

THE AUSTRALIAN CHURCH RECORD

EIGHTIETH YEAR OF PUBLICATION

Vol. 23, No. 22

DECEMBER 9, 1959

PRICE 9d.

(Registered at the G.P.O., Sydney, for transmission by post as a newspaper)

Diocese of Sydney to be reorganised

The Archbishop of Sydney has announced in the December issue of the Diocesan Newsletter, some far-reaching changes in the Diocese. Two clergy have resigned important Parishes to join the staff at Church House. The moves appear to simplify and to centralise the oversight of the Diocese.

FOUR ARCHDEACONRIES

The seven Archdeaconries have been reduced to four. The Archbishop said, "After much careful thought I have decided to make considerable changes in the organisation of this Diocese. Apart from the inner city areas of Sydney there will be two large Archdeaconries, those of North Sydney with Parramatta, and Camden with Wollongong."

Archdeacon Graham Delbridge, Th. Schol., will be retiring from his parish of St. Matthew's, Manly, to give his full time to the Archdeaconry of North Sydney with Parramatta. His Archdeaconry will consist of the following Rural Deaneries: North Sydney, Manly, Gordon, Ryde, Parramatta, Prospect, Blue Mountains and Hawkesbury. Archdeacon Delbridge will probably live at Artarmon, and his new appointment will come into effect, probably on February 1 or March 1.

Archdeacon Begbie will be giving up his parish of Wollongong and be free from parochial duties, but on Bishop Hilliard's retirement in May will take over the position of Registrar of the Diocese. He will be Archdeacon of Camden with Wollongong and this Archdeaconry will be composed of the Rural Deaneries of Sutherland, Liverpool, Wollongong, Berrima, Randwick, St. George, Petersham and Marrickville.

Archdeacon Begbie's appointment will also probably take effect from February 1 or March 1.

City Archdeaconry

The two Rural Deaneries of Balmain and Cook's River, will become the City Archdeaconry, and the new Archdeacon will be Canon H. M. Arrowsmith. In addition, Canon Arrowsmith has been appointed Director of the Department of Promotion. It is understood that he will gradually be giving up his work as the Federal Secretary of the British and Foreign Bible Society. Canon Arrowsmith is also an Alderman of the Sydney City Council.

The Archbishop has formed

the Rural Deanery of East Sydney into the Archdeaconry of Cumberland, and the Dean has been appointed Archdeacon.

The appointments of the Dean and Canon Arrowsmith will date from January 1.

The Archbishop said in his newsletter:

"Because of these new arrangements I have had very reluctantly to write to Archdeacons Denman, Bidwell, Hewitt and Tugwell asking them to resign from their active service as Archdeacons and to accept the title of Archdeacon Emeritus. In England the title 'Emeritus' is given both to Archdeacons and Canons who have retired from full-time work but to whom the Diocese wishes to pay tribute for honoured and distinguished service. It is therefore a mark of honour and dignity and I hope our Archdeacons will regard it as a token of our affection and gratitude for their long and faithful service. I am asking Archdeacon Tugwell to give supervision to the work of our civil chaplains, in the hospitals and mental homes. I know they will be grateful for the inspiration of his help and guidance."

New Bishop

Steps have been initiated for the appointment of a new coadjutor Bishop for the Diocese of Sydney. It is reported that the Archbishop has informed Standing Committee that his choice will be made known at its next meeting.

At the last ordinary Session of Synod, the Archbishop announced that he would appoint a Commission to investigate and survey the financial structure and property of the Diocese, which would assist him in his Episcopate. It has been announced that the members of the Commission are:

Bishop R. C. Kerle, Bishop M. L. Loane, Archdeacon Gordon Begbie, Archdeacon Graham Delbridge, Canon H. M. Arrowsmith, The Revs. C. H. Sherlock and R. C. Fillingham, Messrs M. C. Alder, Stacy Atkin, Norman Jenkyn, V. C. Hughesdon, Vincent Fairfax, F. E. Trigg.

NEW CHESALON OPENED AT CHATSWOOD



On Sunday, November 29, the Archbishop of Sydney opened the new "Chesalon" Nursing Home at Chatswood, in the presence of 800 people. Alterations and renovations have provided accommodation for 25 patients and three staff members, at an expenditure of about £18,000. This is the seventh "Chesalon" to be opened in Sydney; the homes cater for the aged and sick for 15/ per week less than the old-age pension.

Ecumenical Work Camp

The N.S.W. Christian Youth Council, representing the youth of most non-Roman churches, will hold its first Ecumenical Work Camp at Coff's Harbour over the Christmas-New Year period.

About 30 or 40 young people are expected to gather to build a house for an aboriginal family; the workers will camp near the harbour under canvas, with an old Presbyterian Church as the main centre.

There will be a six-hour working day, with time for sightseeing, Bible study, etc.

These camps grew up in Europe after the war, when Christian young people realised their responsibility to the community to help repair the devastation it had brought about.

Death of W. P. Nicholson

The Rev. William P. Nicholson died Oct. 29 in Great Britain when on the way from the United States to Switzerland for medical treatment for his heart.

Although 83 years of age, Mr Nicholson had continued his evangelistic ministry, and he was en route to Ireland and Europe for further Gospel campaigns when he died.

Very many people in Australia remember his outstanding evangelistic work during his four visits to Australia. Many who are now prominent Christian workers were converted under his ministry here — such as Bishop Hulme Moir of Nelson, N.Z., Dr S. Barton Babbage, Dr Paul White, the Rev. A. H. Hawley, and Mr Alex Gilchrist.

He was most forthright in his denunciation of sin, and his sermons on hell were something his hearers could never forget.

Mr Nicholson was born in Bangor, County Down, in the north of Ireland. His parents were staunch Presbyterians, and his brother and sisters were all missionaries in India.

Conversion

Mr Nicholson lived a wild life as a sailor in windjammers, but was the subject of his mother's prayers for years.

He was sitting by the fireside one night at half-past one while at home from one of his sea-trips, when the Holy Spirit smote

him. He turned to his mother and said: "Mother, your prayers are answered. Your son is saved."

He subsequently entered the Glasgow Bible Institute, and his powers as an evangelist became evident, especially after he met the Reverend J. Stuart Holden.

Mr Nicholson met J. Wilbur Chapman and Charles M. Alexander in London; they invited him to America, where he worked with them. He was a member of their team when they visited Australia in 1909, and conducted missions throughout the Commonwealth.

He later formed his own team, and was ordained in the Presbyterian Church.

