40,000 Bibles and 20,000 New Testaments were being printed and bound as a job of utmost urgency, if necessary other publication schedules were being set aside.

Two thousand volumes had been allocated to Australia so that Hungarians finding refuge in our land could have the imperishable, personal, powerful message of Holy Scripture in their own language, said Mr. Scott.

The Bible Society in Australia had assured the Society executives in London that Australia would bear an adequate proportion of the cost and a fund for this special purpose had already been opened.

RECORD CIRCULATION.

In presenting a resume of the current year's work of the Society in N.S.W., Mr. Scott said the circulation of 83,057 volumes of Scripture in the year ended October, 1956, was an all time record, being 5589 ahead of 1955.

It includes 23,428 Bibles, 11,643 New Testaments and 47,986 Scripture portions in 62 languages.

The income from subscriptions and donations was over £30,000, a twenty per cent. increase on the 1955 figure.

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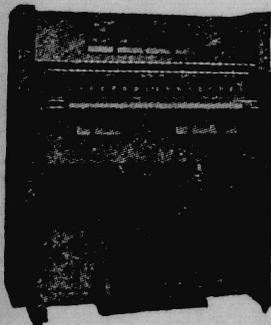
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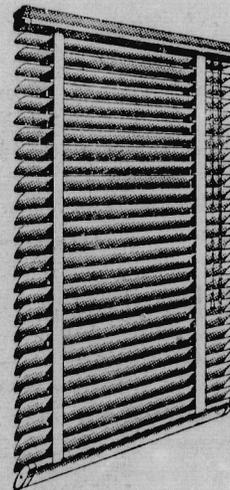
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PERSONAL

The death occurred in Melbourne on November 29 of Mrs. W. H. W. Stevenson, widow of the late Bishop of Grafton. Mrs. Stevenson had been ill for some months.

The Rev. Eric E. Potter, Principal of the Queensland Bible Institute, has been appointed Principal of the Sydney Bible Training Institute in succession to the Rev. Eric Mortley. Mr. Potter is a Methodist.

The Bishop of Central Tanganyika, The Rt. Rev. Alfred Stanway, will be in N.S.W. during the early part of January. He will be present at the C.M.S. Summer School at Moss Vale.

The death has occurred of The Rev. G. H. Jose, Dean of Adelaide from 1933 to 1953. The Dean, who was aged 88, spent almost all his ministry in the Diocese of Adelaide, in which he held many important posts. Prior to that he was a C.M.S. missionary in China.

The Executive Committee of the British Council of Churches has appointed the Rev. Dr. Robert C. Mackie as chairman of the International Department, in succession to Sir Kenneth Grubb, who has resigned.

Bishop Hilliard, Coadjutor Bishop of Sydney, and Administrator of the Diocese during the absence of the Archbishop, and Archdeacon R. B. Robertson, will commemorate the 45th Anniversary of their admission to the diaconate on St. Thomas' Day. They were ordained together in St. Andrew's Cathedral.

Regret is felt by many at the death of Dr. D. H. Matthews, of Collaroy, after a severe illness. Dr. and Mrs. Matthews were missionaries in China for some years and the doctor served in France with a contingent of Chinese during the First World War. Since then he has practised in Sydney. He was a church officer at St. Faith's, Narrabeen. A very large number attended the funeral service in that church, which was conducted by the Rector the Rev. Osborne Brown, assisted by the doctor's brother in law the Rev. Kenneth Pain. Mrs. Matthews is a daughter of the late Bishop Pain, the first Bishop of Gippsland. We offer our deep sympathy to Mrs. Matthews and her daughter.

Very much sympathy is being felt for Mr. and Mrs. Stacey Atkins, of Epping, on the death of their younger son, Russell Warwick, who was accidentally drowned at a picnic on Saturday, December 8th. The funeral service was held at St. Alban's, Epping, and conducted by the Rector, the Rev. N. Rook. Mr. Stacey Atkins is a member of Sydney Diocesan Synod and of the Standing Committee.

After a ministry of thirteen years in Carile, as vicar of St. James', Denton Holme, Canon H. W. Cragg is to succeed the late Canon Guy King as vicar of Christ Church, Beckenham, London. His friends in London will welcome his coming south; and he will well maintain both the Evangelical tradition of that church and its link with the Keswick Convention.

Evangelical life and witness in Northern Ireland have suffered a grievous loss by the Homefall of the Very Rev. J. W. Cooke, Dean of Connor. The Dean, who was 85, was 62 years in the ministry. He came from

Tipperary, and served as curate in St. James, Belfast until he was appointed as the first rector of St. Silas' Parish, Belfast.