Revival Leader

In 1921 Mr Nicholson went to visit his mother in Bangor, Northern Ireland. The Irish Civil War was in progress, but he was invited to hold some meetings in Bangor.

The position became dangerous, with the Sinn Féiners' shells bursting nearby, and it was proposed to discontinue the meetings, but Mr Nicholson refused. "The Lord sent me here for two weeks, and for two weeks I am

Continued on page 8

"The Hope Of The Promise Of God"

It is a commonplace that we are living in an age without hope. The possibilities that face mankind—nuclear war, Communist advance, the pressure of increasing population on limited world resources—make many banish all thought of the future from their minds and live for the moment.

It is not that there are lacking purveyors of various hopes. Communists, with their hope of the perfect and eternal world community in which the State has withered away; Buddhists, looking for personal extinction in Nirvana; Jehovah's Witnesses; liberal clergymen—the list could continue indefinitely.

The first problem for the Evangelical Christian is not so much to proclaim that he has a hope, or to demonstrate how unshakeable his confidence in that hope is, as to persuade the world to accept it. This can only be done by showing men that it depends not on human theories or knowledge, but on the God and Father of our Lord Jesus Christ, and on the trustworthiness of His promises.

For ultimately the Christian accepts the hope of Christ's coming because God has promised that it will take place. He believes the promise because he has believed and acted on God's other promises—of eternal life through accepting Christ, etc.—and found that God honours His word.

This means that the second coming of our Lord can only be a hope, in the New Testament sense of a confident assurance, to Christian believers, because only they have the experience of God's faithfulness that alone can generate such an assurance.

In other words the message of Advent, like all other aspects of the Christian creed, must be presented not only as matter for exhorting and instructing Christians, but also as part of the Church's gospel for the outsider.

By doing this we are actually helping to accomplish our hope. Our Lord told His disciples that the gospel of the kingdom must be preached in all the world for a witness to all nations before the end comes. And St. Peter tells us that the reason why the Lord delays

His coming is not slackness concerning His promise, but His longsuffering and unwillingness that any should perish, but that all should come to repentance.

The more we proclaim the Advent message, then, as something that demands a response of repentance and faith, the nearer we are bringing its fulfilment.

This thought of "evangelising to a finish to bring back the King," to use the familiar phrase of the Student Volunteers, should be one of the main motives of Evangelistic and missionary endeavour.

If our motive is to receive the praise of men, or the gratitude of those to whom we have given the gospel, we shall be disappointed. Ingratitude is always irritating; all Christians concerned with obeying Christ's last command, for example, will share the feelings expressed by the Archbishop of Sydney at the attack on foreign missions by the Chinese Churchman whose visit is reported in this issue.

However, leaving aside the fact that this gentleman will probably have to answer to his masters for what he has said when he gets back to China and must therefore say what they want him to say, this incident serves to remind us that the true aim of all Christian service must be to glorify God and to help in the fulfilment of His purposes, and not to obtain the thanks even of our fellow-Christians.

We should not expect, by our influence and example, to bring about a perfect world by our own efforts. Nowhere in the Scriptures is it promised that such efforts will succeed. On the contrary, our Lord tells us that things will get worse, and that iniquity will abound.

What we should expect is the fulfilment of God's promise, and what we should do is to hasten the fulfilment by evangelism. When St. Paul says in 1 Thessalonians 1.10 that Christians are to wait for God's Son from heaven, he has in mind an active preparation for the Coming, and not a passive folding of the hands.

May God help us so to receive the hope of His promise to our fathers.

"The Origin of Species"

There can be no doubt about the position of the theory of evolution in present-day biological thought. As demonstrated by the excellent series on Darwin and his researches published this year in the American magazine "Life," evolution is as much the keystone of biological science as ever Newton's mechanics was of nineteenth-century physics.

In fact, the centenary of the "Origin of Species" has been celebrated this year with far more publicity and popular acclaim than has ever been accorded Newton and his system.

It may be an interesting speculation why this should be so; and the reason is probably not far to seek. Newton's contribution was essentially mathematical, and concerned topics not easily apprehended by everyone. Then again, Newton flourished three centuries ago; Darwin and the controversies associated with his name and recent history. Finally, the question under discussion is something we all understand; the mode by which the planets move is a matter of little interest to most people—action at a distance or angels in crystal spheres. We all want to know whence we came and whither we go. The Bible says something about the latter, and to appear to deny the truth of its opening chapter almost certainly could be depended upon to cause a sensation in those times.

In scientific terms, a theory is a coherent scheme put forward to account for certain natural phenomena or observations. It is a "good" theory if it succeeds in giving an aesthetically satisfying and logically consistent account of these facts, and if it suggests topics for research or experiments to carry out. Judged by these criteria, Darwin's theory must be accounted a good one.

It provided a framework into which many observations could be fitted, and it certainly stimulated scientific exploration and collection of specimens of contemporary and fossil life.

It does not follow from this that the theory is correct, that is, that it provides the only framework into which all the facts fit. It is doubtful whether, even now, a century later, we could say that it did.

The position which most biologists would take is probably that of Bruce Bainsfather's Old Bill: "If yer knows of a better ole, go to it."

They would maintain that no other theory provided as good an explanation of what they observe. They would, no doubt, acknowledge that there are difficulties in the theory, but they would say that other theories present greater problems.

Interpretation of Scripture

There are, of course, those who rejoice at having been "liberated" from the need to believe in a God who created in an instant, or a week, or indeed at all.

They will say, with Hans Reichenbach, that "It was the

great discovery of Charles Darwin that the apparent teleology (design) of living organisms can be explained . . . by a combination of chance and selection" ("The Rise of Scientific Philosophy," p. 196).

Now, there is a question here whether the result of the combination of chance and selection may not fit into a pattern; but if we exclude this, the result is a scheme which, in principle at least, suits the book of those who wish to disbelieve in God.

And that is the importance of Darwin's theory to many people. Professor Michael Polanyi has reminded us that it is often possible to formulate apparently satisfactory and internally consistent accounts of natural phenomena in the language of opposing systems of thought, for example, science and magic.

The decision between the two descriptions, says Polanyi, must be made in terms of criteria external to both—in fact, a value-judgment involving what we are accustomed to call an act of faith.

We have to decide as to the relative merits of the assumptions (which may in fact be un-

This is the second of two articles on the Darwin Theory of Evolution by J. Alan Friend, M.Sc., Ph.D., Senior Lecturer in Chemistry, University of Tasmania.

The problem immediately raised by the Darwinian theory, for theologians, was that of the interpretation of Scripture.

It is not necessary to hold Ussher's date of 4004 B.C. to represent a valid date for the creation of the universe in order to be faced with this question. The acceptance of Darwin's theory, with the implication of a vast expanse of geological time, meant that a re-assessment of the seven days of creation was necessary.

One reaction was to write Darwin off as an enemy of religion.

Another was, with the rising tide of rationalism, to write off the Old Testament as the folklore of the Hebrews, with scant religious, or other, significance except as material for study by students of such matters. It was assumed that the evolutionary concept applied in fields other than the biological, and that social and religious institutions were unfaithfully the products of a trend from the simple to the complex. Darwin himself did little to encourage this development—Thomas Huxley and Herbert Spencer were the architects of the larger structure.

It should be clear that the validity of the theory of evolution in the broader sense cannot be inferred from its validity in the narrower sense.

As has been said, Darwin's theory took its rise at a time when rationalistic movements in philosophy and theology were becoming influential, and it fitted into the general picture.

Synthesis of Bible and Science

For the Christian who is not willing to adopt either of the courses outlined above, there remains the more difficult one of looking for a synthesis of Biblical and scientific "knowledge."

This involves an attempt to see what is meant by each of these terms. If it is recognised, for instance, that the Bible is not a text-book of natural science, many difficulties disappear.

As Calvin says, to learn astronomy, we should go elsewhere.

The Bible uses popular language which causes little difficulty to the unlearned man. It sets out to assert the relationship of man to God the Creator.

Darwin may tell us, indeed, something of the methods of the Creator, but it is God who made matter of the kind that it is, so that the laws of nature take the form they do, and you and I are five or six feet high and weigh one or two hundred pounds.

Scientific and Biblical studies can interact upon each other in a stimulating fashion. We know from history that current interpretations of the text of Scripture have been rendered untenable by an increasing understanding of nature.

On the other hand, the new developments have cast light into dark places. But equally, the Bible, in telling us of God's plan for the future, gives us hope in days when the Frankenstein of scientific technology has raised up its monster.

The Christian lives in the light of the assurance that "The earth is the Lord's, and all that therein is; the compass of the world, and they that dwell therein."

It may be that we have more to learn about the history of man; every year the prehistorian is uncovering strange relics of a bygone age, and attempting to fit them together and to relate them to our human race.

None of these attempts have anything like the ring of certainty about them, and carry the weight we care to give them; and whatever may be the outcome of them all, it will still, I believe, be true to say that "The Lord formed man of the dust of the ground, and breathed into his nostrils the breath of life and man became a living soul."

The State of the Church in China

Dr Chao Fu-San, the Dean of the Union Theological Seminary at Peking, addressed a group of ministers in the Chapter House, Sydney, on November 20. The meeting was convened by the World Council of Churches, and the Archbishop of Sydney chaired the meeting.

Dr Chao was visiting Sydney on his return from Melbourne, where he had been a delegate to the Australian and New Zealand Congress for Disarmament and Co-operation. He was accompanied by Mr Francis James, of "The Anglican" newspaper.

The Dean said that he welcomed the delegations of Churchmen from Australia which had visited China recently, and he said that over the past 10 years there had been no cessation of Church services in any of the cities and that the Churches were receiving new converts and baptising them regularly.

Also people were coming from all over the country to seek entrance to Theological colleges. In addition, the Church had been able to print its own Bible as well as their own Church periodicals, and in addition to produce the Bible and Hymnal for two minority groups.

The Dean said that in the past Christian Missions had been abused by the political powers in the West, and he quoted the treaties which the United States and Britain have made with China over the past 140 years, and of the special protection that was given to the Missions.

In the 1858 treaties the Church and Chinese converts enjoyed extra rights, so that Protestant Chinese Christians were thought by their fellow Chinese to be "beneficiaries of a foreign religion."

Spiritual Experience
The Dean said the Church had formerly made an appeal to self-interest by offering free education, free medical treatment, but now the appeal was made for repentance and faith, and the Church was being built on Christ the corner-stone.

The Dean outlined the formation and development of the "Three Self Movement" and spoke of the determination of the Church to "free itself from the political designs of the West."

He said the experience of the Chinese Church was marked by a deep feeling of penitence. This penitence was due to the realisation that for years Chinese Christians had been separated from their own people and this has given rise to a new conception of the mission of the Church.

They now see the Church as no longer a social institution, but rather a body of believing people who are to preach the Gospel and to witness to the Lordship of Christ.

Dr Chao said that previous to the liberation only inferior graduates from Christian universities went into the Ministry. It was the first-class graduates who were actively encouraged to enter into foreign firms and perhaps to work in the Customs office or the Post Office, which were in foreign hands.

Dr Chao rose again to thank His Grace for his comment, but repeated his allegations.

Christians were prominent in all walks of life—one was Vice-Governor of a province, and another was Director of Public Health.

The policy of the Government towards the Church was a policy of protection, the Dean said. Since he had been in Australia he had heard people say that the Government was aiming to strangle the Church.

Dr Chao said that in 1950, when the Chinese Protestant Church was in desperate financial straits because of the war in Korea, which caused remittances to be suddenly stopped, the Government had the opportunity to strangle the Church by just leaving it alone. However, the Government had instead assisted by exempting all Church property and Church hospitals and schools from taxes.

Chairman's Rebuke

In addition, the Government undertook to repair the Holy Trinity Cathedral in Shanghai, and had done the same to Roman Catholic Churches, Mosques and Buddhist temples, and the Government readily makes available materials for the building of new churches.

The Dean denied that he knew anything of compulsory labour in China today, except for criminals in gaol. He said that the students in the Peking theological seminary spent one day a week, with the members of the staff, working in the fields with the peasants.

This they did voluntarily, so they might make their contribution to the re-building of new China, and it also meant that Christian clergy were coming into intimate contact with the workers.

At the conclusion of the Dean's account, he was questioned by the ministers for an hour. He denied there was any form of restriction or tension or pressure upon the Chinese Christians today, and that all missionaries who had been forced to leave had been so treated because they were guilty either of political meddling or espionage.

In closing the meeting, the Archbishop thanked Dr Chao for his address, but rebuked him for his remarks about Western missionaries' influence.

The Archbishop said that although there may have been examples of mission boards or missionaries being involved politically in the country, there were the large number of missionaries whom he knew through the Church Missionary Society and the China Inland Mission who had gone to China for the love of Christ and for the Chinese people, and for that cause many of them had laid down their lives.

Dr Chao rose again to thank His Grace for his comment, but repeated his allegations.

Islam Spreads in W. Africa

Dr E. G. Parrinder, Reader in Comparative Theology in London University, recently referred to the spread of Mohammedanism and bizarre sects in West Africa.