The Rev. Alan Begbie will be inducted as Rector of St. Stephen's, Wiloughby, Sydney, on Wednesday, Jan. 23.

The Revs. A. J. A. Fraser, I. Armitage, Stanley Heward, and H. W. Mullens, retired clergy of the Diocese of Sydney, will commemorate the jubilee of their ordination as deacons on St. Thomas' Day. They were ordained at St. Andrew's Cathedral, Sydney. J. W. Ford, in the passing, last week, of Mrs. Ford. Mrs. Ford had been for many years an active church member at St. Paul's, Chatswood.

Congratulations are extended to Canon H. M. Arrowsmith, on his election to the Council of the City of Sydney at the recent elections.

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Hungarian Church Leaders Safe

Leaders of the Reformed Church in Hungary, including Bishop L. Ravasz and Dean Lazzlo Pap, are reported to be safe after the recent fighting. A pastoral letter from Bishop Ravasz was read in all Reformed churches.

APPEAL FOR PRAYER FOR HUNGARY.

The Archbishop of York, Dr. Ramsay, has appealed for public prayer and financial support for the relief of the Hungarian people.

In his Presidential address to his diocesan conference, the Archbishop said:

"The people of Hungary have been suffering agonies in their national resistance to the Soviet troops, and our heart goes out to them in sympathy and moral concern. I charge the clergy to call for prayer for the people of Hungary in the services of the Church, and all of us must be remembering them in our own prayers.

"I urge that we should swiftly and generously give what we can to one of the funds which gives help both to Hungarian refugees and to the people within Hungary itself.

"Much darkness hangs over the world in which we live. Let our awareness of that darkness not make us afraid, but let it brace us to acts of charity, to constant prayer, and to the searching of ourselves in the sight of our Creator, Saviour and Judge."

First figures indicating that there were between fifteen and twenty thousand refugees as a result of the early fighting in the revolution and the Soviet intervention in Hungary proved to be a correct estimate. In spite of action by European governments and prompt movement of the first sufferers into other countries the number of Hungarian refugees in Austria is now estimated at over thirty thousand. After a temporary lull in the numbers coming over, the deteriorating situation in Hungary brought nightly waves of about five thousand.

The combined efforts of national governments, the Intergovernmental Committee for European Migration and church and welfare bodies are aimed at re-housing them, first in Austria, then in other countries, at a rate that is not able to keep pace with the influx. The World Council of Churches, working with the churches in Austria, the Lutheran World Federation and the Brethren Service Commission, has been active in distribution of food and clothing, blankets and emergency medical supplies. About 14 Hungarian-speaking pastors move among the refugees to interpret and advise.

The Service to Refugees of the World Council of Churches in Geneva believes that aid to the victims of the Hungarian tragedy will be a long-term assignment in welfare and resettlement. Money and goods will be needed when the first emergency is no longer in the headlines. "The more we can raise now," said the director of the Service, Dr. Edgar Chandler, "the more we shall have in hand to deal with the tasks that are going to face us for many months to come."

During the battles in the city pastors have been active in bringing help and supplies to the wounded and to people in the city.

Food sent in just before the second wave of fighting by a convoy from the World Council of Churches and the Lutheran World Federation was distributed by the Church to families needing it. Church life is gradually being re-established along the lines laid down by earlier decisions taken after the first wave of fighting.

The general secretary of the World Council of Churches, Dr. W. A. Visser 't Hooft, and the director of the Service to Refugees, Dr. Edgar Chandler, have sent an urgent request to a number of National Christian Councils to approach their governments with a view to securing hospitality for a much larger number of refugees.

The number of refugees now in Austria exceeds 85,000. Co-ordinated relief in Austria by international Christian bodies and the Austrian churches continues. The old Catholic and Mennonite churches in Austria are associated with the joint effort.

"We will do our very utmost to help you," was the assurance given to the refugees from Hungary by Bishop May of Austria and Herr Rogler, superintendent of the Reformed Church. Printed leaflets are being distributed to the Protestant refugees, about 30 per cent. of the total number. "The church homes and private houses of the Protestants in Austria are open to you," says the leaflet.

Printed by Wm. Andrews Ptg. Co. Pty. Ltd., 433 Kent Street, Sydney, and Published by The Church Record Ltd., Diocesan Church House, Sydney.

THE AUSTRALIAN CHURCH RECORD

Diocesan Church House,
George Street, Sydney, N.S.W.

Editorial Matter to be addressed to
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Advertising and Business Communication
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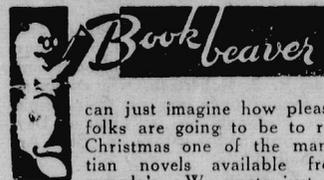
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