Animism, fetishism, and polytheism, he said, persisted in the country regions. In the towns, to be a Christian or a Moslem gave a certain prestige. Christianity and education went largely together.

Islam however, was making a greater appeal and spreading more rapidly. It came in Arabic rather than Western dress. It was easy to slip in to, not demanding any initiatory rite. It allowed polygamy and divorce was easy.

The Christian Church had a fine record in many ways, as its churches and cathedrals and its African pastors showed. But it often did not fully satisfy the cultural and spiritual needs of the various tribes. The music was alien and the worship too formal. Hence the prevalence of the sects.

These, biblical in origin, tended to exaggerate some aspect of the truth. Divination, spirit-possession, dreams and visions, and the appearance of a "prophet" to lead a new group were marked features. Faith healing excluded the use of any medicines because of the old link with witchcraft.

CHINESE CHURCH—ANOTHER VIEWPOINT

Increasing control of the Church in China by the Government, working through the "Three Self Patriotic Committee" is described in an article, "What is Happening to the Church in China?" which appears in the current issue of the International Review of Missions.

It is written by the Rev. Wallace C. Merwin, Eastern Secretary, Division of Foreign Missions, of the Churches of Christ in the U.S.A. The "Chinese Christian Three Self Patriotic Movement" is the only recognised national church body and all the Protestant Churches have been forced into it.

A report is given of the new regulations set up by a committee held earlier this year in Taiyuan, the capital of Shansi Province and scene of a former Baptist mission station. The regulations declare that there shall be unified worship for the city of Taiyuan and a ministerial staff of three or four.

"All fellow-workers besides these, and those assigned to the Three Self office shall throw themselves into the Socialist construction of our mother country."

All real and movable Church property and funds are to be in the hands of the Three Self Patriotic Committee.

Regulations

Regulations for Church include:

All former governing committees and boards abolished—the Three Self Patriotic Committee to control administration.

There shall be a unified program of worship with unified hymns from an edited hymn book.

Books used in the interpretation of the Bible to be examined

C.M.S. EXPANSION PLANS

With 195 Australian missionaries serving in 30 countries, the Church Missionary Society has an expanding programme which calls for the wholehearted prayerful and financial support of evangelical members of the Church of England.

The Federal Executive of the Church Missionary Society of Australia recently had its meetings in Sydney under the chairmanship of the Primate, the Most Reverend Dr H. R. Gough.

One decision of importance made at the Executive was that in February, 1960, a one month's training course for missionary candidates would be held in Melbourne. It is expected that at least 20 candidates will be in residence, and a number of missionaries home on furlough at present will take part.

At that time, also, there will be in Melbourne two African women teachers from Mvumi Girls' School, Tanganyika, who will be studying for a year at the Emily McPherson School of Domestic Economy in Melbourne. The school most generously is providing free tuition for them.

Taking part in the Federal Training Course will be the new

Federal Secretary of C.M.S., the Rev. Jack Dain.

Later in 1960 visits will be made to Australia by Canon Max Warren, the London General Secretary of C.M.S.; and also by Bishop Alfred Stanway, the Australian Bishop of the Diocese of Central Tanganyika. The May, 1960, meeting of C.M.S. Federal Council is expected to be held in Adelaide, to coincide with the Jubilee celebrations of the founding of C.M.S. in that city.

Outback Tour

At Federal Executive reports were made from the various fields in which C.M.S. is engaged and a first-hand account was given of the five C.M.S. Aboriginal Mission stations in Arnhem Land, Northern Territory, by Mr Cyril Smith, a Melbourne C.M.S. member, who, together with Mr Eric Stockton, has just completed a week's tour of the stations.

From every field there came an account not only of work being consolidated, and deeper partnerships being experienced with nationals in every country, but, also, of the increasing urgency for further help and fellowship from the Home Church. Chaplains, pastors, teachers, nurses, doctors and laymen in various trades and occupations are required for many situations in Asia, Africa and North Australia.

Archdeacon Hewett

This year the budget of C.M.S. in Australia is £164,100. For the first third of this financial year, July to October, 1959, only one-sixth of the budget has been received, and prayer is asked that the Church and individuals at home might be so aware of their relationship within the worldwide Church that they might provide adequate support, financially and spiritually, for the 195 Australian C.M.S. missionaries and the 30 countries in which they are working today.

Federal Executive was the last meeting for Archdeacon R. J. Hewett as Federal Secretary, and at its close a small presentation was made to him on behalf of members to honour his faithful and effective work for C.M.S. for a period of 30 years.

The Reverend A. J. Dain was commissioned as Federal Secretary in place of Archdeacon Hewett in St. Andrew's Cathedral, Sydney, on St. Andrew's Day (November 30).

Mr Dain's appointment has given wide satisfaction. He was for some years a missionary in India, and for the last 12 years executive officer of the Bible and Medical Missionary Fellowship. He saw active service during the war as a lieutenant-commander in the Royal Indian Navy.

Mrs Dain, the daughter of a prominent Scottish divine, the late Dr Alexander Stewart, was also a missionary in India with the Free Church of Scotland.

Memorial to Archbishop Mowll

The Primate will unveil a memorial tablet to the late Archbishop Mowll at the 11 a.m. service in St. Andrew's Cathedral on Sunday, December 13.

This will be the last service at the Cathedral that Sir William Sill will attend as Governor-General.

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Letters

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

CROSSES AND THE CROSS

Dear Sir,
Your "Notes and Comments" (14/10/59) concerning Crosses and the Cross must by now have evoked considerable distress among Christians with an ability for serious thinking if its fundamentalist biblical literalism were really intended. No one seriously denies that the cross as a devotional aid is or never has been misused, but because this universal symbol of Christendom is sometimes abused by the spiritually illiterate your article infers that a permanent iconoclasm should be committed and the symbol banned altogether. One could accept this view if it were logical and its logic extended to all such alleged stumbling-blocks. It would surely be just as logical to ban motor cars because there are so many reckless and drunken drivers.

There is a proper and an improper use of visual aids in worship. The Church that abandons them reduces Christianity to the social level of a Village Glee Club where the members are restricted to the singing of simple tunes because they remain deaf to the splendour of majestic music all around them. Where a devotional object is misused the fault always lies in the worshipper and never in the visual aid and to remove the symbol from worship does not eradicate the misunderstanding or ignorance from the heart of the worshipper — it is merely transferred to another sense-object. To deny the senses their valid expression in worship is to deny also the God who created them.

I cannot decide whether your article was intended to be facetious or simply obnoxious, but whichever is the case I contend that it was an insult to all thinking Christians and unworthy of any Anglican publication.

Yours faithfully,
J. R. Blair,
Naremburn, N.S.W.

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REV. JOHN SCOTT ON REVISING THE PRAYER BOOK

"CERTAINLY the Book of Common Prayer needs revision, and needs it urgently," writes the Reverend John Scott, Rector of All Soul's, Langham Place, London, and prominent Evangelical leader, in a recent issue of the "Church Times." No one imagines that twentieth-century churchmen can comfortably use the language of the sixteenth and seventeenth centuries."

Mr Scott continues: "Any change should be agreeable to the Word of God. New revisers, like the old, have the same 'duty of faithfulness to the teaching of scripture.' Revision should not, therefore, be in the direction of those aspects of medieval theology which were repudiated at the Reformation."

"To me the strongest reason for stricter discipline is neither legal nor pastoral, but theological. It is hard to understand how, writing in this paper, clerical correspondents who have assented to the Thirty-nine Articles can call the Reformation a 'disaster.'"

"The words of the Lambeth Conference Prayer Book report that 'the time has come to claim that controversies about the Eucharistic Sacrifice can be laid aside' seem prematurely optimistic. Our Anglican reformers were clear that the Lord's Supper is primarily a sacrament, not a sacrifice, and its movement primarily manward not Godward. To make the principal movement of the second gospel sacrament Godward is similar to the erroneous Baptist view of the first gospel sacrament."

Not Offering But Receiving

"The prayer book view of both sacraments is that the congregation's chief function is not to offer anything to God (whether it be faith in the case of the Holy Communion) but to receive something from him. Is it not the theology of grace which above all is being neglected in our proud, self-confident age? We have nothing to offer to God on our own initiative."

"So we remember his 'one oblation of himself once offered,' and thankfully embrace its benefits by faith, feeding on him in our hearts. But the offering of

ourselves, our souls and bodies, our praise and thanksgiving, is a consequence of our receiving. The initiative is his. This has always been the essence of reformed Anglican worship. God speaks; we listen and obey. God acts; we watch and respond. God gives; we receive and give thanks. But only after we have heard what he has said in Christ, and seen what he has done, and received what he offers, are we in a position to worship. That is why the place of the Prayer of Oblation in the 1662 book is not only after the Consecration of the elements, but after their reception too. And that is why I would not want its place changed."

Uniformity Needed

"Granted, then, that some changes are needed, how should they be introduced? It seems most to avoid a repetition of 1928. Although I personally agree with the theological reasons which led Parliament to reject the book, it is a great pity that these few (albeit important) points, to which exception was taken, led to the overthrow of the whole book."

"Piecemeal, rather than wholesale, revision would seem a wiser and safer course to adopt next time. I would myself hope that Convocation may authorise the use of an agreed alternative service of Holy Communion (and of other services) in selected churches for a limited, experimental period. I would not favour the liturgical confusion which would result from a general permission to use alternative services."

"If and when new services are agreed and authorised, they will certainly need to be enforced."

"Morally, the oath of canonical obedience must certainly be kept."

"Pastorally, it has always been recognised that uniformity is beneficial to the congregation of Christ's flock. The 1549 prayer book was designed that 'all the whole Realm shall have but one use' (the phrase which concludes, 'Concerning the Service of the Church'), and the 1662 Preface refers to the 'impetuous assaults' of men who have 'a greater regard to their own private fancies and interests than to that duty they owe to the public.'"

"This pastoral need for uniformity must commend itself to everybody whatever his convictions. Churchmen moving from one church to another have a right to expect what the Bishop of London, in his letter in a recent issue of the 'London Churchman,' calls 'something like a normal standard of worship.'"

"Theologically, without a uniform liturgy a uniform doctrinal position cannot be maintained. Some liturgies in use today express a doctrine alien to the reformed character of the Church of England."

Notes and Comments

NO NEED TO DESPAIR . . .

On a recent Sunday, when Sydney sweltered in a mid-summer heat and many coatless men appeared in the churches, the Press highlighted the crowds at the beaches; it was reported that at Bondi beach no less than 55,000 people swam or lolled about during the day.

The remarkable thing was not the crowds at the beaches, but the numbers worshipping in the churches.

When the statistics of total church worship are examined in the light of changing climatic conditions, there is much to encourage us. The Church's witness goes on, in season, out of season; the places of entertainment and relaxation only attract their pleasure-seeking patrons when the conditions are right.

The heat was so intense in many churches on the Sunday in question that men as well as women were exhausted; but they worshipped just the same. Had the weather conditions been reversed, the churches would have had their usual complement of worshippers, but the beaches would have been deserted.

IMMIGRATION POLICY ON THE MAT . . .

A series of unilateral approaches to the question of controlled Asian immigration to Australia is highlighting this explosive subject at present.

Christian leaders, groups and churches are preparing or voicing remonstrances, and comments by men of non-white race have appeared in the Press. It does seem that public opinion in Australia is changing, and if this is the case it may be expected that the Federal Government will eventually recognise the need for a reconsideration of the traditional head-in-the-sand attitude. If there is anything that individual Christians or groups can do to induce the Government to give serious attention to the question, we ought to do it without delay.

One thing is abundantly clear. A policy directed against a section of the human race, and that an increasingly large one, is both un-Christian and unrealistic. We are living in an entirely different world today. Asia is rapidly attracting the ball to its feet, and Australians must learn to show, as Australian missionaries have for long been showing, a brotherly attitude to our rapidly multiplying neighbours. Both a sense of Christian responsibility and a realisation of the radical changes in the balance of races in the world, point in the same direction.

CHRISTIAN MESSAGE ON T.V. . . .

Criticism in America of the Churches' use of television there is worthy of our serious attention in Australia.

In our own country the part played by the Churches in television is not unworthy, though we still have a great deal to learn. Many of the Christian telecasts present the Churches' point of view in an interesting and powerful way. We have produced some attractive TV personalities, and are finding more as we go along.

There is, however, one criticism that could justly be made of Christian TV here. We are not presenting the Gospel as we should. We tend to discuss the Gospel rather than proclaim it; our TV programs are more in the nature of public relation's work than expositions of the Faith.

To voice such a criticism is not to decry the work already being done; we simply admit that we have not yet found a way of telling the story itself, of presenting, as the American critics put it, "the Gospel of God's love and man's brotherhood." Our TV committees must patiently explore the possibilities of proclaiming the simple Gospel message of new life in Christ. There are difficulties in the way, and we have not so far found any answer to them; and unfortunately the range of experimentation is limited, notably by the fear that stations have of losing their viewers. But we must not lose sight of what surely should be the real purpose of Christian TV programs.

AGITATION FOR SCHOOLS AID . . .

The plea of the Roman Catholic Church, so often put forward and reiterated, that the Government ought to grant aid to denominational schools, meets with sympathy only from Roman Catholics themselves, and from a few unthinking people of other faiths.

The State provides educational facilities from which the Roman Church insists upon withdrawing its children. If this sectarian spirit is to continue to mark the life of this large and powerful Church, that is something for which its leaders must be held responsible. But for the State to encourage it would not be in the public interest; and no argument, however specious, ought to be heeded by the authorities. State aid to denominational schools would only tend to perpetuate an unfortunate schism in the national life. We would like the Roman Catholics to share in our public education system, and receive the usual privilege of teaching their own children the tenets of the Church. If they choose not to do that, our public authorities must not encourage them in their separatism.

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Ministry to the mentally ill; A pioneer partnership

(By the Reverend W. H. Graham, B.A., Th.L., Senior Chaplain, Melbourne Diocesan Centre).

Some five years ago, with the appointment of Dr E. Cunningham Dax as Chairman of the Victorian Mental Hygiene Authority, the Church was challenged to realise her opportunities of ministering to "the forgotten people"—the nearly 10,000 patients in Victorian Mental Institutions.

The Church had been, through the efforts of faithful part-time work of busy parish clergy, conducting regular services and had been on call for seriously ill cases, but now the need was for full-time Chaplains to become part of the new concept of a mental hospital as a "therapeutic community" rather than as a lunatic asylum, a place of custody.

Dr Dax had been used to the work of full-time Chaplains in English mental hospitals, especially at Netherne in Surrey, where he was superintendent, and invited the Australian Church to follow this example and develop its own pattern of Chaplaincy.

The first serious full-time responsibility was assumed some five years ago in the Sunbury Hospital of 1,200 patients, situated some 30 miles from the city. The Melbourne Diocesan Centre, which had already pioneered general hospital and penal Chaplaincies, took the financial responsibility and appointed this Chaplain to pioneer the work. So satisfactory was this that the Mental Hygiene Authority officially prevailed upon the Government to make full-time Chaplaincies a part of the regular establishment of mental hospital staff.

Chaplaincies were to be provided on the basis of population according to the latest census

figures, and the salary of £1,000 per year, plus a house, was agreed on as the basis for payment of full-time Chaplaincies, with part-time Chaplaincies ranging from half to one-sixteenth time on a pro rata basis.

This has meant that up to date there are five full-time and 30 part-time Chaplains working in the various hospitals linked to the Hygiene Authority by the Churches Advisory Council and extending towards a Chaplaincy Department in the specific hospitals with the full-time Chaplain as liaison officer.

It will be noted that the Church of England dominates the field for two reasons—

- (a) Its nominal numerical strength.
- (b) Its ability and interest in taking full advantage of the opportunities available, and putting forward men in the active mature middle years of their ministry.

What is their Work?

The work of the Mental Hospital Chaplain has had to be defined in a "hand to mouth" fashion as the Chaplains, finding themselves in a real missionary situation, had to interpret their ministry to themselves, the Church, the hospital staff and the community.

Some assistance in the standards, training and work of the Chaplains was gained by sending a senior Chaplain to the U.K. and U.S.A. for special study on training and work in general and mental hospitals, and regular staff meetings with other Chaplains provide a continuous training and evaluation.

1. The Chaplain's Representative Role. One of the important aspects of a full-time Chaplain is the symbolic one. He represents the Church (organised Christianity) and its interest in the hospital community, especially in its determination to remove the stigma of mental illness. It symbolically represented the love of a Christian fellowship.

2. He represents to the patients inspirational power through religious worship and pastoral counselling.

3. He is to be seen, not merely as a Civil servant, expert in religion, but as a minister of the compassionate ministry of the church. He represents the Gospel

which proclaims the care for and value of every person, even those most "regressed cases" in the back wards of mental hospitals.

As a member of the staff he meets his parishioners, reassuring them of the quality of hospital treatment in all its aspects, of his own availability at the moment of need, especially loneliness, frustration, fear of future or treatment, etc. His initial interviews provide an opening for further counselling by appointment, and with the approval of the psychiatric staff.

The Chaplain is a member of the healing team, shares in the psycho-therapeutic rehabilitation, social therapy, cultural aspects.

Divine worship takes on an important aspect as care in preparation, beauty of atmosphere, music and building, the provision of adequate materials—(no more "cast offs" from parishes), and the ministry of the Word and Sacrament reassure the faithful and attract those who have not before responded to the richness of corporate worship.

The above roles of the Chaplain are worked out in different situations by the different Chaplains, and his work varies from conducting a Bible Study for specially selected patients, to regular discussion groups on life's problems in social therapy departments, to assisting in puppet groups and general recreational and cultural activities in the hospital community. More and more he attends staff clinical conferences as a member with something worthwhile to contribute.

Healing and Worship

Chaplain's Hours—more informal religious gatherings for discussion, singing, showing of religious films, have become part of mental hospital life. The celebration of Mothering Sunday, with baking of simnel cakes from local parishes and C.W.A. groups, Christmas and Easter celebrations, robed choirs, dedication festivals, are all woven into the life of the hospital.

Full-time Chaplains have meant the development of relations with social workers, nurses and medical staff hitherto untouched, and here is a valuable missionary area for the church, as the Chaplain's work becomes more defined and accepted or

opposed by other staff members, and the Chaplain is used by the staff for their pastoral needs as well as those of the patients. Although there are bound to be tensions in this professional face-to-face discussion, compartments between religion and psychiatry are beginning to break down, and in time the mutual interpretation of religion and psychiatry will have greater implications for the Church as a whole.

Educational Ministry

As a representative of the Church, the Chaplain spends, with the full support of the Hygiene Authority, a great deal of time in educational work in the community, especially the church community. Addresses to church organisations, especially family life organisations, provide an opportunity of interpreting the role of the Church in mental health. Positively in understanding the development of the full life and the way in which the Church's ministry can help in the crisis stages of birth, marriage, death choice of vocation, etc. can be emphasised and explored.

The ministry of hospital Chaplains should be seen not only as an immediate ministry to patients in stress situations who are somewhat different from the rest of the community, but as pastors in situations in which human nature can be seen, as it were, "under a magnifying glass" where all the fears and hostilities that trouble mankind as a whole challenge the redemptive power of religion.

Beside the groups and individuals who have followed the Chaplains into the hospitals as visitors, presenting religious drama, playing sport with patients, theological students learning pastoral care as nursing aides, the pastoral experience with this raw human material is providing insights and opportunities for the pastoral training of the whole Church from the student level to that of experienced parish clergy in our Schools of Pastoral Care.

At a time when the demand on the manpower of the Church is at its greatest, we believe that quite apart from the immediate compassionate ministry to the mentally, the Church will find in this field and its ramifications a valuable and remunerative sphere of ministry and training resources which will benefit the whole Church.

Here is a pioneering partnership, yet to be fully worked out (and certainly extending beyond the immediate bounds of our mental hospitals) between psychiatric medicine and religion in an area of great human need.

May all who work as partners in this area have before them the picture of the mentally deranged man, the devil's cast out, "sitting clothed and in his right mind at the feet of Jesus."

DR. MORRIS TO GO OVERSEAS

The Reverend L. L. Morris, Ph.D., B.Sc., Vice-Principal of Ridley College, Melbourne, has been appointed visiting Guest Professor at Decatur Theological Seminary, Illinois, U.S., and was farwelled with Mrs Morris in St. Paul's Cathedral, on November 23.

In the U.S.A. he will give lectures at Episcopal Colleges in California and Columbia Theological Seminary (Georgia). He will deliver a number of courses of lectures on important foundations, such as the John A. McElwain at Boston, and the Nyack in New York.

A quick trip to England in mid-summer will enable him to give the Campbell Morgan Memorial lecture in London and the Tyndale lecture in Cambridge.

Then back again to America as guest-professor at the Westminster Theological Seminary in Philadelphia. By 1961 he is to be back at his work at Ridley again.

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ST. MARK'S, YAGOONA

Yagoona is one of those suburbs of Sydney which developed rapidly in post-war years and is now almost "built out." It is situated on the Bankstown and Lidcombe railway line.

After the opening of this railway line in 1935 a small population in Yagoona built a small church hall 26ft x 26ft as a daughter church of St. Paul's, Bankstown.

During the war years there was little progress in either community or Church life and with the rapid growth of the whole of Bankstown municipality during the postwar years, the Archbishop of Sydney appointed the Revd. B. C. Wilson as Curate-in-charge of Villawood with Yagoona, Old Guildford and East Fairfield in 1955. The

area of this vast parish was 30 square miles.

Development of the parish during the next two years was so great that in 1957 there was a further division and Mr Wilson retained Yagoona and West Bankstown with George's Hall and Bass Hill, the two latter centres being without buildings.

The church hall at Yagoona was doubled in size in 1956. After a highly successful canvas the rectory was erected at a cost of £5,500 in 1957. A small kindergarten hall was built the following year.

Changes Urged In Suicide Law

CHANGES in the law concerning suicide are recommended in the Report of a committee set up by the Church Assembly Board for Social Responsibility (at the request of the Archbishop of Canterbury).

The Committee recommends the abolition of the offence of attempted suicide, as long as adequate provision is made for the punishment of secondary parties.

While being "strongly of the opinion that the ideal solution would be the abolition of the felony of suicide," it admits that the retention of the rule that suicide is a felony "would at least have the merit of emphasising the law's abhorrence of what may, on occasions, be a highly immoral act."

The second chapter of the report, "A Consideration of Psychological Factors involved," concludes that when full allowance has been made for mental and emotional factors in suicide, there remains a problem to be assessed in terms of morality and religion. The Church should welcome any provisions that the State may make for the mental health of the would-be suicide.

The committee suggests that consistently with her moral and theological insights, the Church should provide an alternative burial service for use where in simple honesty a moral distinction has to be drawn between the suicide which, so far as man can judge, is a deliberate and self-regarding act, and that which is not.

In an appendix, the committee commends a Form of Service of Burial in cases when the Prayer Book Service is not used. After opening sentences, Psalms cxix and xc (both without the Gloria) are said. The lesson is St. John v, 25-29. The committal has a Prayer Book beginning and includes the collect for Advent I and the prayer for mourners from the 1928 Book.

St. Clement's Church, West Bankstown, was opened in April this year by Bishop Loane. This building seats 150 people and is situated just over a mile from St. Mark's. Congregations have steadily grown since the creation of the district and whereas about 10 or 20 people attended one service each Sunday five years ago, there are now three well-attended services each Sunday. The singing is led by a choir of some 20 voices.

Sunday schools are crammed to capacity and Youth Groups are playing an important part in the life of the parish. Since the Billy Graham Crusade there has been a greater interest in Bible Study gatherings which are held at weekly intervals.

The Rev. B. C. Wilson was appointed to Nowra in July of this year and the Rev. B. C. Black was appointed as his successor. Mr Black is assisted by Deaconess J. L. Gigg and Mr C. Turner as Catechist.

St. Mark's is situated on the highest point in the district and can be seen for some miles around. It is proposed that a parish church will eventually be built on the Hume Highway frontage of this fine site.

Bishop on Advent

A vigorous plea for the restoration of Advent to its proper place in the life of the Church was made recently by the Bishop of Bath and Wells (the Right Rev. H. W. Bradfield) at his Diocesan Conference.

Although, said the Bishop, he would not issue any definite directions, he hoped that Christmas carols would not be sung in churches until Christmas Eve, and that greater emphasis would be placed on the Twelve Days of Christmas.

Commercial preparations for Christmas resulted in Christmas Day itself meaning little or nothing, and the opportunity both for the teaching of the Four Last Things during Advent, and for the teaching of the Incarnation at Christmas, were lost.

C.M.S. Secretary at Hiroshima

Dr Max Warren, General Secretary of the Church Missionary Society, visited Japan from October 24 to November 13, to attend the centenary celebrations of the coming of the first Anglican missionaries.

He preached at St. Alban's, Tokyo, Tokyo Union Church, and on Sunday, November 8, at St. Michael's Cathedral, Kobe, in the presence of the Right Reverend M. H. Yashiro, Presiding Bishop of the Anglican Church in Japan.

Dr. Warren visited Hiroshima, where the first atomic bomb was dropped in 1945, from November 9 to 11.

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Christmas — unprepared!

It is a characteristic of Australians that they like taking short cuts. Rarely do they walk round corners, it is easier to cut across. In the capital cities this taking of short cuts is an offence against the law and "jaywalking can bring punishment on offenders."

(By the Right Reverend J. S. Moyes, M.A., D.D.,
Lord Bishop of Armidale)

But there are much more serious short cuts than jaywalking, dangerous as that can be to one's physical safety.

And not least of these are the short cuts being taken more and more by people in the observance of Christmas and Easter.

When God determined in His love that He would give His only Son to be born and live among men He not only prepared for this by a long process in the education of the Jewish people by law-givers and prophets, but He made immediate preparation by a forerunner, John the Baptist, who came to "prepare the way of the Lord," who made clear to all, and not least to Pharisees and other church leaders, that they were to "Repent for the Kingdom of Heaven is at hand."

The acceptance of the Son of God was not something that would happen as a matter of course.

Indeed history showed that "He came unto His own and His own received Him not." The ministry of John the Baptist was lengthy and severe. His sermons were not smooth words, He made it plain and clear that men and women must change their attitude to God and life if they would be ready to receive the Son of God, even though He had had to be born in a stable because the inn was crowded with folk concerned only with their world.

But to what is this article drawing attention? Let us put it

thus. Have you been invited this year to a Carol service in Advent?

In schools they are not uncommon and the Advent message therefore is cut short because a carol service is so attractive. But perhaps it is a Country Women's Association or a Citizens group that wants to get the townsfolk or the country folk to meet by candlelight in the square or by the river and hold happy fellowship and sing the quaint old Carols, quaint in their words and in their music. But everybody loves them.

Of course, the shops began keeping Christmas and providing Father Christmas and his wares weeks ago. Indeed the whole Festival is becoming a matter of money and sentiment.

It touches the pockets and it touches the emotions, it does indeed bring forth for a time generosity and friendliness. But everyone will have noticed that by New Year the old world has rolled back on to its old lines of selfishness and the Christmas ways have been laid aside until another year passes.

The short cut practice is unwholesome and unreal. God's thoughts are not our thoughts nor God's ways our ways. His love is deep and giving; it is not sentimental but costly.

And he asks of us changed lives, not just the singing of words—

"O come to my heart, Lord Jesus
There is room in my heart
for Thee"

but the great reality of acting these words, of acceptance of the Babe of Bethlehem as our Saviour, of commitment of our lives to Him.

And this cannot be done by missing out the preparation of Advent. Where is the self-examination whereby we see our lives as God sees them; where is the cleansing of the temple of the soul to make ready a place prepared for our Lord?

Unless Advent is truly observed and its lessons learned and absorbed, Christmas may be a season of sentiment, but never will it be the "day that changes the world." Away with these shortsighted sentimental practices.

The coming of the Son of God is a world shaking fact.

It must shake our lives, not tickle our emotions, and when the Saviour really enters into lives made ready then indeed can we sing "Glory to God in the Highest and on earth peace!"

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The "N.S.W. Presbyterian" reports that the new Governor-General of Australia, Viscount Dunrossil of Vallaquie, is an elder of the Presbyterian Church and his wife a daughter of the Manse.

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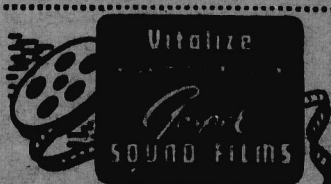
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The Archbishop of Melbourne has appointed Professor Sir Samuel Wadham as a lay canon of St. Paul's Cathedral, Melbourne. Sir Samuel is head of the Agriculture Faculty in Melbourne University and a churchwarden of St. James's Old Cathedral.

The Reverend A. E. Palmer was inducted as Rector of St. Silas' Waterloo, Sydney Diocese, on December 2 by the Venerable J. Bidwell.

Deaconess Marjorie White, Matron of Eastwood "Chesalon" Home, has been appointed Vice-Principal of Deaconess House, Newtown, Sydney Diocese.

The Reverend and Mrs Ray Platau and their family have arrived in Sydney for furlough from their work in Malaya with the C.I.M. Overseas Missionary Fellowship.

Personal

The Bishop of Rochester, the Right Reverend C. M. Chavasse, has announced his intention of resigning his see next September, at the age of 75.

The Reverend Canon E. S. Abbott was installed as Dean of Westminster on November 30.

We regret to report the death of the Reverend F. H. B. Dillon, formerly Rector of St. Clement's, Mosman (Sydney Diocese). Mr Dillon was also sometime Rector of St. James's, Croydon, and St. Paul's, Chatswood, in the same

Diocese, and Rector of Holy Trinity, Adelaide.

Mr Norman Jenkyns, Q.C., who has been Advocate of Sydney Diocese for 10 years, has been re-appointed for a further period of five years.

Sister Colleen Ennever of Wollongong, N.S.W., has joined the staff of B.C.A. at Ceduna Hospital, S.A. She was commended for this work at St. Michael's, Wollongong, on November 24.

The Reverend K. McIntyre, Curate of St. Columba's, West Ryde, Sydney Diocese, has been appointed to the Sydney Diocesan Board of Education, in place of the Reverend D. G. Davis.

The Reverend K. McV. Campbell, Rector of St. Thomas's, Auburn, in Sydney Diocese, has been appointed Rector of St. James's, Pitt Town, in the same Diocese.

The Reverend R. Lormer, Rector of St. Cuthbert's South Kogarah, Sydney Diocese, has been appointed Rector of St. Thomas's, Auburn, in the same Diocese.

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Continued from page 1 going to stay," he said.

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Inter-Church News

"An independent weekly in the cause of Christian understanding" entitled "Inter-Church News," has begun to appear in Sydney.

The paper is being printed by the printers of "The Anglican" newspaper and is edited by Mr Douglas Golding, a Methodist layman who was until recently Press Officer of the Australian Council of the World Council of Churches.

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Editorial Matter to be addressed to The Editor. News of Church life in Australia is welcomed.

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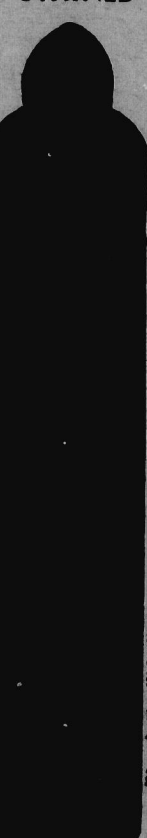
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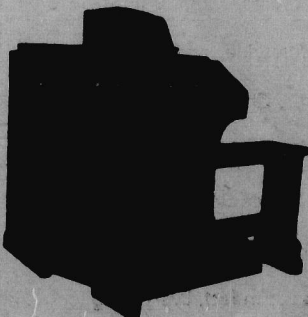
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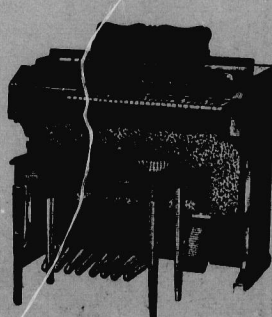
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